

ARCANA CÆLESTIA

THE

HEAVENLY ARCANA

CONTAINED IN

THE HOLY SCRIPTURES OR WORD OF THE LORD

UNFOLDED

BEGINNING WITH THE BOOK OF GENESIS

*TOGETHER WITH WONDERFUL THINGS SEEN IN THE WORLD OF
SPIRITS AND IN THE HEAVEN OF ANGELS*

TRANSLATED FROM THE LATIN OF

EMANUËL SWEDENBORG

Servant of the Lord Jesus Christ

VOL. VI

NEW YORK

AMERICAN SWEDENBORG PRINTING AND PUBLISHING
SOCIETY

20 COOPER UNION

MDCCCLXXXII

Published by The American Swedenborg Printing and Publishing Society, organized for the purpose of Stereotyping, Printing and Publishing Uniform Editions of the Theological Writings of Emanuel Swedenborg, and incorporated in the State of New York, A.D., 1850.

GENESIS.

CHAPTER THE FORTY-FIRST.

1. AND it came to pass at the end of two years of days, that Pharaoh dreamed, and behold he was standing by a river.

2. And behold out of the river there came up seven kine beautiful in aspect, and fat in flesh, and they fed in the sedge.

3. And behold seven other kine came up after them out of the river, evil in aspect, and thin in flesh, and they stood by the kine on the bank of the river.

4. And the kine evil in aspect and thin in flesh did eat up the seven kine beautiful in aspect and fat; and Pharaoh awoke.

5. And he slept and dreamed a second time; and behold seven ears of corn came up on one stalk, fat and good.

6. And behold seven thin ears, and parched with the east-wind, budded after them.

7. And the seven thin ears swallowed up the seven fat and full ears; and Pharaoh awoke, and behold it was a dream.

8. And it came to pass in the morning, his spirit was troubled, and he sent and called all the magicians of Egypt, and all the wise ones thereof, and Pharaoh told them his dream, and no one interpreted those things to Pharaoh.

9. And the prince of the butlers spake with Pharaoh, saying, I remember my sins this day.

10. Pharaoh was wroth with his servants, and gave me into custody in the house of the prince of the guards, me and the prince of the bakers.

11. And we dreamed a dream in one night, I and he; each according to the interpretation of his dream, we dreamed.

12. And there was there with us a Hebrew boy, the servant of the prince of the guards; and we told him, and he interpreted to us our dreams, to each according to his dream, he interpreted.

13. And it came to pass, as he interpreted to us, so it was; me he brought back unto my station, and him he hanged.

14. And Pharaoh sent, and called Joseph; and they hastened him out of the pit; and he polled himself, and changed his garments, and came to Pharaoh.

15. And Pharaoh said to Joseph, I have dreamed a dream and no one interpreteth it; and I have heard of thee, saying Thou hearest a dream to interpret it.

16. And Joseph answered Pharaoh, saying, Not to me; God will answer peace, Pharaoh.

17. And Pharaoh spake to Joseph; In my dream, behold I was standing by the bank of a river.

18. And behold out of the river there came up seven kine fat in flesh and beautiful in form, and they fed in the sedge.

19. And behold seven other kine came up after them, thin and very evil in form, and lean in flesh; I have not seen such as them in all the land of Egypt for badness.

20. And the lean and evil kine did eat up the seven former fat kine.

21. And they came to their entrails; and it was not known that they came to their entrails, and their aspect was malignant as in the beginning; and I awoke.

22. And I saw in my dream, and behold seven ears of corn came up on one stalk, full and good.

23. And behold seven ears, dry, thin, and parched with the east-wind, budded after them.

24. And the thin ears swallowed up the seven good ears; and I said it to the magicians, and no one declared it to me.

25. And Joseph said to Pharaoh, The dream of Pharaoh it is one; what God doeth he hath declared to Pharaoh.

26. The seven good kine, they are seven years; and the seven good ears of corn, they are seven years; the dream it is one.

27. And the seven kine thin and evil coming up after them, they are seven years; and the seven empty ears, parched with the east-wind, shall be seven years of famine.

28. This is the word which I spake to Pharaoh; what God doeth, he hath made Pharaoh see.

29. Behold there come seven years of great abundance of provision in all the land of Egypt.

30. And there shall arise seven years of famine after them, and all the abundance of provision in the land of Egypt shall be given to oblivion; and the famine shall consume the land.

31. And the abundance of provision in the land shall not be known from before that famine following, because it will be very grievous.

32. And upon the dream being repeated to Pharaoh twice, [it was] because the word was established from with God, and God hasteneth to do it.

33. And now let Pharaoh see a man (*vir*) intelligent and wise, and set him over the land of Egypt.

34. Let Pharaoh do [this], and let him set governors over the land, and let him take the fifth of the land of Egypt in the seven years of abundance of provision.

35. And let them gather all the food of those good years

that are coming, and let them lay up corn under the hand of Pharaoh, food in the cities, and let them guard it.

36. And let the food be for a store to the land, for the seven years of famine which shall be in the land of Egypt; and the land shall not be cut off in the famine.

37. And the word was good in the eyes of Pharaoh, and in the eyes of all his servants.

38. And Pharaoh said to his servants, Shall we find such a man as this, in whom is the spirit of God?

39. And Pharaoh said to Joseph, Since God hath made thee to know all this, there is no one so intelligent and wise as thou art.

40. Thou shalt be over my house, and upon thy mouth shall all my people kiss; only in the throne I will be greater than thou.

41. And Pharaoh said to Joseph, See, I have set thee over all the land of Egypt.

42. And Pharaoh took his ring from off his hand, and put it upon Joseph's hand; and he clothed him with garments of fine linen, and put a necklace of gold upon his neck.

43. And he made him to be carried in the second chariot which he had; and they cried before him, Abrech [bow the knee]; and they set him over all the land of Egypt.

44. And Pharaoh said unto Joseph, I am Pharaoh, and without thee there shall not a man (*vir*) lift up his hand and his foot in all the land of Egypt.

45. And Pharaoh called the name of Joseph Zapnath-Paaneah; and he gave him Asenath the daughter of Potiphar the priest of On for a woman: and Joseph went forth over the land of Egypt.

46. And Joseph was a son of thirty years when he stood before Pharaoh king of Egypt; and Joseph went forth from before Pharaoh, and passed through all the land of Egypt.

47. And in the seven years of abundance of provision the land made collections.

48. And he gathered together all the food of the seven years, which were in the land of Egypt, and gave the food in the cities, the food of the field of the city, what things were round about it, he gave in the midst thereof.

49. And Joseph gathered corn, as the sand of the sea, very much, insomuch that he ceased to number it, because it was without number.

50. And unto Joseph were born two sons, before the year of famine came, whom Asenath the daughter of Potiphar the priest of On bare to him.

51. And Joseph called the name of the first-born Manasseh, Because God hath made me forget all my labour, and all the house of my father.

52. And the name of the second he called Ephraim, Because God hath made me to be fruitful in the land of my affliction.

53. And the seven years were finished of the abundance of provision, which was in the land of Egypt.

54. And the seven years of famine began to come, as Joseph had said; and the famine was in all lands, but in all the land of Egypt there was bread.

55. And all the land of Egypt suffered famine; and the people cried unto Pharaoh for bread; and Pharaoh said to all Egypt, Go unto Joseph; what he saith unto you, do.

56. And the famine was over all the faces of the land; and Joseph opened all in which [there was corn], and sold to Egypt; and the famine prevailed in the land of Egypt.

57. And every land came to Egypt to buy, to Joseph; because the famine prevailed in every land.

THE CONTENTS.

5191. THE subject treated of in this chapter, in the internal sense, is the second state of the celestial spiritual, which is Joseph, viz., concerning its exaltation over the things which are of the natural or external man, thus over all the scientifics therein, which are Egypt.

5192. Pharaoh is the natural in general, which has now rested, and left all things to the celestial of the spiritual, which is Joseph. The seven years of abundance of provision in the land of Egypt are the scientifics to which good from the celestial of the spiritual can be applied. The seven years of famine are the following states, when there was nothing good in the scientifics, except what was from the divine celestial of the spiritual which is from the Lord's Divine Human. These things are treated of specifically in what follows.

THE INTERNAL SENSE.

5193. VERSES 1—4. *And it came to pass at the end of two years of days, that Pharaoh dreamed, and behold he was standing by a river. And behold out of the river there came up seven kine, beautiful in aspect, and fat in flesh, and they fed in the sedge. And behold seven other kine came up after*

them out of the river, evil in aspect, and thin in flesh, and they stood by the kine on the bank of the river. And the kine evil in aspect, and thin in flesh, ate up the seven kine beautiful in aspect and fat; and Pharaoh awoke. And it came to pass at the end of two years of days, signifies after a state of conjunction. That Pharaoh dreamed, signifies what is provided concerning the natural. And behold he was standing by a river, signifies from boundary to boundary. And behold out of the river, signifies what is in the boundary. There came up seven kine, signifies the truths of the natural. Beautiful in aspect, signifies those which are of faith. And fat in flesh, signifies those which are of charity. And they fed in the sedge, signifies instruction. And behold seven other kine came up after them out of the river, signifies the falses which are of the natural also in the boundary. Evil in aspect, signifies those which are not of faith. And thin in flesh, signifies and not of charity. And they stood by the kine on the bank of the river, signifies that they are in the boundaries where there are truths. And the kine evil in aspect and thin in flesh did eat up, signifies that the falses which are not of faith and not of charity, exterminated. The seven kine beautiful in aspect and fat, signifies the truths of the natural which are of faith and charity. And Pharaoh awoke, signifies a state of illustration.

5194. "And it came to pass at the end of two years of days."—This signifies after a state of conjunction, viz., of the sensual things which are of the exterior natural with those which are of the interior natural, which have been treated of in the preceding chapter, as appears from the signification of "two years of days," or of the time of two years, as denoting a state of conjunction; for two signify conjunction, n. 1686, 3519, and years, and also days, signify states; that years have this signification, see n. 487, 488, 493, 893; that days have the same, see n. 23, 487, 488, 493, 2788, 3462, 3785, 4850. Two signify conjunction, because all things which are in the spiritual world, and thence which are in the natural, have reference to the two principles, good and truth,—to good as to the agent and influent, and to truth as to the patient and recipient; and because they have reference to those two principles, and nothing is ever produced unless those two principles are made a one by somewhat resembling a marriage, therefore, two signifies conjunction. Such a resemblance to a marriage exists in all, even the minutest things of nature, and of her three kingdoms, and nothing at all exists without it: for in order that any thing may exist in nature, there must be heat and light: heat in the natural world corresponds to the good of love in the spiritual world, and light corresponds to the truth of faith; those two, heat and light, must act in unity, if any thing is to be produced; but if they

do not act in unity, as is the case in the time of winter, nothing at all is produced. That this is also the case spiritually, is very manifest from what is observable respecting man. There are two faculties appertaining to man, the will and the understanding; the will is formed to receive spiritual heat, that is, the good of love and charity, and the understanding to receive spiritual light, that is, the truth of faith: unless these two, the good of love and charity, and the truth of faith, make a one in man, nothing is produced; for the good of love without the truth of faith does not determine and qualify any thing; and the truth of faith without the good of love does not effect any thing; therefore, in order that the heavenly marriage may be in man, or that he may be in the heavenly marriage, those two principles must make a one with him. Hence it is that the ancients compared all things even the minutest, in the world and in man, to marriages, n. 54, 55, 568, 718, 747, 917, 1432, 2173, 2516, 2731, 2739, 2758, 3132, 4434, 4835, 5138. From these considerations it may be manifest why two signify conjunction.

5195. "That Pharaoh dreamed."—This signifies what is provided concerning the natural, as appears (1.) from the representation of "Pharaoh," as denoting the natural; see n. 5079, 5080, 5095, 5160; and (2.) from the signification of "dreaming," as denoting the prediction of things to come, thus in the supreme sense foresight; see n. 3698, 4682, 5091, 5092, 5104; and because it denotes foresight or what is foreseen, it also denotes providence or what is provided; for the one does not exist without the other; for providence respects state in its successions to eternity, which state cannot be provided for unless it be foreseen. To provide things present, and not at the same time to foresee things to come, and thereby not to provide at the same time things to come in things present, would be without end, without order, and consequently without wisdom and intelligence, and would thus not be from the Divine. Providence is predicated of what is good, and foresight of what is not good, n. 5155: foresight cannot be predicated of good, because good is in the Divine, and exists theretrom and according thereto; but it can be predicated of what is not good and of what is evil, as this exists out of the Divine from others who are opposed to the Divine: thus, as providence is predicated of what is good, it is also predicated of the conjunction of the natural with the celestial of the spiritual, which conjunction is treated of in this chapter; therefore by dreaming is here signified what is provided.

5196. "And behold he was standing by a river."—This signifies from boundary to boundary, as appears from the signification of a "river," in the present case the river of Egypt or the Nile, as denoting a boundary. A river denotes a boundary, because the great rivers, the Euphrates, the Jordan,

and the Nile, and likewise the sea, were the ultimate boundaries of the land of Canaan, and because the land of Canaan itself represented the Lord's kingdom, and hence the various places there represented various things in that kingdom, consequently the rivers represented the ultimates or boundaries of the land; see n. 1866, 4116, 4240. The Nile or river of Egypt represented the sensuals subject to the intellectual part, thus the scientifics which are thence derived, as these are the ultimates of the spiritual things of the Lord's kingdom. The reason why it signifies from boundary to boundary is, because it is said of Pharaoh that he was standing by a river; for Pharaoh represented the natural in general, n. 5160. To view any thing from the interior even to the ultimate, is represented by standing by the ultimate; such is the case in the spiritual world; and because it is then viewed from boundary to boundary, therefore this is signified by the above words in the internal sense.

5197. "And behold out of the river."—This signifies what is in the boundary, as appears from the signification of "a river," as denoting a boundary; see just above, n. 5196. The reason why out of the river denotes in the boundary is, because they appeared there.

5198. "There came up seven kine."—This signifies the truths of the natural, as appears from the signification of "kine," as denoting truths of the natural, of which we shall speak presently. The reason why there were seven is, because seven signify what is holy, n. 395, 433, 716, and hence that number adds sanctity to the thing treated of, n. 881; the thing also, which is here treated of, is holy, for it is the further re-birth of the natural by its conjunction with the celestial of the spiritual. That kine or heifers signify truths of the natural, may appear from the consideration, that oxen or young bulls signify goods of the natural; see n. 2180, 2566, 2781, 2830. In the Word, where the male signifies good, the female signifies truth; and on the contrary, where the male signifies truth, the female signifies good; hence it is that a cow signifies the truth of the natural, because an ox signifies the good thereof. All beasts whatever, which are mentioned in the Word, signify affections,—the evil and useless beasts evil affections, and the gentle and useful beasts good affections, as may be seen, n. 45, 46, 142, 143, 246, 714, 715, 719, 776, 1823, 2179, 2180, 3218, 3519. The reason why they are significative is grounded in the representatives in the world of spirits; for when they are conversing in heaven respecting the affections, there are represented on such occasions, in the world of spirits, the beasts which correspond to the affections of the kind they were conversing about; and this I have frequently been permitted to see. I have sometimes wondered whence this arose, and it was then granted me to perceive that the lives of beasts are nothing but affections, as

they follow their affection from instinct without reason, and are thereby carried each to its use. To those affections without reason no other bodily forms are suitable, than those in which they appear on the earth; hence, when the conversation is about affections only, their ultimate forms appear like the forms of the bodies of such beasts; for those affections cannot be clothed with other forms than such as correspond. I have also seen strange beasts, such as do not exist anywhere in the world, which were from unknown and mixed affections. Hence then, in the Word, beasts signify affections; but what affections can only be known from the internal sense. Oxen signify the good of the natural, as may be seen in the places above cited, and kine signify the truths of the natural, as may be evident from the passages where they are named; as in Isaiah, chap. xi. 7; Hosea, chap. iv. 16; Amos, chap. iv. 1; also from the water of separation wherewith the children of Israel were to be cleansed, which was prepared from a *red heifer* burned to ashes out of the camp, with which were mixed cedar wood, hyssop, and double-dyed scarlet, Numb. xix. 2 to 11; when this process is unfolded according to the internal sense, it shows that the red heifer signifies the unclean truth of the natural, which was made clean by burning, and also by such things as are signified by cedar-wood, hyssop, and double-dyed scarlet; water therefrom represented the means of purification.

5199. "Beautiful in aspect."—This signifies those which are of faith, as appears from the signification of "beauty" and of "aspect." Spiritual beauty is the affection of interior truth, and spiritual aspect is faith; hence "beautiful in aspect" signifies the affection of the truth of faith; see n. 553, 3080, 3821, 4985. Spiritual beauty is the affection of interior truth, because truth is the form of good: the good itself, which is from the Divine in heaven, is that from which the angels have life; but the form of their life is by the truths which are from that good; nevertheless the truth of faith does not constitute beauty, but the affection itself which is in the truths of faith, which affection is from good. Beauty derived only from the truth of faith is like the beauty of a painted or sculptured face; but the beauty derived from the affection of the truth which is from good, is like the beauty of a living face animated by celestial love; for such as is the quality of the love, or of the affection beaming from the form of the face, such is the beauty. Hence it is that the angels appear of ineffable beauty: from their faces beams forth the good of love by the truth of faith, which not only appear before the sight, but are also perceived by the spheres which are derived from them. The reason why this is the source and origin of beauty is, because the universal heaven is a **GRAND MAN**, and corresponds to all even the most minute things appertaining to man: he therefore, who is principled in

the good of love and thence in the truth of faith, is in the form of heaven, consequently in the beauty in which heaven is, where the Divine from the Lord is all in all: hence also it is, that those who are in hell, since they are contrary to good and truth, are in horrible deformity, and in the light of heaven they appear not as men but as monsters. Spiritual aspect is faith, because to look at and to see, in the internal sense, signify to understand, and in a still interior sense to have faith; see n. 897, 2150, 2325, 2807, 3863, 3869, 4403 to 4421.

5200. "And fat in flesh."—This signifies those which are of charity, as appears (1.) from the signification of "fat" and fatness, as denoting what is celestial, and being predicated of the good of love and charity, see n. 353; and (2.) from the signification of "flesh," as denoting the will principle vivified by good from the Lord, see n. 148, 149, 780, 999, 3812, 3813; thus also denoting the good of love and charity: hence it follows, that "fat in flesh" signifies the things which are of charity, when "beautiful in aspect" signifies the things which are of faith; thus the truths of the natural, which are signified by kine, are described by their formal and their essential: their formal consists of those things which are of faith, and their essential of those which are of charity; that this is the case does not appear from the sense of the letter.

5201. "And they fed in the sedge."—This signifies instruction, as appears (1.) from the signification of "to feed," as denoting to be instructed, of which we shall speak presently; and (2.) from the signification of "sedge" or the larger grass which is near rivers, as denoting the scientifics of the natural man. That grass or herb denotes scientifics, is clear from the Word; to feed in the sedge therefore is to be instructed in scientifics, and by their means concerning truths and goods; for scientifics are mediums, and as it were mirrors, in which an image of interior things presents itself; and in this image, as again in a mirror, are presented and represented the truths and goods of faith, consequently the things of heaven which are called spiritual: but this latter image, as it is more inward, is apparent only to those who are in faith grounded in charity: this is what is signified in the genuine sense by feeding in the sedge. That "to feed" denotes to be instructed, is evident from those passages in the Word where it occurs; as in Isaiah: "Then shall he give the rain of thy seed, with which thou sowest the earth, and the bread of the increase of the earth, and it shall be fat and rich; in that day *shall thy cattle feed in a broad pasture,*" xxx. 23; where cattle denote those who are principled in good and truth; to feed in a broad pasture denotes to be instructed abundantly. Again: "I have given thee for a covenant of the people to restore the earth, to partition out the waste inheritances; to say to the bound, Go

forth ; to those who are in darkness, Be revealed. *They shall feed upon the ways*, and in all steep places shall be their *pasture*," xlix. 8, 9 ; speaking of the Lord's advent ; where to feed upon the ways denotes to be instructed in truths : ways denote truths, see n. 627, 2333, pasture denotes the instruction itself. And in Jeremiah : "Wo to the *pastors* that destroy and scatter the flock of *my pasture*. Therefore thus saith Jehovah the God of Israel against *the pastors that feed my people*," xxiii. 1, 2 : pastors denote those who instruct, and a flock those who are instructed, n. 343, 3795 ; thus to feed denotes to instruct. As it was customary to call those who teach, pastors or shepherds, and those who learn, a flock, therefore also it is a received form of speech to speak of feeding, when talking of preaching, or of instruction from doctrine or the Word : but this is done comparatively, and not significatively as in the Word. The reason why in the Word feeding is spoken of significatively is, because when they are conversing in heaven about instruction, and about doctrine from the Word, at such times in the world of spirits, where spiritual things appear naturally, there are represented to the sight green meadows with grass, herbs, and flowers, and also flocks therein, in great variety according to the quality of the conversation in heaven about instruction and doctrine. Again, in the same prophet : "I will bring back Israel to his habitation, that *he may feed* in Carmel and Bashan, and in the mount of Ephraim, and Gilead, his soul shall be satisfied," l. 19 ; to feed in Carmel and Bashan denotes to be instructed in the goods of faith and charity. Again : "All her honour hath departed from the daughter of Zion ; her princes are become as harts ; they have not found *pasture*," Lam. i. 6. And in Ezekiel : "*I will feed them in a good pasture*, and in the mountains of the height of Israel shall be their *fold* ; they shall lie down in a *good fold*, and *they shall feed in a fat pasture* upon the mountains of Israel," xxxiv. 14. And in Hosea : "Now will Jehovah *feed* them as a sheep in breadth," iv. 16 ; to feed in breadth denotes to instruct in truths ; that breadth denotes truth, see n. 1613, 3433, 3434, 4482. And in Micah : "Thou Bethlehem Ephrata, out of thee shall come forth to me he that shall be the ruler in Israel. He shall stand and *feed* in the strength of Jehovah," v. 2, 4. Again : "*Feed thy people* with thy rod, the flock of thine inheritance dwelling alone ; *let them feed* in Bashan and Gilead, as in the days of the age," vii. 14. And in Zephaniah : "The remains of Israel *shall feed* and be at rest, and none shall make them afraid," iii. 13. And in David : "Jehovah is *my Pastor* : he will cause me to lie down in *pastures of herb* ; he will lead me to the waters of rest," Psalm xxiii. 1, 2. Again : "He hath made us, and not we ourselves ; we are his people, and *the flock of his pasture*,"

Psalm c. 3. And in the Apocalypse: "The Lamb that is in the midst of the throne *will feed them*, and will lead them to living fountains of waters," vii. 17. And in John: "I am the door; by me if any one enter in, he shall be saved, and shall go in and out, and *find pasture*," x. 9. Again: "Jesus said to Peter, *Feed my lambs*; and a second time, *Feed my sheep* and a third time, *Feed my sheep*," xxi. 15—17.

5202. "And behold seven other kine came up after them out of the river."—This signifies the falses which are of the natural, also in the boundary, as appears (1.) from the signification of "kine," as denoting truths of the natural; concerning which see above, n. 5198: hence in the opposite sense kine denote falses; for most expressions in the Word have an opposite sense, which is known from the genuine; consequently, since heifers in the genuine sense denote truths of the natural, in the opposite sense they denote falses of the same kind, thus falses in the natural; and (2.) from the signification of "a river," as denoting a boundary: see also above, n. 5196, 5197: that they were in the boundary is also manifest from its being said that they came up out of the river; for to come up is predicated of progression from what is exterior towards interiors, n. 3084, 4539, 4969. It may be expedient to show how the case is in respect to this subject, which is treated of in what follows. The subject considered in the preceding chapter was the exterior natural, and the things therein which appertained to the intellectual class, and those which appertained to the will class, the former of which were received, and the latter rejected. The things which appertained to the intellectual class were represented by the butler, and those which appertained to the will class, by the baker; and as the things which appertained to the intellectual class were received, they were also made subordinate to the interior natural. These were the things treated of in the preceding chapter, and this was the beginning of the re-birth of the natural. In the present chapter the subject treated of is the influx of the celestial spiritual into those things of the natural which were retained, viz., into those which were of the intellectual part there; these are what are signified by the kine beautiful in aspect and fat in flesh; but because the natural cannot be re-born as to intellectual things alone, there were also things of the will; for in order to the existence of any thing, it is necessary that it partake of what is intellectual and at the same time of what belongs to the will; and whereas the former will was rejected, therefore a new one was to flow-in in its place. This new will is from the celestial of the spiritual, which, together with its influx into the natural, is the subject treated of in this chapter. How the case is with the natural in this state, is described in the internal sense, viz., that the truths therein were exter-

minated by falses, and the natural was thereby left to the celestial of the spiritual; and these things are signified by the good kine being devoured by the evil, and by the full ears of corn being swallowed up by the empty, and afterwards by Joseph's being appointed overseer of all the land of Egypt but on these subjects, by the divine mercy of the Lord, more will be said in what follows. Moreover the subjects are of such a nature as scarcely to be within the comprehension of the human understanding; for they are the arcana of regeneration, which in themselves are innumerable, and scarcely at all known to man; for the man that is principled in good, is re-born every moment, from his earliest infancy to the last period of his life in the world, and afterwards to eternity, not only as to his exteriors, but also as to his interiors, and this by stupendous processes. These processes are what for the most part constitute angelic wisdom; and it is well known that that wisdom is ineffable, and contains such things as the ear hath not heard, nor the eyes seen, neither have they entered into the thought of man. The internal sense of the Word treats of such things; thus it is adapted to angelic wisdom; and when it flows thence into the sense of the letter, it becomes adapted to human wisdom, and thereby in a hidden manner affects those who, from a principle of good, are in the desire of knowing truths from the Word.

5203. "Evil in aspect."—This signifies those which are not of faith, as appears from the signification of "beautiful in aspect," as denoting those which are of faith; see just above, n. 5199; hence in this passage evil in aspect denotes those which were not of faith.

5204. "And thin in flesh."—This signifies those which are not of charity, as appears from the signification of "fat in flesh," as denoting those which are of charity; see also above, n. 5200: hence in this passage thin in flesh denotes those which were not of charity, for they are in the opposite.

5205. "And they stood by the kine on the bank of the river."—This signifies that they are in the boundaries where there are truths, as appears (1.) from the signification of "standing by the bank of a river," as denoting in the boundaries; that a river denotes a boundary, see n. 5196, 5197; and (2.) from the signification of "kine," as denoting truths of the natural; see above, n. 4198. How it happens that falses stood in the boundaries where there are truths, will be evident from what follows, when it comes to be specifically explained what is signified in the internal sense by the famine of seven years in the land of Egypt, which was predicted and signified by the seven kine evil in aspect and thin in flesh, also by the seven thin ears of corn and parched by the east-wind.

5206. "And the kine evil in aspect and thin in flesh did

eat up.”—This signifies that the falses which are not of faith and not of charity, exterminated, as appears (1.) from the signification of “to eat up,” as denoting to consume, see n. 5149, 5157; but in the present case to exterminate, because the truths which are in the natural, before they are vivified by the celestial of the spiritual, consequently before they are regenerated, are as it were exterminated by falses; and (2.) from the signification of “kine evil in aspect,” as denoting those which are not of faith, see n. 5203; and (3.) from the signification of “thin in flesh,” as denoting those which are not of charity, see also above, n. 5204.

5207. “The seven kine beautiful in aspect and fat.”—This signifies the truths of the natural which are of faith and charity, as appears (1.) from the signification of “kine,” as denoting truths of the natural, see above, n. 5198; (2.) from the signification of “beautiful in aspect,” as denoting those which are of faith, see n. 5199; and (3.) from the signification of fat, as denoting those which are of charity, see n. 5200. In reference to truths being exterminated from the natural by falses in the boundaries, it is to be noted, that this is the case in the beginning in all regeneration; for the truths, which in the beginning are insinuated with man, are indeed in themselves truths; but they are not truths appertaining to him until good is adjoined to them; the good adjoined causes truths to be truths, good being the essential, and truths its formalities; therefore in the beginning falses are near truths, or falses are also in the boundaries where truths are; but in proportion as good is conjoined to truths, falses fly away. This is also actually the case in the other life, where the sphere of the false applies itself to truths according to the influx of good into truths; when little of good flows-in, the sphere of the false is near; when more of good flows-in, the sphere of the false removes itself further off; and when good is altogether adjoined to truths, the sphere of the false is altogether dissipated. When the sphere of the false is near at hand, as is the case in the beginning, according to what was said above, then truths are as it were exterminated; but in the meanwhile they are stored up in the interior, and are there filled with good, and thence successively remitted. These are the things which are signified by the seven kine and the seven ears of corn, and in what follows by the seven years of abundance of provision and the seven years of famine; but they cannot be apprehended by those who know nothing concerning regeneration and the internal state of man.

5208. “And Pharaoh awoke.”—This signifies a state of illustration, as appears (1.) from the signification of “to awake,” as denoting to be illustrated, see n. 3715; and (2.) from the representation of “Pharaoh,” as denoting the natural; see above: hence it is evident, that “Pharaoh awoke” signifies a

state of illustration in the natural. By illustration is here meant a common or general illustration from the celestial of the spiritual, thus from an anterior principle. The illustration, which comes or flows-in from an anterior principle, is common in an inferior principle, but becomes successively less common, and at length particular, in the degree that truths grounded in good are there insinuated; for every truth derives from good its brightness and also its power of illustration: hence it was said just above, n. 5206, that truths were exterminated out of the natural, which is to the intent that the natural may receive common or general illustration from an interior principle, and afterwards in the common illustration, or common light, truths may be there replaced in their order, whereby the natural is illustrated particularly. In this manner correspondence is effected between the spiritual and the natural with man, or between his internal and his external: for truths are first procured, afterwards those truths are as it were exterminated; yet they are not exterminated but stored up, and in such case the inferior receives common illustration from the superior, or the exterior from the interior, and in that light truths are replaced in their order, whence all truths therein become images of their common or general principle, and correspond thereto. In all things, even the minutest which exist, not only in the spiritual world, but also in the natural, that which is common precedes, into which things less common, and finally particular things, are afterwards successively inserted: without such insertion or in-fitting, nothing can possibly have any inherence; for whatever is not in and dependent on some common principle, is dissipated; see n. 917, 3057, 4269, 4325, 4329, 4345, 4383.

5209. Verses 5—7. *And he slept and dreamed a second time; and behold seven ears of corn came up on one stalk, fat and good. And behold seven thin ears, and parched with the east-wind, budded after them. And the seven thin ears swallowed up the seven fat and full ears; and Pharaoh awoke; and behold it was a dream.* And he slept, signifies an obscure state. And dreamed a second time, signifies what is provided. And behold seven ears of corn came up on one stalk, signifies scientifics which are of the natural, conjoined together. Fat and good, signifies to which the things of faith and charity might be applied. And behold seven thin ears, signifies useless scientifics. And parched with the east-wind, signifies full of lusts. Budded after them, signifies appeared near. And the seven thin ears swallowed up the seven fat and full ears, signifies that useless scientifics exterminate good scientifics. And Pharaoh awoke, signifies a common state of illustration. And behold it was a dream, signifies in that obscure state.

5210. "And he slept."—This signifies an obscure state, as appears from the signification of "to sleep," as denoting an ob-

scure state: sleep also in a spiritual sense is nothing else, as wakefulness is nothing but a clear state; for spiritual sleep is when truths are in obscurity, and spiritual wakefulness when truths are in clearness: in the degree also of such clearness or obscurity, spirits are wakeful or asleep; hence it is manifest that to sleep denotes an obscure state.

5211. "And dreamed a second time."—This signifies what is provided, as appears from the signification of "dreaming," as denoting what is provided, see n. 5195.

5212. "And behold seven ears of corn came up on one stalk."—This signifies scientifics, which are of the natural, conjoined together, as appears (1.) from the signification of "ears or spikes of corn," as denoting scientifics of the natural, of which we shall speak presently; and (2.) from the signification of "on one stalk," as denoting conjoined together; for what are on one stalk, are conjoined as to origin. The reason why ears or spikes of corn signify scientifics is, because corn signifies natural good, n. 3580; for scientifics are the continents of natural good, as the ears are of corn; for as in general all truths are the vessels of good, so also are all scientifics, these being the lowest vessels. The lowest truths, or truths of the exterior natural, are called scientifics, because they are in a man's natural or external memory, and because they partake for the most part of the light of the world, and hence may be presented and represented before others by forms of expression, or by ideas formed into expressions by such things as are of the world and its light: but those which are in the interior memory, are called not scientifics, but truths, so far as they partake of the light of heaven; neither are they intelligible except by that light, nor expressible except by forms of expression or by ideas formed into expressions by such things as are of heaven and its light. The scientifics which are here signified by ears or spikes of corn, are the scientifics of the church; concerning which, see n. 4749, 4844, 4964, 4965. The reason why there were two dreams, one concerning seven kine, the other concerning seven ears of corn, is, because the subject treated of in the internal sense is the interior and the exterior natural, and in what follows respecting the re-birth of each. The seven kine signify the things which are of the interior natural, and are called natural truths, n. 5198; and the seven ears of corn signify the truths of the exterior natural, which are called scientifics. Interior and exterior scientifics are signified by the spikes of the river Euphrates even to the river of Egypt, in Isaiah: "Moreover it shall be in that day, Jehovah shall beat off *from the spike of the river even to the river of Egypt*; and ye shall be gathered one to another, ye sons of Israel:—moreover it shall be in that day, a great trumpet shall sound, and those shall come that perish in the land of Ashur,

and those that are driven out in the land of Egypt, and shall bow themselves to Jehovah in the mount of holiness, in Jerusalem," xxvii. 12, 13: those that perish in the land of Ashur denote interior truths, and those that are driven out in the land of Egypt denote exterior truths or scientifics. The comparison with grass, the ears of corn, and the corn itself, involves also the re-birth of man by scientifics, the truths of faith, and the goods of charity, in the following passage in Mark: "Jesus said, So is the kingdom of God, as when a man casts forth seed upon the earth, then sleeps, and rises night and day; and the seed buds and grows, whilst he knows not: for the earth beareth fruit of her own accord, first the *grass*, next the *ear*, and lastly *the corn in the ear*; but when the fruit shall be brought forth, he will immediately put in the sickle, because the harvest is at hand," iv. 26—29. The kingdom of God, which is compared to grass, the ear, and the corn, is heaven appertaining to man by regeneration; for he that is regenerated has in himself the kingdom of God, and is made in an image a kingdom of God or a heaven: grass is the first scientific; the ear, or spike, is the scientific of truth thence derived; corn is the consequent good. The laws enacted also *concerning gleanings*, Levit. xix. 9; chap. xxiii. 22; likewise concerning the liberty of *plucking the ears of corn* from the standing corn of a companion, Dent. xxiii. 25; and likewise concerning the not eating bread, *parched corn*, or *green ears of corn*, until they brought the offering of God, Levit. xxiii. 14,—these represented such things as are signified by ears or spikes of corn.

5213. "Fat and good."—This signifies to which the things of faith and charity might be applied, as appears (1.) from the signification of "fat," when it is predicated of the scientifics which are signified by ears of corn, as denoting their receptibility of the good of faith, consequently that the things which are of faith could be applied to them; for scientifics are vessels, of which when fatness is predicated, it signifies their fitness to receive such things as are of faith grounded in charity; and (2.) from the signification of "good," when it is predicated of the scientifics which are signified by ears of corn, as denoting their receptibility of the good of charity, consequently that the things which are of charity could be applied to them. The reason why the fat have respect to the things which are of faith, and the good to those which are of charity, is grounded in the mode of expression prevailing throughout the Word; for where two adjectives are applied to one thing, the one involves the things which are of faith, and the other those which are of charity, and this by reason of the marriage in even the minutest things of the Word, n. 683, 793, 801, 2173, 2516, 2712, 4137, 5138; that the fat signify the things which are of faith, and the good those which are of charity, is also

manifest from similar expressions which precede concerning the kine, n. 5199, 5200. There are numerous scientifics, to which the things that are of faith and charity can be applied, such as all the scientifics of the church, which in the good sense are signified by Egypt; see n. 4749, 4844, 4964, 4965: consequently all the scientifics which are true concerning correspondences, representatives, significatives, influx, order, intelligence and wisdom, the affections, yea, all the truths of interior and exterior nature, as well visible as invisible, because these correspond to spiritual truths.

5214. "And behold seven thin ears."—This signifies useless scientifics, as appears (1.) from the signification of "ears," as denoting scientifics, see n. 5212; and (2.) from the signification of "thin," as denoting what are useless; for thin is opposed to full, and that is said to be full in which there is use, or what is the same, in which there is good, for all good is of use; therefore that is thin which is useless. Those scientifics are useless which have no other end than glory and pleasure; those ends are useless, because they are of no benefit to one's neighbour.

5215. "And parched with the east-wind."—This signifies full of lust, as appears from the signification of "to be parched with the east-wind," as denoting to be consumed by the fire of lusts; for the east-wind and the east, in the genuine sense, denote love to the Lord, and love towards the neighbour, n. 101, 1250, 3249, 3708, 3762; hence in the opposite sense they denote self-love and the love of the world, consequently concupiscences and lusts; for these spring from those loves: fire is predicated of these for the reason mentioned, n. 5071, consequently parching is also predicated of them. There are two origins of heat, as there are also two origins of light; one origin of heat is from the sun of the world, the other is from the sun of heaven, which is the Lord: it is well known that the sun of the world diffuses heat into its world and all things therein; but it is not so well known that the sun of heaven infuses heat into the universal heaven; nevertheless, it might be known, if men would only reflect upon the heat which is intrinsically in them, and which has nothing in common with the heat of the world, that is, if they would only reflect upon that which is called vital heat. Hence it might be known, that this heat differs in its nature from that of the world, the former being living, and the latter not living, and that the former heat in consequence of being living kindles the man's interiors, his will and understanding, and gives him the faculty of desiring, loving, and being affected with objects; hence also his desires, loves, and affections are spiritual heats, and also are so called. That they are heats, is very evident; for from living bodies there exhales heat in all directions even in the greatest cold; and

also, when the desires and affections, that is, the loves, grow more intense, the body grows warmer in the same degree. It is this heat which in the Word is meant by burning, fire, and flame; in the genuine sense it is celestial and spiritual love, but in the opposite sense corporeal and terrestrial love: hence it may be manifest, that by being "parched with the east-wind," is here signified to be consumed by the fire of lusts; and when it is predicated of the scientifics, which are the thin ears of corn, it denotes their being full of lusts. That the east-wind signifies the things which are of lusts and of the fantasies thence derived, is manifest from the passages in the Word where it is named, as in David: "He caused the *east-wind* to arise in the heavens, and by his power he brought forth the south-wind, and he caused flesh to rain down upon them as dust, and the winged birds as the sand of the sea," Psalm lxxviii. 26, 27; that the flesh, which that wind brought, signifies concupiscences, and the winged birds the fantasies thence derived, is manifest from the book of Moses, Numb. xi. 31 to 35, where it is written that the name of the place, where the people were smitten with a plague by reason of their eating flesh, was called the graves of *lust*, because there they buried the people that *lusted*. And in Ezekiel: "Behold the vine that was planted, shall it prosper? *Withering shall it not wither*, when the *east-wind* toucheth it? Shall it not *wither* upon the beds of the garden where it budded?" xvii. 10. And again: "The vine was plucked up in anger, it was cast to the earth, and the *east-wind* parched its fruit; each rod of its strength was plucked up and *withered*; the *fire* devoured every one of them: for a *fire* came forth from the rod of its branches, and devoured its fruit, so that there is not in it a rod of strength, a sceptre to rule," xix. 12, 14; where the east-wind denotes the things which are of lusts. So in Isaiah: "He meditated concerning *his rough wind*, in the day of the *east-wind*," xxvii. 8. And in Hosea: "There shall come an *east-wind*, the wind of Jehovah ascending from the wilderness; and his spring *shall become dry*, and his fountain *shall be dried up*: he shall spoil the treasure of every vessel of desire," xiii. 15; where also the east-wind denotes the things which are of lusts. In like manner in Jeremiah: "As the *east-wind* I will disperse them before the enemy," xviii. 17. And in David: "By the *east-wind* thou shalt break in pieces the ships of Tarshish," Psalm xlviii. 7. And in Isaiah: "Thou hast forsaken thy people, the house of Jacob, because they are filled with the *east-wind*, and the soothsayers are Philistines," ii. 6. And in Hosea: "Ephraim feedeth on the wind, and followeth the *east-wind*; every day he multiplieth a lie and *vas-tation*," xii. 1; where the wind denotes fantasies, and the east-wind lust. The like is also meant, in the internal sense, by the east-wind whereby the locusts were produced, and were also

cast into the sea, Exod. x. 13, 19; and also whereby the waters of the Red Sea were divided, Exod. xiv. 21.

5216. "Budded after them."—This signifies appeared near, as is evident (1.) from the signification of budded in this passage, as denoting appeared; and (2.) from the signification of "after them," as denoting near, or in the boundary, as is signified by the evil and thin kine coming up *after them*, viz., after the beautiful and fat kine, n. 5202. The reason why "after them" denotes near is, because *after* denotes succession of time, and in the spiritual world, and consequently in the spiritual sense, there is no notion of time, but instead thereof such a state as corresponds thereto.

5217. "And the seven thin ears swallowed up the seven fat and full ears."—This signifies that useless scientifics exterminate good scientifics, as appears (1.) from the signification of "the thin ears," as denoting useless scientifics, see above, n. 5214: (2.) from the signification of "the fat and full ears," as denoting scientifics to which the things of faith and charity might be applied, see n. 5213, consequently good scientifics; and (3.) from the signification of "to swallow up," as denoting to exterminate, in like manner as "ate up," which is said above of the kine, n. 5206: that good scientifics are exterminated by useless scientifics, or that truths are exterminated by falses, see n. 5207: this is also the case in the spiritual world; where there are falses, truths cannot subsist, and *vice versa*, where there are truths, falses cannot subsist: the one exterminates the other, for they are opposites; the reason of this is, because falses are from hell and truths from heaven. It sometimes appears as if falses and truths are in one subject; but in this case they are not such falses as are opposite to the truths, but such as are associated by applications: the subject where truths and at the same time opposite falses subsist, is called lukewarm; and the subject in which falses and truths are commixed, is called profane.

5218. "And Pharaoh awoke."—This signifies a common state of illustration, as appears from what was explained above, n. 5208, where the same words occur.

5219. "And behold it was a dream."—This signifies in that obscure state, as appears from the signification of "a dream," as denoting an obscure state, see n. 1838, 2514, 2528, 5210. It is called obscure, because truths were exterminated; for where there are no truths, there is obscurity, inasmuch as the light of heaven flows only into truths; for the light of heaven is the divine truth from the Lord; hence the truths appertaining to angels and spirits, and also to men, are substituted lights; but they have their light from the divine truth by means of good in truths; for unless truths are grounded in good, that is, unless truths have good in themselves, they can-

not receive any light from the Divine ; by means of good they receive light, good being like fire or flame, and truths like the light thence derived. Truths also without good in the other life are lucid, but only with a wintry light, and which becomes darkness at the [approach of the] light of heaven. From these considerations it may be manifest what is here meant by an obscure state, viz., the state of the natural when good scientifics are exterminated by useless scientifics ; such an obscure state is what may be generally illustrated, n. 5208, 5218 ; whereas an obscure state originating in falses cannot at all be illustrated ; for falses are so many darknesses which extinguish the light of heaven, and thereby cause an obscurity which cannot be illustrated until the falses are removed.

5220. Verse 8. *And it came to pass in the morning his spirit was troubled, and he sent and called all the magicians of Egypt, and all the wise ones thereof, and Pharaoh told them his dream, and no one interpreted those things to Pharaoh.* And it came to pass in the morning, signifies in that new state. His spirit was troubled, signifies disturbance. And he sent and called all the magicians of Egypt and the wise ones thereof, signifies in consulting scientifics both interior and exterior. And Pharaoh told them his dream, signifies concerning things to come. And no one interpreted those things to Pharaoh, signifies that it was not known what would happen.

5221. "And it came to pass in the morning."—This signifies in that new state, as appears (1.) from the signification of "it came to pass," or it was, as involving what is new, see n. 4979, 4987 ; and (2.) from the signification of "the morning," as denoting a state of illustration, see n. 3458, 3723 ; this is that new state which is meant, concerning which see above, n. 5218 ; the subject here treated of is that state and its quality, viz., that there was a disturbance therein by reason of the obscurity concerning what would happen ; but as to the quality of that state, scarce any one can know any thing, unless he be in a spiritual sphere, and at the same time attentive to the things which are transacting within : he cannot otherwise even know what is meant by being generally illustrated and particularly illustrated, nor even what is meant by illustration, still less that in a general state of illustration there is in the beginning disturbance, and that tranquillity does not commence until truths grounded in good are replaced in their order. How these things are, is clearly perceived by the angels, and also by good spirits, because they are in a spiritual state ; to relish and to think of such things is their delight ; whereas to the man that is in a natural sphere, and more so to him that is in a sensual sphere, and still more to him that is in a grossly sensual sphere derived from things corporeal and earthly, such things are irksome.

5222. "His spirit was troubled."—This signifies disturbance, as appears from the signification of being "troubled in spirit," as denoting to be disturbed. In this passage, as also occasionally in other parts of the Word, spirit means the interior affection and thought, which are likewise the spirit of man: the ancients called them the spirit; but specifically by the spirit they meant the interior man, which is to live after the death of the body; whereas at this day by the spirit, where it occurs in such a sense, is only meant the thinking principle, and this without any other subject than the body in which it is, because it is no longer believed that the interior man is the very man himself, but [it is believed] that the interior man, which is commonly called the soul or spirit, is merely thought without an adequate subject, consequently, being mere thought without a subject to abide in, that it will be dissipated after the death of the body, like something ethereal or flamy: such is the meaning annexed to spirit at this day, as when mention is made of being troubled in spirit, sorrowful in spirit, glad in spirit, or triumphing in spirit, whereas it is the very interior man himself that is called the spirit, and that is troubled, sorrowful, and glad, or that triumphs, and that is a man in a form altogether human, but invisible to the eyes of the body, to whom appertains thought.

5223. "And he sent and called all the magicians of Egypt, and the wise ones thereof."—This signifies in consulting scientifics both interior and exterior, as appears (1.) from the signification of "the magicians," as denoting in the good sense interior scientifics, of which we shall speak presently; and (2.) from the signification of "the wise ones," as denoting exterior scientifics, of which also we shall speak presently. The reason why the magicians and the wise ones of Egypt signify scientifics is, because Egypt was among those kingdoms where the ancient representative church was, n. 1238, 2385; but in Egypt the scientifics of that church principally cultivated were those which related to correspondences, representatives, and significatives, by which scientifics were explained the things which were written in the books of the church, and which had place in their holy worship, n. 4749, 4964, 4966; from this ground it is, that Egypt in general signifies scientifics, n. 1164, 1165, 1186, 1462; and also Pharaoh the king thereof. The chief persons among those who were skilled in those scientifics and taught them, were called magicians and the wise; those who were skilled in and taught the mystic scientifics were called magicians, and those who were skilled in and taught the non-mystic scientifics were called the wise; consequently, those who were skilled in and taught the interior scientifics were called magicians, and those who were skilled in and taught the exterior scientifics were called the wise: hence it is that

by the magicians and the wise such things are signified in the Word. But after they began to abuse the interior scientifics of the church, and to turn them into magic, then by Egypt also began to be signified the scientific principle which perverts, and in like manner by the magicians of Egypt and the wise ones thereof. The magicians of that time were acquainted with such things as are of the spiritual world, which they learnt from the correspondences and representatives of the church: therefore also many of them had communication with spirits, and hence learnt illusory arts, whereby they wrought magical miracles; but those who were called *the wise* did not regard such things, but solved enigmas, and taught the causes of natural things: herein consisted the wisdom of that time, and the ability to effect such things was called wisdom, as may be manifest from what is recorded of Solomon in the first book of the Kings: "*The wisdom of Solomon* was multiplied above the *wisdom* of all the sons of the east, and above all the *wisdom of the Egyptians*; so that he was *wiser* than all men, than Ethan the Ezrahite, and Heman, and Chalchol, and Darda, the sons of Mahol. He spake three thousand *proverbs*, and his songs were a thousand and five. Moreover he spake of trees, from the cedars which were in Lebanon, even to the hyssop which cometh forth from the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes. Therefore there came of all people to hear the *wisdom* of Solomon, from all the kings of the earth who heard of *his wisdom*," iv. 30 to the end; and from what is recorded of the queen of Sheba in the same book, "that she came to try him with *hard questions*; and Solomon told her all her words; there was not a word hidden from the king which he did not tell her," x. 1, and the following verses. Hence it is evident what was called wisdom at that time, and who were called wise, not only in Egypt, but also in other countries, as in Syria, Arabia, and Babylon; but in the internal sense by Egyptian wisdom nothing else is signified but the science of natural things, and by magic the science of spiritual things; thus by the wise exterior scientifics, by the magicians interior scientifics, and by Egypt in general science, n. 1164, 1165, 1186, 1462, 4749, 4964, 4966. By Egypt and the wise thereof nothing else was meant in Isaiah: "*The princes of Zoan are fools*; the counsel of the *wise counsellors of Pharaoh* is brutish; how is it said to Pharaoh, *I am a son of the wise*, a son of the kings of antiquity? where now are thy *wise ones*?" xix. 11, 12. That those were called magicians, who were in the science of spiritual things, and also thence in revelations, is evident from the *magicians* who came "from the east to Jerusalem, inquiring where the king of the Jews was born, and saying that they had seen his star in the east, and were come to worship him," Matt. ii. 1,

2; and it is also evident from Daniel, who is called the *prince of magicians*, iv. 9; and in another place: "The queen said to king Belshazzar, There is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father, light, and understanding, and wisdom, like the wisdom of the gods, was found in him; therefore king Nebuchadnezzar thy father appointed him *prince of the magicians*, the diviners, the Chaldeans, and of the soothsayers," Dan. v. 11. And again: "There was not found among them all any like Daniel, Hananiah, Mishael, and Asariah; for when they stood before the king, in every word of wisdom and intelligence which the king inquired of them, he found them ten times *superior to all the magicians* and diviners that were in his kingdom," Dan. i. 19, 20. That by magicians in the opposite sense are meant those who perverted spiritual things, and thereby exercised magic arts, is well known; as those who are mentioned, Exod. vii. 11, 22; chap. viii. 7, 18, 19; chap. ix. 11. Magic was merely a perversion, and a perverse application of such things as are of order in the spiritual world, whence magic descends; but magic is now called natural, because nothing above or beyond nature is any longer acknowledged: a spiritual principle, unless thereby is meant an interior natural principle, is altogether denied.

5224. "And Pharaoh told them the dream."—This signifies concerning things to come, as appears from the signification of "a dream," as denoting foresight, prediction, and the event, see n. 5091, 5092, 5104, thus things to come. How these things are in the internal sense, is manifest from the series of the things treated of. The subject treated of in this verse is a new state of the natural, when it is in obscurity by reason of truths being thence exterminated, and that in such case there is disturbance therein in consulting scientifics concerning things to come: for when such obscurity happens, then the thought instantly falls to work to consider what the event will be, and this is common in every such state during man's regeneration, therefore that state is here described in the internal sense. Such states however at this day are unknown, as well because few are regenerated, as because those who are regenerated do not reflect upon such things. A man is little concerned at this day about the things which are transacting interiorly within him, since he is wholly occupied by external things; and to him who is wholly occupied by externals, that is, who makes externals the ends of life, internal things are of no account: concerning the above obscurity he would say, "What have I to do with such considerations, from which there results neither gain nor honour?—Why must I think about the state of the soul, or of the internal man, whether it be in obscurity, when truths are exterminated, or in

clearness, when truths are placed therein? What profit is it to me to know this? As to whether there be any internal man, and any other state of the soul than during its connexion with the body, I am in doubt, yea, whether there be any soul which lives after death; for who has ever returned from the dead, and given information on the subject? Such is the secret language of the man of the church at this day, and such are his thoughts, when he hears or reads any thing concerning the state of the internal man: hence the reason is evident, why those things which are transacting inwardly in man, are at this day concealed and altogether unknown. Such an obscurity of intellect never prevailed with the ancients: their wisdom consisted in cultivating interior things, and thereby perfecting each faculty, both the intellectual and the voluntary, and thus providing for the well-being of their souls. That the ancients were interested in such subjects, is clear from their writings which are extant even at this day, and also from the desire of all to hear Solomon; for therefore "*There came of all people to hear the wisdom of Solomon, from all the kings of the earth, who had heard of his wisdom,*" 1 Kings iv. 34: therefore also came the queen of Sheba, and from the happiness which she experienced from the wisdom of Solomon, she said, "*Blessed are thy men; blessed are these thy servants, who stand before thee continually, and hear thy wisdom,*" 1 Kings x. 8. Who at this day would call himself happy on such account?

5225. "And no one interpreted those things to Pharaoh." —This signifies that it was unknown what would happen, as appears from the signification of "to interpret," as denoting to know what would happen, see n. 5141: hence, "no one interpreted," denotes not to know; for *no one*, in the internal sense, denotes the negative of a thing, thus *not*, the idea of a person being turned into the idea of a thing in the internal sense, thus into the idea of a man (*vir*), a husband, a woman, a wife, a son, a daughter, a boy, or a virgin, into the idea of truth or good, and as above, n. 5223, the idea of the magicians and the wise ones into the idea of interior and exterior scientifics; the reason of this is, because in the spiritual world, or in heaven, it is not persons but things that come under the mind's view; for persons limit the idea, and concentrate it upon somewhat finite, whereas things do not so limit and concentrate it, but extend it to what is infinite, thus to the Lord. From this ground also it is, that no person that is named in the Word is perceived in heaven, but instead thereof the thing which that person represents; so neither is any person or nation perceived, but the quality thereof; yea further, there is not a single historical relation of the Word concerning any person, nation, or people, but what is altogether unknown in heaven, consequently, neither is it known who are

Abraham, Isaac, Jacob, the Israelitish people, and the Jewish nation; but it is there perceived what are Abraham, Isaac, Jacob, the Israelitish people, and the Jewish nation, and so in all other cases: hence the angelic speech is respectively unlimited and also universal.

5226. Verses 9—13. *And the prince of the butlers spake with Pharaoh, saying, I remember my sins this day. Pharaoh was wroth with his servants, and gave me into custody in the house of the prince of the guards, me and the prince of the bakers. And we dreamed a dream in one night, I and he; each according to the interpretation of his dream, we dreamed. And there was there with us a Hebrew boy, a servant of the prince of the guards; and we told him, and he interpreted to us our dreams, to each according to his dream he interpreted. And it came to pass, as he interpreted to us, so it was; me he brought back unto my station, and him he hanged.* And the prince of the butlers spake with Pharaoh, signifies thought from the sensual subject to the intellectual part. Saying, signifies perception thence. I remember my sins this day, signifies concerning the state of disjunction. Pharaoh was wroth with his servants, signifies when the natural averted itself. And gave me into custody in the house of the prince of the guards, signifies rejection by the things which are primary for interpretation. Me and the prince of the bakers, signifies each sensual. And we dreamed a dream in one night, signifies what is foreseen in obscurity. I and he, signifies concerning each sensual. Each according to the interpretation of his dream, we dreamed, signifies what would happen to each. And there was there with us a Hebrew boy, signifies that by reason of temptation the guiltless principle of the church was rejected thither. A servant of the prince of the guards, signifies wherein was truth which primarily served for interpretation. And we told him, signifies that thence there was perception. And he interpreted to us our dreams, signifies what was in the things foreseen in obscurity. To each according to his dream he interpreted, signifies from truth. And it came to pass, as he interpreted to us, so it was, signifies that so it happened. Me he brought back unto my station, signifies that the sensual of the intellectual part was received. And him he hanged, signifies that the sensual of the voluntary part was rejected.

5227. “And the prince of the butlers spake with Pharaoh.”—This signifies thought from the sensual subject to the intellectual part, as appears (1.) from the signification of “to speak,” as denoting to think, see n. 2271, 2287, 2619; and (2.) from the representation of “the prince of the butlers,” as denoting the sensual subject to the intellectual part, see n. 5077, 5082. What is meant by thought from the sensual, may be seen, n. 5141.

5228. "Saying."—This signifies perception thence, as appears from the signification of "to say," as denoting to perceive; see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3395, 3509. What is meant by perception thence, or by perception from thought, cannot be explained to the apprehension, because at this day it is altogether unknown what spiritual perception is, and what is unknown cannot be apprehended, however it may be described. Perception is the speech or thought of the angels who are attendant on man; when that speech or thought flows-in, it occasions a perception that a thing is so or is not so, but only with those who are in the good of love and charity, for it flows-in by good; with them, that perception produces thoughts; for what is receptive is to them the common principle of thought; but there is no perception from thought actually, but only apparently; howbeit, concerning this arcanum we cannot say more, because, as we have said, it is unknown at this day what perception is.

5229. "I remember my sins this day."—This signifies concerning the state of disjunction, as appears (1.) from the signification of "sins," as denoting things of inverted order, see n. 5076; and (2.) from the signification of "remembering," as denoting conjunction, see n. 5169; thus to remember sins is to be conjoined with the things which are of inverted order, consequently to be disjoined from the natural which is represented by Pharaoh; for what is conjoined with the things which are in inverted order, is disjoined from those which are in order. The reason why remembering denotes conjunction is, because in the other life the remembrance of any one conjoins; for as soon as a spirit remembers another, he is presented at hand, so that they can converse together: hence it is, that angels and spirits can meet with all whom they have known, or heard of, and can see them present, and converse with them, whenever the Lord permits them to remember them, n. 1114.

5230. "Pharaoh was wroth with his servants."—This signifies when the natural averted itself, as appears from what was explained above, n. 5080, 5081, where similar words occur.

5231. "And gave me into custody in the house of the prince of the guards."—This signifies rejection by the things which are primary for interpretation, as appears also from what was explained above, where similar words occur.

5232. "Me and the prince of the bakers."—This signifies each sensual, as appears (1.) from the representation of "the prince of the butlers," who is here meant by *me*, as denoting the sensual subject in general to the intellectual part, see n. 5077, 5082; and (2.) from the representation of "the prince of the bakers," as denoting the sensual subject in general to the voluntary part, see n. 5078, 5082; thus by "me and the prince of the bakers" is signified each sensual. It is said "each

sensual," because in every man there are two faculties which constitute his life, the will and the understanding, to which all the things appertaining to him have relation. The reason why there are two faculties in man which constitute his life, is, because there are two principles constituent of life in heaven, good and truth; good has relation to the will, and truth to the understanding; hence it is evident there are two things which make a man spiritual, and consequently blessed in the other life, charity and faith, for charity is good, and faith is truth; and charity has relation to the will, and faith to the understanding. To those two principles, good and truth, all the things in nature have reference, and thence exist and subsist: that they have reference to those two principles, is very manifest from the case of heat and light, heat having reference to good, and light to truth: therefore also spiritual heat is the good of love, and spiritual light is the truth of faith. Since all things, even the minutest in universal nature, have reference to those two principles, good and truth, and good is represented in heat, and truth in light, let every one judge what the quality of man is from faith alone without charity, or what is the same thing, from only understanding truth without willing good: does it not resemble the state of winter, when the light is bright, and still all things are torpid, because without heat? Such is the state of the man that is in faith alone, and not in the good of love; he is in cold and darkness,—in cold because he is contrary to good, and in darkness because on that account he is contrary to truth; for he that is contrary to good is also contrary to truth, however he may seem to himself not to be so, since the one draws the other to its side; such is his state after death.

5233. "And we dreamed a dream in one night."—This signifies what was foreseen in obscurity, as appears (1.) from the signification of "a dream," as denoting what is foreseen, see n. 3698, 5091; and (2.) from the signification of "night," as denoting a state of shade, see n. 1712, thus what is obscure.

5234. "I and he."—This signifies concerning each sensual, as appears (1.) from the representation of "the butler," who in this case is "I," as denoting one sensual, and from the representation of "the baker," who in this case is "he," as denoting the other sensual; concerning which see just above, n. 5232.

5235. "Each according to the interpretation of his dream, we dreamed."—This signifies what would happen to each, as appears from the signification of "interpretation," as denoting what it had in it, and what would befall, see n. 5093, 5105, 5107, 5141, thus what would happen, from what was foreseen, which is signified by a dream, n. 5233.

5236. "And there was there with us a Hebrew boy."—This signifies that by reason of temptation the guiltless principle of

the church was rejected thither, as appears (1.) from the signification of "a boy," as denoting that which is guiltless, of which we shall speak presently; and (2.) from the signification of a Hebrew, as denoting one who is of the church, see n. 5136, thus that which is of the church; that he was rejected thither by reason of temptation, is signified by his being there in custody: for the custody into which Joseph was sent, signified a state of temptation, n. 5036, 5037, 5039, 5044, 5045. This state was treated of in chapters xxxix. and xl. The reason why "a boy" denotes what is guiltless is, because an infant in the internal sense denotes what is innocent: for in the Word, we read of a suckling, an infant, and a boy, and by them are signified three degrees of innocence,—the first degree by the suckling, the second by the infant, and the third by the boy; but as with the boy innocence begins to be put off, therefore a boy signifies that innocent principle which is called guiltless. Since the three degrees of innocence are signified by a suckling, an infant, and a boy, the three degrees of love and charity are also signified by the same, because celestial and spiritual love, that is, love to the Lord and charity towards the neighbour, can only exist in innocence. It is however to be noted, that the innocence of sucklings, infants, and boys is only external, and that a man has no internal innocence until he is born anew, that is, until he is made anew as it were a suckling, an infant, and a boy. These states are what are signified by a suckling, an infant, and a boy in the Word; for in the internal sense of the Word nothing is meant but what is spiritual, consequently spiritual birth, which is called rebirth and also regeneration. That the innocent principle, which is called guiltless, is signified by a boy, is manifest from Luke: "Jesus said, Whosoever doth not receive the kingdom of God as a *boy*, shall not enter therein," xviii. 17; to receive the kingdom of heaven as a *boy*, is to receive charity and faith grounded in innocence. And in Mark: "Jesus took a *boy*, and set him in the midst of them, and took him up in his arms, and said to them, Whosoever receiveth one of such *boys* in my name, receiveth me," ix. 36, 37; Luke ix. 47, 48. In this passage a boy represents innocence, to receive which is to receive the Lord, because he it is from whom all innocence comes. That to receive a boy in the name of the Lord, is not to receive a boy, must be obvious to every one; thus it must be plain that it represents somewhat celestial. So in Matthew: "The boys in the temple cried out, Hosanna to the Son of David; and when the chief priests and scribes had indignation, Jesus said unto them, Have ye not read, Out of the mouth of *infants* and *sucklings* thou hast perfected praise?" xxi. 15, 16; Psalm viii. 2. The reason why the boys cried Hosanna to the Son of David was, that it might be represented that innocence alone

acknowledges and receives the Lord, that is, those who have innocence; by perfecting praise out of the mouth of infants and sucklings is signified, that praise cannot come to the Lord by any other way than by innocence; for by innocence alone is effected all communication, and all influx, and consequently access: hence the Lord says, "Unless ye be converted, and become as *boys*, ye cannot enter into the kingdom of the heavens," Matt. xviii. 3. In the following passages also a boy signifies innocence: "The streets of the city shall be filled with *boys* and *girls*, playing in the streets thereof," Zech. viii. 5; speaking of the New Jerusalem, or the Lord's kingdom. And in David: "Praise Jehovah, ye young men and virgins, ye old men with *boys*," Psalm cxlviii. 12. Again: "Jehovah reneweth thy life out of the pit; he satisfieth thy life with good, so that thou art renewed as an eagle in thy *boyhood*," Psalm ciii. 4, 5. And in Joel: "Upon my people they have cast the lot; because they have given a *boy* for a harlot, and have sold a *girl* for the wine which they have drunk," iii. 3. And in Jeremiah: "By thee I will disperse the man and the woman, and by thee I will disperse the old man and the *boy*, and by thee I will disperse the young man and the virgin," li. 22. And in Isaiah: "*Unto us a boy is born*, unto us a son is given, upon whose shoulder is the government, and he shall call his name Wonderful, Counsellor, God, Hero, the Father of Eternity, the Prince of Peace," ix. 6.

5237. "The servant of the prince of the guards."—This signifies wherein was truth which primarily served for interpretation, as appears (1.) from the predication of a "servant," as being applied to truth, see n. 2567, 3409; and (2.) from the signification of "the prince of the guards," as denoting the primaries for interpretation, see n. 4790, 4966, 5084; and as truth is serviceable for the interpretation of the Word, therefore the servant of the prince of the guards in this passage signifies truth thus serviceable.

5238. "And we told him."—This signifies that thence was perception, as appears from the signification of "telling," as denoting perception, see n. 3209.

5239. "And he interpreted to us our dreams."—This signifies what was in the things foreseen in obscurity, as appears (1.) from the signification of interpreting, as denoting what was in, see n. 5093, 5105, 5107; and (2.) from the signification of "dreams," as denoting things foreseen in obscurity see above, n. 5233.

5240. "To each according to his dream, he interpreted."—This signifies from truth. "And it came to pass, as he interpreted to us, so it was."—This signifies that so it happened, as may appear from the consideration, that those words signified

the event of the thing, which from truth was such as he foretold.

5241. "Me he brought back unto my station."—This signifies that the sensual of the intellectual part was received, as appears (1.) from the representation of "the butler," who is here meant by *me*, as denoting the sensual of the intellectual part, concerning which see above; and (2.) from the signification of "to bring back unto a station," as denoting to reduce into order and subordination, see n. 5125, 5165, thus also to receive.

5242. "And him he hanged."—This signifies that the sensual of the voluntary or will-part was rejected, as appears (1.) from the signification of "the baker," who is here meant by *him*, as denoting the sensual of the voluntary or will-part, concerning which see above; and (2.) from the signification of "to hang," as denoting to reject, see n. 5156, 5167. It is needless to give a further explanation of these things, as they have been explained before; they are mentioned again on account of the series.

5243. Verse 14. *And Pharaoh sent, and called Joseph; and they hastened him out of the pit, and he polled himself, and changed his garments, and came to Pharaoh.* And Pharaoh sent, signifies the propensity of the new natural. And called Joseph, signifies to receive the celestial of the spiritual. And they hastened him out of the pit, signifies the hasty rejection of such things as were impediments arising from the state of temptation, and the change thereby occasioned. And he polled himself, signifies rejection and change as to the things of the exterior natural. And changed his garments, signifies as to the things of the interior natural, by putting on things suitable. And came to Pharaoh, signifies communication thereby with the new natural.

5244. "And Pharaoh sent."—This signifies the propensity of the new natural, as appears from the representation of "Pharaoh," as denoting the new man of the natural, see n. 5079, 5080; the propensity to receive the celestial of the spiritual is signified by his sending and calling Joseph; the propensity itself is manifest from its following that he set him over his house, and over all the land of Egypt, and said that upon his mouth should all his people kiss, verses 40—43. The case herein is this: when the state is full, that is, when all things are prepared in the natural to receive influx from the interior or superior, and to appropriate to itself those things which flow-in, in this case the natural is also in the propensity, that is, in the affection of receiving; thus the one is accommodated to the other, when the man is renewed by the Lord.

5245. "And called Joseph."—This signifies to receive the celestial of the spiritual, as appears from the representation of

“Joseph,” as denoting the celestial of the spiritual, see n. 4286, 4585, 4592, 4594, 4963; the reception thereof is signified by calling, as may be seen just above, n. 5244.

5246. “And they hastened him out of the pit.”—This signifies the hasty rejection of such things as were impediments arising from the state of temptation, and the change thereby occasioned, as appears (1.) from the signification of “the pit,” as denoting a state of vastation, and also of temptation, see n. 4728, 4744, 5038; and (2.) from the signification of “hastening him out of it,” as denoting the hasty rejection of such things as arise from a state of temptation; for when a pit denotes a state of temptation, then to hasten any one out of it denotes to remove such things as arise from that state, consequently to reject them, as is also evident from what immediately follows; for he rejected the things which were of the pit, since he polled himself and changed his garments. A state of temptation, in respect to the state after it, is also like the state of a pit or a prison, filthy and unclean: for when a man is tempted, in such case unclean spirits are near him, and encompass him, and excite his evils and falses, and likewise detain him therein, and exaggerate them even to despair; hence it is that on such occasions he is in an unclean and filthy state: this state also, when it is presented to view in the other life, (where all spiritual states can be exhibited to the sight,) appears like a mist exhaled from dirty places, and a stench is likewise thence perceived; such is the appearance of the sphere which encompasses a person in temptation, and also in vastation, that is, in a pit in the lower earth, see n. 4728. But when the state of temptation ceases, the mist is dissipated, and serenity takes place; the reason of this is, because a man’s falses and evils are opened by temptations, and are removed; when they are opened, the mistiness appears, and when they are removed all becomes serene. The change of that state is also signified by Joseph’s polling himself and changing his garments. A state of temptation may likewise be compared with the state in which a man is when among robbers; from which when he escapes, his hair is dishevelled, his countenance fierce, and his clothes tattered: if he sinks in temptation, he remains in that state; but if he conquers in temptation, he then, after resuming his usual countenance, combing his hair, and changing his garments, comes into a cheerful and serene state. There are also infernal spirits and genii, who like robbers on such occasions surround and assault a man, and induce temptations. From these considerations then it is evident, that hastening him out of the pit signifies the hasty rejection of such things as were impediments arising from the state of temptation, and the change thereby occasioned.

5247. “And he polled himself.”—This signifies rejection

and change as to the things of the exterior natural, as appears from the signification of "polling" the head and the beard, as denoting to reject the things of the exterior natural; for the hair, which was polled, signifies that natural, see n. 3301. The hair also of both the head and the beard corresponds in the Grand Man to the exterior natural; therefore also sensual men, that is, those who had believed nothing but what was natural, and were unwilling to understand that any thing exists of a nature more interior and pure than that it might be comprehended by the senses, in the other life in the light of heaven appear hairy, so that their face is scarce any thing else but a shaggy beard; I have frequently seen such hairy faces. But those who have been rational, that is, spiritual men, with whom the natural has been rightly subordinate, appear with graceful hair; yea, in the other life it may be known from the hair what every one's quality is as to the natural. The reason why spirits appear with hair is, because in the other life spirits appear just like men on earth: hence also the angels that have been seen, are occasionally described in the Word as to their hair. From these considerations it may be evident what is signified by polling, as in Ezekiel: "The priests the Levites, the sons of Zadok, shall put off *their garments* in which they minister, and shall lay them aside in the chambers of holiness, and shall put on *other garments*, neither shall they sanctify the people *with their garments*, and *their heads they shall not shave*, and their hair they shall not let down; *polling they shall poll their heads*," xliv. 19, 20. The subject here treated of is the new temple and the new priesthood, that is, the new church; putting on other garments signifies holy truths; not to shave the head, or let down the hair, but polling to poll the head, signifies not to reject the natural, but to accommodate it so that it may be in agreement, thus to make it subordinate. Every one who believes the Word to be holy, may see that these and the rest of the things which the prophet says concerning the new earth the new city, the new temple, and the new priesthood, are not to be as they are there mentioned in the letter, as that the priests the Levites, the sons of Zadok, shall minister there, and shall put off the garments of ministry, and put on others, and shall poll their heads, but that all the things mentioned signify such as relate to a new church. Concerning the high priest, the sons of Aaron, and the Levites, it is said: "The high priest from his brethren, upon whose head hath been poured the oil of unction, and he hath filled his hand to put on garments, shall not shave his head, and shall not unrip his garments," Lev. xxi. 10. "The sons of Aaron shall not bring baldness upon their head, or shave the corner of their beard: they shall be holy unto their God, and shall not profane the name of their God," Lev. xxi. 5, 6. "Thus shalt thou purify the Levites"

sprinkle upon them the waters of expiation; and *they shall cause a razor to pass over their flesh*, and shall wash *their garments*, and shall be pure," Numb. viii. 7. These statutes would never have been commanded, unless they had contained holy things in them,—that the high priest should not shave his head, or unrip his garments; that the sons of Aaron should not bring baldness on their head, or shave the corner of their beard; and that the Levites, when they were purified, should be shaven with a razor upon the flesh;—is there any thing holy, or that has relation to the church, in these circumstances? But to have the external or natural man subordinate to the internal or spiritual, and thereby each subordinate to the Divine, is holy; and this the angels also perceive when a man reads the above passages of the Word. In like manner, where it is written, The Nazarite who was holy to Jehovah, if any one should die by chance suddenly near him, and should pollute the head of his Nazariteship, *should poll his head* in the day of his cleansing, on the seventh day *he should poll it*. Also that the Nazarite, on the day in which the days of his Nazariteship are fulfilled, *should poll the head of his Nazariteship* at the door of the tent of the assembly, and should take *the hair of his head* and should put it on the fire which is under the sacrifice of the peace-offering," Numb. vi. 8 to 19. What the Nazarite was, and what principle of holiness he represented, may be seen, n. 3301. That there was a holy principle in his hair, cannot be at all comprehended, unless it be known what the hair is by correspondence, thus to what holy principle the hair of a Nazarite corresponds. In like manner neither can it be comprehended whence Samson had strength from his hair, concerning which he thus speaks to Delilah: "*There hath not come a razor upon my head*, because I am a Nazarite unto God from my mother's womb: if I be shaven my strength will depart from me, and I shall become weak, and shall be like another man. And Delilah called a man *who shaved seven locks of his head*, and his strength departed from him. And afterwards, *when the hair of his head began to grow, as it was shaven off*, his strength returned unto him," Judges xvi. 17, 19, 22. Who can know, without a knowledge derived from correspondence, that the Lord as to the divine natural was represented by the Nazarite, and that the Nazariteship had no other meaning, and that Samson had strength from that representative? He that does not know, and especially that does not believe, that the Word has an internal sense, and that the sense of the letter is representative of the things which are in the internal sense, will scarcely acknowledge any thing holy in these circumstances, whereas the contents are most holy. He that does not know, and especially that does not believe, that the Word has an internal sense which is holy, cannot possibly know what the fol-

lowing passages bear in their bosom, as in Jeremiah: "Truth is perished, and is cut off from their mouth. *Cut off the hairs of thy Nazariteship*, and cast them away," vii. 28, 29. And in Isaiah: "In that day the Lord *shall poll by a hired razor*, in the passages of the river, by the king of Ashur, *the head and the hairs of the feet*, and shall also consume *the beard*," vii. 20. And in Micah: "*Make thee bald and poll thyself*, because of the sons of thy delights; *make broad thy baldness*, like an eagle, because they have migrated from thee," i. 16. Moreover, neither will he know what holiness is involved in what is related of Elijah, that he was "*a hairy man*, and girded with a leathern girdle about his loins," 2 Kings i. 8; and why the boys, who called Elisha *bald*, were torn in pieces by bears out of the wood, 2 Kings ii. 23, 24. Elijah and Elisha represented the Lord as to the Word; thus they represented the Word, specifically the prophetic Word; see preface to Gen. chap. xviii. and n. 2762; the hairiness and the leathern girdle signified the literal sense, a hairy man that sense as to truths, a girdle of leather about the loins that sense as to goods; for the literal sense is its natural sense, as it is from the things which are in the world, and the internal sense is the spiritual sense, because it is from the things which are in heaven: these two senses are like the internal and external of a man, and because there is not an internal without an external, for the external is the ultimate of order in which the internal subsists, therefore it was an affront against the Word to call Elisha bald, as if he had been without an external, thus as if the Word were without a sense adequate to the apprehension of man. From these considerations it may be manifest, that all the things of the Word are holy; but the holiness which is therein does not appear to the understanding, except of him that is acquainted with its internal sense, nevertheless it appears to the apperception by influx from heaven to him who believes the Word to be holy: such influx is effected through the internal sense in which the angels are principled; which sense, although it is not understood by man, nevertheless affects him, because the affection of the angels, who are in that sense, is communicated to him; hence also it is evident, that the Word was given to man, that he may have communication with heaven, and that the divine truth, which is in heaven, may by influx affect him.

5248. "And changed his garments."—This signifies as to the things of the interior natural, by putting on things suitable, as appears (1.) from the signification of "to change," as denoting to remove and reject; and (2.) from the signification of "garments," as denoting the things of the interior natural, of which we shall speak presently: hence it follows, that he put on things suitable, which are signified by new garments. Garments are frequently mentioned in the Word, and they mean

the things which are beneath or without, and which cover those that are above or within; therefore a garment signifies a man's external, consequently the natural, for this covers his internal and spiritual; garments specifically signify the truths of faith, because these cover the goods of charity: this significative arises from the garments with which spirits and angels appear clothed. Spirits appear in garments without splendor, but angels in garments with splendor, and as it were from splendor; for they appear surrounded with splendor, as with a garment, like the Lord's garments when he was transfigured, which were like the light, Matt. xvii. 2, and like white lightning, Luke ix. 29; from their garments also it may be known what the quality of spirits and angels is as to the truths of faith, because these are represented by garments, but then they are the truths of faith such as their quality is in the natural; their quality in the rational appears from the face and its beauty; the splendor of their garments is derived from the good of love and charity, which good by translucence gives them splendor: from these considerations it may be manifest, what is represented by garments in the spiritual world, consequently what garments are in the spiritual sense. But the garments which Joseph changed, viz., which he put off, were the garments of the pit or prison, which garments signify things fallacious and false, which in a state of temptations are excited by evil geni and spirits, therefore his changing garments signifies rejection and change as to the things which are of the interior natural, and the garments which he put on were such things as were suitable, therefore also the putting on of suitable things is signified. See what has been before said and shown concerning garments, viz., that celestial things are not clothed, but spiritual and natural are, n. 297. That garments are inferior truths respectively, n. 1073, 2576. That changing the garments was a representative to denote that holy truths were to be put on, whence also came changeable garments, n. 4545. That rending the garments was a representative of mourning over truth lost and destroyed, n. 4763. What is signified by him who entered without having on a wedding garment, see n. 2132.

5249. "And came to Pharaoh."—This signifies communication with the new natural, as appears (1.) from the signification of "coming," as denoting communication by influx; and (2.) from the representation of "Pharaoh," as denoting the new natural, concerning which see n. 5079, 5080, 5244. What the things which are contained in this verse involve, is evident from what has been already explained; for the subject treated of is how Joseph was liberated from the pit, and came to Pharaoh. In the internal sense Joseph represents the Lord as to the celestial of the spiritual, and Pharaoh represents the natural or external man: the pit in which Joseph was, represents the state

of the Lord's temptation as to the celestial of the spiritual; and his being called out of the pit by Pharaoh, signifies the state of liberation from temptations, and further the state of influx and communication afterwards with the new natural. From these considerations it is evident, that in the internal sense is here described how the Lord made his natural new, and at length Divine. These are the things which occur to the thoughts of the angels, when these historicals are read by man: it is also most delightful to them to think such things, for they are then in the divine sphere of the Lord, thus as it were in the Lord; and they are in the perception of the inmost joy, when they are in thought concerning the Lord, and the salvation of the human race by the Lord's making the human in himself Divine; and in order that the angels might be detained in that most celestial joy, and at the same time in wisdom, that divine process is fully described in the internal sense of the Word; and in it is at the same time described the process of man's regeneration, which is an image of the Lord's glorification; see n. 3138, 3212, 3296, 3490, 4402. Several may perhaps wonder what the angels discourse about one among another, consequently what men discourse about after death who become angels; but let them know, that the subjects of their discourse are such things as are contained in the internal sense of the Word, viz., the Lord's glorification, his kingdom, the church, and the regeneration of man by the good of love and the truth of faith, but that the discourse on these subjects is by arcana, which for the most part are ineffable.

5250. Verses 15, 16. *And Pharaoh said to Joseph, I have dreamed a dream, and no one interpreteth it; and I have heard of thee, saying, Thou hearest a dream to interpret it. And Joseph answered Pharaoh, saying, Not to me; God will answer peace, Pharaoh.* And Pharaoh said to Joseph, signifies the perception of the celestial of the spiritual from the natural. I have dreamed a dream, signifies prediction. And no one interpreteth it, signifies ignorance of what was in it. And I have heard of thee, signifies the faculty of the celestial of the spiritual. Saying, Thou hearest a dream to interpret it, signifies of apprehending what is in the things foreseen. And Joseph answered Pharaoh, signifies knowledge. Saying, Not to me, signifies that it was not from the human alone. God will answer peace, Pharaoh, signifies from the Divine Human by conjunction.

5251. "And Pharaoh said to Joseph."—This signifies the perception of the celestial of the spiritual from the natural, as appears (1.) from the signification of "to say," in the historicals of the Word, as denoting to perceive, which has been frequently before noted; (2.) from the representation of "Pharaoh," as denoting the natural, see n. 5079, 5080, 5095, 5160; and (3.) from the representation of "Joseph," as denoting the celestial of the spiritual, see n. 4286, 4592, 4594, 4963, 5086, 5087.

5106, 5249. The reason why the perception of the celestial of the spiritual from the natural is signified, is, because the Lord is represented both by Joseph and by Pharaoh; by Joseph as to the celestial of the spiritual, and by Pharaoh as to the natural; hence "Pharaoh said to Joseph," signifies the Lord's perception from the celestial of the spiritual in the natural: but the nature and quality of that perception cannot be explained to the apprehension, unless there has first been formed some idea concerning spiritual perception, and concerning the celestial of the spiritual, and also concerning the natural, with the quality of its distinction from the spiritual. On these subjects some observations have already been made, which may be referred to.

5252. "I have dreamed a dream."—This signifies prediction, as appears from the signification of "a dream," as denoting foresight, and hence prediction, see n. 3698, 5091, 5092, 5104, 5233; that a dream here denotes prediction, is also evident from what follows; for in the dream there was a prediction concerning seven years of abundance of provision, and seven years of famine.

5253. "And no one interpreteth it."—This signifies ignorance of what was in it, as appears from the signification of interpreting, as denoting what was in it, see n. 5093, 5105, 5107, 5141; hence ignorance of what was in it is signified by "no one interpreteth it." *No one* in the internal sense is not no one or none, but is a mere negative, in the present case therefore denoting *not*, thus that it is not known, or that there is ignorance respecting it. The reason of this is, because in the internal sense there is no respect to any person, or even to any thing determined to a person, see n. 5225, and the expression *no one* or *none* involves something of person in common. There are in general three things which disappear from the sense of the letter of the Word, when the internal sense is unfolded, viz., what is of time, what is of space, and what is of person. The reason of this is, because in the spiritual world there is neither time nor space, these two being proper to nature; on which account also it is said of those who die, that they depart out of time, and that they leave the things of time: the reason why in the spiritual world there is no respect had to any thing determined to a person is, because a view to a person in discourse contracts and limits the idea, but does not extend and render it unlimited; whereas what is extended and unlimited in discourse causes it to be universal, and also to comprehend and be able to express things innumerable and likewise ineffable: hence the speech of the angels is of this character, especially the speech of the celestial angels, which is respectively unlimited, in consequence whereof all their discourse flows into the infinite and the eternal, consequently into the Divine of the Lord.

5254. "And I have heard of thee."—This signifies the faculty of the celestial of the spiritual.—"Saying, Thou hearest a dream to interpret it."—This signifies [the faculty] of apperceiving what is in the things foreseen, as appears (1.) from the signification of "to hear of thee," as denoting to apperceive and know that such is the quality, consequently the faculty; (2.) from the representation of "Joseph," to whom those things are said, as denoting the celestial of the spiritual, see n. 4286, 4592, 4594, 4963, 5086, 5087, 5106; (3.) from the signification of "to hear," as denoting to apperceive, see n. 5017; (4.) from the signification of "a dream," as denoting what is foreseen, see just above, n. 5252; and (5.) from the signification of "to interpret," as denoting what is in it, see also above, n. 5252: hence it is evident, that "I have heard of thee, saying, Thou hearest a dream to interpret it," signifies the faculty of the celestial of the spiritual of apperceiving what was in the things foreseen.

5255. "And Joseph answered Pharaoh."—This signifies knowledge, as appears from the signification of to answer to any thing when a question is asked, as denoting to give to know how the case is, consequently knowledge.

5256. "Saying, Not to me."—This signifies that it was not from the human alone, as may appear from the signification of the expression, *Not to me*, or not belonging to himself, when the Lord is treated of, who is represented by Joseph, as denoting that it was not from the human alone, but from the Divine; for the Divine foresees, and consequently knows what is in it: for the Lord, when in the world, had foresight and providence even in the human, but from the Divine; whereas afterwards, when he was glorified, he has them from the Divine alone; for the human glorified is Divine. The human considered in itself is merely a form recipient of life from the Divine; but the Lord's human glorified, or his Divine Human, is not a form recipient of life from the Divine, but is the very *esse* of life, and what proceeds thence is life. Such an idea the angels have of the Lord. Those who at this day come into the other life from the Christian church, almost all have an idea of the Lord as of another man, not only separate from the Divine, although they also adjoin the Divine to him, but also separate from Jehovah, and what is more, separate also from the holy principle which proceeds from him. They say indeed, there is one God; but still they think of three, and actually divide the Divine amongst three; for they distinguish it into persons, and call each God, and attribute to each a distinct proprium; hence it is said of Christians in the other life, that they worship three Gods, because they think of three, however they say there is one. But those who have been Gentiles, and have been converted to Christianity, in the other

life worship the Lord alone; and this because they believed that it could not be otherwise than that the Supreme God manifested himself on earth as a man, and that the Supreme God is a Divine Man; and if they had not such an idea of the Supreme God, they could not have any idea of him, thus neither could they think about God, consequently they could not know him, and still less love him.

5257. "God will answer peace, Pharaoh."—This signifies from the Divine Human by conjunction, as may appear (1.) from what was said just above, n. 5256; and (2.) from the signification of the "peace" which God will answer, as denoting from the Divine Human. That God is the Divine, is evident without explanation, and that peace in the supreme sense is the Lord, may be seen, n. 3780, 4681. The reason why it is by conjunction with the celestial of the spiritual, and thereby with the natural, is, because that conjunction is here treated of.

5258. Verses 17—24. *And Pharaoh spake to Joseph; In my dream, behold I was standing by the bank of a river. And behold out of the river there came up seven kine fat in flesh and beautiful in form, and they fed in the sedge. And behold seven other kine came up after them, thin and very evil in form, and lean in flesh: I have not seen such as them in all the land of Egypt for badness. And the lean and evil kine did eat up the seven former fat kine. And they came to their entrails; and it was not known that they came to their entrails, and their aspect was bad as in the beginning; and I awoke. And I saw in my dream, and behold seven ears of corn came up on one stalk, full and good. And behold seven ears dry, thin, and parched with the east-wind, budded after them. And the thin ears swallowed up the seven good ears; and I said it to the magicians, and no one declared it to me.* And Pharaoh spake to Joseph, signifies the thought of the celestial of the spiritual from the natural. In my dream, signifies what was foreseen in obscurity. Behold I was standing by the bank of a river, signifies from boundary to boundary. And behold out of the river, signifies that in the boundary. There came up seven kine, signifies natural truths. Fat in flesh, signifies which were of charity. And beautiful in form, signifies which were of faith thence derived. And they fed in the sedge, signifies instruction. And behold seven other kine came up after them, signifies natural falses near at hand. Thin and very evil in form, signifies which were vain and of no faith. And lean in flesh, signifies which neither were of charity. I have not seen such as them in all the land of Egypt for badness, signifies such as could not in any manner be conjoined with truths and goods. And the lean and evil kine did eat up, signifies that the falses which were not of charity and faith

exterminated. The seven former fat kine, signifies the truths of faith grounded in charity. And they came to their entrails, signifies interior extermination. And it was not known that they came to their entrails, signifies that the truths of good were no longer apperceived. And their aspect was bad as in the beginning, signifies that there was no communication and conjunction. And I awoke, signifies a state of illustration. And I saw in my dream, signifies what was yet foreseen in obscurity. And behold seven ears of corn came up on one stalk, signifies natural scientifics conjoined. Full and good, signifies to which the things of charity and faith might be applied. And behold seven ears dry, thin, and parched with the east-wind, signifies useless scientifics, and full of lusts. Budded after them, signifies appearing near. And the thin ears swallowed up the seven good ears, signifies that the useless scientifics exterminated the useful scientifics. And I said it to the magicians, signifies consultation with interior scientifics. And no one declared it to me, signifies that nothing was apperceived from them.

5259. "And Pharaoh spake to Joseph."—This signifies the thought of the celestial of the spiritual from the natural, as appears from what was said above, n. 5251, where similar words occur, except only that it is there said, Pharaoh *said* to Joseph, whereas here it is said he *spake* to him; for "he said" signifies perception, but "he spake" signifies thought, n. 2271, 2287, 2619. The reason why "Pharaoh spake to Joseph" signifies the thought of the celestial of the spiritual from the natural, and not contrariwise, is, because that which is exterior never thinks from itself, but from what is interior, or, what is the same, that which is inferior cannot think except from what is superior, although while what is inferior or superior thinks in what is exterior or inferior, it appears as if what is exterior or inferior thought from itself; this, however, is a fallacy. The case herein is like that of a person who sees something in a mirror, and does not know that any mirror is there, on which occasion he supposes that the thing is where it appears, whereas it is not. Now since the celestial of the spiritual is interior or superior, and the natural is exterior or inferior, therefore "Pharaoh spake to Joseph," in the internal sense, signifies the thought of the celestial of the spiritual from the natural. In short, nothing which is below has any ability from itself, but whatever ability it has, it derives from something superior; and this being the case, it evidently follows that all is from the Supreme, that is, from the Divine; consequently, whatever a man thinks from the understanding and acts from the will, he has from the Supreme or from the Divine, but whatever he thinks falsely or acts evilly, is from the form which he has impressed upon himself, and what he thinks truly and acts well, is from

the form which he has received from the Lord; for it is well known that one and the same power and force produces different motions according to the constructions in mediums and extremes, thus in man life from the Divine produces diverse thoughts and actions according to the recipient forms.

5260. The things which follow in this series are almost the same with what have been before explained in this chapter from n. 5195 to 5217, therefore further explanation is needless.

5261. Verses 25—27. *And Joseph said to Pharaoh, The dream of Pharaoh it is one; what God doeth he hath declared to Pharaoh. The seven good kine they are seven years, and the seven good ears of corn they are seven years: the dream it is one. And the seven kine thin and evil coming up after them, they are seven years; and the seven empty ears, parched with the east wind, shall be seven years of famine.* And Joseph said to Pharaoh, signifies the perception of the natural from the celestial of the spiritual. The dream of Pharaoh it is one, signifies what is alike in both, which was foreseen. What God doeth he hath declared to Pharaoh, signifies that it was given to the natural to apperceive what was provided. The seven good kine they are seven years, signifies the states of the multiplication of truth in the interior natural. And the seven good ears of corn they are seven years, signifies the states of the multiplication of truth in the exterior natural. The dream it is one, signifies that each shall be by conjunction. And the seven kine thin and evil coming up after them, they are seven years, signifies the states of the multiplication of what is false infesting the interior natural. And the seven empty ears parched with the east-wind, signifies states of the multiplication of what is false infesting the exterior natural. Shall be seven years of famine, signifies that hence there will be a defect and apparent privation of truth.

5262. "Joseph said to Pharaoh."—This signifies the perception of the natural from the celestial of the spiritual, as appears (1.) from the signification of "to say" in the historicals of the Word, as denoting to perceive; (2.) from the representation of "Joseph," as denoting the celestial of the spiritual and (3.) from the representation of "Pharaoh," as denoting the natural, each of which subjects has been frequently treated of above.

5263. "The dream of Pharaoh it is one."—This signifies what is alike in both which was foreseen, as appears (1.) from the signification of "a dream," as denoting what is foreseen, see n. 3698, 5091, 5092, 5104, 5233; (2.) from the representation of "Pharaoh," as denoting the natural, see n. 5079, 5080, 5095, 5160; and (3.) from the signification of "it is one," as here denoting what is alike in both, viz., the interior and exterior natural; that the natural is twofold, may be seen,

n. 5118, 5126; for what Pharaoh dreamed concerning the kine was foreseen concerning the interior natural, and what he dreamed concerning the ears of corn was foreseen concerning the exterior; and as both natural principles ought to act in unity by conjunction, therefore what is alike in both is signified.

5264. "What God doeth he hath declared to Pharaoh."—This signifies that it was granted to the natural to apperceive what was provided, as appears (1.) from the signification of "what God doeth," as denoting what is provided, of which we shall speak presently; (2.) from the signification of "to declare," as denoting to communicate, and to give to apperceive, see n. 3608, 4856; and (3.) from the representation of "Pharaoh," as denoting the natural, see above, n. 5263: hence it is manifest that "what God doeth he hath declared to Pharaoh," signifies that it was given to the natural to apperceive what was provided. The reason why "what God doeth" denotes what is provided, is because all which God, that is, the Lord does, is providence, which, as it is from the Divine, has in it what is eternal and infinite: eternal, because it has no regard to any boundary from which it proceeds, or to any boundary to which it proceeds; infinite, because it regards at once what is universal in every singular, and every singular in what is universal: this is called providence; and whereas such a principle is in every thing which the Lord does, therefore his doing cannot be otherwise expressed than by the term providence. That in every thing which the Lord does there is what is infinite and eternal, shall be illustrated, through the divine mercy of the Lord, by examples elsewhere.

5265. "The seven good kine, they are seven years."—This signifies the states of the multiplication of truth in the interior natural, as appears (1.) from the signification of "kine," as denoting, in the good sense, the truths of the interior natural, see n. 5198; and (2.) from the signification of "years," as denoting states, see n. 482, 487, 488, 493, 893.—The reason why there were seven is, because seven signify what is holy, and hence add holiness to the thing treated of, see n. 395, 433, 716, 881; they also involve an entire period from beginning to end, n. 728; hence it is that he saw seven kine and seven ears of corn in the dream, and afterwards that there were seven years of abundance of provision, and seven years of famine; hence also it is that the seventh day was sanctified, and the seventh year in the representative church was the sabbatical year, and after seven times seven years was the jubilee. The reason why seven signify holy things, is from the signification of numbers in the world of spirits: in that world every number involves some thing; numbers, both simple and compound, have occasionally appeared to me visibly, once also in a long

series, and I wondered what they signified, and it was told me that they existed from angelic discourse, and that things likewise are sometimes expressed by numbers, which do not appear in heaven, but in the world of spirits, where such things are presented to the sight. This was known to the most ancient men, who were celestial, and discoursed with angels, and hence they formed ecclesiastical computation by numbers, whereby they expressed universally those things, which by words they expressed individually. What each number however had involved, did not remain with their posterity, only what is signified by the simple numbers, two, three, six, seven, eight, twelve, and hence twenty-four, seventy-two, and seventy-seven; especially that seven signifies what is most holy, viz., in the supreme sense the Divine itself, and in the representative sense the celestial of love: hence the state of the celestial man was signified by the seventh day, n. 84 to 87. That numbers signify things, is very manifest from repeated instances of numbers in the Word, as from these in the Apocalypse: "He that hath intelligence, let him compute the number of the beast, for it is the number of a man; the number thereof is six hundred sixty-six," Rev. xiii. 18; and again in another place: "The angel measured the wall of the holy Jerusalem a hundred and forty-four cubits, which is the measure of a man, that is, of an angel," Rev. xxi. 17; the number 144 arises from 12 multiplied into itself, and from these comes the number 72.

5266. "And the seven good ears of corn, they are seven years."—This signifies the states of the multiplication of truth in the exterior natural, as appears (1.) from the signification of "ears of corn," as denoting, in the good sense, scientifics, see n. 5212, consequently truths of the exterior natural, which are called scientifics; and (2.) from the signification of "years," as denoting states, see just above, n. 5265; what is signified by seven, may also be there seen.

5267. "The dream it is one."—This signifies that each will be by conjunction, as appears from what was said above, n. 5263.

5268. "And the seven kine thin and evil coming up after them, they are seven years."—This signifies the states of the multiplication of what is false infesting the interior natural, as appears (1.) from the signification of "kine," as denoting in the genuine sense truths in the interior natural, see n. 5198, 5265, and in the opposite sense, falses there, see n. 5202; therefore the former are called good kine, and the latter thin and evil; (2.) from the signification of "coming up," as denoting what is progressive towards interior things, see n. 5202; and (3.) from the signification of "years," as denoting states, see just above, n. 5265. As seven signify what is holy, so also in the opposite sense they signify what is profane; for most expressions in the Word have also an opposite sense, because the same things which

are doing in heaven, when they flow down towards hell, are changed into their opposites, and actually become opposites: hence the holy things, which are signified by seven, become in hell profane. That seven signify both things holy and things profane, may be confirmed from the Apocalypse alone where the expression occurs; that they signify holy things, may be confirmed from the following passages: "John to the *seven churches*: grace and peace from him who is, and who was, and who is to come, and from the *seven spirits* which are before his throne," i. 4. "These things saith he that hath the *seven spirits* and the *seven stars*," iii. 1. "Out of the throne went forth *seven lumps* of fire burning before the throne, which are the *seven spirits* of God," iv. 5. "I saw upon the right hand of him that sat upon the throne a book written within and on the back, sealed with *seven seals*," v. 1. "I saw, when behold, in the midst of the throne, a lamb standing as it were slain, having *seven horns* and *seven eyes*, which are the *seven spirits of God* sent forth into the whole earth," v. 6. "To the *seven angels* were given *seven trumpets*," viii. 2. "In the days of the voice of the *seventh angel* the mystery of God was to be consummated," x. 7. "There came forth *seven angels* having *seven plagues* out of the temple, clothed in white and shining linen, and girded about the breasts with golden girdles: then one of the four animals gave to the *seven angels seven golden vials*," xv. 6. 7. That seven, in the opposite sense, signify things profane, is evident from the following passages also in the Apocalypse: "Behold a great red *dragon* having *seven heads* and ten horns, and upon his heads *seven crowns*," xii. 3. "I saw a beast coming up out of the sea, which had *seven heads* and ten horns, and upon his horns ten crowns, but upon his heads the name of blasphemy," xiii. 1. "I saw a woman sitting upon a scarlet beast, full of names of blasphemy, and she had *seven heads* and ten horns. Here is intelligence, if any one hath wisdom; the *seven heads* are *seven mountains*, where the woman sitteth upon them, and they are *seven kings*. The beast which was, and is not, he is the eighth king, and is *of the seven*, and goeth away into perdition," xvii. 3, 9, 11.

5269. "And the seven empty ears, parched with the east-wind."—This signifies the states of the multiplication of what is false infesting the exterior natural, as appears from the signification of "ears of corn," as denoting scientifics, which are the truths of the exterior natural, see above, n. 5266; thus in the opposite sense falses therein, n. 5202 to 5204; what is meant by empty and parched with the east-wind, may be seen above.

5270. "Shall be seven years of famine."—This signifies the defect and apparent privation of truth, as appears from the signification of "famine," as denoting the defect of knowledges, see n. 1460, 3364, thus also the privation of truth; for that

falses should exterminate truths, so that it would appear as if they no longer were, is signified by the lean and evil kine eating up the seven fat kine, and coming to their entrails, and it was not known that they came to their entrails; also by the thin ears of corn swallowing up the seven good ears, verses 4, 7, 20, 21, 24; n. 5206, 5207, 5217. How it happens that in the beginning truth shall be multiplied in each natural, and that afterwards it shall so fail as scarcely to appear, is an arcanum which no one can know, unless he has been permitted to know how the case is with the reformation and regeneration of man. As this subject is treated of in what follows in the internal sense, it may be expedient to make a few previous observations concerning it. Man, during his reformation, first learns truths from the Word or from doctrine, and stores them up in the memory: he that cannot be reformed, believes, when he has learnt truths and stored them up in the memory, that it is sufficient; but he is much deceived: the truths which he had imbibed are to be initiated and conjoined with good, and they cannot be initiated and conjoined with good, so long as the evils of self-love and the love of the world remain in the natural man. These loves were the first introducers, with which truths cannot be at all conjoined; therefore, in order that conjunction may be effected, the truths introduced and retained by those loves are first to be exterminated; they are not however exterminated, but are in-drawn so as not to appear, on which account we say the apparent privation of truth. When this is done, the natural is then illuminated from within, and in such case the evils of self-love and the love of the world depart, and to the degree in which they depart, truths are stored up and conjoined with good. The state, when a man is apparently deprived of truths, in the Word is called desolation, and is also compared to the evening, in which a man is before he comes into the morning; therefore in the representative church the day commenced from the evening.

5271. Verses 28 to 32. *"This is the word which I spake to Pharaoh: what God doeth he hath made Pharaoh see. Behold there come seven years of great abundance of provision in all the land of Egypt. And there shall arise seven years of famine after them, and all the abundance of provision in the land of Egypt shall be given to oblivion, and the famine shall consume the land. And the abundance of provision in the land shall not be known from before that famine following, because it will be very grievous. And upon the dream being repeated to Pharaoh twice, [it was] because the word was established from with God, and God hastened to do it. This is the word which I spake to Pharaoh, signifies that which the natural thought from the celestial of the spiritual. What God doeth, signifies concerning what is provided. He hath made*

Pharaoh see, signifies the apperception of the natural. Behold there come seven years, signifies states of providence. Of great abundance of provision in all the land of Egypt, signifies the multiplication of truth in each natural. And there shall arise seven years of famine after them, signifies the following states when there is a defect of truth. And all the abundance of provision in the land of Egypt shall be given to oblivion, signifies the removal of truth and the apparent privation thereof in each natural. And the famine shall consume the land, signifies even to desperation. And the abundance of provision in the land shall not be known, signifies that nothing shall be there apperceived concerning the truth which was before. From before that famine following, because it will be very grievous, signifies on account of such defect. And upon the dream being repeated to Pharaoh twice, signifies because it was foreseen concerning each natural. [It was] because the word was established from with God, signifies that it is divine. And God hasteneth to do it, signifies with every event.

5272. "This is the word which I spake to Pharaoh."—This signifies that which the natural thought from the celestial of the spiritual, as appears (1.) from the signification of "a word," as denoting a thing, of which we shall speak presently; (2.) from the signification of "to speak," as denoting to think, see n. 2271, 2287, 2619, 5259; (3.) from the representation of "Joseph," who here speaks, as denoting the celestial of the spiritual; and (4.) from the representation of "Pharaoh," as denoting the natural, concerning which representations see above. From these significations and representations it is evident, that "This is the word which I spake to Pharaoh," signifies that thing, or that which the natural thought from the celestial of the spiritual; see also n. 5262. The term "word," in the original tongue, is expressive of a thing, hence also divine revelation is called the Word, and also the Lord in the supreme sense; and the Word, when it is predicated of the Lord, and likewise of revelation from him, in the proximate sense signifies the divine truth, from which all things, which are things, exist. That all things, which are things, have existed and do exist by the divine truth which is from the Lord, thus by the Word, is an arcanum which has not heretofore been discovered: it is believed that it means, that all things were created by God's saying and commanding, like a king in his kingdom; this however is not what is meant by all things being made and created by the Word, but it is the divine truth, which proceeds from the divine good, that is, which proceeds from the Lord, from which all things have existed and do exist. The divine truth proceeding from the divine good is the very real itself, and the very essential itself, of the universe, which makes and creates. Few have any other idea respecting the

divine truth, than as of a word which flows from the mouth of a speaker, and is dissipated in the air. This idea respecting the divine truth has produced the opinion that the Word merely means a command, and that all things were made from a command only, thus not from any real [thing] which proceeded from the Divine of the Lord; but, as we said, it is the divine truth proceeding from the Lord which is the very real and essential itself, from which are all things; the forms of good and truth are from the same; but concerning this arcanum, by the divine mercy of the Lord, more will be said in what follows.

5273. "What God doeth."—This signifies concerning what is provided, as appears from the signification of "what God doeth," as denoting what is provided; see above, n. 5264.

5274. "He hath made Pharaoh see."—This signifies the apperception of the natural, as appears (1.) from the signification of "to see," as denoting to understand and to apperceive, see n. 2150, 2325, 2807, 3764, 4567, 4723; and (2.) from the representation of "Pharaoh," as denoting the natural, see above.

5275. "Behold there come seven years."—This signifies states of providence, as appears (1.) from the signification of "years," as denoting states, see n. 487, 488, 493, 893; and (2.) from the signification of "to come," as being of providence; for to come and to be done, when predicated of what is divine, or of that which God does, denotes that which comes to pass from providence, consequently it is of providence; that what God does is providence, may be seen above, n. 5264, 5273. The subject treated of in what follows is the seven years of abundance of provision, and the seven years of famine: years there signify states,—the years of abundance of provision states of the multiplication of truth in the natural, and the years of famine states of defect and privation of truth in the natural; in general, by the seven years of abundance of provision, and the seven years of famine in the land of Egypt, in the internal sense, are described the states of man's reformation and regeneration, and in the supreme sense, the states of the glorification of the Lord's human. In order that these things might be represented, such things took place in the land of Egypt: the reason why they took place there was, because the land of Egypt and Pharaoh in the internal sense represented the natural, the glorification of which in the Lord is there treated of. It is to be noted, that the things which were done at that time, and which are described in the Word, were representative of the Lord himself, of the glorification of his human, and, in the representative sense, of his kingdom, consequently of the church in general, and of the church in particular, thus of the regeneration of man, for by regeneration a man is made a church in particular. The reason why the things done at that time were

thus representative was, principally, in order that the Word might be written, and might thereby contain such things as represented things divine, celestial, and spiritual, in a continual series, and thus might be serviceable not only to the man of the church, but also to the angels in heaven; for the angels hence perceive things divine, and are thereby affected with the holy things which are communicated to the man who reads the Word from affection, whence he also derives what is holy. This is the reason why such things took place in the land of Egypt.

5276. "Of great abundance of provision in all the land of Egypt."—This signifies the multiplication of truth in each natural, as appears (1.) from the signification of "abundance of provision," as denoting the multiplication of truth, of which we shall speak presently; and (2.) from the signification of "Egypt," as denoting each natural; for Egypt signifies science, see n. 1164, 1165, 1186, 1462, 4749, 4964, 4966; and therefore also the natural is signified, because what is in the natural is called scientific; therefore the land of Egypt denotes the natural mind in which the scientific principle is; hence "all the land of Egypt" signifies each natural, viz., the interior and the exterior; that the natural is both interior and exterior, see n. 5118, 5126. The reason why "abundance of provision" signifies the multiplication of truth is, because it is opposed to famine, which signifies a defect of truth; the expression, which in the original tongue means abundance of provision, is one to which famine is opposed, and signifies, in the internal sense, a full store and sufficiency of knowledges, because famine signifies the defect thereof. Knowledges are those truths of the natural man which he has not yet appropriated, and the multiplication of such truths is here meant: knowledges do not become truths with a man, until they are acknowledged in the understanding, which is the case when he confirms them himself, and he does not appropriate these truths until he lives according to them; for nothing is appropriated to a man unless what is made of his life, for hereby he himself is in them, since his life is in them.

5277. "And there shall arise seven years of famine after them."—This signifies subsequent states when there is a defect of truth, as appears (1.) from the signification of "years," as denoting states, see n. 482, 487, 488, 493, 893; and (2.) from the signification of "famine," as denoting a defect of knowledges, see n. 1460, 3364; and (3.) from the signification of "after them," as denoting the following.

5278. "And all the abundance of provision in the land of Egypt shall be given to oblivion."—This signifies the removal of truth and the apparent privation thereof in each natural, as appears (1.) from the signification of "forgetting or giving to

oblivion," as denoting removal and hence apparent privation ; (2.) from the signification of "the abundance of provision," as denoting the multiplication of truth, or truth multiplied, see just above, n. 5276; and (3.) from the signification of "the land of Egypt," as denoting the natural mind or the natural [principle] of man, in the present case each [principle], as above, n. 5276. The reason why to forget or to give to oblivion denotes removal or apparent privation is, because such is the case with the memory and with thought thence derived. Those things which are the subjects of a man's thought, are immediately under his view, and the things which are in affinity with such subjects, present themselves in order around, even to the things not in affinity which are most remote, and in such case in oblivion: the things which are opposite are thence separated, and hang downwards, and present themselves beneath, and act as an equilibrium to those which are above: this orderly arrangement is effected by the good which flows in; so it is with all a man's thoughts. That this is the case is manifest from thoughts in the other life; for thoughts there sometimes present themselves visible in the light of heaven, and then such appears to be the form of their arrangement. Hence it may be evident, that to forget, in the internal sense, denotes removal and apparent privation.

5279. "And the famine shall consume the land."—This signifies even to desperation, as appears (1.) from the signification of "a famine," as denoting a defect of knowledges, and hence the privation of truth, see above, n. 5277, 5278; and (2.) from the signification of "land," in the present case the land of Egypt, as denoting the natural mind, see also above, n. 5276, 5278. The reason why it denotes even to desperation is, because it is said, "the famine shall consume the land;" for when the land signifies the natural mind, and a famine the privation of truth, nothing else is signified but desperation, for in such case in a spiritual manner there ensues consumption. In this passage is described a state of desolation by the privation of truth, the last of which state is desperation. The reason why desperation is the last of that state is, because thereby is removed the delight of self-love and the love of the world, and in the place thereof is insinuated the delight of the love of good and of truth; with those who are about to be regenerated desperation relates to the spiritual life, consequently to 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 out of desperation.

5280. "And the abundance of provision in the land shall not be known."—This signifies that nothing shall be there perceived concerning the truth which was before, as appears

(1.) from the signification of "to be known," as denoting to be apperceived; (2.) from the signification of "abundance of provision," as denoting truth multiplied, see above, n. 5276, 5278; and (3.) from the signification of "the land," [or earth,] in the present case the land of Egypt, as denoting the natural mind, see also above, n. 5276, 5278, 5279; hence it is evident, that "the abundance of provision in the land shall not be known," signifies that nothing of the former truth shall be apperceived in the natural. The subject treated of in this verse is the last state of desolation, when there is desperation, which takes place next before regeneration; and as this is the subject treated of in this verse, it may be expedient to show how the case is. Every man must be reformed, and be born anew or regenerated, that he may come into heaven; for *no one*, unless he be born again, can see the kingdom of God, John iii. 3, 5, 6: man is born into sin, which is increased in a long series from parents, grandfathers, and ancestors, and is become hereditary, and thereby transferred into the offspring; every man that is born, is born into so many hereditary evils, which have thus successively increased, in consequence whereof he is nothing but sin; therefore, unless he becomes regenerated, he remains wholly in sin as to every power and faculty; but in order to be regenerated, he must first be reformed by the truths of faith; for he ought to learn from the Word, and from doctrine thence derived, what good is. The knowledges of good from the Word or from doctrine thence derived, are called truths of faith; for all the truths of faith have their source in good, and flow to good, since they respect good as an end. This is the first state, and is called the state of reformation; into this state the generality of those who are in the church are introduced from infancy even to youth, and yet but few are regenerated; for the generality of those who are in the church learn the truths of faith or the knowledges of good with a view to reputation and honor, and with a view to gain, as their end; when therefore the truths of faith have been introduced by those loves, the man cannot be born anew or regenerated, until those loves are removed. In order that they may be removed, the man is let into a state of temptation, which is effected in this manner: those loves are excited by the infernal crew, who are always desirous to live in them; but in such case the angels excite the affections of truth and good, which have been insinuated from infancy in a state of innocence, and have afterwards been stored up and preserved for this use: hence arises a combat between the evil spirits and the angels, which the man feels as temptation; and as on such occasion truths and goods are the subjects of combat, the truths which had been before insinuated are as it were exterminated by falses injected from evil spirits, so that they do not appear, see above, n. 5268—5270; and then in

proportion as the man suffers himself to be regenerated, the light of truth from good is insinuated into the natural from the Lord by an internal way, into which light the truths are sent in due order. This is the case with the man who is regenerated; few however at this day are admitted into this state. All indeed, so far as they allow it, begin to be reformed by instruction in the truths and goods of spiritual life; but as soon as they come to the age of youth, they suffer themselves to be carried away by the world, and thus go and take part with infernal spirits, by whom they are gradually alienated from heaven, so that they scarcely believe any longer that there is a heaven, and consequently they cannot be let into any spiritual temptation; for if they were let into it, they would instantly sink under it, in which case their last state would be worse than the first, Matt. xii. 45. From these considerations it may appear how the case is with what is here contained in the internal sense, as to the state of reformation and the state of regeneration: in this verse is described the last state of temptation, which is a state of desperation; concerning which state see just above, n. 5279.

5281. "From before that famine following, because it will be very grievous."—This signifies on account of such defect, as appears (1.) from the signification of "a famine," as denoting a defect of the knowledges of good, consequently a defect of truth, see above, n. 5277, 5278, and lastly desperation on account of such defect, n. 5279; and (2.) from the signification of "very grievous," as denoting great. The subject here continued is the last state of desolation, which is a state of desperation, and its increasing grievousness; concerning which see above, n. 5279.

5282. "And upon the dream being repeated to Pharaoh twice."—This signifies because it was foreseen concerning each natural, as appears (1.) from the signification of "a dream," as denoting what is foreseen, see n. 3698, 5091, 5092, 5104; (2.) from the representation of "Pharaoh," as denoting the natural, see n. 5079, 5080, 5095, 5160; and (3.) from the signification of "being repeated twice," as denoting concerning each natural, viz., the interior and the exterior; that the natural is twofold, interior and exterior, see n. 5118, 5126; concerning the interior natural it was foreseen in the first dream of the kine, n. 5198, 5202; and concerning the exterior in the other dream of the ears of corn, n. 5212; hence it is that being repeated twice denotes each.

5283. "[It was] because the word is established from with God."—This signifies that it is divine, as may appear without explanation; for a word, when it is predicated of God, is divine truth; and when it is said that this is established from God, it signifies that it will come to pass at all events.

5284. "And God hasteneth to do it."—This signifies with every event, as appears (1.) from the signification of "doing," when it is predicated of God, as denoting providence, see n. 5264, hence also denoting the event, for what is of the divine providence certainly comes to pass; and (2.) from the signification of "hastening to do," as denoting every event; to hasten or haste in the internal sense denotes not what is quick, but what is certain, and also what is full, thus with every event; for haste involves time, and in the spiritual world there is not time, but instead of time there is state; thus the haste of time there relates to a correspondent quality of state, and the quality of state that corresponds is, that there are several things which are together efficient, from which results a certain and full event.

5285. Verses 33—36. "*And now let Pharaoh see a man intelligent and wise, and appoint him over the land of Egypt. Let Pharaoh do [this], and let him set governors over the land, and let him take the fifth of the land of Egypt in the seven years of abundance of provision. And let them gather all the food of those good years that are coming, and let them lay up corn under the hand of Pharaoh, food in the cities, and let them guard it. And let the food be for a store to the land, for the seven years of famine which shall be in the land of Egypt; and the land shall not be cut off in the famine.*" And now let Pharaoh see, signifies the looking forward of the natural. A man [*vir*] intelligent and wise, signifies concerning in-flowing truth and good. And appoint him over the land of Egypt, signifies which will bring all things in the natural mind into orderly arrangement. Let Pharaoh do [thus], signifies further looking forward. And let him set governors over the land, signifies the orderly arrangement of things common [or general] in the natural. And let him take the fifth of the land of Egypt, signifies which are to be preserved and afterwards stored up. In the seven years of abundance of provision, signifies which were insinuated at those times when truths with goods were multiplied. And let them gather all the food, signifies all things which are of use. Of those good years that are coming, signifies which are to be imbibed at those times. And let them lay up corn, signifies every good of truth at the same time. Under the hand of Pharaoh, signifies for necessity and consequent disposal in the natural. Food in the cities, signifies such things in the interiors of the natural mind. And let them guard it, signifies there to be stored up. And let the food be for a store to the land, signifies that it should be there for every use of the natural. For the seven years of famine, signifies according to necessity in cases of deficiency. Which shall be in the land of Egypt, signifies which shall be in the natural. And the land shall not be cut off in the famine, signifies lest man should perish.

5286. "And now let Pharaoh see."—This signifies the look.

ing forward of the natural, as appears from the signification of "to see," as denoting to look forward; for to see here involves an active, viz., that it may do; but when to see does not involve something to be done, it signifies to understand and apperceive, as was shown, n. 2150, 2325, 2807, 3764, 3863, 4403—4421, 4567, 4723, 5114. With the looking forward of the natural the case is this: a man's natural [principle], or his natural mind, which is beneath his rational mind, does not look forward from itself, nevertheless it appears as if it was from itself, but its looking forward is from an interior principle, which looks forward in an exterior, almost as a man views himself in a mirror, in which the image appears as if it were there. This is also exhibited in the internal sense by the circumstance of Joseph's speaking it to Pharaoh, and by Joseph's representing the celestial of the spiritual which is the interior, and by Pharaoh's representing the natural which is the exterior, and Joseph seemed to Pharaoh to be that very man [*vir*] intelligent and wise, who is here spoken of.

5287. "A man intelligent and wise."—This signifies concerning in-flowing truth and good, as appears from the signification of "an intelligent man," [*vir*], as denoting truth, and of "a wise man," as denoting the good thereof: it is to be noted that, in the internal sense, by a man intelligent and wise is not meant any such man, but, abstractedly from person, that which constitutes an intelligent and wise man, consequently truth and good. In the other life, especially in the heavens, all thought, and hence all speech is effected by things abstracted from persons, on which account thought and speech in the other life are universal, and respectively unlimited; for in proportion as thought and speech are determined to persons and their specific qualities, also to names and expressions, in the same degree it becomes less universal, and in the same degree it is also determined to a thing, and abides therein; but in proportion as it is not determined to such things, but to things abstractedly from them, in the same degree it is determined from a thing, and is extended out of itself, and the view becomes of a higher kind, consequently more universal. This appears manifest from man's thought; so far as it respects the expressions of a speaker, so far it does not respect his meaning; and so far as in itself it respects the particulars of memory, and abides therein, so far it does not perceive the qualities of things; and still more, so far as in particular things it respects itself, so far it contracts the thoughts, and removes itself from a universal view of things: hence in proportion as any one loves himself more than others, in the same proportion he is less wise. Hence now it is evident, why things abstracted from persons are signified, in the internal sense, by those things which are determined to persons in the sense of the letter; see

also n. 5225. In the Word throughout a distinction is made between wisdom, intelligence, and science; by wisdom is meant what is from good, by intelligence what is from truth, and by science each in man's natural, as in Moses: "I have filled Bezaleel with the spirit of God, as to *wisdom*, as to *intelligence*, and as to *science*, and as to every work," Exod. xxxi. 2, 3; Chap. xxxv. 30, 31. And again: "Give to yourselves *men wise, intelligent, and knowing*, according to your tribes, that I may place them for your heads," Dent. i. 13.

5288. "And set him over the land of Egypt."—This signifies which will bring all things in the natural mind into orderly arrangement, as appears (1.) from the signification of "to set over" any thing, as denoting to set one over to preserve order, thus also to bring into order; and (2.) from the signification of "the land of Egypt," as denoting the natural mind, see above, n. 5276, 5278, 5279; by *him* is here meant a man intelligent and wise, who signifies truth and good: hence it is evident, that those words signify, that truth and good will bring all things into orderly arrangement in the natural. Good and truth also are what give orderly arrangement to all things in the natural mind, for they flow-in from within, and thereby arrange them. He that is not acquainted how the case is with man's intellectual faculty, and how a man can take a view of things, perceive them, think analytically, form conclusions thence, and at length refer them to the will, and by the will to act,—such a one sees nothing to wonder at herein; he supposes that all things thus flow naturally, and is not at all aware that all things are from influx through heaven from the Lord, and that a man without such influx cannot think at all, and that on the cessation of influx, all thought ceases; hence also he does not know that the good flowing in through heaven from the Lord arranges all things in order, and forms them to a resemblance of heaven so far as the man suffers it, and that hence thought flows agreeably to the heavenly form. The heavenly form is that into which the heavenly societies are arranged, and the heavenly societies are arranged according to the form induced by the good and truth which proceeds from the Lord.

5289. "Let Pharaoh do this."—This signifies further looking forward, as appears from what was explained above, n. 5286.

5290. "And let him set governors over the land."—This signifies the orderly arrangement of things common [or general] in the natural, as appears (1.) from the signification of "to set over," as denoting to arrange in order; (2.) from the signification of "governors," as denoting things common, of which we shall speak presently; and (3.) from the signification of "the land," in the present case the land of Egypt, as

denoting the natural mind, see just above, n. 5288. The reason why governors denote things common is, because things common [or general] are those which comprehend particulars, see n. 917, 4269, 4325, 4329, 4345, 4383, 5208; but princes signify primaries, n. 1482, 2089, 5044.

5291. "And let him take the fifth of the land."—This signifies which are to be preserved and afterwards stored up, as appears from the signification of taking the fifth, as here involving the same as tithing or taking a tenth, which in the Word signifies to make remains; and to make remains is to gather truths and goods, and afterwards to store them up: that remains are goods and truths stored up by the Lord in the interior man, see n. 463, 530, 560, 561, 661, 1050, 1906, 2284, 5135; and that tenths in the Word signify remains, n. 576, 1738, 2280; in like manner ten, n. 1906, 2284; hence also five, which number is the half of ten. The half and the double, as to numbers in the Word, involve the same; thus twenty the same as ten, and four the same as two, six as three, twenty-four as twelve, and so forth. This is the case also with numbers still further multiplied, as with a hundred and also a thousand, which involve the same as ten; so likewise seventy-two, and a hundred and forty-four, involve the same as twelve: what therefore compound numbers involve, may be known from the simple numbers, from and with which they are multiplied; what also the more simple numbers involve, may be known from the integral numbers, as what five involve may be known from ten, and what two and a half, from five, and so forth: in general it is so noted, that numbers multiplied involve the same as the simple numbers, but more fully, and that numbers divided involve the same, but not so fully. The number five, specifically, has a double signification; it signifies a little and hence somewhat, and it signifies remains: the reason why it signifies a little is from its relation to those numbers which signify much, viz., to a thousand and a hundred, and hence also to ten; that a thousand and a hundred signify much, may be seen, n. 2575, 2636; that hence also ten signify much, may be seen, n. 3107, 4638; from this ground it is that five signify a little and also somewhat, n. 649, 4638: the number five signifies remains, when it relates to ten, for ten signify remains, as was said above. That all numbers in the Word signify things, may be seen, n. 575, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3252, 4264, 4495, 4670, 5265. He that does not know that there is any internal sense of the Word, which does not appear in the letter, will be altogether surprised to hear that numbers in the Word also signify things, especially because he cannot form any spiritual idea from numbers; but that nevertheless numbers flow from the spiritual idea which the angels have, may be seen, n. 5265; what the ideas and things are, to which

numbers correspond, may indeed be known, but what the ground of that correspondence is, is yet a secret; as what is the ground of the correspondence of twelve with all the things of faith, and of the correspondence of seven with things holy, also of the correspondence of ten, and likewise of five, with the goods and truths stored up in the interior man by the Lord, and so forth. It is enough, however, to know that there is a correspondence, and that from such correspondence all the numbers in the Word signify something in the spiritual world, consequently that the Divine inspired lies stored up therein; as for example, in the following passages where mention is made of five: as in the Lord's parable concerning the man who "went into a far country, and delivered to his servants his property, to one *five talents*, to another *two*, and to a third *one*; and he that had received *five talents*, traded with them, and gained other *five talents*; in like manner he that had received *two*, gained other *two*; but he that had received *one*, hid his Lord's silver in the earth," Matt. xxv. 14, and following verses. He that does not think beyond the literal sense, cannot know but that the numbers, five, two, and one, were assumed merely to give a neatness to the history of the parable, and that they have no further meaning, whereas there is an arcanum contained even in the numbers themselves; for by the servant who received five talents, are signified those who have admitted goods and truths from the Lord, thus who have received remains; by him who received two are signified those who in advanced age have adjoined charity to faith; and by him who received one, those who have received faith alone without charity; concerning the latter it is said, that he hid his Lord's silver in the earth, for by the silver, which is predicated of him, in the internal sense is signified the truth of faith, n. 1551, 2954; for faith without charity cannot produce gain, or bear fruit: such are the things involved in those numbers. In like manner in the other parables, as concerning the man that went into a far country to take to himself a kingdom, and gave to his servants *ten pounds*, and said unto them, Trade with them till I come; and when he returned, the first said, Lord, thy pound hath gained *ten pounds*; and he said unto him, Well, thou good servant, because thou hast been faithful over a very little, be thou over *ten cities*: the second said, Lord, thy pound hath made *five pounds*; and he said also to him, Be thou over *five cities*. The third had laid up the pound in a napkin; but the Lord said, Take away the pound from him, and give it to him that hath *ten pounds*, Luke xix. 12, and following verses: here, in like manner, ten and five signify remains, ten more, five fewer; he that laid up the pound in a napkin denotes those who procure to themselves the truths of faith, and do not conjoin them to the goods of charity, in which case there is no

gain or fruit. In like manner where those numbers are mentioned by the Lord in other places, as concerning one who was called to the supper, and said, "*I have bought five yoke of oxen,* and I go to prove them," Luke xiv. 19; and concerning the rich man who said to Abraham, "*I have five brethren,* let him be sent to testify unto them, lest they come into this place of torment," Luke xvi. 28. Concerning the *ten* virgins, of whom *five* were prudent, and *five* foolish, Matt. xxv. 1 to 13. In like manner in these words of the Lord: "Think ye that I am come to give peace on the earth? I say to you, nay, but division; for from henceforth there shall be *five* in one house divided, *three* against *two*, and *two* against *three*," Luke xii. 51, 52; and also in the very historical circumstances of the Lord's *feeding five thousand men with five loaves and two fishes*; and of his commanding them to lie down by *hundreds and by fifties*; and of their gathering *twelve* baskets of fragments after they had eaten, Matt. xiv. 15 to 21; Mark. vi. 38, and the following verses; Luke ix. 12 to 17; John vi. 5 to 13. In these passages, inasmuch as they are historical, it can scarce be believed that the numbers are significative, as the number five thousand, which was that of the men, also the number five which was that of the loaves, and the number two which was that of the fishes, and likewise the number a hundred, and the number fifty, which was that of the companies which sat down, and lastly the number twelve, which was that of the baskets containing the fragments, when yet in each there is an arcanum: for each of the circumstances here recorded happened of providence, to the end that divine things might be represented. In the following passages also, five signify such things in the spiritual world as they correspond with, in each sense, the genuine and the opposite; as in Isaiah: "Gleanings of grapes shall be left in it, as in the shaking of the olive-tree, *two or three* berries in the head of a branch, *four or five* in the fruitful branches," xvii. 6, 7. Again: "In that day there shall be *five cities* in the land of Egypt speaking with the lips of Canaan, and swearing to Jehovah Zebaoth," xix. 18. Again: "*One thousand* before the rebuke of *one*; before the rebuke of *five* shall ye flee; till ye be left as a mast on the head of a mountain, and as a sign upon a hill," xxx. 17. And in the Apocalypse: "The *fifth* angel sounded: then I saw a star fall from heaven unto the earth; and to him was given the key of the bottomless pit." To the locusts which came forth thence it was said, that they should not kill the men who had not the seal of God on their foreheads, but should torment them *five months*, ix. 1, 4, 5, 10. Again: "Here is intelligence, if any one hath wisdom. The *seven* heads are *seven* mountains, where the woman sitteth upon them; and there are *seven* kings, *five* have fallen, and *one* is, the other is not yet come, and when he cometh, he must continue a short time,"

Apoc. xvii. 9, 10. In like manner the number five was representative in the following cases : The estimation of a man and of a woman was according to years from a month to *five years*, and from *five years to twenty*, Levit. xxvii. 1—9. Also : If a field was to be redeemed, a *fifth* should be added, Levit. xxvii. 19. If the tenths were redeemed, a *fifth* also should be added, Levit. xxvii. 31. The superfluous first-born were to be redeemed for *five shekels*, Numb. iii. 46 to the end. The first-born of an unclean beast should be redeemed by *adding a fifth*, Levit. xxvii. 27. In certain transgressions instead of a fine a *fifth* should be added, Levit. xxii. 14 ; chap. xxvii. 13, 15 ; Numb. v. 6—8. “If a man should steal an ox or a sheep, and kill it or sell it, he should restore *five oxen* for an ox, and *four sheep* for a sheep,” Exod. xxii. 1. That the number five contains in it a heavenly arcanum, and the same as ten, is evident from the cherubs, concerning which it is thus written in the first book of the Kings : Solomon made in the holy place “two cherubs of olive wood : *ten cubits* was the height of each ; *five cubits* was the wing of one cherub, and *five cubits* was the wing of the other cherub : *ten cubits* was from the borders of the wings of the one even to the borders of the wings of the other ; thus *ten cubits* was the cherub ; both cherubs had one measure and one proportion,” vi. 23—25. It is also evident from the lavers about the temple, and from the candlesticks, concerning which it is written in the same book : “*Five* bases of the lavers were set near the shoulder of the house to the right, and *five* near the shoulder of the house to the left : also *five* candlesticks were set on the right, and *five* on the left, before the holy place,” vii. 39, 49. The brazen sea was *ten cubits* from laver to laver, and *five cubits* in height, and *thirty cubits* in circumference, chap. vii. 23. This was in order that holy things might be signified as well by the numbers ten and five, as by thirty ; which number of the circumference does not indeed geometrically answer to the diameter, but still it spiritually involves that which is signified by the compass of that vessel. That all numbers signify things in the spiritual world, is very manifest from the numbers in Ezekiel, where the new earth, the new city, and the new temple are treated of, which the angel measured as to particulars ; see chapter xl.—xlviii. A description of almost all the holy things therein is exhibited by numbers ; therefore he that does not know what those numbers involve, can know scarcely any thing of the arcana contained therein. The numbers ten and five occur at chap. xl. 7, 11, 48 ; chap. xli. 2, 9, 11, 12 ; chap. xlii. 4 ; chap. xlv. 11, 14 ; besides the multiplied numbers,—twenty-five, fifty, five hundred, and five thousand : that the new earth, the new city, and the new temple, there, signify the Lord’s kingdom in the heavens, and hence his church on the earth, is manifest from all the particu-

lars there recorded. These particulars are adduced concerning the number five, because the subject here treated of, and in what follows, is the land of Egypt,—that in the seven years of abundance a fifth part of the provision was to be collected there, and to be preserved for the use of the following years of famine: hence it has been shown, that a fifth part signifies goods and truths from the Lord stored up with man, and reserved for use, when there shall be a famine, that is, when there shall be a defect and privation of good and truth: for unless such things from the Lord were stored up with man, there would be nothing to elevate him in a state of temptation and vastation, consequently nothing whereby he could be regenerated; thus he would be without the means of salvation in the other life.

5292. "In the seven years of abundance of provision."—This signifies which were insinuated at those times when truths with goods were multiplied, as appears (1.) from the signification of "years," as denoting states, and hence also times, of which we shall speak presently; and (2.) from the signification of "abundance of provisions," as denoting the multiplication of truth, or truth multiplied, concerning which see above, n. 5276, 5278, 5280; in the present case therefore truths with goods multiplied, because truths are nothing without goods, and truths are not stored up in the interior man, (on which subject see just above, n. 5291,) except such as are conjoined with goods. The reason why years signify not only states but also times, is, because years in the internal sense signify entire states, that is, entire periods from the beginning of a state to the end. These periods cannot be otherwise expressed than by times, or be otherwise conceived by those who are in time, than as times: that years and days are both states and times, may be seen n. 23, 487, 488, 493, 893, 2906.

5293. "And let them gather all the food."—This signifies all things which are of use, as appears (1.) from the signification of "to gather," as denoting to bring together and preserve; and (2.) from the signification of "food," as denoting the things which are of use. Food in the internal sense properly signifies the things which nourish the soul of man, that is, which nourish him after the life of the body; for he then lives a soul or spirit, and no longer has need of material food, as in the world, but of spiritual food, which is all that which is of use, and which conduces to use. What conduces to use is to know what is good and true; what is of use is to will and to do what is good and true; these are the things whereby the angels are nourished, and which are therefore called spiritual and celestial food. The mind of man, where his interior understanding and interior will, or his intentions or ends of life, are, is not nourished by any other food even while it lives in the body: material food

does not penetrate there, but only to the things of the body which that food supports, to the end that the mind may enjoy its food when the body enjoys its, that is, that the man may have a sound mind in a sound body. The reason why food in the spiritual sense is every thing which is of use, is because every exercise of man's faculty as to knowing, and as to understanding and growing wise, and thereby as to willing, ought to regard use as its end; hence the quality of his life is according to the quality of its use. That food or meat in the internal sense is every thing which is of use, is evident from these words of the Lord: "Jesus said to his disciples, I have *meat to eat* which ye know not of: the disciples said one to another, Hath any one brought him to eat? Jesus saith unto them, *My meat is to do the will of him that sent me, and to finish his work,*" John iv. 32—34. And in another place: "Labour not for the *meat which perisheth*, but for the *meat* which endureth unto everlasting life, which the Son of man will give unto you; for him hath God the Father sealed," John vi. 27.

5294. "Of those good years that are coming."—This signifies which are to be imbibed at those times, as appears from the signification of "years," as denoting states and also times; see just above, n. 5292. The good years that are coming are therefore those times when truths with goods are multiplied, which are signified by the seven years of abundance of provision.

5295. "And let them lay up corn."—This signifies every good of truth at the same time, as appears (1.) from the signification of "to lay up," as denoting to gather together and at the same time to preserve; and (2.) from the signification of "corn," as denoting natural good, see n. 3580; in the present case the good of truth which is in the natural: the good of truth is truth in the will and act. The reason why corn denotes good is, because a field in the spiritual sense denotes the church; and hence the things relating to a field, as seed, seed-time, harvest, standing corn, grain, and also a spike or ear of corn, besides wheat, barley, and several other specific kinds of grain, denote such things as relate to the church: and all the things relating to the church have reference to good and truth.

5296. "Under the hand of Pharaoh."—This signifies for necessity and consequent disposal in the natural, as appears (1.) from the signification of "the hand," as denoting power, see n. 878, 3387, 4931 to 4937; hence under the hand denotes for disposal in every necessity, for what is in the power of any one, is at his disposal; and (2.) from the representation of "Pharaoh," as denoting the natural, concerning which see above.

5297. "Food in the cities."—This signifies such things in the interiors of the natural mind, as appears (1.) from the signification of "food," as denoting all things which are of use,

thus truths and goods, see above, n. 5293 ; and (2.) from the signification of “ cities,” as denoting the interiors of the natural mind. Cities in the universal sense signify the doctrinals of the church, see n. 402, 2268, 2449, 2451, 2712, 2943, 3216, 4492, 4493 ; but in the particular sense they signify the interiors of man where doctrinals are, or rather where truths are conjoined to good. That the truths and goods appertaining to man form as it were a city, see n. 3584 ; hence the man himself, in whom is the church, is called the city of God. The signification of a city is like that of a house : in the universal sense a house signifies good, but in the particular sense it signifies a man, n. 3128, and specifically his mind as to good and truth conjoined there, n. 3538, 4973, 5023 ; and a house, with its apartments, out-houses, and courts, is a city in the least form. The interiors of the natural mind are signified by cities in Isaiah : “ In that day there shall be *five cities in the land of Egypt*, speaking with the lips of Canaan, and swearing to Jehovah Zebaoth,” xix. 18 ; and the goods and truths which are in the interiors, are signified by the cities in the Lord’s parable in Luke : He said unto him that by the pound had gained ten pounds, Well done, thou good servant ; because thou hast been faithful in that which is least, *have thou authority over ten cities* ; and he said to another that had gained five pounds, *Be thou also over five cities*, xix. 17, and following verses. In the present case therefore, by laying up food in the cities and guarding it, is signified that truths conjoined to good were to be stored up in the interiors of the natural mind ; which truths and goods, when they are there stored up, are called remains, in which the veriest life of the spiritual man consists, and from which a man is spiritually nourished in all necessity and need, that is, in all spiritual famine.

5298. “ And let them guard it.”—This signifies there to be stored up, as appears from the signification of “ to guard,” as denoting to store up, viz., in the interiors of the natural mind, which are signified by cities, concerning which see just above, n. 5297.

5599. “ And let the food be for a store to the land.”—This signifies that it should be there for every use of the natural, as appears (1.) from the signification of “ food,” as denoting goods and truths, see above, n. 5293 ; (2.) from the signification of “ for a store,” as denoting what is laid up for every use, because for the use of the following years of famine ; and (3.) from the signification of “ the land,” in the present case the land of Egypt, as denoting the natural mind, concerning which see also above, n. 5276, 5278, 5279, 5288.

5300. “ For the seven years of famine.”—This signifies according to necessity in cases of deficiency, as appears from the signification of “ famine,” as denoting a deficiency of truth,

concerning which see above, n. 5277, 5278 : that in such case it is for necessity, is evident ; for years in the internal sense denote states, as has been occasionally shown above ; in the present case therefore "for those years" denotes for those states when there is necessity.

5301. "Which shall be in the land of Egypt."—This signifies which shall be in the natural, as appears from the signification of "the land of Egypt," as denoting the natural mind, see n. 5276, 5278, 5279, 5288. We speak both here and in other places of the *natural*, and thereby we mean the natural mind ; for man has two minds, the rational mind and the natural mind ; the rational mind is of the internal man, but the natural mind is of the external man ; this latter mind or man is what is meant by the natural simply so called. That the mind is the real man himself, will be seen in what now follows.

5302. "And the land shall not be cut off in the famine."—This signifies lest man should perish, viz., by defect of truth, as appears (1.) from the signification of "being cut off," as denoting to perish ; and (2.) from the signification of "the land," in the present case the land of Egypt, as denoting the natural mind, see just above, n. 5301 ; and because it denotes the natural mind, it denotes the man himself, for a man is a man from his mind, since the mind itself constitutes the man, and such as the mind is such is the man ; by the mind is signified a man's intellectual and will-principle, consequently his veriest life. The thoughtless and inconsiderate suppose that a man is a man from his external form, viz., from his having a human face ; those who are less thoughtless and inconsiderate say that he is a man from the power of speech ; and those who are still less thoughtless and inconsiderate, that he is a man from his ability to think ; nevertheless he is not a man from these faculties, but from his being able to think what is true and to will what is good ; and because when he thinks what is true, and wills what is good, he can have a view to the Divine, and perceptibly receive it : it is this which distinguishes a man from the brute animals. In regard to those other considerations of his appearing as a man, of his being able to speak and to think, these things do not constitute him a man ; for if he thinks what is false and wills what is evil, they cause him to be not only like a brute animal, but even worse than such an animal, for by means of those very faculties he destroys what is human in himself, and makes himself a wild beast. This may appear especially from the case of such persons in another life ; for when they appear in the light of heaven, and also when they are looked into by the angels, they appear at that instant like monsters, and some like wild beasts, the deceitful like serpents, and others in other forms ; but when they are removed from that light, and are remitted into their own lumen which they

have in hell, they appear among themselves as men. But how it happens that man would perish in defect of truth, if he had not goods and truths stored up by the Lord in the interiors, which goods and truths are signified by food for a store to the land, for the seven years of famine, lest the land be cut off in the famine, will be shown in what follows of this chapter.

5303. Verses 37—40. *And the word was good in the eyes of Pharaoh, and in the eyes of all his servants. And Pharaoh said to his servants, Shall we find such a man as this, in whom is the spirit of God? And Pharaoh said to Joseph, Since God hath made thee to know all this, there is no one so intelligent and wise as thou art. Thou shalt be over my house, and upon thy mouth shall all my people kiss: only in the throne will I be greater than thou.* And the word was good in the eyes of Pharaoh, signifies the complacency of the natural. And in the eyes of all his servants, signifies complacency to all things in the natural. And Pharaoh said to his servants, signifies the perception of the natural with all things therein. Shall we find such a man as this, in whom is the spirit of God? signifies concerning the influx of truth in which is good from an interior principle, thus the celestial of the spiritual. And Pharaoh said to Joseph, signifies the perception of the natural from the celestial of the spiritual. Since God hath made thee to know all this, signifies because he had foresight and providence. There is no one so intelligent and wise as thou art, signifies that thence alone are truth and good. Thou shalt be over my house, signifies that the natural mind shall be subordinate and submissive thereto. And upon thy mouth shall all my people kiss, signifies that every thing in the natural mind shall be under its obedience. Only in the throne will I be greater than thou, signifies that it will still appear as if it were from the natural, because from the celestial of the spiritual by the natural.

5304. "And the word was good in the eyes of Pharaoh."—This signifies the complacency of the natural, as appears (1.) from the signification of "the word was good," as denoting to please: it is said in the eyes, from a customary form of speaking, because the eye signifies the interior sight, thus the understanding, perception, advertence, and several things appertaining to that sight, see n. 2701, 2789, 2829, 3198, 3202, 3820, 4083, 4086, 4339, 4403 to 4421, 4523 to 4533; hence the word was good in his eyes, signifies complacency; and (2.) from the representation of "Pharaoh," as denoting the natural, concerning which see frequently above.

5305. "And in the eyes of all his servants."—This signifies complacency to all things in the natural, as appears (1.) from the signification of "the word was good in the eyes," as denoting complacency, see just above, n. 5304; and (2.) from the signification of "servants," as denoting those things which are

in the natural, especially which are in the exterior natural. In the Word throughout we read of a servant, and thereby in the internal sense is meant what is subservient to another, in general every thing which is below in respect to what is above; for it is grounded in order, that an inferior should be subservient to a superior, and so far as it is subservient, it is called a servant; but in the present case, it is the things in the natural which are called servants; for the natural in general is what is represented by Pharaoh, and the general [principle] itself is what the particular [principles] are to be subservient to, as to the general good in kingdoms. That Pharaoh denotes the natural in general, see n. 5160.

5306. "And Pharaoh said to his servants."—This signifies the perception of the natural with all things therein, as appears (1.) from the signification of "to say," in the historicals of the Word, as denoting to perceive, see n. 1791, 1815, 1819, 1822, 1898, 1919, 2061, 2080, 2238, 2619, 2862, 3395, 3509; (2.) from the representation of "Pharaoh," as denoting the natural, see n. 5079, 5080, 5095, 5160; and (3.) from the signification of "his servants," as denoting all things in the natural, see just above, n. 5305.

5307. "Shall we find such a man as this in whom is the spirit of God?"—This signifies concerning the influx of truth wherein is good from an interior principle, thus the celestial of the spiritual, as appears (1.) from the signification of a man (*vir*), as denoting truth, see n. 3134, 3309, 3459; and (2.) from the signification of "the spirit of God," as denoting good from an interior principle, thus from the Divine; for the spirit of God is what proceeds from the Divine, thus from good itself; for the Divine is good itself, and what proceeds from it is truth wherein is good; and this is what is signified in the Word by the spirit of God: the spirit itself does not proceed, but the truth itself in which is good, the spirit being the means whereby it is produced. This truth in which is good is here the celestial of the spiritual, which is represented by Joseph. It is well known in the church, that Joseph in the spiritual sense is the Lord, therefore also the Lord is called the heavenly Joseph; but it is not known what [principle] of the Lord Joseph represents. The Lord is represented by Abraham, by Isaac, and likewise by Jacob; he is further represented by Moses and Elias, and by Aaron, also by David, and by several others in the Word; but still not in the same manner by one as by another: by Abraham the Lord is represented as to the Divine itself, by Isaac as to the Divine rational, by Jacob as to the Divine natural, by Moses as to the Law or the historical Word, by Elias as to the prophetic Word, by Aaron as to the priesthood, and by David as to the royalty: what is represented by Joseph may be seen, n. 3969, 4286, 4585, 4592, 4594, 4669,

4723, 4727, 4963, 5249; this, which Joseph represents, is called the celestial of the spiritual from the natural, nor can it be expressed otherwise; for the celestial is good from the Divine, the spiritual is truth from that good, thus it is the truth of good from his Divine Human. This the Lord was when he lived in the world; but when he glorified himself, he then transcended above it, and was made the Divine Good itself, or Jehovah, even as to the human. This arcanum cannot be specifically explained further; only it may be added, that Joseph on this account came into Egypt, and first served in the house of Potiphar the prince of the guards, and was next detained in custody, and afterwards made ruler over Egypt, that he might represent how the Lord progressively made the human in himself Divine, concerning which the Word was to be written, and was to contain things divine in the internal sense, a sense which was to be serviceable more especially to the angels, whose wisdom (incomprehensible and ineffable in respect to human wisdom) is employed on such subjects; and at the same time was to be serviceable to men, who are particularly fond of historical relations, and in this case might have their minds engaged on those circumstances in which the angels perceive things divine by influx from the Lord.

5308. "And Pharaoh said to Joseph."—This signifies the perception of the natural from the celestial of the spiritual, as appears (1.) from the signification of "saying" in the historicals of the Word, as denoting perception, see just above, n. 5306; (2.) from the representation of "Pharaoh," as denoting the natural; and (3.) from the representation of "Joseph," as denoting the celestial of the spiritual, concerning which representations see frequently above.

5309. "Since God hath made thee to know all this."—This signifies because it had foresight and providence, as appears from the signification of "to know," when it is predicated of God, as denoting foresight and providence; for it cannot be said of God that he knows, since of himself he knows all things, and man has the faculty of knowing from him; therefore to know in God is to foresee and to provide; to foresee is to know from eternity to eternity, and to provide is to do it. The reason why the celestial of the spiritual has foresight and providence is, because in the internal sense the Lord is here treated of, who is the celestial of the spiritual, which is represented by Joseph.

5310. "There is no one so intelligent and wise as thou art."—This signifies that hence alone are truth and good, as appears (1.) from the signification of "intelligent," as denoting truth; and (2.) from the signification of "wise," as denoting good, see n. 5287; that it is not from another but from it [the celestial of the spiritual] alone, is signified by no one, because

no one or none in the internal sense is negative, thus exclusive of every other; see n. 5225, 5253.

5311. "Thou shalt be over my house."—This signifies that the natural mind shall be subordinate and submissive thereto, as appears from the signification of "a house," as denoting the mind, see n. 3538, 4973, 5023; in the present case the natural mind, because it is called my house by Pharaoh, who represents the natural; that it should be subordinate and submissive, is signified by "thou shalt be over it;" for he that is over any one's house, in reality has rule, and all who are therein are subordinate and submissive, the lord of the house still retaining the name and dignity as to appearance.

5312. "And upon thy mouth shall all my people kiss."—This signifies that every thing therein shall be under obedience to him, as appears (1.) from the signification of "to kiss upon the mouth," as denoting to acknowledge and do what he orders, thus to obey; and (2.) from the signification of "all my people," as denoting every thing in the natural: people signify truths, see n. 1259, 1260, 3581, 4619, thus in the natural the knowledges of good and truth, and scientifics, for these are the truths of the natural.

5313. "Only on the throne will I be greater than thou."—This signifies that it will still appear as if it were from the natural, because from the celestial of the spiritual by the natural, as appears (1.) from the signification of "being greater than another," as denoting to be greater, in the present case as to appearance or as to the sight; and (2.) from the signification of "a throne," as denoting the natural; for the natural is meant by a throne, when the celestial of the spiritual is meant by him that sits thereon; for the natural is like a throne to the spiritual, in the present case to the celestial of the spiritual: in general an inferior is like a throne to a superior, for the superior is therein and acts, and indeed by means of the inferior, and what is acted appears as if it were from the inferior, because, as was said, it is by its means; this is meant by what Pharaoh said to Joseph: "Only on the throne will I be greater than thou." In the Word there is frequent mention made of a throne, where the divine truth and judgment from it are treated of; and by a throne in the internal sense is there signified that which is of the divine royalty, and by him that sits upon it is signified the Lord himself as a king or a judge; but the signification of a throne, like the signification of several other things, is relative: when the Lord's Divine itself and the Divine Human are meant by him that sits on the throne, in this case the divine truth which proceeds from him is meant by the throne; when the divine truth which proceeds from the Lord is meant by him that sits on the throne, in this case the universal heaven, which the divine truth fills, is meant by the throne;

but when the Lord, as to the divine truth in the superior heavens, is meant by him that sits on the throne, in this case the divine truth which is in the lowest heaven, and also in the church, is meant by the throne; thus the significations of throne are relative. The reason why a throne signifies what is of the divine truth, is because a king in the Word signifies truth, and so does a kingdom; that a king has that signification may be seen, n. 1672, 1728, 2015, 2069, 3009, 3670, 4581, 4966, 5044, 5068; that a kingdom, may be seen, n. 1672, 2547, 4691: but what is specifically meant by a throne in the Word, is manifest from the series of the things there treated of; as in Matthew: "I say unto you, Swear not at all, neither by *heaven*, for it is *God's throne*; nor by the earth, for it is his footstool; nor by Jerusalem, for it is the city of the great king," v. 34, 35; and in another place: "He that sweareth by *heaven*, sweareth by *God's throne*, and by him that sitteth thereon," xxiii. 22: in this passage it is expressly said, that heaven is God's throne; the earth, which is called his footstool, signifies that which is beneath heaven, thus the church; that the earth denotes the church, see n. 566, 662, 1066, 1068, 1262, 1413, 1607, 1733, 1850, 2117, 2118, 2928, 3355, 4447, 4535. In like manner in Isaiah: "Thus saith Jehovah, *The heavens are my throne*, and the earth is my footstool," lxvi. 1. And in Matthew: "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit *on the throne of his glory*," xxv. 31. The subject here treated of is the last judgment, and he that sits on the throne is called a king, verses 34, 40: the throne of glory in the internal sense is the divine truth which is from the divine good in heaven; he that sits on that throne is the Lord, who, so far as he is a Judge from the divine truth, is called a King. And in Luke: "He shall be great; and he shall be called the Son of the Highest; and the Lord God will give unto him the *throne of his father David*," i. 32. These words were spoken by the angel to Mary. That the throne of David in this passage is not the kingdom which David had, or a kingdom on earth, but a kingdom in heaven, is manifest to every one; therefore David does not signify David, but the Lord's divine royalty, and a throne signifies the proceeding divine truth, which constitutes the Lord's kingdom. And in the Apocalypse: "I was in the spirit; when lo! *a throne was set in heaven, and one sat on the throne*; and he that sat was to look upon like unto a jasper and a sardine stone: and there was a rainbow round about the throne in sight like unto an emerald; and round about the throne were four and twenty thrones, and on the thrones I saw four and twenty elders sitting; and out of the throne went forth lightnings, and thunders, and voices; and there were seven lamps of fire burning before the throne, which are the seven spirits of God. Moreover be-

fore the throne was a glassy sea like unto crystal; and *in the midst of the throne, and round about the throne*, were four animals full of eyes before and behind. But when the animals gave glory and honour and thanksgiving *to him that sat on the throne*, that liveth to ages of ages, the four and twenty elders fell down *before him that sat on the throne*, and worshipped him that liveth to ages of ages, and cast their crowns *before the throne*," iv. 2 to the end. In this passage is described the throne of the Lord's glory, and thereby the divine truth which proceeds from him, but by representatives; and if the signification of these representatives be unknown, it is impossible to know scarce any thing of what is contained in these prophecies; but it will be believed that the contents are such as they are described to be, without any deeper divine meaning; in this case the idea conceived of the heavenly kingdom must be similar to that of the kingdoms of this world; whereas the throne set in heaven signifies the divine truth there, thus heaven as to the divine truth; and he that sitteth on the throne means the Lord; the reason why to look upon he appeared like unto a jasper and a sardine stone is, because those stones, like all the precious stones in the Word, signify the divine truth, see n. 114, 3858, 3862; and stones in general the truths of faith, n. 643, 1298, 3720, 3769, 3771, 3773, 3789, 3798: the rainbow round about the throne signifies truths pellucid from good, because colours in the other life are from the light of heaven, and the light of heaven is the divine truth; concerning rainbows in the other life, see n. 1042, 1043, 1053, 1623 to 1625; concerning colours there, see n. 1053, 1624, 3993, 4530, 4677, 4741, 4742, 4922; the twenty-four thrones around the throne signify all things of truth in one complex, like what is signified by twelve; that twelve denotes all things of truth in one complex, may be seen, n. 577, 2089, 2129, 2130, 3272, 3858, 3913; the lightnings, thunders, and voices, which came forth from the throne, signify the terrors occasioned by the divine truth to those who are not principled in good; the seven lamps of fire burning are the affections of truth from good, which also cause hurt to those who are not in good; on which account they are called the seven spirits of God, and that these cause hurt, is evident from what follows in the Apocalypse: the glassy sea before the throne is all truth in the natural, thus it denotes knowledges and scientifics; that these things are the sea, may be seen, n. 28, 2850; the four animals in the midst of the throne and around the throne full of eyes before and behind, are the intellectual things from the Divine in the heavens, four signifying their conjunction with the things of the will; for truths are of the intellectual part, and goods of the will-part of man; hence it is said, that they were full of eyes before and behind, because eyes signify things intellectual,

and hence in the superior sense the things which are of faith, see n. 2701, 3820, 4403 to 4421, 4523 to 4533: that four denotes conjunction, in like manner as two, see n. 1686, 3519, 5194. The holiness of the divine truth proceeding from the Lord is described in what follows. As by the four and twenty thrones and the four and twenty elders are signified all the things of truth or of faith in one complex, and the like by twelve, as was just now said, it is hence evident what is meant in the internal sense by the twelve thrones on which the twelve apostles were to sit, viz., all the things of truth, from and according to which judgment is given, whereof it is thus written in Matthew: "Jesus said to the disciples, Verily I say unto you, that ye who have followed me in the regeneration, when the Son of man shall sit *on the throne of his glory*, ye also shall sit *on twelve thrones*, judging the twelve tribes of Israel," xix. 28; and in Luke: "I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom, and may *sit on thrones*, judging the twelve tribes of Israel," xxii. 29, 30; that the twelve apostles denote all the things of truth, see n. 2129, 2553, 3354, 3488, 3858; and that the like was signified by the twelve sons of Jacob, and hence by the twelve tribes of Israel, see n. 3858, 3913, 3926, 3939, 4060, 4603; and that the apostles cannot judge even one person, see n. 2129, 2553. In like manner in the Apocalypse: "I saw *thrones*; and they sat on them, and judgment was given to them:" in these passages also thrones signify all things of truth, from and according to which judgment is done; the like is also meant by the angels with whom the Lord is to come to judgment, Matt. xxv. 31; that angels in the Word signify somewhat respecting the Lord, may be seen, n. 1705, 1925, 2319, 2821, 3039, 4085, in this case truths which are from the Divine; which truths are also in the Word called judgments, n. 2235. Elsewhere also in very many passages a throne is attributed to Jehovah or the Lord, and this because thrones are representative of a kingdom. When in a superior heaven the discourse is concerning the divine truth, and concerning judgment, then in the last heaven there appears a throne, whence, as we said, a throne is representative, and on this account a throne is so frequently mentioned in the prophetic Word, and also from the most ancient times a throne has been made a kingly badge, and as such it signifies royalty, as in the following passages: "Moses builded an altar, and called the name thereof Jehovah Nissi. Moreover he said, Because the hand is upon the *throne of Jah*, Jehovah will have war against Amalek from generation to generation," Exod. xvii. 15, 16: what is meant by the hand on the throne of Jah, and by Jehovah having war against Amalek from generation to generation, no one can know except from the internal sense, thus unless it be

known what is meant by a throne, and what by Amalek: Amalek in the Word signifies falses which assault truths, n. 1679; and a throne the divine truth itself which is assaulted. So in David: "Jehovah, thou hast executed *my judgment* and my cause; *thou hast set on the throne a judge of justice.* Jehovah shall abide for ever; he hath prepared *his throne for judgment,*" Psalm ix. 4, 7. Again: "*Thy throne, O God, is for ever and ever; a sceptre of rectitude is the sceptre of thy kingdom,*" Psalm xlv. 6. Again: "Clouds and darkness are round about him; justice and judgment are *the support of his throne,*" Psalm xevii. 2. And in Jeremiah: "In that time they shall call Jerusalem *the throne of Jehovah,* and all nations shall be gathered together to it," iii. 17. Jerusalem denotes the Lord's spiritual kingdom, which is also meant by the new Jerusalem in Ezekiel, and likewise by the holy Jerusalem coming down from heaven in the Apocalypse. The Lord's spiritual kingdom is where the divine truth, in which is good, is the principal, but the celestial kingdom is where the principal is the divine good from which is the divine truth; hence it is evident why Jerusalem is called the throne of Jehovah: and in David: "In Jerusalem are set *thrones for judgment,*" Psalm cxxii. 5. But Zion is called the throne of the glory of Jehovah in Jeremiah: "In reprobating hast thou reprobated Judah? hath thy soul loathed Zion? Despise not for thy name's sake; do not disgrace the *throne of thy glory,*" xiv. 19, 21; Zion means the Lord's celestial kingdom. How the Lord is represented as to judgment in heaven, where such things are presented visibly to the sight, being mentioned in the prophets throughout, is evident in Daniel: "I saw until *the thrones were cast down,* and the Ancient of days did sit: his raiment was white like snow, and the hair of his head was like clean wool; *his throne* was a flame of fire, his wheels a burning fire; a stream of fire issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment sat, and the books were opened," vii. 9, 10. Such objects of vision are perpetual in the heavens, and are all representative, being made apparent from the discourse of the angels in the superior heavens, which in its descent downwards presents such objects to the sight. The angelic spirits, to whom perception is given from the Lord, know what they signify, as what the Ancient of days, the raiment which was white like snow, the hair of the head which was like clean wool, the throne which was like a flame of fire, the wheels which were a burning fire, the stream of fire issuing from him: in the above passage a flame of fire and a stream of fire represent the good of the divine love, see n. 934, 4906, 5071, 5215. So in Ezekiel: "Above the expanse, which was over the head of the cherubs, was as it were a view of a sapphire stone, *the likeness of a*

throne, and above *the likeness of a throne* was the likeness as of the aspect of a man above upon it," i. 26; chap. x. 1. Also in the first book of the Kings: "I saw (said Micah the prophet) *Jehovah sitting upon his throne*, and all the host of heaven standing near him, on his right hand and on his left," xxii. 19. He that does not know what the particular things represent, and thence signify, cannot believe otherwise than that the Lord has a throne, as kings on earth have, and that things are such as are there related; when nevertheless there are no such things in the heavens, but they are so presented to the sight before those who are in the ultimate heaven, from which, as from images, they see divine arcana. The Lord's royalty, which signifies the divine truth proceeding from him, was also represented by the throne constructed by Solomon, of which it is thus written in the first book of the Kings: "Solomon made a *great throne of ivory*, and covered it with refined gold; there were six steps to the *throne*, and a round head to the *throne* from behind it; there were hands on this side and on that side at the place of the seat, and two lions standing near the hands, and twelve lions standing there above the six steps on this side and on that side," x. 18—20; the throne of glory was thus represented; lions are divine truths combating and conquering; twelve lions are all those truths in one complex. As almost all things in the Word have also an opposite sense, so also has a throne, and in that sense it signifies the kingdom of the false, as in the Apocalypse: "To the angel of the church which is in Pergamos; I know thy works, and where thou dwellest, where the *throne of Satan is*," ii. 12, 13. Again: "The dragon gave to the beast, which came up out of the sea, his influence and *his throne*, and great power," xiii. 2. Again: "The fifth angel poured forth his vial on the *throne of the beast*, and his kingdom became obscured," Apoc. xvi. 10. And in Isaiah: "Thou hast said in thy heart, I will ascend into the heavens, I will exalt *my throne* above the stars of God," xiv. 13, speaking of Babel.

5314. Verses 41—44. *And Pharaoh said to Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took his ring from off his hand, and put it upon Joseph's hand, and clothed him with garments of fine linen, and put a necklace of gold upon his neck. And he made him to be carried in the second chariot which he had; and they cried before him, Abrech [bow the knee], and they set him over all the land of Egypt. And Pharaoh said unto Joseph, I am Pharaoh, and without thee there shall not a man lift up his hand and his foot in all the land of Egypt.* And Pharaoh said to Joseph, signifies the further perception of the natural from the celestial of the spiritual. See, I have set thee over all the land of Egypt, signifies dominion over each natural. And Pharaoh took his ring from

off his hand, signifies a confirmative concerning the ability which it [the natural principle] had before. And put it upon Joseph's hand, signifies that he ceded it all to the celestial of the spiritual. And clothed him with garments of fine linen, denotes an external significative of the celestial of the spiritual; garments of fine linen are truths from the Divine. And put a necklace of gold upon his neck, denotes a significative of the conjunction of interiors with exteriors, effected by good. And he made him to be carried in the second chariot, denotes a significative that all the doctrine of good and truth was from him. Which he had, signifies which was by the natural. And they cried before him, Abrech [bow the knee], signifies acknowledgment by faith and adoration. And they set him over all the land of Egypt, signifies that his power was such. And Pharaoh said unto Joseph, signifies still further perception. I am Pharaoh, signifies that hence is the natural. And without thee there shall not a man lift up his hand, signifies that from the celestial of the spiritual is all the ability in what is spiritual. And his foot, signifies also all the ability in what is natural. In all the land of Egypt, signifies in each natural.

5315. "And Pharaoh said to Joseph."—This signifies the perception of the natural from the celestial of the spiritual, as appears (1.) from the signification of "to say" in the historicals of the Word, as denoting to perceive, concerning which see frequently above; (2.) from the representation of "Pharaoh," as denoting the natural; and (3.) from the representation of "Joseph," as denoting the celestial of the spiritual, concerning which representations see also above. The reason why it is the perception of the natural from the celestial of the spiritual which is signified, is, because the natural has all its perception from what is superior to itself, in the present case from the celestial of the spiritual, which is superior.

5316. "See, I have set thee over all the land of Egypt."—This signifies dominion over each natural, as appears (1.) from the signification of "setting any one over," as denoting dominion; and (2.) from the signification of "all the land of Egypt," as denoting each natural; see above, n. 5276. The dominion is still further treated of which Pharaoh delivered to Joseph over the land of Egypt, viz., that Pharaoh deprived himself of his own power, and submitted Egypt wholly to Joseph; which things were so done of the divine providence, in order that Joseph might put on the representation of the celestial of the spiritual which the Lord had when in the world, and by which the Lord arranged his natural and also the sensual, so as to make each successively divine. This was done in order that the Word, which was written concerning Joseph, might contain things divine, thus such things as in the heavens are most holy, and which are suitable to the angels in the heavens; for the

angels in the heavens are in the Lord, because in the sphere of the divine truth proceeding from the Lord; therefore the divine things, which are in the internal sense of the Word, concerning the Lord and the glorification of his Human, affect them to such a degree that they thence perceive all the blessedness of their wisdom and intelligence.

5317. "And Pharaoh took his ring from off his hand."—This signifies a confirmative of the ability which it [the natural principle] had before, as appears (1.) from the representation of "Pharaoh," as denoting the natural, concerning which see above; (2.) from the signification of "a ring," as denoting a confirmative, of which we shall speak presently; and (3.) from the signification of "a hand," as denoting ability, see n. 878, 3091, 3387, 4931 to 4937, 5296; hence it is evident, that taking the ring from off his hand, signifies, that he renounced the ability which he had before, and that putting it upon Joseph's hand, as it follows, signifies that he ceded all ability to the celestial of the spiritual. That a ring upon the hand is a confirmative of ability, cannot be so plainly made manifest from parallel passages in the Word, because rings on the hand are not elsewhere named, except only in Luke, where the father of the son that had spent all he had in riotous living, said to his servants, "Bring forth the chief robe, and put it on him; and put *a ring upon his hand*, and shoes upon his feet," xv. 22, where also a ring signifies a confirmative of ability in the house, as of a son, as before; nevertheless it is manifest from the rituals which have been handed down to us from ancient times, and are still in use; as from the rituals of betrothals and marriages, and likewise of inaugurations, in which rings are put upon the hand, by which also is signified a confirmative of ability. Moreover signets, which were likewise worn on the hand, Jer. xxii. 24, signify consent and confirmation, see n. 4874.

5318. "And put it upon Joseph's hand."—This signifies that he ceded it [viz., the ability] all to the celestial of the spiritual, as appears (1.) from the signification of putting a ring upon another's hand, as denoting a confirmative that one cedes to another the ability which himself has, see n. 5317; and (2.) from the representation of "Joseph," as denoting the celestial of the spiritual, concerning which see frequently above.

5319. "And clothed him in garments of fine linen."—This denotes an external significative of the celestial of the spiritual; and that garments of fine linen are truths from the Divine appears from the signification of "garments," as denoting truths, see n. 1073, 2576, 4545, 4763, 5248. The reason why garments of fine linen denote truths from the Divine is, because a garment of fine linen is very bright and at the same time shining, and truth from the Divine is represented by garments of such brightness and splendour; the reason of this is, because the

brightness and splendour of heaven are from the light which is from the Lord, and the light which is from the Lord is the essential divine truth, see n. 1053, 1521 to 1533, 1619 to 1632, 2776, 3195, 3222, 3339, 3485, 3636, 3643, 3862, 4415, 4419, 4526, 5219; therefore when the Lord was transfigured before Peter, James, and John, *his raiment appeared as the light*, Matt. xvii. 2; *shining, exceedingly white as snow*, so as no fuller on earth can whiten them, Mark ix. 3; and *glistering*, Luke ix. 29: it was the essential divine truth, which is from the Lord's Divine Human, which was thus represented. But they are exterior truths which are represented by the brightness of the garments in the heavens, and interior truths by the brightness and splendour of the countenance; hence, to be clothed in garments of fine linen is here an external significative of truth proceeding from the celestial of the spiritual, for it was in this that the Divine of the Lord then was. Fine linen and garments of fine linen in other parts of the Word also signify truth from the Divine; as in Ezekiel: "I clothed thee with needle-work, and shod thee with badger-skin, and *girded thee with fine linen*, and covered thee with silk. Thus thou wast adorned with gold and silver, and thy garments were of *fine linen*, and silk, and needle-work," xvi. 10, 13; speaking of Jerusalem, which in these verses means the ancient church; the truths thereof are described by garments of needle-work, fine linen, and silk, and by ornaments of gold and silver; needle-work signifies scientific truths, fine linen natural truths, and silk spiritual truths. Again: "*Fine linen in needle-work from Egypt was thy spreading out*, that it might be to thee for a sign; blue and purple from the isles of Elishah was thy covering," xxvii. 7; speaking of Tyre, which also means the ancient church as to the knowledges of good and truth; and fine linen in needle-work from Egypt which is her spreading out, signifies truth grounded in scientifics, as a sign or external significative of that church. And in the Apocalypse: "The merchants of the earth shall weep and lament over Babylon, because no one any longer buyeth her wares; wares of gold and silver, and precious stone, and pearl, and *fine linen*, and purple, and silk, and every vessel of ivory, and every vessel of most precious wood, and of brass, and iron, and marble," xviii. 11, 12. In this passage all the expressions signify such things as relate to the church, thus which relate to truth and good; but in this case in the opposite sense, because they are spoken of Babylon. Every one may see that such things would never have been recounted in the Word, which came down from heaven, unless somewhat heavenly was involved in each expression; for why should mention be made of worldly wares in treating of Babylon, which signifies the profane church? In like manner in another passage: "Wo, wo, thou great city, *which art clothed in fine linen*,

and purple, and scarlet, bedecked with gold, and precious stones, and pearls," Apoc. xviii. 16. That each of these things signifies some celestial divine thing, is very manifest from the same book, where it is said that the fine linen is the righteousness of the saints: "The time of the marriage of the Lamb is come, and his wife hath made herself ready. Then it was granted her *that she should be arrayed in fine linen clean and shining: the fine linen is the righteousness of the saints,*" xix. 7, 8. The reason why fine linen is the righteousness of the saints is, because all those who are in truth from the Divine put on the Lord's righteousness; for their garments are bright and shining by virtue of the light which is from the Lord, on which account truth itself in heaven is represented by what is bright, n. 3301, 3993, 4007; hence also, those who are elevated into heaven out of a state of vastation, appear in white garments, because on such occasion they put off that which is of their own righteousness, and put on that which is of the Lord's righteousness. That truth from the Divine might be represented in the Jewish church, it was commanded that there should be fine linen in the garments of Aaron, and also in the curtains about the ark; concerning which it is thus written in Moses: For Aaron, "Thou shalt embroider *a coat of fine linen*, and thou shalt make *a mitre of fine linen,*" Exod. xxviii. 39. "They made *coats of fine linen*, the work of the weaver, for Aaron and his sons," Exod. xxxix. 27. "Thou shalt make the tabernacle ten curtains, *fine linen interwoven*, and blue, and purple, and scarlet double-dyed," Exod. xxvi. 1; chap. xxxvi. 8. "Thou shalt make the court of the tabernacle; the hangings for the court shall be of *fine linen interwoven,*" Exod. xxvii. 9, 18; chap. xxxviii. 9. "The vail of the gate of the court was needle-work, blue, and purple, and scarlet double-dyed, and *fine linen interwoven,*" Exod. xxxviii. 18. Fine linen was commanded to be used because all the things which were in and about the ark, also all the things which were on the garments of Aaron, were representative of things spiritual and celestial: hence it may appear how little the Word is understood, unless it be known what such things represent; and that scarce any thing is understood, if it be believed that there is no other holy principle in the Word than what is extant in the letter. That the angels, who are in truth from the Divine, appear clothed as in fine linen, that is, in what is white and shining, is evident from the Apocalypse, where the white horse is treated of: "He that sat on the *white horse* was clothed in a vesture dipped in blood; and his name is called The Word. His armies in heaven followed him on *white horses clothed in fine linen* white and clean," xix. 13, 14. From these circumstances it is very manifest, that fine linen is an external significative of truth from the Divine; for he that sits on the white horse is

the Lord as to the Word; that it is the Word is there said expressly, and the Word is the truth itself from the Divine; that the white horse denotes the internal sense of the Word, see n. 2760 to 2762; hence white horses denote truths from the Divine, on which account his armies were seen on white horses, and were clothed in fine linen white and clean.

5320. "And put a necklace of gold upon his neck."—This denotes a significative of the conjunction of interiors with exteriors effected by good, as appears from the signification of "the neck," as denoting the influx and also the communication of superiors with inferiors, or, what is the same, of interiors with exteriors, see n. 3542; hence a necklace, which encompasses the neck, is a significative of their conjunction: a necklace of gold signifies conjunction by good, or which is effected by good, because gold denotes good, n. 113, 1551, 1552. A sign of the conjunction of interior truth with exterior truth is signified by a necklace on the throat, in Ezekiel: "I adorned thee with ornaments, and put bracelets on thy hands, and a *necklace on thy throat*," xvi. 11.

5321. "And he made him to be carried in the second chariot."—This denotes a significative that all the doctrine of good and truth was from him, as appears from the signification of "a chariot," as denoting the doctrine of truth and good, of which we shall speak presently; hence to make him to be carried in a chariot is a significative that that doctrine is from him. These words have reference to what was before said by Pharaoh, "Thou shalt be over my house, and upon thy mouth shall all my people kiss; only on the throne will I be greater than thou," verse 40. The reason why it signifies the doctrine of good and truth from him, is, because Joseph represents the Lord as to the divine spiritual, see n. 3971, 4669, thus as to the divine truth from the Lord's Divine Human, n. 4723, 4727, from which divine truth is the celestial of the spiritual. The reason why all the doctrine of good and truth is thence, is, because the Lord is doctrine itself, for all doctrine proceeds from him, and treats of him: for all doctrine treats of the good of love and the truth of faith, which are from the Lord; therefore the Lord is not only in them, but also is each: hence it is manifest, that the doctrine which treats of good and truth, treats of the Lord alone, and proceeds from his Divine Human. It is absolutely impossible for any doctrine to proceed from the Divine itself, except by the Divine Human, that is, by the Word, which in the supreme sense is the divine truth from the Lord's Divine Human. What proceeds immediately from the Divine itself, cannot be comprehended even by the angels in the inmost heaven, because it is infinite, and thus transcends all comprehension, even that of the angels: but what proceeds from the Lord's Divine Human, the angels can comprehend; for *this*

treats of God as of a Divine Man, concerning whom some idea may be formed from the Human; and the idea which is formed concerning the Human is accepted, of whatever kind it may be, provided it flows from the good of innocence, and is in the good of charity. This is what is meant by the Lord's words in John: "No one hath seen God at any time; the only-begotten Son, who is in the bosom of the Father, he hath manifested him," i. 18. Again: "Ye have neither heard the Father's voice at any time, nor seen his shape," v. 37. And in Matthew: "No one knoweth the Father but the Son, and he to whom the Son will reveal him," xi. 27. In very many passages in the Word mention is made of chariots; and scarce any one knows that they signify the doctrinals of good and truth, and also the scientifics which are of doctrinals: the reason of this is, because nothing spiritual enters the idea, but only the natural historical, when mention is made of chariots, also when mention is made of the horses which are before them; whereas horses in the Word signify things intellectual, n. 2760 to 2762, 3217, and hence chariots signify doctrinals and their scientifics. That chariots denote the doctrinals of the church, and also scientifics, was made manifest to me from the chariots I so often saw in the other life. There is a place to the right near the inferior earth, where there appear chariots and horses, with stables arranged in order: in those places, those who have been learned in the world, and who have regarded the life as the end of all learning, walk and converse together. Such things appear to them from the angels in the higher heavens; for when they are conversing about things intellectual, and about doctrinals and scientifics, then such things appear to the spirits in those places. That such things are signified by chariots and horses, may be very evident from the consideration, that Elijah appeared to be carried into heaven by a chariot of fire and horses of fire, and that he and likewise Elisha were called the chariot of Israel and the horsemen thereof; concerning whom it is thus written in the second book of the Kings: "*Behold a chariot of fire and horses of fire came between them; and Elijah went up in a whirlwind into heaven; and Elisha saw it and cried, My father, my father, the chariot of Israel and the horsemen thereof,*" ii. 11, 12; and concerning Elisha in the same book: "When Elisha was sick of his disease of which he died, Joash king of Israel came down to him, and wept before his faces, and said, My father, my father, *the chariot of Israel and the horsemen thereof,*" xiii. 14. The reason why they were so called is, because both Elijah and Elisha represented the Lord as to the Word; see preface to chap. xviii. Genesis, and n. 2762, 5247. The Word itself is principally the doctrine of good and truth; for hence is all doctrine: from the same cause also it was, that to the boy, whose eyes Jehovah opened, the

mountain appeared *full of horses and chariots of fire*, round about Elisha, 2 Kings vi. 17. That a chariot denotes what is doctrinal, and a horse what is intellectual, is manifest also from other passages in the Word, as in Ezekiel: "Ye shall be satiated at my table with *horse and chariot*, with the mighty and every man of war. Thus will I give my glory to the nations," xxxix. 20, 21; Apoc. xix. 18, speaking of the Lord's advent: that a horse and a chariot in those passages do not signify a horse and a chariot, is plain to every one; for they were not to be satiated with these at the Lord's table, but with such things as are signified by a horse and a chariot, viz., the intellectuals and doctrinals of good and truth. Horses and chariots have a similar signification in the following passages: "The *chariots of God* are two myriads, thousands of peace-makers; the Lord is in them, in the sanctuary of Sinai," Psalm lxviii. 17. Again: "Jehovah covereth himself with light as with a garment: he stretcheth out the heavens as a curtain, laying the beams of his chambers in the waters; *he maketh the clouds his chariots*; he walketh on the wings of the wind," Psalm civ. 2, 3. And in Isaiah: "The prophetic of the desert of the sea. Thus said the Lord to me, Set a watchman to view; let him announce it. *Then he saw a chariot, a pair of horsemen, a chariot of an ass, a chariot of a camel*; and he hearkened a hearkening, the hearkening was great. And he cried, A lion: my lord, I stand continually upon the watch-tower in the day time, and I am set on my guard all the nights: and behold *a chariot of a man, and a pair of horsemen*: and he said, Babylon is fallen, is fallen," xxi. 6—9. Again: "Then they shall bring all your brethren in all nations an offering to Jehovah, *on horses, and in chariots, and in coaches, and on mules, and on swift beasts*, to the mountain of my holiness, Jerusalem," Chap. lxvi. 20. Again: "Behold Jehovah will come in fire; and *his chariot* is like a storm," lxvi. 15. And in Habakkuk: "Was Jehovah wroth with the rivers? was thine anger against the rivers? was thy wrath against the sea, *that thou ridest on thy horses? thy chariots are salvation*," iii. 8. And in Zechariah: "I lifted up mine eyes, and saw; when lo! *four chariots* going forth from between two mountains, and the mountains were mountains of brass. *To the first chariot were red horses, to the second chariot were black horses, to the third chariot were white horses, and to the fourth chariot were grised horses*," vi. 1—3. And in Jeremiah: "There shall enter through the gates of this city kings and princes, sitting on the throne of David, *riding in a chariot, and on horses*, themselves and their princes, the man of Judah, and the inhabitants of Jerusalem: and this city shall be inhabited for an age," xvii. 25; chap. xxii. 4. The city which shall be inhabited for an age is not Jerusalem, but the church of the Lord which is signified by Jerusalem, n. 402, 2117, 3654;

the kings who shall enter in through the gates of that city, are not kings but the truths of the church, n. 1672, 1728, 2015, 2069, 3009, 3670, 4575, 4581, 4966, 5044, 5068; so neither are the princes princes, but the primaries of truth, n. 1482, 2089, 5044; those who sit on the throne of David are the divine truths which proceed from the Lord, n. 5313; those who ride in chariots and on horses are the intellectuals and doctrinals thence derived. Chariots are also frequently mentioned in the historicals of the Word; and as the historicals of the Word are all representative, and the expressions signify such things as are in the Lord's kingdom and the church, chariots also have a similar signification. Whereas several expressions in the Word have also an opposite sense, so likewise have chariots, and in that sense they signify the doctrinals of the evil and the false, and also the scientifics confirming them, as in the following passages: "Wo to them that go down into Egypt for help, *and stay on the horse and trust in the chariot*, because it is many, and *on horses*, because they are very strong; but look not to the Holy One of Israel," Isaiah xxxi. 1. Again: "By the hand of thy servants thou hast blasphemed the Lord, and hast said, *By the multitude of my chariots* I have ascended the height of the mountains, the sides of Lebanon, where I will cut off the tallness of its cedars, the choice of its firs," xxxvii. 24; this is the prophetic reply to the haughty speech of Rabshakeh, the general of the king of Assyria. So in Jeremiah: "Behold, waters coming up from the north, which shall become an overflowing stream, and shall overflow the earth and the fullness thereof, the city and them that dwell therein; and every inhabitant of the earth shall howl, *at the noise of the stamping of his horses' strong hoofs, at the tumult of his chariots, the rattling of his wheels*," xlvii. 2, 3. And in Ezekiel: "*By reason of the abundance of his horses* their dust shall cover thee; *by reason of the voice of the rider, of the wheel, and of the chariot*, thy walls shall be moved; when he shall enter into thy gates, according to the entrance of a city broken through: *by the hoofs of his horses* he shall trample upon all thy streets," xxvi. 10, 11. And in Haggai: "I will overturn the throne of the kingdoms, and will destroy the strength of the kingdoms of the nations; I will also overturn *the chariot* and *those that ride therein*, and *the horses* and *their horsemen* shall go down," ii. 22. And in Zechariah: "I will cut off *the chariot* from Ephraim, and *the horse* from Jerusalem; I will cut off the bow of war: he shall speak peace to the nations," ix. 10. And in Jeremiah: "Egypt comes up like a flood, and like floods his waters are moved; for he said, I will go up, I will cover the earth, I will destroy the city and those that dwell therein. Come up, *ye horses*; be mad, *ye chariots*," xli. 8, 9. The *horses* and *chariots*, with which the Egyptians pursued the sons of Israel, and with which

Pharaoh entered the Red Sea, where the wheels of the chariots were taken off, and the several particulars concerning horses and chariots which make the greatest part of that description, Exod. xiv. 6, 7, 9, 17, 23, 25, 26, and chap. xv. 4, 19, signify the intellectuals, doctrinals, and scientifics of the false, and the consequent reasonings which pervert and extinguish the truths of the church: the destruction and death of such things are there described.

5322. "Which he had."—This signifies which was by the natural, viz., the doctrine of good and truth, as appears from the series of things in the internal sense, also from what has been explained above, n. 5313.

5323. "And they cried before him, Abrech [bow the knee]." —This signifies acknowledgment by faith and adoration, as appears (1.) from the signification of crying [or shouting], as denoting acknowledgment by faith, of which we shall speak presently; and (2.) from the signification of Abrech, as denoting adoration; for Abrech in the original tongue means *bend the knees*, and the bending of the knees is adoration. All internal efforts which are of the will, thus which are of the love or affection, consequently which are of the life, have external acts or gestures corresponding to them, which acts or gestures flow from the very correspondence of exteriors with interiors: holy fear, and humiliation grounded therein, consequently adoration, have acts or gestures corresponding to them, viz., the bending of the knees, the falling down upon the knees, and also the prostration of the body even to the earth. In that state, if the adoration be from genuine humiliation, or if the humiliation be from genuine holy fear, there is a failing of the spirits, and hence a falling down of the joints in the neighbourhood or intermediate part where the spiritual is conjoined to the natural, thus where the knees are; for the parts which are beneath have correspondence with natural things, and the parts which are above with spiritual things: hence, bending the knees is a sign representative of adoration; with celestial men this act is spontaneous, but with the spiritual it is voluntary. Formerly when kings were carried in a chariot, they bended the knees before them; because kings represent the Lord as to the divine truth, and a chariot signifies the Word. The ceremony of this adoration commenced, when it was known what it represented, and then the kings attributed the adoration not to themselves, but to the royalty itself separate from themselves, although adjoined to them. The royalty was to them the law, which, as it was, from the divine truth, was to be adored in the king so far as he was the guardian thereof; thus the king himself attributed nothing of royalty to himself except the guardianship of the law, from which so far as he receded, so far he receded also from royalty, knowing that adoration from any other source

than from the law, that is, any other than of the law in itself, was idolatry; that the royalty is the divine truth, see n. 1672, 1728, 2015, 2069, 3009, 3670, 4581, 4966, 5044, 5069, consequently the royalty is the law, which in itself is the truth of a kingdom, according to which the subjects thereof are to live. From these considerations it may appear, that Abrech, or bend the knees, signifies adoration. As a cry or shout also is an act which corresponds to a living confession or acknowledgment from faith, therefore also among the ancients it was customary to cry or shout, when such a thing was signified; and on this account mention is made of crying or shouting in the Word throughout, when confession and acknowledgment from faith are treated of, as concerning John the Baptist in John: "He testified concerning Jesus, and *cried*, saying, This was he of whom I said, He that cometh after me was before me; because he was prior to me. I am *the voice of one crying* in the wilderness, Make straight the way of the Lord," i. 15, 23. Again: "They took branches of palms, and went to meet Jesus, and *cried*, Hosanna, blessed is he that cometh in the name of the Lord, the King of Israel," xii. 13. And in Luke: "Jesus said to the Pharisees, If these should be silent, the stones *would cry out*," xix. 40. As crying (or shouting) signifies acknowledgment from faith, and thence reception from that acknowledgment, therefore it is occasionally written of the Lord, that he cried out, as in John, chap vii. 28, 37; chap. xii. 44, 45; and also in Isaiah: "Jehovah shall go forth as a hero; he shall stir up zeal as a man of wars; *he shall utter his voice*, he shall also *cry*," xlii. 13. That to cry in the opposite sense denotes non-acknowledgment, thus a turning away, may be seen, n. 5016, 5018, 5027, and that it is predicated of the false, n. 2240.

5324. "And they set him over all the land of Egypt."—This signifies that his power was such, as appears from the signification of setting him over all the land of Egypt, as denoting dominion over each natural, see above, n. 5316; but in the present case that his dominion is such as was described in what immediately precedes, thus that his power was such.

5325. "And Pharaoh said unto Joseph."—This signifies still further perception, as appears (1.) from the signification of "saying," (2.) of "Pharaoh," and (3.) of "Joseph," as denoting the perception of the natural from the celestial of the spiritual, see n. 5315; in the present case further perception, because it is said again.

5326. "I am Pharaoh."—This signifies that hence is the natural, as appears from the representation of "Pharaoh," as denoting the natural, see n. 5079, 5080, 5095, 5160: that the expression "I am Pharaoh" signifies that hence is the natural, is evident from what presently follows; for it is said, "Without thee there shall not a man lift up his hand and his foot in all

the land of Egypt," which signifies that all the ability was from him in each natural; and because those things which are in the natural are meant by the following words, therefore it is first said, "I am Pharaoh." By the natural being hence is meant, that the natural is from the celestial of the spiritual. The case herein is this: the natural with the man who is created anew, that is, who is regenerated, is altogether different from what it is with the man who is not regenerated: the natural with the man who is not regenerated, is every thing; hence spring all his thoughts and desires, but not from the rational, still less from the spiritual, because these are closed, and for the greatest part extinct; but with the man who is regenerated, the spiritual becomes every thing, not only disposing the natural to think and to desire, but also constituting the natural, just as the cause constitutes the effect; for in every effect there is nothing which acts but the cause: thus the natural becomes like the spiritual; for the natural things which are therein, as the scientifics and knowledges, which have a tincture of somewhat from the natural world, do not act at all from themselves, but only stipulate that the spiritual shall act in and by the natural, and thus naturally; in like manner as in the effect: in the effect there are more things than in the cause, but they are such as only enable the cause to act in the effect the effect itself, and actually to produce itself in that degree. From these few considerations it may be seen how the case is with the natural appertaining to the man who is created anew, that is, who is regenerated: such is the meaning of the expression "hence is the natural," which is signified by the words, "I am Pharaoh."

5327. "And without thee there shall not a man lift up his hand."—This signifies that from the celestial of the spiritual is all the ability in what is spiritual, as appears from the signification of "a hand," as denoting ability, see n. 878, 3387, 4931 to 4937, 5296: hence by a man's not lifting up his hand without thee, is denoted that they had no ability but from him alone; thus that he, viz., the celestial of the spiritual, had all the ability. That ability *in what is spiritual* is signified by "a hand," will be seen in what now follows.

5328. "And his foot."—This signifies also all the ability in what is natural, as appears from the signification of "the foot," as denoting what is natural, see n. 2162, 3147, 3761, 3986, 4280, 4938—4952, in the present case ability in what is natural; for by lifting up the foot, as by lifting up the hand, is signified ability; but by lifting up the hand ability in what is spiritual, and by lifting up the foot ability in what is natural; for the parts in the body which are above the feet, have reference to things spiritual. This is especially evident from the Grand Man, or from the three heavens, when the whole heaven is presented to view as one man, in which case the inmost or

third heaven has reference to the head, the middle or second heaven to the body, and the ultimate or first to the feet: the reason why the inmost or third heaven has reference to the head is, because it is celestial, and the reason why the second or middle heaven has reference to the body is, because it is spiritual, and the reason why the ultimate or first heaven has reference to the feet is, because it is natural: on this account the neck, as it is intermediate, signifies influx, and the communication of things celestial with things spiritual; and the knees, which also are intermediate, influx, and the communication of things spiritual with things natural. Hence it is evident that by lifting up the hand is signified ability in what is spiritual, and by lifting up the foot ability in what is natural; and therefore the ability, which is signified by the hand, is predicated of what is spiritual, viz., of truth from good; see n. 3091, 3563, 4931—4937. By what is spiritual we mean that in the natural which is of the light of heaven, and by what is natural we mean that in the natural which is of the light of the world; for all the former is called spiritual, and all the latter natural.

5329. "In all the land of Egypt."—This signifies in each natural, as appears from the signification of "all the land of Egypt," as denoting each natural; see above, n. 5276. Such now are the things which the angels perceive, when a man reads that Pharaoh took his ring from off his hand, and put it upon Joseph's hand, and clothed him with garments of fine linen, and put a necklace of gold upon his neck, and made him to be carried in the second chariot which he had, and they cried before him, Bow the knee, and set him over all the land of Egypt. For the angels cannot at all perceive the historicals, because they are such things as are of the world, but not such as are of heaven; and the things which are of the world do not appear to them: but as there is a correspondence of all things which are in the world with those which are in heaven, therefore the angels perceive heavenly things when a man perceives worldly things. Unless this were the case, it would not be possible for any angel from heaven to be with man. But to make this possible, the Word was given, in which the angels may perceive a holy divine principle, and be able to communicate it to the man with whom they are present.

5330. Verse 45. *And Pharaoh called the name of Joseph Zaphnath Paaneah; and he gave him Asenath the daughter of Potipher the priest of On for a woman: and Joseph went forth over the land of Egypt.* And Pharaoh called the name of Joseph Zaphnath Paaneah, signifies the quality of the celestial of the spiritual at that time. And he gave him Asenath the daughter of Potipher the priest of On for a woman, signifies the quality of the marriage of truth with good and of good

with truth. And Joseph went forth over the land of Egypt, signifies when each natural was his.

5331. "And Pharaoh called the name of Joseph Zaphnath Paaneah."—This signifies the quality of the celestial of the spiritual at that time, as appears from the signification of "a name," and calling a name, as denoting quality; see n. 144, 145, 1754, 1896, 2009, 2628, 2724, 3006, 3237, 3421. Zaphnath Paaneah in the original tongue signifies a revealer of hidden things and an opener of things to come; which in the celestial sense signify the Divine therein [viz., in the celestial of the spiritual]; for to reveal hidden things and to open things to come is of God alone; this is the quality which that name involves, and it is also the quality of the celestial of the spiritual; for the celestial of the spiritual is the good of truth in which is the Divine, or which is immediately from the Divine. This, viz., the celestial of the spiritual wherein is the Divine, the Lord alone had when he was in the world, and it was the Human which was capable of admitting into it the very Divine itself, and which could be put off when the Lord made all the Human in himself Divine.

5332. "And he gave him Asenath the daughter of Potipher the priest of On for a woman."—This signifies the quality of the marriage of truth with good and of good with truth, as appears from the signification of "giving for a woman," as denoting marriage. The reason why it is the marriage of good with truth and of truth with good is, because no other is meant by marriages in the spiritual sense, and hence no other by marriages in the Word. The daughter of the priest of On signifies the truth of good, for a daughter is the affection of truth, and a priest is good, but Joseph is the good of truth in which is the Divine, which is the same with the celestial of the spiritual; hence it is evident that the marriage of truth with good and of good with truth is signified. The quality of this marriage is what is signified; but this quality cannot be further expounded, because the quality which the Lord had in the world cannot be comprehended, even by the angels; only some faint idea may be formed respecting it from such things as are in heaven, as from the Grand Man, and from the celestial of the spiritual which is therein by virtue of the influx of the Lord's Divine; nevertheless this idea is only like thick shade compared with the light itself, for it is most general, thus scarcely any thing respectively.

5333. "And Joseph went forth over the land of Egypt."—This signifies when each natural was his, as appears (1.) from the signification of "to go forth," as here denoting to flow-in; and (2.) from the signification of "the land of Egypt," as denoting the natural mind, of which much has been said above, thus as denoting each natural; and whereas to go forth signi-

fies to flow-in, and the land of Egypt signifies each natural, therefore by those words, together with the preceding, is signified the quality of the celestial of the spiritual, and the quality of the marriage of good with truth and of truth with good, when the celestial of the spiritual by influx made each natural its own: what is meant by making the natural its own, may be seen, n. 5326, just above.

5334. Verses 46—49. *And Joseph was a son of thirty years when he stood before Pharaoh king of Egypt; and Joseph went forth from before Pharaoh, and passed through all the land of Egypt. And in the seven years of abundance of provision, the land made collections. And he gathered together all the food of the seven years, which were in the land of Egypt, and gave the food in the cities, the food of the field of the city, what things were round about it, he gave in the midst thereof. And Joseph gathered corn as the sand of the sea very much, insomuch that he ceased to number it, because it was without number.* And Joseph was a son of thirty years, signifies a full state of remains. When he stood before Pharaoh king of Egypt, signifies when his presence was in the natural. And Joseph went forth from before Pharaoh, signifies when the natural in general was his. And passed through all the land of Egypt, signifies when he made the particulars therein subordinate and submissive. And in the seven years of abundance of provision the land made collections, signifies the first states when truths are multiplied into series. And he gathered together all the food of the seven years, signifies the conservation of truth adjoined to good, multiplied in the first times. Which were in the land of Egypt, signifies which is in the natural. And gave the food in the cities, signifies that he stored it up in the interiors. The food of the field of the city, signifies which are proper and suitable thereto. What things were round about it, he gave in the midst thereof, signifies what things were before in the exterior natural he stored up in the interiors of the interior natural. And Joseph gathered corn as the sand of the sea very much, signifies the multiplication of truth from good. Insomuch that he ceased to number it, because it was without number, signifies of a quality in which was the celestial from the Divine.

5335. "And Joseph was a son of thirty years."—This signifies a full state of remains, as appears (1.) from the signification of "thirty," as denoting what is full of remains, of which we shall speak presently; and (2.) from the signification of "years," as denoting states, see n. 482, 487, 488, 493, 893. In the Word the number thirty signifies somewhat of combat, and also what is full of remains. The reason why it has this twofold signification is, because it is compounded of five and six multiplied into each other, and also of three and ten multiplied

into each other : from five multiplied into six, it signifies somewhat of combat, n. 2276 ; because five signify somewhat, n. 649, 4638, 5291 ; and six combat, 730, 737, 900, 1709 ; but from three multiplied into ten it signifies what is full of remains, because three signify what is full, n. 2788, 4495, and ten remains, n. 576, 1906, 2284. That a compound number involves the like with the simple numbers of which it is compounded, see n. 5291 ; that remains are the truths joined to good stored up by the Lord in man's interiors, see n. 468, 530, 560, 561, 576, 660, 1050, 1738, 1906, 2284, 5135. A fullness of remains is also signified by thirty, by sixty, and by a hundred, in Mark : "The seed which fell on good ground, yielded fruit springing up and growing, and brought forth one *thirty*, and another *sixty*, and another a *hundred*," iv. 8, 20. All these three numbers, which arise by multiplication from ten, signify a fullness of remains. And as a man cannot be regenerated, that is, be admitted into spiritual combats whereby regeneration is effected, until he has received remains to the full, therefore it was ordained that the Levites should not do work in the tent of the assembly, until they had completed thirty years ; their work or function is also called warfare ; on which subjects it is thus written in Moses : "Take the sum of the sons of Kohath out of the midst of the sons of Levi, *from a son of thirty years* and upwards, to a son of fifty years, *every one that cometh to the warfare*, to do work in the tent of the assembly," Numb. iv. 3, 4. The like is said of the sons of Gershon and of the sons of Merari, verses 22, 23, 29, 30, 35, 39, 43 of the same chapter. The like is involved in what is said of David, that "when *he was a son of thirty years* he began to reign," 2 Sam. v. 4. From these considerations it is now evident why the Lord "did not manifest himself until he was of *thirty years*," Luke iii. 23 ; for he was then in the fullness of remains : but the remains which the Lord had, he himself had procured to himself, and they were divine, whereby he united the human essence to the divine, and made it divine ; see n. 1906. It is then from him that thirty years signify a full state as to remains, and that the priests the Levites entered upon their functions when they were thirty years old ; and because David was to represent the Lord as to the royalty, therefore neither did he begin to reign until he was of that age ; for every representative is derived from the Lord, and hence has respect to the Lord.

5336. "When he stood before Pharaoh king of Egypt."—This signifies when his presence was in the natural, as appears (1.) from the signification of "standing before" any one, as denoting presence ; and (2.) from the representation of "Pharaoh" king of Egypt, as denoting a new state of the natural, or a new natural man, see n. 5079, 5080, thus the natural in which was

now the celestial of the spiritual, and which the celestial of the spiritual now made its own, which is also signified by the words immediately following, "And Joseph went forth from before Pharaoh."

5337. "And Joseph went forth from before Pharaoh."—This signifies when the natural in general was his, as appears (1.) from the signification of "to go forth," as denoting to be his, of which we shall speak presently; and (2.) from the representation of "Joseph," as denoting the celestial of the spiritual; and (3.) of "Pharaoh," as denoting the natural, concerning which see above. That to go forth denotes to be his, or his own, is evident from what goes before and from what follows, and also from the spiritual sense of that expression; for to go forth or to proceed, in the spiritual sense, is to present one's self before another in a form accommodated to him, thus to present one's self the same only in another form: in this sense, going forth is predicated of the Lord in John: Jesus said of himself, "*I came forth and come from God,*" viii. 42. "*The Father loveth you, because ye have loved me, and have believed that I came forth from God. I came forth from the Father, and came into the world; again I leave the world, and go to the Father. The disciples said, We believe that thou camest forth from God,*" xvi. 27, 28, 30. "*They have known truly that I came forth from God,*" xvii. 8. The following cases may serve to illustrate what is meant by going forth or proceeding. It is said that truth goes forth or proceeds from good, when truth is the form of good, or when truth is good in a form which the understanding can apprehend. It may also be said that the understanding goes forth or proceeds from the will, when the understanding is the will formed, or when it is the will in a form apperceptible to the internal sight. In like manner it may be said that thought, which is of the understanding, goes forth or proceeds, when it becomes speech, and the will when it becomes action. Thought clothes itself in another form when it becomes speech; but still it is the thought which so goes forth or proceeds; for the words and sounds, which are put on, are mere additions, which cause the thought to be conveniently apperceived; in like manner the will takes another form when it becomes action; but still it is the will which is presented in such a form; the gestures and motions, which are put on, are mere additions, which cause the will to appear and affect conveniently. It may also be said that the external man goes forth or proceeds from the internal, yea substantially, because the external man is nothing else but the internal so formed that it may act suitably in the world wherein it is. From these considerations it may be manifest what going forth or proceeding is in the internal sense; viz., that when it is predicated of the Lord, it is the Divine formed as a man, thus ac

commodated to the perception of believers; nevertheless each is one.

5338. "And passed through all the land of Egypt."—This signifies when he made the particulars therein, viz., in the natural, subordinate and submissive, as appears from the signification of "all the land of Egypt," as denoting each natural, see n. 5276, 5278, 5280, 5288, 5301; that to pass through that land denotes to make the particulars in the natural subordinate and submissive, is evident from what goes before.

5339. "And in the seven years of abundance of provision, the land made collections."—This signifies the first states when truths are multiplied into series, as appears (1.) from the signification of "seven years," as denoting the first states; for seven years preceded wherein was abundance of provision, and seven years followed wherein was famine; that years are states, see n. 482, 487, 488, 493, 893; (2.) from the signification of "abundance of provision," as denoting the multiplication of truth, see n. 5276, 5280, 5292; "the land made," signifies that this multiplication was made in the natural principle, for the land here denotes the natural, as just above, n. 5338; and (3.) from the signification of "collections," as denoting series. In regard to series, which are signified by collections, the case is this: with the man who is reformed, at first there are insinuated general truths, next the particulars of general truths, and lastly the singulars of particulars; particulars are arranged under general truths, and singulars under particulars; see n. 2384, 3057, 4269, 4325, 4329, 4345, 4383, 5208. In the Word those arrangements or ordinations are signified by bundles, in the present case by handfuls or collections, and they are nothing but the series into which multiplied truths are arranged or disposed. These series with the regenerate are according to the orderly arrangement of the societies in the heavens; but with the unregenerate and those who cannot be regenerated, they are according to the arrangements of the societies in the hells; hence the man who is in evil, and thence in what is false, is a hell in the least form, and the man who is in good, and thence in truth, is a heaven in the least form. But concerning these series, by the divine mercy of the Lord, more will be said elsewhere.

5340. "And he gathered together all the food of the seven years."—This signifies the conservation of truth adjoined to good, multiplied in the first times, as appears (1.) from the signification of "to gather together," as here denoting to conserve; for he gathered it together and gave it in the cities and in the midst, by which is signified that he stored it up in the interiors, thus that he conserved it, for it became of use in the years of famine; and (2.) from the signification of "food," as denoting all that by which the internal man is nourished; that

this is good and truth may be manifest from the correspondence of earthly food, with which the external man is nourished, with spiritual food with which the internal man is nourished; in the present case therefore it is truth adjoined to good, this being what is conserved and stored up in the interiors: the seven years signify the first states when truths are multiplied, see n. 5339; hence it is evident that "he gathered together all the food of the seven years," signifies the conservation of truth adjoined to good, multiplied in the first times. It is said "the conservation of truth adjoined to good;" but as few know what is meant by truth adjoined to good, and still less how and when truth is adjoined to good, it may be expedient to say somewhat on the subject: truth is conjoined to good, when a man perceives delight in doing well to his neighbour for the sake of truth and good, but not for the sake of himself and the world; when a man is in that affection, the truths which he hears, or reads, or thinks, are conjoined to good; which also is usually apperceived from the affection of truth for that end.

5341. "Which were in the land of Egypt."—This signifies which is in the natural, as appears from the signification of "the land of Egypt," as denoting the natural mind, see n. 5276, 5278, 5280, 5288, 5301, thus the natural.

5342. "And gave the food in the cities."—This signifies that he stored it up in the interiors, viz., the truths adjoined to good, as appears (1.) from the signification of "to give," in this case, as denoting to store up; (2.) from the signification of "food," as denoting truth adjoined to good, see just above, n. 5340; and (3.) from the signification of "cities," as denoting the interiors of the natural mind, see above, n. 5297. That truths adjoined to good are stored up in the interiors of the natural mind, and are there preserved for the use of the subsequent life, especially for use in temptations during man's regeneration, is an arcanum which few at this day are acquainted with; it may therefore be expedient to show how the case is. The seven years of abundance of provision signify truths first multiplied, and the corn being stored up in the cities and in the midst signifies that those truths adjoined to good are stored up in man's interiors; and the seven years of famine, and the sustenance at that time from the collections, signify a state of regeneration by truths adjoined to good stored up in the interiors. This is the arcanum. Every man from his first infancy to his first boyhood is introduced by the Lord into heaven, and indeed among the celestial angels, by whom he is kept in a state of innocence; in which state, it is well known, infants remain until the commencement of boyhood: when the age of boyhood commences, he then by degrees puts off the state of innocence, but still he is kept in a state of charity by the affection of mutual charity towards his like, which state in several instances

continues even to youth; he is then among spiritual angels: at this time, as he now begins to think from himself, and to act accordingly, he cannot any longer be kept in charity as heretofore, for he calls forth the hereditary evils by which he suffers himself to be led: when this state arrives, the goods of charity and innocence, which he had before received, according to the degrees in which he thinks evils and confirms them by act, are exterminated; nevertheless they are not exterminated, but they are withdrawn by the Lord towards the interiors, and are there stored up. As however he has not yet known truths, therefore the goods of innocence and charity, which he had received in those two states, have not yet been qualified; for truths give quality to good, and good gives essence to truths; on which account he is from that age imbued with truths by instruction, and especially by his own thoughts and consequent confirmations: so far therefore as he is now in the affection of good, so far truths are conjoined by the Lord to the good which he has, n. 5340, and are stored up for use: this state is what is signified by the seven years of abundance of provision; those truths adjoined to good are what in the proper sense are called remains. So far therefore as a man suffers himself to be regenerated, so far the remains serve for use, for so far a supply from them is drawn forth by the Lord, and sent into the natural, in order to produce a correspondence of the exteriors with the interiors, or of natural things with spiritual; this is effected in the state which is signified by the seven years of famine; such is the arcanum. The man of the church at this day believes, that whatever be the quality of any one's life, still by mercy he can be received into heaven, and there enjoy eternal blessedness; for he supposes that it depends only on admission: in this however he is much deceived; for no one can be admitted and received into heaven, unless he has received spiritual life, and no one can receive spiritual life, unless he is regenerated, and no one can be regenerated unless by the good of life conjoined to the truth of doctrine; hence he has spiritual life. That no one can come into heaven unless he has received spiritual life by regeneration, the Lord plainly declares in John: *Verily, verily, I say unto thee, Unless any man be born again, he cannot enter into the kingdom of God*, iii. 3; and presently after: *Verily, verily, I say unto thee, Unless any man be born of water and of the Spirit, he cannot enter into the kingdom of God*, verse 5 of the same chapter; water is the truth of doctrine, n. 2702, 3058, 3424, 4976, and spirit is the good of life. No one enters by baptism, but baptism is a significative of regeneration, which the man of the church ought to remember.

5343. "The food of the field of the city."—This signifies which are proper and suitable thereto, viz., the truths adjoined to good in the interiors, as appears from the signification of

“food,” as denoting truths adjoined to good, see n. 5340, 5342; the truths which are proper and suitable to the interiors are signified by the food of the field of the city, because the field belonged to the city, and constituted its environs: the things which constitute the environs, in the internal sense, signify the things suitable and proper, on which account also it is presently said, “what things were round about it, he gave in the midst thereof.” The things which constitute the environs signify things proper and suitable, because all truths joined to good are ranged into series, and the series are such that in the midst or inmost of every one there is truth joined to good, and round about this midst or inmost are the truths proper and suitable thereto, and thus in order even to the outermost, where the series vanishes; the series themselves are also arranged in a similar manner one among another, and are varied according to changes of state. That there are such arrangements of truths joined to good, can be presented to the very sight in the other life; for in the light of heaven, in which are intelligence and wisdom, such things can be exhibited to the view, but not in the light of the world; neither can they in the light of heaven with the man whose interiors are not open, nevertheless he may acknowledge them from a rational intuition, and thereby see them rationally from the light of heaven. These arrangements derive their origin from the arrangements of the angelical societies in heaven; for as these societies are arranged, so also are the series of truths joined to good arranged with the regenerate, for the latter correspond to the former.

5344. “What things were round about it, he gave in the midst thereof.”—This signifies what things were before in the exterior natural, he stored up in the interiors of the interior natural, as appears (1.) from the signification of “round about,” as denoting the things without, thus what were in the exterior natural; and (2.) from the signification of “the midst,” as denoting the things within, see n. 1074, 2940, 2973, thus what were in the interior natural. The reason why in the midst *thereof*, or of the city, denotes the interiors of the interior natural is, because a city signifies the interiors, n. 5297, 5342. The interiors of the interior natural are those things therein which are called spiritual, and the spiritual things therein are what are from the light of heaven, from which light those things therein are illuminated which are from the light of the world, which are properly called natural; in the spiritual things therein are stored up truths adjoined to good. The spiritual things therein are such as correspond to the angelic societies in the second heaven; with this heaven man communicates by remains; it is this heaven which is opened when a man is regenerating, and it is this heaven which is closed when a man does not suffer himself to be regenerated; for remains, or truths and

goods stored up in the interiors, are only correspondences with the societies of that heaven.

5345. "And Joseph gathered corn as the sand of the sea, very much."—This signifies the multiplication of truth from good, as appears (1.) from the signification of "to gather," as here denoting to multiply; and (2.) from the signification of "corn," as denoting truth in the will and act, see n. 5295, the multiplication of which, when it is compared to the sand of the sea, signifies that it is from good, in the present case from the good of the celestial of the spiritual by influx, for truth in the interiors is never multiplied from any other source than from good: the multiplication of truth which is not from good, is not the multiplication of truth, because it is not truth, however in the external form it appears as such; it is a sort of image in which there is no life, and as this is dead, it has no connection with truth; for in order that truth may become truth with a man, it must live from good, that is, by good from the Lord, and when it so lives, then in the spiritual sense multiplication may be predicated of it. That the multiplication of truth is only from good, may be manifest from the consideration, that nothing can be multiplied except from somewhat similar to marriage; and truth cannot enter into marriage with any thing but good: in conjunction with any thing else, it is not marriage but adultery; what therefore is multiplied from marriage, is legitimate, thus it is truth; but what is multiplied from adultery is not legitimate but spurious, thus it is not truth.

5346. "Insomuch that he ceased to number it, because it was without number."—This signifies of a quality in which was the celestial from the Divine, as may appear from the consideration that truth, in which is the celestial from the Divine, is indefinite, thus without number. The Lord alone had such truth when he was in the world, and it is he who is here represented by Joseph, and the glorification of whose natural is here treated of in the supreme sense.

5347. Verses 50—52. *And unto Joseph were born two sons, before the year of famine came, whom Asenath the daughter of Potipher the priest of On bare to him. And Joseph called the name of the first-born Manasseh, Because God hath made me forget all my labour, and all my father's house. And the name of the second he called Ephraim, Because God hath made me to be fruitful in the land of my affliction.* And unto Joseph were born two sons, signifies good and truth hence derived. Before the year of famine came, signifies which are by the natural. Whom Asenath the daughter of Potipher the priest of On bare to him, signifies which are from marriage. And Joseph called the name of the first-born Manasseh, signifies the new will-principle in the natural, and its quality. Because God hath made me forget all my labour, signifies removal after temptations.

And all my father's house, signifies the removal of hereditary evils. And the name of the second he called Ephraim, signifies the new intellectual principle in the natural, and its quality. Because God hath made me to be fruitful, signifies the consequent multiplication of truth from good. In the land of my affliction, signifies where he suffered temptations.

5348. "And unto Joseph were born two sons."—This signifies good and truth hence derived, viz., from the influx of the celestial of the spiritual into the natural, as appears (1.) from the signification of "to be born," as denoting to be re-born, thus as denoting the birth of truth from good, or of faith from charity, see n. 4070, 4668, 5160; that the births spoken of in the Word are spiritual births, see n. 1145, 1255, 1330, 3263, 3279, 3860, 3866; and (2.) from the signification of "sons," in this case Manasseh and Ephraim, as denoting good and truth, concerning whom see presently below; for Manasseh means the will-principle of the new natural, and Ephraim its intellectual principle, or what is the same, Manasseh signifies the good of the new natural, because good is predicated of the will, and Ephraim is truth, because truth is predicated of the intellectual principle. In other passages also, where it is written that two sons were born, the one signifies good, and the other truth, as Esau and Jacob; that Esau signifies good, may be seen, n. 3302, 3322, 3494, 3504, 3576, 3599; and that Jacob signifies truth, see n. 3305, 3509, 3525, 3546, 3576; in like manner, the two sons of Judah from Thamar, viz., Perez and Serah, n. 4927 to 4929; so in the present case Manasseh and Ephraim: their birth is here now treated of, because in what precedes the influx of the celestial of the spiritual into the natural was treated of, and the consequent re-birth of the latter, which is effected solely by good and truth.

5349. "Before the year of famine came."—This signifies which are by the natural, as appears from the signification of the words, "Before the year of famine came," as denoting the continuance of the state of the multiplication of truth from good, which state is signified by the years of abundance of provision, and thereby before the state of desolation, which is signified by the years of famine; in the former state, inasmuch as truth from good was multiplied in the natural, and thereby good and truth were born to the celestial of the spiritual by the natural, therefore by the above words this consequence is signified.

5350. "Whom Asenath the daughter of Potipher the priest of On bare to him."—This signifies which are from marriage, as may be manifest from what was said above, n. 5332.

5351. "And Joseph called the name of the first-born Manasseh."—This signifies the new will-principle in the natural, and its quality, as appears from the representation of Manasseh

in the Word, as denoting spiritual good in the natural, thus a new will-principle, of which we shall speak presently. This name also involves the very quality of that good or that new will-principle: that the name involves that quality, may be manifest from the names which have been also given to others, and are at the same time explained as to their quality, as the name of Manasseh in these words: "Because God hath made me forget all my labour, and all my father's house;" thus is described the quality which is signified by Manasseh: moreover when it is said, he called a name, it also signifies that the name itself contains the quality, for a name and calling a name signify quality, see n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421. The first-born, who was named Manasseh, signifies spiritual good in the natural, or the new will-principle in the natural, because good is actually the first-born in the church, or with the man who is made a church, whereas truth is not the first-born, but still it appears as if it were so; see n. 352, 367, 2435, 3325, 3494, 4925, 4926, 4928, 4930; this may also be manifest from the consideration, that with man the will precedes; for his will is the primary of his life, and his understanding succeeds, and applies itself according to his will. That which proceeds from the will is called good with those who have received a new will-principle by regeneration from the Lord, but evil with those who have been unwilling to receive it; but that which proceeds from the intellectual principle, is called truth with the regenerate, but the false with the unregenerate; but as the will-principle of man does not appear to the sense except by means of the intellectual,—for the understanding is the will in a form, or the will formed to the sense,—therefore it is supposed that the truth, which proceeds from the intellectual principle, is the first-born, whereas it is nothing but an appearance arising from the above-named cause. Hence it was disputed of old, whether the truth which is of faith, or the good which is of charity, was the first-born of the church: those who judged from appearances, said that it was truth, but those who did not judge from appearances, acknowledged that it was good: hence also it is, that at this day they make faith the primary and very essential of the church, and charity a secondary and non-essential; but they have gone far beyond the ancients in the way of error, by insisting that faith alone saves. In the church by faith is meant all the truth of doctrine, and by charity all the good of life: they indeed call charity and its works the fruits of faith; but who believes that the fruits conduce at all to salvation, when he believes that a man is saved by faith in the last hour of his life, however he may have lived before, and further when by a doctrinal tenet they separate from faith the works of charity, saying that faith alone saves without good works, or that works which are of the life conduce nothing

to salvation? Oh, what a faith! and oh, what a church! to adore a dead faith, and to reject a living one! whereas faith without charity is like a body without a soul; and it is well known that a body without a soul is removed out of sight and rejected, because its stench is offensive; so also faith without charity is rejected in the other life. All in hell are such as have been in faith, so called, without charity; but all in heaven are such as have been principled in charity; for every one's life remains with him after death, but his doctrine only so far as it partakes of his life. That Manasseh signifies the new will-principle in the natural, or what is the same thing, spiritual good therein, cannot be made so plain from other passages of the Word, as that Ephraim signifies the new intellectual principle in the natural, or spiritual truth therein: nevertheless from Ephraim it may be concluded concerning Manasseh; for in the Word, where mention is thus made of two, the one signifies good, and the other truth; therefore that Manasseh signifies spiritual good in the natural, which is the good of the new will-principle, will be seen in what presently follows when we come to treat of Ephraim.

5352. "Because God hath made me forget all my labour."—This signifies removal after temptations, as appears (1.) from the signification of "forgetting," as denoting removal, see n. 5170, 5278; and (2.) from the signification of to labour, as denoting combats, thus temptations; hence it is, that "God hath made me forget all my labour," signifies removal after temptations, viz., the removal of the evils which occasioned grief: that this is signified, is evident also from what is related of Joseph in the land of Canaan among his brethren, and afterwards in Egypt: in the land of Canaan, that he was cast into a pit, and sold; in Egypt, that he served, and was kept in prison for some years; hereby were signified temptations, as has been before shown; and that those things are what are meant by labour, is manifest.

5353. "And all my father's house."—This signifies the removal of hereditary evils, as appears from the signification of "a father's house," as here denoting hereditary evils; for a house in the internal sense signifies a man, and indeed either his rational or his natural mind, but specifically the will-principle therein, consequently good or evil, because these are predicated of the will, see n. 710, 2233, 3128, 4973, 4982, 5023, and this being the case, the father's house here signifies hereditary evils. The quality which is signified by Manasseh is contained in these and the words immediately preceding; Manasseh in the original tongue signifies forgetfulness, thus in the internal sense removal, viz., of evils as well actual as hereditary, for when these are removed there arises a new will-principle; for the new will-principle exists by the influx of good from the

Lord, which influx is continual with man, but evils as well actual as hereditary are what hinder and oppose its reception; therefore on their removal the new will-principle exists. That it exists in such case, appears manifest with those who are in misfortunes, miseries, and diseases; for as on these occasions there is a removal of self-love and the love of the world, from which all evils flow, therefore a man at such times thinks well of God and his neighbour, and also is well disposed towards the latter; in like manner in temptations, which are spiritual griefs, and consequent interior miseries and despair; by these more especially the removal of evils is effected, and after evils are removed, celestial good from the Lord flows-in, whence comes the new will-principle in the natural, which in the representative sense is Manasseh.

5354. "And the name of the second he called Ephraim."—This signifies the new intellectual principle in the natural, and its quality, as appears (1.) from the signification of "a name," and of calling a name, as denoting quality, see n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421; and (2.) from the representation of "Ephraim," as denoting the intellectual principle in the natural, of which we shall speak presently. It may be expedient first to say something concerning the new intellectual principle and the new will-principle, which are signified by Ephraim and Manasseh: in the church indeed it is known that a man must be born again, that is, he must be regenerated, in order that he may enter into the kingdom of God; this is known because the Lord has plainly declared it in John, chap. iii. 3, 5; but what it is to be born again, is still known only to a few, because only few know what good and evil are; and the reason why they do not know what good and evil are, is because they do not know what charity towards the neighbour is; if they knew this, they would also know what good is, and from good what evil is, for all that is good which comes from genuine charity towards the neighbour. But no one can be in this good of himself, for it is the celestial itself which flows-in from the Lord; this celestial is flowing-in continually, but evils and falses oppose its reception; in order therefore that it may be received, it is necessary that a man remove evils, and falses also, as far as he is able, and thereby dispose himself to receive the influx: when a man, on the removal of evils, receives the influx, he then receives a new will and a new intellectual principle, and by virtue of the new will he is made sensible of delight in doing good to his neighbour from no selfish end, and by virtue of the new intellectual principle he apperceives a delight in learning what is good and true for the sake of good and truth, and for the sake of life. As this new intellectual and new will-principle exist by influx from the Lord, therefore he that is regenerated, acknowledges and believes that the good and the truth, with

which he is affected, is not from himself but from the Lord, also that whatever is from himself, or from his *proprium*, is nothing but evil. From these considerations it is evident what it is to be born again, and what are the new will and the new intellectual principle. But regeneration, by which the new intellectual principle and the new will-principle are formed, is not effected in a moment, but from the earliest infancy even to the close of life, and afterwards in the other life to eternity, and this by divine means, innumerable and ineffable; for a man of himself is nothing but evil, which continually exhales as from a furnace, and is continually attempting to extinguish the nascent good: and the removal of such evil, and the inrooting of good in its place, can only be effected through the whole course of the life, and by divine means which are innumerable and ineffable. Scarcely any of these means are known at this time, by reason that man neither suffers himself to be regenerated, nor believes regeneration to be any thing, because he does not believe there is a life after death: the process of regeneration, which contains things ineffable, constitutes much of the angelic wisdom, and is such that it cannot be fully exhausted by an angel to eternity; hence it is that in the internal sense of the Word, that process is principally treated of. That Ephraim denotes the new intellectual principle in the natural, is evident from very many passages in the Word, especially in the prophet Hosea, who treats much of Ephraim, and in whom we read as follows: "I know *Ephraim*, and Israel is not hid from me; that *Ephraim* hath altogether committed whoredom, Israel is polluted. Israel and *Ephraim* shall fall together by their iniquity, Judah also shall fall with them. *Ephraim* shall be for a desert in the day of rebuke. And I will be as a moth to *Ephraim*, and as a little worm to the house of Judah. And *Ephraim* saw his disease, and Judah his wound; and *Ephraim* went to the Assyrian, and sent to king Jareb, and he could not heal you," v. 3, 5, 9, 12, 13. Again in the same prophet: "When I healed Israel, then were revealed the iniquity of *Ephraim*, and the evils of Samaria, because they have committed falsehood; and the thief cometh: a troop spreadeth itself abroad. And *Ephraim* was like a foolish dove without heart; they have called *Egypt*; they have departed to *Assyria*; when they shall go, I will spread my net over them," vii. 1, 11, 12. Again: "Israel is swallowed up; now they shall be among the nations like a vessel in which is no desire: when they have gone up to *Assyria*, a solitary wild ass, *Ephraim* procures to himself loves by meretricious hire," viii. 8, 9. Again: "Israel shall not dwell in the land of *Jehovah*, and *Ephraim* shall return to *Egypt*, and in *Assyria* they shall eat what is unclean," ix. 3. Again: "*Ephraim* compassed me about with a lie, and the house of Israel with deceit; and Judah hath yet dominion

with God, and is faithful with the holy ones. *Ephraim* feedeth on the wind, and followeth after the east-wind; every day he multiplies a lie and vastation; and they establish a covenant with the *Assyrian*, and oil is carried down into *Egypt*," xi. 12; xii. 1; besides several other passages in the same prophet, where mention is made of Ephraim, as chap. iv. 17—19; chap. v. 9, 11—14; chap. vii. 8, 9; chap. ix. 8, 11, 13, 16; chap. x. 6, 11; chap. xi. 3, 8, 9; chap. xii. 8, 14; chap. xiii. 1, 12; chap. xiv. 8: in all these passages Ephraim means the intellectual of the church, Israel its spiritual, and Judah its celestial; and because the intellectual of the church is signified by Ephraim, therefore it is often said of Ephraim, that he goes away into Egypt, and into Assyria; for Egypt signifies scientifics, and Assyria the reasonings therefrom; both the former and the latter are predicated of the intellectual; that Egypt denotes the scientific, see n. 1164, 1165, 1186, 1462, 2588, 3325, 4749, 4964, 4966, and that Ashur or Assyria denotes reason and reasonings, see n. 119, 1186. In like manner, in the following passages, Ephraim signifies the intellectual of the church: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy king cometh to thee. *I will cut off the chariot from Ephraim*, and the horse from Jerusalem; and I will cut off the bow of war; he shall speak peace to the nations; and his dominion shall be from the sea even to the sea, and from the river even to the ends of the earth. I will stretch Judah for myself, *I will fill Ephraim with the bow*, and will stir up thy sons, O Zion, with thy sons, O Javan," Zech. ix. 9, 10, 13; speaking of the Lord's coming and of the church of the nations. To cut off the chariot from Ephraim, and the horse from Jerusalem, denotes all the intellectual of the church, to fill Ephraim with the bow denotes to give a new intellectual; that a chariot denotes what is doctrinal, see n. 5321; a horse the intellectual, n. 2760 to 2762, 3217, 5321; and that a bow also denotes what is doctrinal, see n. 2685, 2686, 2709; for what is doctrinal depends upon what is intellectual, inasmuch as a man's belief is according as doctrinals are understood, the quality of faith being formed by the understanding of doctrinals. Hence also the sons of Ephraim are called shooters with the bow in David: "The sons of *Ephraim*, who being armed, *shooters with the bow*, turned themselves back in the day of battle," Psalm lxxviii. 9. And in Ezekiel: "Son of man, take to thee one [piece of] wood, and write upon it, For Judah and the sons of Israel his companions; next take one [piece of] wood, and write upon it, For Joseph, the *wood of Ephraim* and of all the house of Israel his companions; afterwards join them together, one with the other, for thyself, into one [piece of] wood, that they may both be one in thy hand. Behold, I will accept the wood of Joseph, which is in the hands

of *Ephraim*, and of the tribes of Israel his companions, and will add them that are thereon with the wood of Judah, and will make them into one wood, that they may be one in my hand," xxxviii. 16, 17, 19: in this passage also Judah means the celestial of the church, Israel its spiritual, and Ephraim its intellectual, and that these are made one by the good of charity, is signified by one [piece of] wood being made out of two; that wood denotes the good which is of charity and thence of works, may be seen, n. 1110, 2784, 2812, 3720, 4943. And in Jeremiah: "The day is, the guards *from the mount of Ephraim* shall cry, Arise, let us go up to Zion, to Jehovah our God. I will be to Israel for a father, and *Ephraim* he is my first-born," xxxi. 6, 9. Again: "Hearing I have heard Ephraim mourning. Thou hast chastised me, and I am chastised, as a calf unaccustomed. Turn thou me, that I may be turned: is not Ephraim a son precious to me? is not he born of delights? for after I have spoken against him, remembering I will remember him again," xxxi. 18, 20. Again: "I will bring back Israel to his own dwelling, that he may feed in Carmel and Bashan, and his soul may be satisfied *in the mount of Ephraim* and Gilead," l. 19. And in Isaiah: "Wo to the crown of pride, *to the drunken of Ephraim*, and to the falling flower and the glory of his gracefulness, which are upon the head of the valley of the fat ones disturbed with wine," xxviii. 1: in these passages also Ephraim signifies the intellectual of the church; the intellectual of the church is the intellect [or understanding] appertaining to the men of the church respecting truths and goods, that is, respecting the doctrinals of faith and charity, thus their notion, conception, or idea on those subjects. Truth itself is the spiritual of the church, and good itself is its celestial; but with different persons truth and good are differently understood, such therefore as is the understanding of truth, such is the truth appertaining to every one; the case is similar in regard to the understanding of good. What the will-principle of the church is, which is signified by Manasseh, may be known from the intellectual which is Ephraim: the will-principle of the church is similarly situated with the intellectual, being varied with every one. Manasseh signifies this will-principle in the following passages: "In the wrath of Jehovah Zebaoth the earth was darkened, and the people became as the food of the fire: a man shall not spare his brother, a man shall eat the flesh of his arm; *Manasseh Ephraim*, and *Ephraim Manasseh*, they are together against Judah," Isa. ix. 19—21; a man devouring the flesh of his arm, Manasseh Ephraim, and Ephraim Manasseh, denotes that the will of the man of the church will be against his understanding, and his understanding against his will. So in David: "God spake by his holiness; I will rejoice; I will divide Shechem, and will mete out the valley of Succoth:

Gilead is mine, and Manasseh is mine, and *Ephraim* is the strength of my head," Psalm lx. 6, 7. Again: "Shepherd of Israel, turn the ear; thou who leadest Joseph as a flock, who sittest upon the cherubim, shine forth: before *Ephraim*, and Benjamin, and *Manasseh*, stir up thy power," Psalm lxxx. 1, 2; in which passages also Ephraim denotes the intellectual of the church, and Manasseh its will-principle. The same is also manifest from the blessing of Ephraim and Manasseh by Jacob before his death, see Genesis xlviii.; and also from Joseph's accepting Ephraim in the place of Reuben, and Manasseh in the place of Simeon, verse 5 of the same chapter; for Reuben represented the intellectual of the church, or faith in the understanding and doctrine, n. 3861, 3866, and Simeon faith in act, or the obedience and will of doing the truth, from and by which comes charity, thus truth in act, which is the good of the new will-principle, n. 3869, 3870, 3871, 3872. The reason why Jacob, at that time Israel, blessed Ephraim before Manasseh, placing his right hand upon the former, and his left upon the latter, see verses 13 to 20 of the same chapter, was the same as Jacob had for deriving to himself the birthright of Esau, and the same as operated in the case of Perez and Serah, the sons of Judah by Thamar, in that Serah, who was the first-born, came forth after Perez, Genesis xxxviii. 28, 29, 30; and the reason of this was, that the truth of faith, which is of the intellectual principle, is apparently in the first place during man's regeneration, and in such case the good of charity, which is of the will-principle, is apparently in the second place; whereas good is actually in the first place, and manifestly so when the man is regenerated; on which subject see n. 3324, 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3701, 4243, 4244, 4247, 4337, 4925, 4926, 4928, 4930, 4977.

5355. "Because God hath made me to be fruitful."—This signifies the consequent multiplication of truth from good, as appears from the signification of "making to be fruitful," as denoting multiplication, viz., of truth from good, for fructification is predicated of good, and multiplication of truth, n. 43, 55, 913, 983, 1940, 2846, 2847; hence Ephraim in the original tongue was named from fructification, whose quality is contained in these words, "Because God hath made me to be fruitful in the land of my affliction;" the quality is, that truth from good was multiplied in the natural after the temptations which he there endured. It may be expedient briefly to show what is meant by the multiplication of truth from good. When a man is in good, that is, in love towards his neighbour, he is also in the love of truth; hence so far as he is in that good, so far he is affected with truth, for good is in truth as the soul in its body; as therefore good multiplies truth, so it propagates itself, and if it be the good of genuine charity, it propagates

itself in and by truth indefinitely, for there is no end either to good or truth, the Infinite being in all things, because all things are from the Infinite; nevertheless what is indefinite herein cannot by any means reach to what is infinite, since there is no proportion between what is finite and what is infinite. In the church at this day there is rarely any multiplication of truth, because at this day there is not any good of genuine charity: it is believed sufficient for a man to be acquainted with the tenets of the faith of the church, in which he is born, and to confirm them by various means; but he that is in the good of genuine charity, and thence in the affection of truth, is not content with so doing, but desires to be illustrated from the Word respecting what is true, and to see it before he confirms it: he sees it also from good, for the apperception of truth is from good, since the Lord is in good and gives apperception; when he thence receives truth, it increases indefinitely: the case herein is like that of a little seed, which grows into a tree, and produces little seeds, and these afterwards produce a garden, and so forth.

5356. "In the land of my affliction."—This signifies where he suffered temptations, as appears (1.) from the signification of "the land," in this case the land of Egypt, as denoting the natural, see n. 5276, 5278, 5280, 5288, 5301; and (2.) from the signification of "affliction," as denoting temptation, see n. 1846; hence it is evident, that the expression, "in the land of my affliction," signifies in the natural where he suffered temptations, consequently that truth from good was multiplied therein: as that fructification or multiplication of truth from good is principally effected by temptations, therefore it was thus expressed. The reasons why the above fructification is principally effected by temptations are, because temptations remove self-love and the love of the world, thus they remove evils, and on their removal the affection of good and truth flows-in from the Lord; see just above, n. 5354. Temptations also give the quality of the apperception of good and truth, by the opposites which evil spirits on such occasions infuse: from the apperception of opposites are procured relatives, from which all quality is derived; for no one knows what good is, unless he also knows what is not good, or what truth is, unless he knows what is not true. Temptations also confirm goods and truths; for on such occasions a man fights against evils and falses, and by conquering he comes into a stronger affirmative. Moreover also by temptations evils and falses are subdued, so that they no longer attempt to rise up; thus evils with falses are rejected to the sides, and there hang loosely downwards, while goods and truths are in the midst, and according to the zeal of affection are elevated upwards, thus to heaven towards the Lord, from whom the elevation comes.

5357. Verses 53—57. *And the seven years were finished of the abundance of provision which was in the land of Egypt. And the seven years of famine began to come, as Joseph had said; and the famine was in all lands; but in all the land of Egypt there was bread. And all the land of Egypt suffered famine, and the people cried to Pharaoh for bread; and Pharaoh said to all Egypt, Go unto Joseph; what he saith unto you, do. And the famine was over all the faces of the land; and Joseph opened all in which [there was corn], and sold to Egypt; and the famine prevailed in the land of Egypt. And every land came to Egypt to buy, to Joseph, because the famine prevailed in every land.* And the seven years were finished of the abundance of provision, signifies after the states of the multiplication of truth. Which was in the land of Egypt, signifies in the natural. And the seven years of famine began to come, signifies the following states of desolation. As Joseph had said, signifies as it was foreseen by the celestial of the spiritual. And the famine was in all lands, signifies desolation every where in the natural. But in all the land of Egypt there was bread, signifies remains by virtue of truths from good being multiplied. And all the land of Egypt suffered famine, signifies desolation in each natural. And the people cried to Pharaoh for bread, signifies the need of good for truth. And Pharaoh said to all Egypt, signifies apperception. Go unto Joseph, signifies that it is from the celestial of the spiritual. What he saith unto you, do, signifies provided there be obedience. And the famine was over all the faces of the land, signifies that the desolation was even to desperation. And Joseph opened all in which [there was corn], signifies communication from remains. And sold to Egypt, signifies appropriation. And the famine prevailed in the land of Egypt, signifies increasing grievousness. And every land came to Egypt, signifies that truths and goods were conferred upon the scientifics of the church. To buy, signifies appropriation thence. To Joseph, signifies where the celestial of the spiritual is. Because the famine prevailed in every land, signifies that every where but there, there was desolation in the natural.

5358. "And the seven years were finished of the abundance of provision."—This signifies after the states of the multiplication of truth, as appears from what was explained above, n. 5276, 5292, 5339, where similar expressions occur.

5359. "Which was in the land of Egypt."—This signifies in the natural, as appears from the signification of "the land of Egypt," as denoting the natural, see n. 5080, 5095, 5276, 5278, 5280, 5288.

5360. "And the seven years of famine began to come."—This signifies the following states of desolation, as appears (1.)

from the signification of "years," as denoting states, see n. 482, 487, 488, 493, 893; and (2.) from the signification of "famine," as denoting a defect of the knowledges of truth and good, see n. 1460, 3364, consequently desolation. The reason why famine denotes such defect or desolation, is, because there is no other celestial and spiritual food than good and truth, it being by these that angels and spirits are nourished, and which they hunger and thirst after: therefore also material food corresponds to the same, as bread to celestial love, wine to spiritual love, and moreover all the things relating to bread or meat, and to wine or drink; when therefore there is a defect of such things, there is famine, and in the Word it is called desolation and vastation,—desolation when truths are deficient, and vastation when goods are deficient. This desolation and vastation are treated of in many passages of the Word, and are there described by the desolation of the earth, of kingdoms, cities, nations, and people; they are also named an emptying out, a cutting off, a consummation, a wilderness, and a void; and the state itself is called the great day of Jehovah, the day of his wrath and vengeance, the day of darkness and of thick darkness, of cloud and of obscurity, the day of visitation, also the day when the earth is to perish, thus the last day and the day of judgment; and as the internal sense of the Word has not been understood, it has been heretofore supposed, that there is a day when the earth is to perish, and that then first there will be the resurrection and the judgment, it not being known that a day in those passages signifies a state, and the earth the church; thus by the day when the earth is to perish, is signified the state when the church is to perish; therefore in the Word, when this destruction is treated of, a new earth is also treated of, by which is meant a new church; concerning the new earth and the new heaven, see n. 1733, 1850, 2117, 2118, 3355, 4535; that last state of the church, which precedes the state of a new church, is properly meant and described in the Word by vastation and desolation. By desolation and vastation in the Word is also described the state which precedes the regeneration of man, which state is here signified by the seven years of famine.

5361. "As Joseph had said."—This signifies as it was foreseen by the celestial of the spiritual, as appears (1.) from the signification of "to say" in the historicals of the Word, as denoting to perceive, of which signification we have frequently spoken above; therefore when it is predicated of the Lord, who in this case is Joseph, it denotes to perceive from himself, thus to foresee; and (2.) from the representation of "Joseph," as denoting the celestial of the spiritual, see n. 5249, 5307, 5331, 5332.

5362. "And the famine was in all lands."—This signifies

desolation every where in the natural, as appears (1.) from the signification of "a famine," as denoting desolation, see above, n. 5360; and (2.) from the signification of "all lands," as denoting every where in the natural; that land [earth] denotes the natural mind, thus the natural, see n. 5276, 5278, 5280, 5288, 5301.

5363. "But in all the land of Egypt there was bread."—This signifies remains by virtue of truths from good being multiplied, as appears from the consideration, that the "bread in all the land of Egypt" means the corn collected in the seven years of abundance of provision, and stored up in the cities, whereby are signified the remains stored up in the interiors of the natural mind, as has been abundantly shown above; hence "bread in all the land of Egypt" signifies remains by virtue of truths from good being multiplied. That remains in this case are the bread in all the land of Egypt, is evident also from the circumstance, that the years of famine were already begun, in which the land of Egypt suffered famine equally with other lands, except that it had stores laid up which other lands had not; therefore also it now follows, "And all the land of Egypt suffered famine."

5364. "And all the land of Egypt suffered famine."—This signifies desolation in each natural, as appears (1.) from the signification of "famine," as denoting desolation, see above, n. 5360, 5362; and (2.) from the signification of "all the land," as denoting each natural, see n. 5276.

5365. "And the people cried to Pharaoh for bread."—This signifies the need of good for truth, as appears (1.) from the signification of "crying," as being the act of a person in grief and mourning, thus of a person in need; (2.) from the signification of "people," as denoting truth, see n. 1259, 1260, 3295, 3581; (3.) from the representation of "Pharaoh," as denoting the natural, see n. 5079, 5080, 5095, 5160; and (4.) from the signification of "bread," as denoting the celestial of love, thus good, see n. 276, 680, 2165, 2177, 3464, 3478, 3735, 3813, 4211, 4217, 4735, 4976: hence it follows that "the people cried to Pharaoh for bread," signifies the need of good for truth in the natural. This sense indeed appears remote from the historical sense of the letter; but still, when those who are in the internal sense, by crying, people, Pharaoh, and bread, understand nothing but what we have just now said, it follows that such is the sense thence resulting. It may be expedient to show how the case is in regard to the need of good for truth: truth has need of good, and good has need of truth; and when truth has need of good, truth is conjoined to good, and when good has need of truth, good is conjoined to truth; for the reciprocal conjunction of good and truth, viz., of truth with good and of good with truth, constitutes the heavenly marriage.

In the earlier stages of man's regeneration, truth is multiplied, but not so good; and as in such case truth has no good where-with to be conjoined, therefore it is in-drawn and stored up in the interiors of the natural, that it may thence be called forth according to the increase of good: in this state truth is in need of good, and also according to the influx of good into the natural there is effected a conjunction of truth with good; nevertheless from this conjunction there is not any fructification; but when a man is regenerated, good increases, and as it increases it is in need of truth, and also procures truth to itself with which it may be conjoined; hence comes the conjunction of good with truth; when this is effected, truth is fructified from good, and good from truth. That this is the case, is entirely unknown in the world, but very well known in heaven; nevertheless if it were known in the world, not only by science but also by perception, what celestial love or love to the Lord, and spiritual love or charity towards the neighbour, are, it would also be known what good is, for all good is of those loves; and it would further be known, that good desires truth, and truth good, and that they are conjoined according to the desire and its quality. This might be evident from the consideration, that when truth is thought of, good is also presented adjoined to it; and when good is excited, truth is also presented adjoined to it, each with affection, desire, delight, or holy aspiration; and hence might be known the quality of the conjunction; but as it is not known from any internal sensation or perception what good is, therefore also such things cannot be known; for what a man is ignorant of, he does not understand, notwithstanding its being presented to his notice. And as it is not known that spiritual good is charity towards the neighbour, therefore in the world, especially among the learned, it is disputed what the highest good is; and scarce any one has asserted that it is that delight, satisfaction, blessedness, and happiness, which is perceived from mutual love unmixed with selfish and worldly motives, and which constitutes heaven itself; hence also it is manifest that in the world at this day it is altogether unknown what spiritual good is, and still less that good and truth form a marriage with each other, and that in this marriage heaven consists, and that those who are in it, are in wisdom and intelligence, and that they possess satisfactions and happiness with an indefinite and inexpressible variety, whereof not even a single one is known to the world: hence neither does the world acknowledge or believe that such a marriage exists; whereas it is heaven itself, or the very heavenly joy, of which so much is said in the church.

5366. "And Pharaoh said to all Egypt."—This signifies apperception, as appears (1.) from the signification of "to say" in the historicals of the Word, as denoting to perceive, see n.

1791, 1815, 1819, 1822, 1898, 1919, 2061, 2080, 2862, 3395, 3509 ; (2.) from the representation of "Pharaoh," as denoting the natural in general, n. 5160 ; and (3.) from the signification of "all Egypt," as denoting each natural, see n. 5276, 5364 ; hence it is evident that "Pharaoh said to all Egypt," signifies apperception in each natural, in general and in particular.

5367. "Go unto Joseph."—This signifies that it is from the celestial of the spiritual, as appears from the representation of "Joseph," as denoting the celestial of the spiritual, see above. Go unto him, signifies that it is from him, viz., good for truth, which is signified by the bread for which the people cried to Pharaoh, n. 5365.

5368. "What he saith unto you, do."—This signifies provided there be obedience, as appears from the signification of "to do what any one saith," as denoting to obey : hereby is signified that good is adjoined to truth in the natural, provided the natural applies itself and obeys. It may be expedient to say a few words here concerning the application and obedience of the natural : those who are principled in worldly things alone, and more so those who are principled in corporeal things alone, and still more so those who are principled only in terrestrial things, cannot apprehend what is meant by the natural being under obligation to apply itself and obey. They suppose that there is only one principle which acts in man, and thus that there is not in him a distinction of principle, one to command, and another to obey ; whereas the internal man is what ought to command, and the external is what ought to obey ; and the external obeys when heaven and not the world, his neighbour and not himself, are regarded as ends, consequently when he looks at corporeal and worldly things as means, but not as ends ; and he looks at them as means, and not as ends, when he loves his neighbour in preference to himself, and the things of heaven in preference to the things of the world ; when this is the case, the natural obeys ; the natural is the same with the external man.

5369. "And the famine was over all the faces of the land."—This signifies when the desolation was even to desperation, as appears (1.) from the signification of "famine," as denoting desolation, see above, n. 5360, 5362, 5364 ; and (2.) from the signification of "the land" [earth], as denoting the natural ; on all the faces of which when the famine is said to be, it signifies desperation, because the desolation in such case is every where ; for the utmost and last state of desolation is desperation, n. 5279, 5280.

5370. "And Joseph opened all in which [there was corn]."—This signifies communication from remains, as appears from the signification of "to open," as denoting to communicate ; "all in which," denotes the repositories where there was corn,

and that these signify remains, has been occasionally shown above. That remains are the goods and truths stored up by the Lord in the interiors, see n. 468, 530, 560, 561, 660, 661, 798, 1050, 1738, 1906, 2284, 5135, 5342, 5344.

5371. "And sold to Egypt."—This signifies appropriation, as appears from the signification of "to sell," as denoting to appropriate to any one; for what is sold becomes the property of him who buys it; that buying and selling denote appropriation, will be seen below, n. 5374.

5372. "And the famine prevailed in the land of Egypt."—This signifies increasing grievousness, viz., of desolation, as appears from the signification of "famine" and of "the land of Egypt," as denoting desolation in the natural, the increasing grievousness of which is signified by its prevailing.

5373. "And every land came to Egypt."—This signifies that goods and truths were conferred on the scientifics of the church, as appears from the signification of "land" [or earth]: the signification of land is various in the Word; in general it signifies the church, hence also the things of the church, viz., goods and truths; and because it signifies the church, it also signifies the man of the church, for he is the church in particular; and as it signifies the man of the church, it signifies that in him which is the man, viz., the mind; hence the land of Egypt, in all the passages mentioned above, signifies the natural mind; but in the present case is not meant the land of Egypt, but land in general, consequently the things of the church, and these are goods and truths: that the signification of land is various, see n. 620, 636, 2571; that in general it signifies the church, n. 566, 662, 1068, 1262, 1413, 1607, 1733, 1850, 2117, 2118, 2928, 3355, 3404, 4447, 4535. That "every land came to Egypt" signifies that goods and truths were conferred upon scientifics, appears from the signification of Egypt in the proper sense, as denoting science, consequently scientifics, see n. 1164, 1165, 1186, 1462; and that the scientifics which are signified by Egypt in the good sense, are the scientifics of the church, may be seen, n. 4749, 4964, 4966. That this is the internal sense of the above words, is manifest not only from the signification of the expressions, viz., of land, when the land of Egypt is not meant, and also of Egypt in the proper sense, likewise because it is said in the plural, every land [they] came, but also from the very connection of things in the internal sense; for in the connection it now follows, that the goods and truths of remains are conferred upon scientifics. For the case is thus: during man's regeneration as to the natural, all goods and truths are conferred upon scientifics; the goods and truths, which are not in the scientifics therein, are not in the natural; for the natural mind, as to that part which is subject to the intellectual, consists solely of scientifics; the

scientifics, which are of the natural, are the ultimates of order, and things prior must be in ultimates that they may exist and appear in that sphere; and moreover, all prior things tend to ultimates, as to their boundaries or ends, and exist together therein as causes in their effects, or as things superior in things inferior, as in their vessels: the scientifics, which are of the natural, are such ultimates; and hence it is that the spiritual world terminates in man's natural, in which the things of the spiritual world are exhibited representatively: unless spiritual things were exhibited representatively, thus by such things as are in the world, they would not be at all apprehended. From these considerations it may be evident, that during the regeneration of the natural all the interior goods and truths, which are from the spiritual world, are conferred upon scientifics, that they may appear.

5374. "To buy."—This signifies appropriation, as appears from the signification of "to buy," as denoting to procure for one's self, and thereby to appropriate. Procuration and appropriation are effected spiritually by good and truth; to this correspond the procuration and appropriation which in the world are effected by silver and gold; for in the spiritual sense silver is truth, and gold is good: hence buying signifies appropriation; as also in the following passages in the Word: "Every one that thirsteth, go to the waters, and he that hath no silver, go, *buy*, and eat; and go, *buy* without silver, and without price, wine and milk," Isaiah lv. 1. And in Matthew: "The kingdom of the heavens is like unto treasure hid in a field, which when found a man hideth, and for joy thereof goeth and selleth all that he hath, and *buyeth that field*," xiii. 44. Again: "The kingdom of the heavens is like unto a merchant man seeking goodly pearls, who, when he had found one pearl of great price, went and sold all that he had, and *bought it*," verses 45, 46. Again: "The prudent virgins said to the foolish, Go to *them that sell, and buy oil for yourselves*: while they were gone to *buy*, the bridegroom came," xxv. 9, 10. As buying signifies appropriation, therefore in the Word those things which were bought for silver are carefully distinguished from those which were otherwise procured; servants also, who were bought for silver, were like proper servants, and in an inferior degree like the born of the house, on which account also they are every where mentioned together, as Genesis xvii. 13: "In circumcising shall be circumcised *the born of thy house, and the buying of thy silver*;" and Levit. xxii. 11: "If a priest shall buy a soul *with the buying of silver*, he and *the born of his house* shall eat of his bread." Hence may be manifest that, in the Word, *the redeemed* [re-bought] *of Jehovah* mean those who have received good and truth, thus those who have appropriated the things which are of the Lord.

5375. "To Joseph."—This signifies where the celestial of the spiritual is, as appears from the representation of "Joseph," as denoting the celestial of the spiritual, concerning which see frequently above; the celestial of the spiritual is the good of truth from the Divine.

5376. "Because the famine prevailed in every land."—This signifies that every where but there, there was desolation in the natural, as appears (1.) from the signification of "famine," as denoting desolation, concerning which see above; and (2.) from the signification of "land," as denoting the natural, concerning which also see above; that the desolation was every where but in the scientifics containing the celestial of the spiritual, follows from what goes before. How the case is with the desolation of the natural, or with the privation of truth therein, has been shown above: but as this subject is further treated of in what follows, it may be expedient to repeat what has been said upon it. The man that is born within the church, from earliest childhood learns from the Word, and from the doctrinals of the church, what are the truth of faith and the good of charity; but when he becomes an adult, he begins either to confirm or to deny in himself the truths of faith which he had learnt; for he then looks at them with his own proper sight, whereby he causes them either to be appropriated to himself or to be rejected; for nothing can be appropriated to any one, which he does not acknowledge from his own proper intuition, that is, which he does not know from himself, and not from another, to be so. The truths, therefore, which he had imbibed from childhood, could not enter further into his life than to the first entrance, from which they may either be admitted more interiorly, or may be rejected. With those who are regenerated, that is, who the Lord foresees will suffer themselves to be regenerated, those truths are greatly multiplied, for all such are in the affection of knowing truths; but when they come nearer to the very act of regeneration, they are as it were deprived of those truths, which are then drawn inwards, and in this case the man appears in desolation, nevertheless those truths are successively remitted into the natural, and are there conjoined with good, during the man's regeneration. With those, however, who are not regenerated, that is, who the Lord foresees will not suffer themselves to be regenerated, truths indeed are usually multiplied, since they are in the affection of knowing such things for the sake of reputation, honour, and gain; but when they come to mature age, and submit those truths to their own proper sight, in this case either they do not believe them, or they deny them, or they turn them into falses; thus with such persons truths are not drawn inwards, but are rejected; nevertheless they remain in the memory, for the sake of ends in the world, yet without life. This state also is called in the

Word 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, but in this state he is entirely deprived of them. The desolation of the former state has been treated of in the internal sense in this chapter, and is further treated of in the following chapter, and is what is signified by the famine of seven years. This same desolation is very frequently treated of in other parts of the Word, as in Isaiah : “ Stir up, stir up, Jerusalem, that *hast drunk from the hand of Jehovah the cup of his anger* : two things have befallen thee ; who shall be sorry for thee ? *wasting and breaking, the famine and the sword* : who shall comfort thee ? thy sons have failed, they have lain at the head of all the streets ; therefore hear : do this, thou afflicted and drunken, but not with wine ; behold I have taken out of thy hand *the cup of trembling, the dregs of the cup of my wrath* ; thou shalt no more drink it any longer, but I will put it into the hand of them that make thee sad,” li. 17 to the end. In this passage is described the state of desolation in which the man of the church is who becomes a church, or who is regenerated ; this desolation is called wasting, breaking, famine, a sword, also the cup of the anger and wrath of Jehovah, and the cup of trembling : the truths, of which in such case he is deprived, are the sons who fail and lie at the head of all the streets ; that sons denote truths, see n. 489, 491, 533, 1147, 2623, 2803, 2813, 3373 ; that streets denote where truths are, see n. 2336 ; hence to lie at the head of all the streets denotes that truths appear dispersed : that the desolation is apparent, and that by it, as by temptations, regeneration is effected, is evident ; for it is said that she shall no longer drink, but that he will put the cup in the hand of them that make her sad. So in Ezekiel : “ Thus saith the Lord Jehovah, Because they *devastate* you and *swallow* you upon every side, that ye may be an inheritance to the remains of the nations ; therefore, ye mountains of Israel, hear ye the Word of the Lord Jehovah ; Thus saith the Lord Jehovah to the mountains and to the hills, to the brooks and to the valleys, to the *desolate wastes* and to the *desert cities*, which have been made a prey, and a laughing-stock to the remains of the nations which are round about : In my zeal, and in my wrath have I spoken, because of the reproach of the nations, which ye have borne : surely the nations which are round about you, they shall bear their reproach ; but ye, O mountains of Israel, shall give your branch, and ye shall bear your fruit for my people Israel : for lo ! I am with you, and will have respect to you, that ye may be tilled and sown ; and I will multiply man upon you, the whole house of Israel ; and *the cities shall be inhabited*, and *the wastes shall be built* : I will cause you to dwell according

to your old estates, and I will do better to you than at your beginnings," xxxvi. 3—12. In this passage also the desolation is treated of which precedes regeneration; the desolation is signified by the desolate wastes and the desert cities, which were made a prey and a laughing-stock, but the regeneration by giving a branch and bearing fruit, by having respect to them that they may be tilled and sown, that man may be multiplied, the cities inhabited, and the wastes built, and by making them dwell according to their old estates, and doing better than at their beginnings. How the case is with desolation, is evident from those who are in desolation in the other life: they are vexed by evil spirits and genii, who infuse persuasions of what is evil and false, so that they are almost overwhelmed, in consequence of which truths do not appear; but as the time of desolation comes to a period, they are illustrated by light from heaven, and thus the evil spirits and genii are driven away every one into his own hell, where they undergo punishments. These are the things which are signified by the cities being made a prey and a laughing-stock to the remains of the nations round about, and by the nations round about carrying their reproach, and above in Isaiah, by the cup's being put into the hand of them that made her sad, and also in another passage in Isaiah, by the wasters being wasted, chap. xxxiii. 1: and in Jeremiah, "I will visit upon the waters, and will make them a perpetual desolation," chap. xxv. 12. Again in Isaiah: "*Thy destroyers shall hasten thy sons, and thy wasters shall go forth from thee. Lift up thine eyes round about and see; they are all gathered together, they come to thee: for as to thy wastes and thy desolations, and the land of thy destruction, thou shalt be too narrow by reason of the inhabitant; those who swallowed thee up shall be far away,*" xlix. 17—19: in this passage also, and in that whole chapter, the subject treated of is the desolation of those who are regenerated, and their regeneration and fructification after desolation, and lastly the punishment of those who oppressed them; see verse 26 of the same chapter. Again: "*Wo to him that wasteth when he is not wasted; when thou shalt cease to waste, thou shalt be wasted,*" xxxiii. 1, denoting that those who waste are punished, as above. Again: "*My expelled ones shall tarry in thee; O Moab, be thou a covert to them before the waster; for the oppressor hath ceased, the wasting is ended,*" xvi. 4. Again: "*The day of Jehovah is near, as wasting it shall come from Shaddai,*" xiii. 6. Wasting from Shaddai denotes wasting [or vastation] in temptations; that God as to temptations was by the ancients called Shaddai, may be seen, n. 1992, 3667, 4572. Again: "*Then they shall not thirst; he shall lead them in the wastes; he shall cause waters to flow forth from the hard rock for them, and shall split the hard rock, that the waters may flow forth,*" xlviii. 21, speaking

of the state after desolation. Again: "Jehovah will comfort Zion; he will comfort *all her wastes*, so that he will make *her wilderness* like Eden, and *her desert* like the garden of Jehovah: gladness and joy shall be found therein, confession and the voice of singing," li. 3; here the subject treated of is the same; for, as was said above, desolation is for the end that man may be regenerated, that is, that, after evils and falses are separated, truths may be conjoined to goods and goods to truths. The regenerate man as to good is what is compared to Eden, and as to truths to the garden of Jehovah. So in David: "Jehovah hath caused me to come up *out of the pit of devastation*, out of the mire of clay, and hath set my feet upon a rock," Psalm xl. 2. The vastation or desolation of the man of the church, or of the church with man, was represented by the captivity of the Jewish people in Babylon, and the raising up of the church by the return from that captivity; see Jeremiah throughout, especially chap. xxxii. 37 to the end. Desolation is captivity, a man in such case being kept as it were bound, wherefore also by the bound in prison, and in the pit, are signified those who are in desolation, see n. 4728, 4744, 5037, 5038, 5085, 5096. The state of desolation and vastation, with those who are not regenerated, is also treated of in the Word throughout. In this state are those who altogether deny truths, or turn them into falses: this is the state of the church towards its end, when it has no longer either faith or charity; thus in Isaiah: "I will make known to you what I will do to my vineyard: I will take away the hedge thereof that it may be eaten up; I will break down the wall thereof that it may be trodden down: *afterwards I will make it a desolation*; it shall not be pruned or weeded, so that there shall come up briers and thorns; yea, I will command the clouds that they rain no rain upon it," v. 5, 6. Again: "Say to this people, Hearing, hear ye, but do not understand; and seeing, see ye, but do not know: make the heart of this people fat, make their ears heavy, and smear over their eyes; lest peradventure they see with their eyes, and hear with their ears, and their heart understand, and they be converted and healed. Then said I, Lord, how long? Who said, *Until the cities be devastated*, that they may be without inhabitant, and the houses, that there be no one in them, and *the earth be reduced to a desert*: he will remove man; and *wildernesses* shall be multiplied in the midst of the land. In it shall be scarce any longer a tenth part, and yet it shall be to exterminate," vi. 9 to the end. Again: "The remains shall return, the remains of Jacob, to the mighty God; for the *consummation is determined*, justice is overflowed; for the Lord Jehovah Zebaoth maketh a *consummation* and *determination* in the whole earth," x. 21-23. Again: "Jehovah maketh the earth *void*, and maketh it *empty*, and he will overturn the faces thereof; *in making void, the earth shall*

be made void, it shall mourn; the habitable earth shall be confounded, the globe shall faint and be confounded; *a curse* shall devour the earth; the new wine shall mourn, the vine shall faint; what is left in the city shall be *wasteness*; the gate shall be smitten even *to devastation*; by breaking, the earth is broken; by being burst asunder, the earth is burst asunder; tottering, the earth tottereth as a drunkard," xxiv. 1 to the end. Again: "The by-paths *are devastated*; he that passeth the way hath ceased; the earth mourneth and languisheth; Lebanon is ashamed and withered; Sharon is become like a wilderness," xxxiii. 8, 9. Again: "*I will make desolate* and will swallow up together; *I will lay waste* mountains and hills, and will dry up every herb thereof," xlii. 14, 15. And in Jeremiah: "I will give all the nations round about to the curse, and *will make them a desolation*, and a derision, and *perpetual wastes*; and I will take from them the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of mills and the light of a candle, that the whole earth may be *a desolation* and a *devastation*. It shall come to pass, when seventy years shall be fulfilled, I will visit upon the king of Babylon, and upon this nation, their iniquity, and upon the land of the Chaldeans; and I will make them *perpetual desolations*," xxv. 9—12, and following verses. Again: "Bozrah shall become *a desolation*, a disgrace, *a waste*, and *a curse*; and all the cities thereof shall become *perpetual wastes*. Edom shall be *a desolation*; every one that passeth by it shall be amazed, and shall hiss at all its plagues," xlix. 13, 18. And in Ezekiel: "Thus saith the Lord to the inhabitants of Jerusalem upon the land of Israel, They shall eat their bread with anxiety, and drink their waters with astonishment, that *the land thereof may be devastated from its fulness*, because of the violence of all them that dwell therein. *The inhabited cities shall be laid waste*, and the land *shall be desolated*," xii. 19, 20. Again: "When I shall make thee *a desolate city*, like the cities that are not inhabited; when I shall cause the abyss to ascend against thee, and many waters shall cover thee; and I shall cause thee to descend with them that go down to the pit, to the people of an age, and shall cause thee to dwell in the land of those that are beneath, *for a desolation* from eternity with them that go down to the pit," xxvi. 19—21, speaking of Tyre. And in Joel: "A day of darkness and of thick darkness, a day of clouds and of obscurity. A fire devoureth before them, and after them a flame kindleth: the land is like the garden of Eden before them, but after them *a waste wilderness*," ii. 2, 3. And in Zephaniah: "The day of Jehovah is near: this day is a day of wrath, a day of straitness and tightness, *a day of wasting and devastation*, a day of darkness and thick darkness, a day of cloud and mistiness. The whole earth shall be devoured by the fire of the zeal

of Jehovah; for I will make a speedy *consummation* with all the inhabitants of the earth," i. 14, 15, 18. And in Matthew: "When ye shall see *the abomination of desolation*, foretold by Daniel the prophet, standing in the holy place, then let those who are in Judea flee to the mountains," xxiv. 15, 16; Mark xiii. 14; Dan. ix. 27; chap. xii. 10—12. From the above passages it is evident, that desolation is the apparent privation of truth with those who are regenerated, but the absolute privation with those who are not regenerated.

A CONTINUATION OF THE SUBJECT OF CORRESPONDENCE WITH THE GRAND MAN, IN THE PRESENT CASE OF THE CORRESPONDENCE OF THE INTERIOR VISCERA THEREWITH.

5377. *AT the close of the preceding chapter, we treated of the correspondence of some of the interior viscera of the body with the Grand Man, viz., of the liver, the pancreas, the stomach, and some others: at present we shall continue the subject, so far as relates to the correspondence of the peritonæum, the kidneys, the ureters, the bladder, and also of the intestines therewith; for whatever is in man, whether in the external man or in the internal, has correspondence with the Grand Man; without correspondence with which, that is, with heaven, or, what is the same, with the spiritual world, nothing whatever exists and subsists, because it has no connection with what is prior to itself, consequently with what is first, that is, with the Lord. What is unconnected, and thereby independent, cannot subsist even a single moment, for the cause and ground of its subsistence is its connection with and dependence upon that from which comes all existence; for subsistence is perpetual existence. Hence not only all things appertaining to man correspond, but also all things in the universe. The sun itself corresponds, and so does the moon; for in heaven the Lord is the sun and likewise the moon: the sun's flame and heat; and also its light correspond; for flame and heat correspond to the Lord's love towards the whole human race, and light corresponds to the divine truth. The very stars correspond; the societies of heaven and their habitations being what they correspond to; not that they are in the stars, but that they are in such an order: whatever appears under the sun corresponds, as all the subjects in the animal kingdom, and likewise all in the vegetable kingdom, all which would instantly decay and fall to pieces, unless there was an influx into them from the spiritual world. This has also been granted me to know from much experience, for I was shown with what things in the spiritual world several things in the animal kingdom, and still more in the vegetable kingdom corre-*

spond, and also that they do not at all subsist without influx : for when that which is prior is taken away, the posterior necessarily falls, and the case is the same when the prior is separated from the posterior. As there is an especial correspondence of man with heaven, and by heaven with the Lord, therefore a man appears in the other life in the light of heaven according to the quality to which he corresponds ; hence the angels appear in ineffable brightness and beauty, but the infernals in inexpressible blackness and deformity.

5378. Certain spirits once came to me, who were silent ; nevertheless they afterwards spoke, yet not as several, but all as one. I apperceived from their discourse that their quality was such that they were desirous to know and to explain all things, and thus to confirm themselves that a thing is so : they were modest, and said that they do not act at all of themselves, but from others, although it appears that it is from them. On this occasion they were infested by others, and I was told that it was by those who constitute the province of the kidneys, the ureters, and the bladder, but they answered them modestly ; nevertheless the infestation and provocation were continued, for such is the nature of those who constitute the province of the kidneys ; therefore as they could gain no advantage over them by modesty, they had recourse to what was conformable to their temper and disposition, viz., to enlarge themselves, and thereby to terrify them : hence they seemed to become great, but only as one, who so dilated his body, that like Atlas he seemed to reach to heaven : there was the appearance of a spear in his hand ; nevertheless he only meant to terrify them, and not to do them any other hurt. In consequence of this the kidney spirits fled away, and then there appeared a certain one who pursued them in their flight, and another who flew in front between the feet of that great one ; and also that great one seemed to have wooden shoes which he threw towards the kidney spirits. The angels told me that those modest spirits, who magnified themselves, were those who have reference to the peritonæum. The peritonæum is the common membrane which surrounds and includes all the viscera of the abdomen, as the pleura does all the viscera of the thorax ; and as it is so extended, and respectively large, and also capable of being swelled out, therefore when these spirits are infested by others, they are allowed thus to make themselves appear great, and at the same time to strike terror, especially towards those who constitute the province of the kidneys, the ureters, and the bladder ; for these viscera or vessels lie in the doubling of the peritonæum, and are restrained by it. The wooden shoes represented the lowest natural things, such as those which the kidneys, ureters, and bladder absorb and carry off ; that shoes denote the lowest natural things, may be seen, n. 259, 4938 to 4952 : in saying that they do not act at all of themselves, but from others,

they also have reference to the peritonæum, which is of such a quality.

5379. *It was also shown representatively how the case is, when those who constitute the colon intestine, infest those who are in the province of the peritonæum. Those who constitute the colon intestine are disposed to swell, as the colon does with wind; and when the latter were inclined to insult the former, it appeared as if a wall were presented as a bulwark; and when they attempted to overturn the wall, there always arose a new wall; thus they drove them away.*

5380. *It is well known that there are secretions and excretions, in a series, from the kidneys even into the bladder; in the first of the series are the kidneys, in the middle the ureters, and in the last the bladder. Those who constitute those provinces in the Grand Man, are in like manner in a series; and although they are of one genus, still they differ like the species of that genus. They speak with a harsh voice as if cloven, and are desirous of introducing themselves into the body, but it is only a conatus. Their situation in respect to the human body is as follows: those who have reference to the kidneys, are on the left side next to the body, beneath the elbow; those who have reference to the ureters, are towards the left from thence at a greater distance from the body; those who have reference to the bladder, are at a still greater distance: together they form nearly a parabola on the left side towards the fore-parts, for thereby they project themselves towards the fore-parts from the left, thus in a tract of considerable length. This is one common way towards the hells, another is through the intestines, for the termination each way is in the hells. Those who are in the hells correspond to such things as are voided by the intestines and the bladder, inasmuch as, in the spiritual sense, the falses and evils in which they are principled, are nothing but urine and excrement.*

5381. *Those who constitute the province of the kidneys, the ureters, and the bladder, in the Grand Man, are of such a genius and temper, that they desire nothing more ardently than to explore and scrutinize the quality of others, and some of them also desire to chastise and punish, provided there be any thing of justice in the case. The offices also of the kidneys, the ureters, and the bladder are of such a kind; for they explore the blood that is projected into them, to discover whether it contains any useless and hurtful serum, and they also separate it from what is useful, and then they correct it, for they press it down towards the lower regions, and in the way and afterwards by various means they squeeze and fret it; such are the offices of those who constitute the province of those parts. But the spirits and societies of spirits, to which urine itself, especially fetid urine, corresponds, are infernal; for as soon as the urine is separated from the blood, notwithstanding it is in the little tubes of the*

kidneys, or within the bladder, it is out of the body; for what is separated no longer circulates in the body, consequently it does not contribute any thing to the existence and subsistence of its parts.

5382. *Those who constitute the province of the kidneys and ureters are ready to explore or scrutinize the quality of others, what they think, and what they will, and they are in the desire of finding out causes, and of making them guilty of some fault, to the intent principally that they may chastise them: this I have very frequently experienced, and have conversed with them respecting that desire and intent. Several of that genus, when they lived in the world, had been judges, and they then rejoiced at heart when they found a cause, which they believed a just one, of fining, chastising, and punishing. The operation of such is apperceived in the region of the back, where the kidneys, the ureters, and the bladder are situated. Those who belong to the bladder, extend themselves towards gehenna, where also some of them sit as it were in judgment.*

5383. *There are many methods by which they explore or scrutinize the minds of others; but I am allowed to adduce only the following one. They lead other spirits to speak, which is effected in the other life by an influx which cannot be described to the apprehension: in this case if the train of the induced speech be easy, they hence judge that such is their quality; they also induce a state of affection: those who explore in this manner are of the grosser sort; others adopt other methods: there are some who, at the first interview, instantly apperceive another's thoughts, desires, and acts, also what past deed gives him uneasiness; this they eagerly seize upon, and also condemn, if they conceive there is any just cause. It is one of the wonders of the other life, which scarce any one in the world can believe, that as soon as any spirit comes to another, and especially when he comes to a man, he instantly knows his thoughts and affections, and what he had been doing to that time, thus all his present state, exactly as if he had been with him ever so long; such is the nature of communication; but there are differences of these apperceptions, some spirits perceiving the interiors, and some only the exteriors; in the latter case, if they are in the desire of knowing, they explore the interiors of others by various means.*

5384. *Those who constitute the province of the kidneys, the ureters, and the bladder in the Grand Man, employ various methods also of chastising; for the most part they remove whatever causes joy and gladness, and induce what is undelightful and sorrowful; by this desire those spirits communicate with the hells, and by the justice of the cause, which they inquire into before they chastise, they communicate with heaven, on which account they are kept in that province.*

5385. *From these considerations it may be evident, what is signified when it is said in the Word, that Jehovah proveth and searcheth the reins [kidneys] and the heart, also that the reins chastise, as in Jeremiah: "Jehovah proveth the reins and the heart," xi. 20. Again: "Jehovah proveth the just; he seeth the reins and the heart," xx. 12. And in David: "Thou just God provest the hearts and reins," Psalm vii. 9. Again: "O Jehovah, explore my reins and my heart," Psalm xxvi. 2. Again: "Jehovah, thou possessest my reins," Psalm cxxxix. 13. And in the Apocalypse: "I am he that searcheth the reins and the heart," ii. 23. In these passages the reins signify things spiritual, and the heart things celestial, that is, the reins signify those things which are of truth, and the heart those things which are of good; the reason of this is, because the kidneys purify the serum, and the heart the blood itself: hence to prove, explore, and search the kidneys, signifies to prove, explore, and search the quantity and quality of truth, or the quantity and quality of faith appertaining to man. That this is the signification, is also manifest in Jeremiah from these words: "Jehovah, thou art near in their mouth, but far from their reins," xii. 2; and in David: "Jehovah, lo! thou desirest truth in the reins," Psalm li. 6. That chastisement likewise is attributed to the kidneys, is also clear from David: "My reins chastise me in the nights," Psalm xvi. 7.*

5386. *There are also, in other parts of the body, secretory and excretory organs; in the brain there are ventricles and mammillary processes, to carry off the phlegmy particles therein; and moreover there are in every part little glands, as the mucous and salivary in the head, and several in the body, and myriads next to the cuticles, whereby the perspiration and other more subtle and useless humours are carried off. To these correspond, in the spiritual world in general, tenacities of opinions, and also scruples of conscience in things not necessary. Some of those spirits appear above the head, at a middle distance, and are of such a quality as to raise scruples in matters where nothing of scrupulousness ought to enter: hence, as they oppress the consciences of the simple, they are called conscientious; but they are ignorant what true conscience is, for they make a conscience of every thing which presents itself; since, where any scruple or doubt arises, if the mind is anxious and remains in that scruple or doubt, there are never wanting reasons to confirm and thereby to aggravate. When such spirits are present, they also induce a sensible anxiety in the part of the abdomen immediately below the diaphragm; they are likewise present with man in temptations. I have conversed with them, and have perceived that they have no enlarged ideas, so as to acquiesce in things more useful and necessary; for they could not attend to reasons, because they persisted tenaciously in their own opinion.*

5387. *But those who correspond to the urine itself, are infernals, since the urine, as was said above, is out of the body because already separated from the blood, and in itself is merely an unclean and stale serum, which has been cast down. I am allowed to relate the following particulars concerning them. A certain spirit was perceived at first as within in the body, but presently beneath to the right; and when he was there presented, he was inconspicuous, having the power of rendering himself so by art. When he was asked a question, he made not the least reply: it was said by others, that in the life of the body he had been addicted to piratical practices; for it is apperceived manifestly in the other life, from the sphere of the life of the affections and thoughts, who and of what quality every one had been, because every one's life remains. He varied his place, at one time appearing to the right, at another to the left. I perceived that he did this from the fear of its being known who he was, and lest he should be forced to confess something: it was said by other spirits, that such are most timorous when there is the smallest danger, and most courageous when there is none; and that they are in the opposite to those to whom the voiding of the urine corresponds, and study by every means to occasion hurt to it; and lest I should entertain any doubt of this, it was shown me by the following experience: when those who corresponded to the voiding of the urine withdrew themselves a little, and that pirate was present, the voiding of the urine was totally suppressed, and also its revolution was effected with hazard; but when they were recalled, the voiding of the urine was intense according to their presence. That he was a pirate he afterwards confessed, and said that he could conceal himself dexterously, and by cunning and activity deceive his pursuers, and that he now loves urinous filth much better than limpid waters, and that the fetid stench of urine is what he is chiefly delighted with, insomuch that he wishes to have his abode in lakes, yea in casks, of fetid urine. It was also shown me what sort of face he had, which indeed was not a face, but somewhat black-bearded instead of one. Afterwards also other pirates, not so active, were sent for, and they also spoke but little, and what was surprising, they gnashed with their teeth; they also declared that they love urine above all liquids, and feculent urine more than any other: these, however, had not any thing bearded for a face, as the former had, but a kind of horrible grate of teeth; for the beard and teeth signify the lowest natural principles: their being without a face signifies that they had nothing of rational life: for when no face appears, it is a sign that there is no correspondence of the interiors with the Grand Man, inasmuch as in the other life every one appears in the light of heaven according to correspondence; hence the infernals appear in horrible deformity.*

5388. *A certain spirit was present, and in conversation with me, who in the life of the body had had no faith, and had not believed in any life after death, and he also was among the active ones: he had the power of captivating minds by his flattering and complaisant address, on which account his real character was not discoverable at first from his conversation; he could also speak with river-like volubility, as a good spirit; but his character was first discovered from this circumstance, that he did not love to converse on the things relating to faith and charity, for on such occasions he could not keep pace with the subject in his thought, but drew himself back; and it was afterwards perceived, that his complaisance was merely a pretence to deceive. For the kinds of complaisance differ according to the ends regarded therein: if the end be friendship, or the pleasure of conversation, or any other of a like nature, there is not much evil in it; but if the end be to entice to the discovery of secrets, and thereby to bind another to evil engagements, in general if the end be to do hurt, then there is evil in it: such was the end by which this spirit was influenced, and he was also in the opposite to those who are in the province of the kidneys and ureters; he also said, that he loved the smell of urine above all other odours; he likewise induced a contraction or painful straitness in the lower region of the belly.*

5389. *There are companies of spirits who wander about, and at times return to the same places. Evil spirits are much afraid of them, for they torment them with a certain kind of torture. I was told that they correspond to the bottom or lower part of the bladder in general, and to the muscular ligaments thence concentrating towards the sphincter, where the urine is extruded by a mode of contortion. These spirits apply themselves to the part of the back, where the cauda equina is: their mode of operating is by quick reciprocations, which no one can restrain, the mode being constringent and restraining in a direction upwards, and sharp-pointed in the form of a cone; the evil spirits, who are thrown within that cone, especially on the upper part, are miserably tormented by reciprocal distortions.*

5390. *There are other spirits also who correspond to unclean excretions, viz., such as in the world have been tenacious of revenge; these appeared to me in front towards the left: those who bring down things spiritual to things terrestrial and unclean also correspond to the same unclean excretions. Spirits of this character also came to me, and brought with them filthy thoughts, from which also flowed filthy discourse; they likewise made things clean bend to things unclean, and turned them into such things. Many of these were of the lowest sort of people, and others who in the world had ranked among the respectable: these indeed in the life of the body had not talked so in company, but still they thought in that manner, for they*

suppressed the utterance of their thoughts, lest they should bring themselves into disgrace, and forfeit friendship, gain, and honour; nevertheless among their like, when they were left to their liberty, their conversation had been of the same quality with that of the lowest of the people, but more filthy, inasmuch as they were endowed with a certain intellectual faculty, which they abused to defile even the holy things of the Word and of doctrine.

5391. There are also kidneys, which are called succenturiate kidneys, or renal capsules; their office is to secrete not so much the serum as the blood itself, and to transmit the purer blood towards the heart by a short circuit; thus also to prevent the spermatic vessels, which are in the neighbourhood, from carrying off all the purer blood; but they perform their principal service in embryos, and in new-born infants. They are chaste virgins who constitute the above province in the Grand Man; prone to anxieties, and fearful of being disturbed, they lie quiet on the left part of the side beneath: if any thing be thought respecting heaven, or respecting a change of their state, they become anxious and sigh, of which I have occasionally been very sensible. When my thoughts were directed towards infants, they felt a remarkable consolation and internal joy, which also they frankly confessed; likewise when any thing was thought in which there was no heavenly idea, they were tormented: their anxiety arose principally from their particular temper and disposition inclining them to keep their thoughts fixedly in one thing, and not by variety to shake off anxieties: the reason why they belong to the above province is, because hereby they detain the mind of another constantly in certain thoughts, in consequence whereof such things arise and manifest themselves, as cohere in a series, which are to be withdrawn, or from which the man is to be purified: hereby also the interiors become more open to the angels; for on the removal of such things as cause obscurity and aversion, a clearer intuition and influx is effected.

5392. Who they are that constitute the province of the intestines in the Grand Man, may in some measure be manifest from those who have reference to the stomach; for the intestines are continued to the stomach, and the functions of the stomach there increase and are provoked even to the last intestines, which are the colon and the rectum; therefore those who are in these last intestines, are near the hells which are called excrementitious. In the region of the stomach and the intestines are those who are in the earth of lower things, who, inasmuch as they have carried with them from the world things unclean, which adhere to their thoughts and affections, are on this account kept there for some time, until such things are wiped away, that is, are cast aside; when this is effected, they are capable of being elevated to heaven.

Those who are in that earth, are not as yet in the Grand Man, for they are like aliments let down into the stomach, which are not introduced into the blood, thus into the body, until they are purified from their dregs: those who are defiled with earthly dregs, are beneath those in the region of the intestines; but the excrements themselves, which are voided, correspond to the excrementitious hells.

5393. *It is well known that the colon intestine is of wide extent, so also are those who are in that province; they extend themselves in front towards the left in a curve line, proceeding towards a hell. In that hell are those who have been void of mercy, and who without conscience have in their wills sought to destroy mankind, viz., to kill and plunder without respect and distinction, whether they resist or not, whether they be men or women: such ferocity of mind prevails in many soldiers and their commanders, who, not only in battle but after it, rage with barbarity against the conquered and unarmed, murdering and spoiling them in their fury. I have conversed with the angels respecting such, and have remarked of what quality men are when left to themselves, and that when they are permitted to act without law, and from freedom, they are much more savage than the worst of wild beasts, these not being so furiously bent upon the destruction of their species, provided they can defend themselves, and be satisfied with what is allotted them for food, in which case they cease from such enormities; but it is otherwise with man, who acts thus from cruelty and savageness. The angels expressed horror at the thought of mankind being of such a character. I further observed to them, that men of this character experience the most heart-felt joy and elation of mind, when they see a field of battle covered with slaughtered troops and streams of blood, not rejoicing at the delivery of their country, but only at the aggrandizement of their own heroic fame and greatness; and yet they call themselves Christians, and still believe that they shall attain to heaven, where there is nothing but peace, mercy, and charity: such are in the hell of the colon and rectum. But those in whom there had been any thing of humanity, appear in front towards the left in a curve line, within a kind of wall; nevertheless in these there is much of self-love. If any have respect for what is good, this is represented sometimes by little stars almost fiery, and not bright. I once saw a wall as it were of plaster, with sculptures near the left elbow, which wall became more extended, and at the same time higher, of a colour above verging to blue: I was told, that it was a representative of some of the better sort of spirits of the above description.*

5394. *Those who have been cruel and adulterers, in the other life, love nothing better than filth and excrements, the stench arising from such things being to them the sweetest and most delightful, and being preferred by them above all other delights;*

the reason of this is, because they correspond. Those hells are partly beneath the buttocks, partly beneath the right foot, and partly at a depth in front; these are the hells into which the way through the rectum intestine leads. A certain spirit being translated thither, and thence conversing with me, said, that he saw there nothing but jakes: he was accosted by those who dwelt there, and they led him to various jakes, which were very numerous there. He was afterwards led to another place a little to the left, and when he was there, he said, that the most horrid stench exhaled from the caverns there, and that he could not stir a step without danger of falling into some cavern; a cadaverous stench also exhaled from the caverns, because those who dwelt there were cruel and deceitful, to whom a cadaverous stench is most delightful. But on this subject more will be said in what follows, when we come to treat of the hells, and specifically of the excrementitious and cadaverous hells.

5395. *There are some persons who live, not for the sake of any use they may be to their country, or to the societies of which it consists, but for the sake of living to themselves, perceiving no delight in offices, but only in being honoured and paid court to, (for the sake of which end also they endeavour to get appointed to offices,) and also in eating, drinking, playing, and conversing, for no other end than that of pleasure: such, in the other life, cannot have any thing in common with good spirits, still less with angels; for with these use constitutes delight, and the quantity and quality of their delight also is according to uses: for the Lord's kingdom is a kingdom of uses, and if in an earthly kingdom every one is estimated and honoured according to the use he performs, how much more so in a heavenly kingdom! Those who have lived solely to themselves and to pleasure, without regarding any other use as an end, are also beneath the buttocks, and according to the species of their pleasures and the ends they regarded, they pass their time in filth.*

5396. *By way of appendix I am permitted to relate as follows. There was a numerous crowd of spirits about me, which was heard like the flowing of somewhat inordinate: they complained that a total destruction was at hand, for in that crowd nothing appeared in consociation, and this made them fear destruction; they also supposed it would be total, as is the case when such things happen. But in the midst of them I apperceived a soft sound, angelically sweet, in which was nothing but what was ordinate: the angelic choirs there present were within, and the crowd of spirits, to whom appertained what was inordinate, was without: this angelic flowing strain continued a long time, and I was told that it represented how the Lord rules things confused and inordinate, which are without, by virtue of what is pacific in the midst, whereby the things inordinate in the circumferences are reduced into order, each being restored from the error of its nature.*

GENESIS.

CHAPTER THE FORTY-SECOND.

1. AND Jacob saw that there was provision in Egypt; and Jacob said to his sons, Wherefore do ye look one at another?

2. And he said, Behold I have heard that there is provision in Egypt; go ye down thither, and buy for us thence, and let us live, and not die.

3. And Joseph's ten brethren went down, to buy corn from Egypt.

4. And Benjamin, Joseph's brother, Jacob sent not with his brethren, because he said, Peradventure hurt may befall him.

5. And the sons of Israel came to buy in the midst of those who came, because there was famine in the land of Canaan.

6. And Joseph he was governor over the land; and he sold to all the people of the land: and Joseph's brethren came, and bowed themselves to him, their faces to the earth.

7. And Joseph saw his brethren, and knew them, and behaved himself strange to them, and spake harshly to them, and said to them, Whence come ye? And they said, From the land of Canaan, to buy food.

8. And Joseph knew his brethren, but they did not know him.

9. And Joseph remembered the dreams, which he dreamed of them; and he said to them, Ye are spies; to see the nakedness of the land are ye come.

10. And they said to him, Nay, my lord; thy servants are come to buy food.

11. We are all the sons of one man; we are upright; thy servants are not spies.

12. And he said to them, Nay; but to see the nakedness of the land are ye come.

13. And they said, Thy twelve servants, we are brethren, the sons of one man in the land of Canaan; and behold, the youngest is with our father at this day, and one is not.

14. And Joseph said to them, This is what I spake to you, saying, Ye are spies.

15. In this ye shall be proved; let Pharaoh live, if ye shall go forth hence, unless your youngest brother come hither.

16. Send one of you, and let him receive your brother; and ye shall be bound, and your words shall be proved, whether the truth be with you; and if not, let Pharaoh live, ye are spies.

17. And he shut them up in custody three days.

18. And Joseph said to them on the third day, This do, and ye shall live; I fear God.

19. If ye are upright, let one of your brethren be bound in the house of your custody; and go ye, carry provision for the famine of your houses:

20. And bring your youngest brother to me, and your words shall be verified, and ye shall not die; and they did so.

21. And they said, a man to his brother, Surely we are guilty concerning our brother; the straitness of whose soul we saw when he entreated us, and we did not hear; therefore is this straitness come upon us.

22. And Reuben answered them, saying, Said I not unto you, saying, Sin not against the child, and ye hearkened not? and behold also his blood is inquired into.

23. And they knew not that Joseph heard, because there was an interpreter between them.

24. And he turned away from them, and wept; and he returned to them, and spake to them, and took Simeon from them, and bound him before their eyes.

25. And Joseph commanded to fill their vessels with corn, and to restore their silver, of each into his sack, and to give them food for the way; and so he did to them.

26. And they lifted their provision on their asses, and went thence.

27. And one opened his sack, to give his ass provender in the inn, and he saw his silver, and lo! it was in the mouth of his wallet.

28. And he said to his brethren, My silver is restored, and also, behold, it is in my wallet; and their heart failed, and they trembled, a man to his brother, saying, What is this that God hath done to us?

29. And they came to Jacob their father, to the land of Canaan; and they told him all things that befell them, saying,

30. The man, the lord of the land, spake harshly to us, and took us as spies of the land.

31. And we said to him, We are upright; we are not spies.

32. We are twelve brethren, the sons of our father; one is not, and the youngest is at this day with our father in the land of Canaan.

33. And the man, the lord of the land, said unto us, Herein shall I know that ye are upright; cause one of your brethren to remain with me, and take for the famine of your houses, and go:

34. And bring your youngest brother to me, and I shall know that ye are not spies, that ye are upright: I will give you your brother, and ye shall wander through the land for trading.

35. And it came to pass, they emptied their sacks, and lo ! every one's bundle of his silver was in his sack ; and they saw the bundles of their silver, they and their father, and they were afraid.

36. And Jacob their father said to them, Me ye have bereaved of my children ; Joseph is not, and Simeon is not, and ye take Benjamin ; upon me will all these things be.

37. And Reuben said to his father, saying, Cause my two sons to die, if I bring him not to thee ; give him unto my hand, and I will bring him back to thee.

38. And he said, My son shall not go down with you, because his brother is dead, and he is left, he alone, and hurt may befall him in the way in which ye go ; and ye will make my grey hair to go down in sorrow to the grave.

THE CONTENTS.

5396*. THE subject treated of at the end of the former chapter is the influx and conjunction of the celestial of the spiritual with scientifics in the natural : the subject now treated of is the influx and conjunction of the celestial of the spiritual with the truths of faith which are of the church there.

5397. The subject first treated of is the endeavour to appropriate these truths by the scientifics of the church, which are Egypt, and without a medium, which is Benjamin, with truth from the Divine, which is Joseph, but in vain ; wherefore they were remitted, and some good of natural truth given gratis.

THE INTERNAL SENSE.

5398. IN this chapter, and those which follow, concerning Joseph and the sons of Jacob, the subject treated of in the internal sense is the regeneration of the natural as to the truths and goods of the church, which is effected not by scientifics, but by influx from the Divine. Those who are of the church at this day, are but little, if at all, acquainted with any thing respecting regeneration ; they do not even know that regeneration continues through the whole course of the life of him who is regenerated, and is continued in the other life ; also that the arcana of regeneration are so innumerable, that they can scarcely be known to the angels as to a ten thousandth part, and that

those which the angels know are what constitute their intelligence and wisdom. The reason why those who are of the church at this day, know so little concerning regeneration, is, because they speak so much of the remission of sins and justification, and because they believe that sins are remitted in an instant, and some that they are wiped away like filth from the body by water, and that a man is justified by faith alone, or by the confidence of a single moment. The men of the church hold this opinion, because they do not know what sin or evil is; for had they known it, they would know that sins cannot be wiped away from any one, but that they are separated, or cast aside, to prevent their rising up, when the man is kept in good by the Lord; also that this cannot be effected unless evil be continually cast out, and this by means which are indefinite in number, and for the most part ineffable. In the other life, when those who have carried with them the opinion that a man is justified in an instant by faith, and is washed quite clean from his sins, apperceive that regeneration is effected by means indefinite in number and ineffable, they are amazed, and laugh at, and regard as insane, their ignorance concerning the instantaneous remission of sins and justification, in which they were in the world. They are occasionally informed that the Lord remits the sins of every one who from his heart desires it; nevertheless those whose sins are so remitted, are not on that account separated from the diabolical crew, to which they are closely tied by evils, which follow the life that every one carries with him; they learn afterwards from experience, that to be separated from the hells is to be separated from sins, and that this cannot be at all effected, except by thousands of means known to the Lord alone, and this by continual succession, if you are willing to believe it, to eternity; for man is so entirely evil, that he cannot be fully delivered from even one sin to eternity; but only by the mercy of the Lord, if he has received it, he can be withheld from sin and kept in good. In what manner therefore a man receives new life and is regenerated, is an arcanum contained in the sanctuary of the Word, that is, in its internal sense, to the intent principally, that while the Word is read by man, the angels may thence be in their happiness of wisdom, and also at the same time in the delight of serving as mediums. In this chapter, and in the following, concerning Joseph's brethren, the subject treated of in the supreme internal sense is the glorification of the Lord's natural, and in the representative sense concerning the regeneration of the natural appertaining to man by the Lord; in the present case as to the truths of the church therein.

5399. Verses 1—5. *And Jacob saw that there was provision in Egypt; and Jacob said to his sons, Wherefore do ye look one at another? And he said, Behold, I have heard that there is*

provision in Egypt ; go ye down thither, and buy for us thence, and let us live and not die. And Joseph's ten brethren went down to buy corn from Egypt. And Benjamin, Joseph's brother, Jacob sent not with his brethren, because he said, Peradventure hurt may befall him. And the sons of Israel came to buy in the midst of those who came, because there was famine in the land of Canaan. And he saw, signifies the things of faith. Jacob, signifies the natural as to the truth of the church. That there was provision in Egypt, signifies the mind [animum] of procuring to himself truths by means of scientifics, which are Egypt. And Jacob said to his sons, signifies perception concerning truths in general. Wherefore look ye one at another? signifies why did they hesitate. And he said, Behold, I have heard that there is provision in Egypt, signifies that truths can be procured by scientifics. Go ye down thither, and buy for us thence, signifies appropriation thereby. And let us live and not die, signifies spiritual life thence. And they went down, signifies an endeavour [conatus] and act. Joseph's ten brethren, signifies such truths of the church as corresponded. To buy corn from Egypt, signifies to appropriate to themselves the good of truth by scientifics. And Benjamin, Joseph's brother, signifies the spiritual of the celestial, which is a medium. Jacob sent not with his brethren, signifies that they were without that medium. Because he said, Peradventure hurt may befall him, signifies that without the celestial of the spiritual, which is Joseph, it would perish. And the sons of Israel came to buy in the midst of those who came, signifies that he wished that spiritual truths should be procured by scientifics, like the rest. Because there was famine in the land of Canaan, signifies that there was desolation as to the things of the church in the natural.

5400. "And he saw."—This signifies the things of faith, as appears from the signification of "seeing," as denoting the things of faith, see n. 897, 2325, 2807, 3863, 3869, 4403 to 4421; for sight abstracted from such things as are of the world, that is spiritual sight, is nothing else but the perception of truth, that is, of the things of faith; therefore such is the signification of seeing in the internal sense; for the internal sense becomes apparent when the things of the world are removed, inasmuch as the internal sense relates to such things as are of heaven. The light of heaven, whereby sight is effected there, is divine truth from the Lord, which appears before the eyes of the angels as light, a thousand times brighter than the mid-day light in the world; and as this light has life in it, therefore it illuminates the sight of the understanding of the angels, at the same time that it illuminates the sight of the eye, and causes an apperception of truth, according to the quantity and quality of the good in which they are principled. As the subject treated of in this

chapter, in the internal sense, is the things of faith, or the truths of the church, therefore in the very beginning of this chapter it is said, "he saw," which signifies the things of faith.

5401. "Jacob."—This signifies the natural as to the truth of the church, as appears from the representation of "Jacob," as denoting the doctrine of truth in the natural, and in the supreme sense the Lord's natural as to truth, see n. 3305, 3509, 3525, 3546, 3599, 4009, 4538.

5402. "That there was provision in Egypt."—This signifies the mind [*animus*] of procuring to himself truths by means of scientifics, which are Egypt, as appears (1.) from the signification of "provision," as denoting the truths of the church, or the truths of faith: that abundance of provision denotes the multiplication of truth, see n. 5276, 5280, 5292; and (2.) from the signification of "Egypt," as denoting scientifics, see n. 1164, 1165, 1186, 1462; and that in the genuine sense it denotes the scientifics of the church, see n. 4749, 4964, 4966; it is involved, that the mind of procuring those things to himself is signified, as is manifest from what presently follows. The scientifics of the church, which in the present case are Egypt, mean all the knowledges of truth and good, before they are conjoined with the interior man, or by the interior man with heaven, and thus by heaven with the Lord. The doctrinals of the church and its rituals, and also the knowledges what and in what manner these represent things spiritual, and the like, are mere scientifics, until the man sees from the Word whether they are true, and thence appropriates them to himself. There are two ways of procuring the truths of faith,—by doctrinals, and by the Word: when a man procures them to himself only by doctrinals, he then has faith in those who have drawn them from the Word, and he confirms them with himself to be true because others have said so; thus he does not believe them from his own faith, but from the faith of others: but when he procures them to himself from the Word, and hence confirms them with himself to be true, he then believes them because they are from the Divine, thus from a faith derived from the Divine. Every one within the church first procures to himself the truths of faith from doctrinals, and also ought to procure them thence, because he is not yet endued with sufficient strength of judgment to enable him to see them himself from the Word; but in this case those truths are mere scientifics: when however he is able to view them from his own judgment, if he then does not consult the Word in order that he may thence see whether they are true, they remain with him as mere scientifics; whereas if in such case he consults the Word from an affection and end of knowing truths, he then, when he has found them, procures to himself the things of faith from the genuine fountain, and they are appropriated to him from the Divine. These and

similar things are what are here treated of in the internal sense ; for Egypt denotes those scientifics, and Joseph truth from the Divine, thus truth from the Word.

5403. "And Jacob said to his sons."—This signifies perception concerning truths in general, as appears (1.) from the signification of "saying" in the historicals of the Word, as denoting perception, see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3395, 3509 ; and (2.) from the signification of "sons," as denoting the truths of faith, see n. 489, 491, 533, 1147, 2623, 3273, 4257 ; and because they were the sons of Jacob, they signify truths in general, for the twelve sons of Jacob, like the twelve tribes, signify all things of faith, thus truths in general, see n. 2129, 2130, 3858, 3862, 3926, 3939, 4060.

5404. "Wherefore look ye one at another?"—This signifies why did they hesitate, as may appear without explanation.

5405. "And he said, Behold ! I have heard that there is provision in Egypt."—This signifies that truths can be procured by means of scientifics, as may appear from what has been explained above, n. 5402, where "that there was provision in Egypt," signifies the mind of procuring to himself truths by means of scientifics, which are Egypt : what is meant by the scientifics, which are Egypt, may also be there seen. Provision is here expressed in the original tongue by a word which signifies *breaking* ; *buying* and *selling* are also expressed by a similar word, where it is said that the sons of Jacob bought it in Egypt, and that Joseph sold it there : the reason of this is, because in the ancient church bread was broken when it was given to another, and thereby was signified to communicate from one's own, and to appropriate good from one's own, and thus to have mutual love ; for when bread is broken and given to another, communication is made from one's own ; or when bread is broken among several, in such case one bread becomes mutual, consequently there is conjunction by charity ; hence it is evident that the breaking of bread was a significative of mutual love. As this was an established and customary rite in the ancient church, therefore also the breaking itself meant the provision which was made common ; that bread denotes the good of love, may be seen, n. 276, 680, 1798, 2165, 2177, 3464, 3478, 3735, 3813, 4211, 4217, 4735, 4976. Hence the Lord, when he gave bread, brake it, as in Matthew : "Jesus took the five loaves and two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to the disciples," xiv. 19 ; Mark vi. 41 ; Luke ix. 16. Again : "Jesus took the seven loaves and the fishes, and giving thanks, he brake them, and gave to his disciples, and the disciples to the multitude," Matt. xv. 36 ; Mark viii. 6. Again : "Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take,

eat; this is my body," Matt. xxvi. 26; Mark xiv. 22; Luke xxii. 19. And again in Luke: "It came to pass when Jesus sat down with them, he took *bread*, and blessed it, and *brake* it, and gave it to them: and their eyes were opened, and they knew him. The disciples told how the Lord was known to them in the *breaking of bread*," xxiv. 30, 31, 35. And in Isaiah: "This is the fast which I choose, *to break thy bread* to the hungry," lviii. 6, 7.

5406. "Go ye down thither, and buy for us thence."—This signifies appropriation thereby, as appears (1.) from the signification of "going down," as denoting towards exteriors, of which we shall speak presently; and (2.) from the signification of "buying," as denoting appropriation, see n. 4397, 5374; that it is by scientifics, is signified by thence, viz., from Egypt; for that Egypt denotes scientifics, has been shown above. In the Word throughout we read of going up and going down, in speaking of going from one place to another, not because one place is more elevated than another, but because going up is predicated of going towards interior or superior things, and going down of going towards exterior or inferior things, that is, because going up is predicated of going towards spiritual and celestial things, for these are interior, and are also believed to be superior, and going down is predicated of going towards natural and terrestrial things, for these are exterior, and are also to appearance inferior; hence not only here, but also elsewhere in the Word throughout, we read of going down from the land of Canaan to Egypt, and of going up from Egypt to the land of Canaan; for the land of Canaan signifies the celestial, and Egypt the natural; for the land of Canaan in the representative sense is the celestial kingdom, consequently celestial and spiritual goods and truths, which also are interior with the man who is a kingdom of the Lord, whereas Egypt in the representative sense is the natural kingdom, consequently the goods and truths of the external church, and which for the most part are scientifics; that to go up is predicated of going towards interior things, see n. 4539.

5407. "And let us live and not die."—This signifies spiritual life, as appears from the signification of "to live and not to die," as denoting spiritual life; for in the internal sense this is signified by to live and not to die; for in the other life, life generally signifies heaven, and specifically eternal happiness, and death generally signifies hell, and specifically eternal unhappiness therein, which is also evident from several passages in the Word. The reason why heaven generally, and eternal happiness specifically, are called life is, because in heaven there are the wisdom of good and the intelligence of truth, and in the wisdom of good and the intelligence of truth there is life from the Lord, from whom is all life: but in hell there are the con-

traries, viz., instead of good evil, and instead of truth the false, and thereby spiritual life is extinct, therefore in hell there is respectively death; for spiritual death is evil and the false, and as appertaining to man it is to will what is evil, and thence to think what is false. Evil genii and spirits are unwilling to hear it said of them that they do not live, or that they are dead; for they say that they have life, because they can will and think; but they are told, that since there is life in good and truth, there cannot be any life in what is evil and false, for they are contraries:

5408. "And they went down."—This signifies an endeavour [*conatus*] and act, viz., to procure and appropriate to themselves truths by scientifics, as appears from the signification of "going down," viz., to Egypt, as denoting both endeavour and act.

5409. "Joseph's ten brethren."—This signifies such truths of the church as corresponded, as appears from the signification of "brethren," as denoting the truths of the church: these are called Joseph's brethren, who is truth from the Divine, from correspondence; for correspondence causes them to be joined together as brother to brother. The sons of Jacob signify all things of faith, or the truths of the church in general, n. 5403; so also do the brethren of Joseph, but from correspondence: the ten sons of Jacob from Leah signify the truths of the external church, and the two sons of Jacob from Rachel signify the truths of the internal church, as is evident from what was shown concerning Leah and Rachel, viz., that Leah denotes the affection of exterior truth, and Rachel the affection of interior truth, see n. 3758, 3782, 3793, 3819: that the internal and external of the church are brethren, see n. 1222. The Lord himself calls the truths and the goods thence derived, corresponding by means of charity and faith, brethren, that is, those who are in truths and thence in good; as in Matthew: "The king will say to them, Verily I say unto you, inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto me," xxv. 40. And in another place: "Jesus answered them, saying, Who is my mother, or my brethren? And looking round about, he said, Behold my mother and my brethren; for whosoever shall do the will of God, he is my brother, and my sister, and my mother," Mark. iii. 33—35; Matt. xii. 49; Luke viii. 21.

5410. "To buy corn from Egypt."—This signifies to appropriate to themselves the good of truth by scientifics, as appears (1.) from the signification of "to buy," as denoting to appropriate, see n. 4397, 5374, 5406; (2.) from the signification of "corn," as denoting the good of truth, see n. 5295; and (3.) from the signification of "Egypt," as denoting scientifics, see above, n. 5402.

5411. "And Benjamin the brother of Joseph."—This signi

fies the spiritual of the celestial, which is a medium, as appears from the representation of "Benjamin," as denoting the spiritual of the celestial, see n. 4592; that the spiritual of the celestial is a medium, may also be there seen. In general it is to be noted, that the internal cannot have communication with the external, and *vice versa*, unless there be a medium, consequently that truth from the Divine, which is Joseph, cannot have communication with truths in general in the natural, which are the sons of Jacob, without the medium which is represented by Benjamin, and is called the spiritual of the celestial: the medium, in order to be such, ought to partake of both the internal and the external. The reason why a medium is necessary is, because the internal and external are most distinct from each other, so much so that they may be separated, as when a man dies, his ultimate external, which is his body, is separated from his internal which is his spirit. The external dies when the medium is broken, and the external lives, when the medium intervenes; and according to the quantity and quality of the intervention of the medium, is the quantity and quality of life in the external. As the sons of Jacob were without Benjamin, that is, without the medium, therefore Joseph could not manifest himself to his brethren, and therefore he spoke harshly to them, calling them spies, and putting them into custody; and for this reason also they did not know Joseph. But what was the quality of this medium which is represented by Benjamin, and is called the spiritual of the celestial, cannot be described to the apprehension, from the want of knowledge concerning the celestial of the spiritual, which is Joseph, and concerning the truths of the church, only so far as they are scientifics, which are the sons of Jacob, hence also concerning the spiritual of the celestial, which is Benjamin: but in heaven the quality of that medium appears as in clear day, being exhibited there by representatives ineffable, in the light of heaven, in which at the same time is perception; for the light of heaven is intelligence itself from the Divine, whence there is perceptivity in even the minutest things which are represented by that light; this is not the case in the light of the world, which has nothing in it of intelligence, but it produces understanding by an influx of the light of heaven into it, and at the same time by an influx of the perceptivity which is in the light of heaven. Hence it is, that a man is so far in the light of heaven as he is in intelligence; that he is so far in intelligence as he is in the truths of faith; and that he is so far in the truths of faith as he is in the good of love; consequently that a man is so far in the light of heaven, as he is in the love of good.

5412. "Jacob sent not with his brethren."—This signifies that they were without that medium, as may appear from what has been just now said above.

5413. "Because he said, Peradventure hurt may befall him."—This signifies that without the celestial of the spiritual, which is Joseph, it would perish, as appears from the signification of "hurt befalling him," as here denoting to perish. This was said by the father, because he loved him, and was afraid lest he should perish among his brethren, like Joseph; but these same things were adduced and received in the Word on account of the internal sense, which is, that the medium with externals only, without the internal, would perish; the medium is Benjamin, the externals are the sons of Jacob, and the internal is Joseph. Every medium also, with externals alone, without an internal, perishes; for the case with a medium is this: it exists from the internal, hence also it subsists from the internal, for it exists by the intuition of the internal into the external from an affection and end of associating the external to itself; thus what is a medium is conjoined to the internal, and from the internal with the external, but not with the external without the internal. Hence it is evident, that that which is a medium, with the external alone without the internal, must perish. Moreover it is a general law, as well in the things of the spiritual world as in those of the natural world, that what is prior can subsist with its prior, but not without it with the posterior, and that it would perish if left with the latter alone; the reason of this is, because every thing, without connection with what is prior to itself, is without connection with the First, from whom is all existence and subsistence.

5414. "And the sons of Israel came to buy in the midst of those who came."—This signifies that he wished that spiritual truths should be procured by scientifics, like the rest, as appears (1.) from the signification of "the sons of Israel," as denoting spiritual truths, for sons are truths, see above, n. 5403, and Israel is the celestial spiritual man from the natural, n. 4286, 4570, 4598; thus the sons of Israel are spiritual truths in the natural; (2.) from the signification of "to buy," as denoting to be procured; and (3.) from the signification of "in the midst of those who came," as denoting like the rest, viz., which are procured by scientifics.

5415. "Because there was famine in the land of Canaan."—This signifies that there was desolation as to the things of the church in the natural, as appears from the signification of "famine," as denoting a defect of knowledges, and thence desolation, see n. 3364, 5277, 5279, 5281, 5300, 5349, 5360, 5376; and (2.) from the signification of "the land of Canaan," as denoting the church, see n. 3686, 3705, 4447; and as it denotes the church, it also denotes that which is of the church; hence, "there was famine in the land of Canaan," signifies desolation as to the things of the church: the reason why it denotes those things in the natural is, because they are predicated of the sons

of Jacob, who signify those things which are of the external church, n. 5409, consequently which are of the church in the natural.

5416. Verses 6—8. *And Joseph he was governor over the land; and he sold to all the people of the land: and Joseph's brethren came, and bowed themselves to him, their faces to the earth. And Joseph saw his brethren, and knew them, and behaved himself strange to them, and spake harshly to them, and said to them, Whence come ye? and they said, From the land of Canaan, to buy food. And Joseph knew his brethren, but they did not know him. And Joseph he was governor over the land, signifies that the celestial of the spiritual, or truth from the Divine, reigned in the natural where the scientifics are. And he sold to all the people of the land, signifies that from him is all appropriation. And Joseph's brethren came, signifies the general truths of the church without mediation. And bowed themselves to him, their faces to the earth, signifies humiliation. And Joseph saw his brethren and knew them, signifies perception and acknowledgment by the celestial of the spiritual. And behaved himself strange to them, signifies non-conjunction because without a medium. And spake harshly to them, signifies hence also non-correspondence. And said to them, Whence come ye? signifies exploration. And they said, From the land of Canaan, signifies that they were of the church. To buy food, signifies to appropriate the truth of good. And Joseph knew his brethren, signifies that those truths of the church appeared to the celestial of the spiritual from its light. But they did not know him, signifies that truth from the Divine did not appear in the natural light which was not yet illuminated by celestial light.*

5417. "And Joseph he was governor over the land."—This signifies that the celestial of the spiritual, or truth from the Divine, reigned in the natural where the scientifics are, as appears (1.) from the representation of "Joseph," as denoting the celestial of the spiritual, see n. 4286, 4963, 5249, 5307, 5331, 5332; that the celestial of the spiritual is truth from the Divine, will be seen below; (2.) from the signification of "a governor," as denoting him who reigns; and (3.) from the signification of "the land," in this case the land of Egypt, as denoting the natural mind, thus the natural, see n. 5276, 5278, 5280, 5288, 5301; that the celestial of the spiritual reigned in the natural, where the scientifics are, may be seen, n. 5313; that Egypt in the internal sense denotes scientifics, may be seen, n. 1164, 1165, 1186, 1462, 4749, 4964, 4966. The reason why the celestial of the spiritual is truth from the Divine, is, because the Lord's internal human, before it was fully glorified, as it was the receptacle of the Divine itself, was the celestial of the spiritual, so to be called, because it cannot be expressed

in other terms or forms of thought: the receptacle or recipient of the Divine, is the same with truth from the Divine; that Joseph denotes that truth, may be seen, n. 4723, 4727.

5418. "And he sold to all the people of the land."—This signifies that from him is all appropriation, as appears (1.) from the signification of "selling," as denoting appropriation, see n. 5371, 5374; and (2.) from the signification of "the people of the land," as denoting the truths of the church, see n. 2928, in the present case in the natural, n. 5409.

5419. "And Joseph's brethren came."—This signifies the general truths of the church without mediation, as appears from the signification of "Joseph's brethren," as denoting the general truths of the church, see above, n. 5409; the reason why they were without mediation is, because they were without Benjamin, who is the medium; that Benjamin is the medium, may be seen, n. 5411, 5413, above.

5420. "And bowed themselves to him, their faces to the earth."—This signifies humiliation, as appears from the signification of "bowing themselves," as denoting humiliation, see n. 2153, and that "their faces to the earth" denotes the humiliation of adoration, see n. 1999. Humiliation here does not mean humiliation from acknowledgment, and consequent internal humiliation, but external humiliation, because it was in the presence of the governor of the land according to established custom; the reason why it does not mean internal humiliation, but only external, is, because there was not as yet any correspondence, and by correspondence, conjunction: when the natural is in this state, it can indeed humble itself, and also the lowest degree, but only in consequence of an acquired habit, being a gesture without the genuine affection producing it, thus it is somewhat corporeal without its soul; such is the humiliation here meant.

5421. "And Joseph saw his brethren, and knew them."—This signifies perception and acknowledgment by the celestial of the spiritual, as appears (1.) from the signification of "seeing," as denoting perception, see n. 2150, 3764, 4567, 4723; (2.) from the representation of "Joseph," as denoting the celestial of the spiritual, see above, n. 5417; (3.) from the signification of "his brethren," as denoting the general truths of the church, see also above, n. 5419; and (4.) from the signification of "knowing," as denoting acknowledgment from perception. Concerning this acknowledgment on the part of Joseph, and non-acknowledgment on the part of his brethren, see below, n. 5422, 5427, 5428.

5422. "And behaved himself strange to them."—This signifies non-conjunction because without a medium, as appears from the signification of "behaving himself strange," as here denoting non-conjunction because without a medium; for he

that is not in reciprocal conjunction, because without a medium, appears strange, as internal truth, or truth immediately from the Divine, to those who are in external truths: hence now it is, that Joseph behaved himself strange to his brethren, not that he was strange, for he loved them, so that he turned from them and wept, verse 24; but the strangeness on their part, by reason of non-conjunction, is represented by his so behaving himself; as for example, where it is said in the Word that Jehovah or the Lord behaves himself strange to the people, opposes himself to them, rejects them, condemns, casts into hell punishes, and delights in doing such things, in the internal sense it means that they behave themselves strange to Jehovah or the Lord, oppose themselves to him, are in evils which reject them from his face, which condemn them, cast them into hell, and punish them, and that such things do not at all proceed from Jehovah or the Lord; but it is so said in the Word on account of the appearance, for so it appears to the simple. The case is similar with internal truths, when they are viewed by external truths without conjunction by a medium; in such case the former truths appear altogether strange to the latter, yea, sometimes opposite, when yet the opposition is not in the internal truths, but with the external truths; for the latter, without conjunction by a medium, cannot view the former otherwise than from the light of the world separate from the light of heaven, consequently as strange to themselves: but on this subject more will be said in what follows.

5423. "And spake harshly to them."—This signifies hence also non-correspondence, as appears from the same explanation which was given above concerning his behaving himself strange to them: to behave himself strange has respect to affection which is of the will, and to speak harshly has respect to thought which is of the understanding; for to speak in the internal sense is to think, see n. 2271, 2287, 2619; for the internal appears strange to the external when there is no affection, and the internal appears to speak harshly when there is no correspondence: for correspondence is the appearing of the internal in the external, and its representation there; therefore where there is non-correspondence, there is no appearing of the internal in the external, consequently in the latter there is no representation of the former, hence comes what is harsh.

5424. "And said to them, Whence come ye?"—This signifies exploration, as appears without explanation.

5425. "And they said, From the land of Canaan."—This signifies that they were of the church, as appears from the signification of "the land of Canaan," as denoting the church, see n. 3705, 3686, 4447.

5426. "To buy food."—This signifies to appropriate the truth of good, as appears (1.) from the signification of "to

buy," as denoting to appropriate to themselves, see n. 4397, 5374, 5406, 5410; and (2.) from the signification of "food," as denoting the truth of good, see n. 5293, 5340, 5342.

5427. "And Joseph knew his brethren."—This signifies that those truths of the church appeared to the celestial of the spiritual from its light, as appears (1.) from the signification of "to know," as denoting to perceive and to see, thus to appear; (2.) from the representation of "Joseph," as denoting the celestial of the spiritual, concerning which see above; and (3.) from the signification of "his brethren," as denoting the general truths of the church, see above, n. 5409, 5419; and as "Joseph knew his brethren," signifies that the general truths of the church appeared to the celestial of the spiritual, it follows that they appeared from the light in which the celestial of the spiritual was, thus from the celestial light of the spiritual; from this light, which is truth from the Divine, see n. 5417, appear all the truths which are beneath, or which are in the natural, but not contrariwise, if there be not a medium, still less if there be not correspondence, and by correspondence conjunction. This may be very evident from the consideration, that the angels who are in the heavens, thus in the light of heaven, can see all the things which are doing in the world of spirits, which world is next beneath the heavens, also all the things which are doing in the earth of those beneath, yea, which are doing in the hells, but not contrariwise. The case also is that the angels of a superior heaven can see all things which are doing beneath them in an inferior heaven, but not contrariwise, unless there be a medium: there are also medium spirits, whereby intercommunication is effected; on which account, those who are beneath, and who have no medium, and much more those who have no correspondence, when they look into the light of heaven, can see nothing at all, but every thing therein appears in total obscurity, while those who are in that light, are in the clearest day. This may be illustrated by the following experience: there once appeared to me a great city, containing thousands of varieties of delightful and beautiful objects; I saw them because a medium was granted to me; but the spirits who accompanied me, being without a medium, could not see the smallest thing there; and I was told, that those who are not in correspondence, although they are in the city, do not apperceive a single thing contained in it. The case in this respect is like that of the interior man, or his spirit, which is also called the soul, and which can see all the things which are and are doing in the exterior, but not contrariwise, unless there be correspondence and a medium; hence it is, that to the exterior man, which is not in correspondence, the interior appears as nothing, so much so that when any thing is said concerning the interior man, it appears to the exterior

either so obscure that he is unwilling even to turn his sight towards it, or as a thing of naught, which cannot be credited; but when there is correspondence, then the exterior man also sees through a medium what is transacting in the interior; for the light which the interior man has, flows-in through the medium into the light which the exterior man has, and illuminates it, by virtue of which illumination there is a manifestation of what exists with the interior man, and hence the exterior or natural man has intelligence and wisdom: but if there be not a medium, and especially if there be not correspondence, the interior man sees and perceives what is transacting in the exterior, and in some measure also leads to it, but not contrariwise: but if there is contrariety, that is to say, if the exterior man altogether perverts or extinguishes what flows-in through the interior, in this case the interior man is deprived of his light which is from heaven, and communication towards heaven is closed to him, but communication to the exterior man from hell is opened. See more on this subject in what now follows.

5428. "And they did not know him."—This signifies that truth from the Divine did not appear in the natural light not yet illuminated by celestial light, as may appear from what immediately precedes; for when "Joseph knew his brethren," signifies that the general truths of the church appeared to the celestial of the spiritual from its light, it follows that "they did not know him" signifies that the celestial of the spiritual, or truth from the Divine, did not appear to the general truths of the church in the natural light not yet illuminated by celestial light. How this case is, is indeed manifest from what was said immediately above; but as it is an arcanum, it may be expedient to illustrate it by examples: let the glory of heaven be taken for an example. Those who think of the glory of heaven from natural light not yet illuminated by celestial light, because without a medium, and especially if there be not correspondence, cannot form any other idea of it than as of the glory of the world, as, when they read the prophetic revelations, particularly of John in the Apocalypse, that all things in heaven are of the most magnificent kind; but when they are told that the glory of heaven exceeds all the magnificence of the world, so that the latter can scarcely be compared with it, and yet that this is not the glory of heaven, but that the glory of heaven is the Divine which beams forth from all the things which appear there, and is the perception of things divine, and consequent wisdom: but this glory is only for those in heaven, who make no account of that magnificence in comparison with wisdom, and attribute all wisdom to the Lord, and none at all to themselves: when this glory of heaven is viewed by natural light without a medium, and especially if there be not correspondence, it is not at all acknowledged.

Let us take angelic power for another example: those who think of angelic power, especially of the power of the arch-angels mentioned in the Word, from natural light not illuminated by the light of heaven, because without a medium, and particularly if there be not correspondence, cannot form any other idea of it, than as of the power of the mighty in the world, viz., that they have many thousands of inferiors over whom they bear rule, and that eminent stations in heaven consist in such rule; but when they are told, that angelic power indeed exceeds all the power of the mighty in the world, and that it is so great, that one of the inferior angels can drive away myriads of infernals, and thrust them down into their hells, and that hence also in the Word they are called powers and also dominions; but that nevertheless the least of them is the greatest, that is to say, he is most powerful, who believes, wills, and perceives that all power is from the Lord, and none from himself; on which account those who are powers in heaven, are absolutely averse from all self-derived power; this also, when it is viewed by natural light without a medium, and especially if there be not correspondence, is not acknowledged. Let us take another example: he that looks at freedom from the natural without a medium, and especially if there be not correspondence, cannot know any other, than that freedom consists in thinking and willing from himself, and in being able to act unrestrainedly as he thinks and wills; therefore also the natural man, in order that he may have whatever he thinks and wishes, is desirous to be the most opulent, and in order that he may be able to do whatever he thinks and wishes, is desirous to be the most powerful; and he believes that in such case he is in the greatest freedom, and hence in the full enjoyment of happiness; but if he be told that real freedom, which is called celestial freedom, is nothing at all of this sort, and that it consists in willing nothing from himself, but from the Lord, yea, and in thinking nothing from himself, but from heaven, and hence that the angels are overwhelmed with sorrow and grief, if they are permitted to think and to will from themselves; this he does not acknowledge. From these considerations it may in some measure be manifest, how it happens that truth from the Divine does not appear in natural light not yet illuminated by celestial light, which is signified by Joseph's brethren not knowing him.

5429. Verses 9 to 16. *And Joseph remembered the dreams which he dreamed of them; and he said to them, Ye are spies, to see the nakedness of the land are ye come. And they said to him, Nay, my lord; thy servants are come to buy food. We are all the sons of one man; we are upright; thy servants are not spies. And he said unto them, Nay; but to see the nakedness of the land are ye come. And they said, Thy twelve ser-*

rants, we are brethren, the sons of one man, in the land of Canaan; and behold the youngest is with our father at this day, and one is not. And Joseph said unto them, This is what I spake to you, saying, Ye are spies. In this ye shall be proved; let Pharaoh live, if ye shall go forth hence, unless your youngest brother come hither. Send one of you, and let him receive your brother; and ye shall be bound, and your words shall be proved, whether the truth be with you; and if not, let Pharaoh live, ye are spies. And Joseph remembered the dreams which he dreamed of them, signifies that the celestial of the spiritual foresaw what would happen concerning the general truths of the church in the natural. And he said to them, signifies perception thence. *Ye are spies*, signifies that [they came] only to seek for gain. To see the nakedness of the land are ye come, signifies that nothing seemed better to them than for themselves to know that there are not truths. And they said unto him, *Nay, my lord, we are upright*, signifies that they are truths in themselves. *Thy servants are come to buy food*, signifies that they are to be appropriated to the natural by means of good. *We are all the sons of one man*, signifies that those truths are from one origin. *We are upright*, signifies that thus they are truths in themselves. *Thy servants are not spies*, signifies that thus they are not for the sake of gain. And he said unto them, *Nay*; but to see the nakedness of the land are ye come, signifies that it is no concern to them whether they be truths. And they said, *Thy twelve servants, we are brethren*, signifies that all things of faith are thus conjoined together. *The sons of one man*, signifies from one origin. *In the land of Canaan*, signifies in the church. And, *behold, the youngest is with our father at this day*, signifies that there was also conjunction with spiritual good. *And one is not*, signifies that the Divine spiritual, from which [that conjunction proceeds], does not appear. And Joseph said to them, signifies perception concerning that subject. *This is what I spake to you*, signifies that the truth is as I thought. *Saying, Ye are spies*, signifies that they are in the truths of the church for the sake of gain. *In this shall ye be proved*, signifies it shall be seen whether it be so. *Let Pharaoh live*, signifies what is certain. *If ye shall go forth hence, unless your youngest brother come hither*, signifies that it must needs be that the truths appertaining to them are of such a character, unless they be conjoined to spiritual good. *Send one of you, and let him receive your brother*, signifies if there be only any conjunction with that good. *And ye shall be bound*, signifies although in the rest there be separation. *And your words shall be proved, whether the truth be with you*, signifies that in such case it will so exist. *And if not, let Pharaoh live, ye are spies*, signifies otherwise it is certain that ye hold truths only for the sake of gain.

5430. "And Joseph remembered the dreams which he dreamed of them."—This signifies that the celestial of the spiritual foresaw what would happen concerning the general truths of the church in the natural, as appears (1.) from the signification of "remembering," as denoting presence, for the thing, of which there is remembrance, stands present; that to remember is predicated of foresight, see n. 3966; (2.) from the representation of "Joseph," as denoting the celestial of the spiritual, of which frequent mention is made above; and (3.) from the signification of "dreams," as denoting foresight, prediction, and event, see n. 3698, 5091, 5092, 5104, in the present case therefore foresight of what would happen to the general truths of the church in the natural, those truths being signified by the sons of Jacob, see n. 5409, 5419: therefore it is also said, "which he dreamed of them."

5431. "And he said to them."—This signifies perception thence, as appears from the signification of "saying," as denoting perception, see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3509.

5432. "Ye are spies."—This signifies that [they came] only to seek for gain, as appears from the signification of "spies," as here denoting to seek for gain: that this is the meaning of spies in the internal sense, is manifest from the series; for the subject treated of in the internal sense is the truths of the church, that they were to be appropriated to the natural, and that they cannot be appropriated thereto, except by influx from the celestial of the spiritual through a medium. Those truths of the church are the sons of Jacob, or the brethren of Joseph; the celestial of the spiritual is Joseph, and the medium is Benjamin. How this case is, was shown, n. 5402, viz., that the truths of faith of the church, which are called doctrinals, in the first age, when they are learnt, are apprehended, and committed to the memory, just like other scientifics, and remain as scientifics until the man begins to view them from his own sight, and to see whether they be true, and, when he has seen that they are true, is then willing to act according to them. This view and this will cause them to be no longer scientifics, but precepts of life, and finally life; for thus they enter into the life, to which they are appropriated. Those who have arrived at adult age, and more so those who have arrived at old age, and have not viewed the truths of the church, which are called doctrinals, from their own sight, and seen whether they be true, and have not been willing in the next place to live according to them, do not retain them with themselves except as they do other scientifics, which are only in their natural memory, and thence in their mouth; and when they speak them, they do so not from their interior man, or from the heart, but only from the exterior man, and from the mouth: when a man is in this

state, he cannot at all believe that the truths of the church are true, however it may seem to himself that he believes it; the reason why it seems to himself that he believes them to be true is, because he has confidence in others, and has confirmed in himself what he has received from others: to confirm the things received from others, whether they be true or false, is very easy, nothing being requisite for the purpose but mere ingenuity. These truths of the church, for those who in such a sort are in the truths of the church, are signified by spies coming to see the nakedness of the land; for they do not believe the doctrinals of their church from any affection of truth, but from the affection of hunting after honours, or of seeking for gain; on which account in themselves they scarcely believe any thing, for the most part cherishing denial in heart, and regarding their doctrinals as a merchant does his merchandise; and they appear to themselves learned and wise, when of themselves they see that truths are not truths, and still can persuade the vulgar that they are truths. That very many of the dignitaries of the church are of this character, appears manifestly from their state in the other life; for wherever they go in that life, they are in the sphere of their affections and consequent thoughts, which sphere is manifestly perceived by others, whence it is plainly evident what was the quality of their affection of truth, and of their faith. This manifestation is not made in the world, where there is no spiritual perception of such characters; and this being the case, they do not make themselves manifest, lest they should be deprived of their gain. That they are spies, may be evident enough from the consideration, that men of this description seek for nothing but spots and blemishes among those who are principled in truth from good, in order that they may fix upon them a charge of blame, and may condemn them. Such persons, whether they be of the Papists so called, or of the Reformed, or Quakers, Socinians, or Jews, when once they have confirmed with themselves the doctrinals of their own particular church, are nothing but spies, since they ridicule and condemn the most essential truths, if taught in any other church than their own, not apprehending that truths are truths [independent of the church in which they are taught]: the reason of this is, because they have not an affection of truth for its own sake, still less for the sake of life, but for the sake of gain; such also, when they read the Word, examine it solely with a view of confirming scientific doctrinals for the sake of gain, and several of them examine the Word, that they may see the nakedness of the land, that is to say, that they may see that the truths of the church are not truths, but only serviceable to persuade others that they are truths, for the sake of lucre. Those however who are in the affection of truth for the sake of truth and of life, consequently for the sake of the Lord's king-

dom, have indeed faith in the doctrinals of the church; but still they search the Word for no other end than for the sake of truth, and hence they derive their faith and their conscience. If they are told by any one, that they must abide in the doctrinals of the church in which they were born, they think with themselves that, if they had been born in Judaism, Socinianism, Quakerism, Christian Gentilism, or even out of the church, the same thing would have been told them by those among whom they were born, it being the general cry, "Here is the church; here is the church; here are truths and nowhere else;" and this being the case, they are of opinion that the Word ought to be searched, with devout prayer to the Lord for illustration: such do not disturb any one within the church, neither do they at any time condemn others, knowing that every one, who is a church, lives from his faith.

5433. "To see the nakedness of the land are ye come."—This signifies that nothing seemed better to them than for themselves to know that there are not truths, as appears (1.) from the signification of "coming to see," as denoting a desire to know that it is so, consequently that nothing was better for them than to know; (2.) from the signification of "nakedness," as denoting to be without truths, thus that there are not truths, of which we shall speak presently; and (3.) from the signification of "the land," as denoting the church, see n. 566, 662, 1067, 1262, 1733, 1850, 2117, 2118, 3355, 4447, 4535: in this passage therefore the nakedness of the land denotes the want of truths in the church. The reason why nakedness denotes what is deprived of truths, or is without truths, is, because garments in general signify truths, and every specific garment signifies some particular truth, see n. 2576, 3301, 4545, 4677, 4741, 4742, 4763, 5248, 5319; hence nakedness signifies being without truths, as will be seen also below from passages out of the Word. How the case herein is, is evident from what was said above, n. 5432, viz., that those who learn truths, not for the sake of truth and of life, but for the sake of gain, must needs think with themselves that the truths of the church are not truths; the reason is, because the affection of gain is an earthly affection, and the affection of truth a spiritual affection, and the one or the other must have the dominion, since no one can serve two lords; therefore where the one affection is, the other is not; thus where the affection of truth is, there the affection of gain is not, and where the affection of gain is, there the affection of truth is not. Hence it is, that if the affection of gain have the dominion, it must needs be that nothing will seem better than that truths should not be truths, and still nothing seem better than that truths be believed to be truths by others; for if the internal man looks downwards, to earthly things, and there places his all, it is absolutely impossible for

him to look upwards, and there place any thing, since earthly things altogether absorb and suffocate; the reason is, because the angels of heaven cannot be attendant on man in earthly things, wherefore they retire, and then infernal spirits approach, who cannot be with man in heavenly things; hence heavenly things are of no account to him, and earthly things are all to him, and when earthly things are all to him, then he believes himself more learned and wise than all others in denying in himself the truths of the church, saying in his heart that they are for the simple. He must therefore be either in earthly affection, or in heavenly affection; for he cannot be with the angels of heaven, and at the same time with the infernals, as in this case he would hang between heaven and hell; but when he is in the affection of truth for the sake of truth, that is, for the sake of the Lord's kingdom, (for the divine truth is there,) thus for the sake of the Lord himself, he is then among the angels; and in this case he does not despise gain, so far as it is conducive to the purposes of his life in the world; he does not however regard it as an end, but he regards the uses thence derived, which he considers as mediate ends in respect to the ultimate heavenly end; thus he in no degree sets his heart upon gain. That nakedness signifies to be without truths, may also be manifest from other passages in the Word; as in the Apocalypse: "Write to the angel of the church of the Laodiceans, Because thou sayest I am rich, and am increased with goods, and have no need of any thing, when thou knowest not that thou art wretched and miserable, and needy, and blind, and *naked*," iii. 14, 17, where naked denotes being in want of truth. Again: "I counsel thee to buy of me gold purified in the fire, that thou mayest be rich, and white garments that thou mayest be clothed, and that *the shame of thy nakedness* may not be manifested," iii. 18; to buy gold denotes to procure and appropriate to themselves good; that thou mayest be rich denotes to be principled in celestial and spiritual good; white garments denote spiritual truths; the shame of nakedness denotes being without goods and truths: that buying denotes procuring and appropriating, see n. 5374, that gold is celestial and spiritual good, n. 1551, 1552; that garments are truths, n. 1073, 2576, 4545, 4763, 5248, 5319; that white is predicated of truth, because from the light of heaven, n. 3301, 3993, 4007, 5319. Again: "Behold I come as a thief; blessed is he that watcheth, and keepeth his garments, *that he may not walk naked*," Apoc. xvi. 15; he that keepeth his garments denotes one that holds truths; that he may not walk naked denotes lest he should be without truths. So in Matthew: "The king shall say to those on the right hand, *I was naked and ye clothed me*; and to those on the left hand, *I was naked and ye clothed me not*," xxv. 34, 36, 41, 43, where naked denotes the good who acknowledge that in themselves

there is nothing of good and truth, see n. 4958. And in Isaiah. "Is not this the fast, to break thy bread to the hungry, and that thou bring into thy house the afflicted outcasts; *when thou seest the naked that thou cover him?*" lviii. 6, 7, where the meaning is the same. And in Jeremiah: "Jerusalem hath sinned a sin; therefore she is become like a menstruous woman: all who honoured her have esteemed her vile, *because they have seen her nakedness*," Lam. i. 8, where nakedness denotes being without truths. And in Ezekiel: "Thou hast come to excellent ornaments: thy breasts were fashioned, and thy hair grew; yet thou wast *naked and stripped*. I spread my wing over thee, and *covered thy nakedness*. Thou hast not remembered the days of thy youth, *when thou wast naked and stripped bare*," xvi. 7, 8, 22, speaking of Jerusalem, which means the ancient church, what her quality was when she was established anew, and what it afterwards became, viz., that at first she was without truths, afterwards she was instructed in truths, and finally she rejected them. Again: "If there be a just man, who hath done justice and judgment, let him give his bread to the hungry, and *cover the naked with a garment*," xviii. 5, 7; to cover the naked with a garment denotes to instruct in truths those who desire them. And in Hosea: "Lest peradventure *I strip her naked*, and set her as in the day that she was born, and make her as a wilderness, and place her as a land of drought, and slay her by thirst," ii. 3; to strip her naked denotes that she may be without truths. And in Nahum: "I will show to the nations *thy nakedness*, and to the kingdoms thy disgrace," iii. 5; to show to the nations nakedness denotes deformity, all deformity arising from the want of truths, and all beauty from truths, see n. 4985, 5199.

5434. "And they said unto him, Nay, my Lord, we are upright."—This signifies that they are truths in themselves, as appears (1.) from the signification of "saying to him, Nay, my lord," as denoting that they were not seeking for gain, which is signified by Joseph's words, "Ye are spies," see n. 5432, and as not denoting that nothing seemed better to them than for themselves to know that they are not truths, which is signified by Joseph's words, "To see the nakedness of the land are ye come," see n. 5433; and (2.) from the signification of "We are upright," as denoting that they are truths in themselves; for upright signifies truth in the internal sense in this and in many other passages in the Word. The meaning that they are truths in themselves, follows from the series; for with those who have procured to themselves the truths of the church for the sake of gain, truths are not indeed truths to them, as was shown above, n. 5433; but still they may be truths in themselves, for the truths themselves of the church in general are signified by the sons of Jacob. The reason why those who are upright denote

truths in the abstract is, because in the internal sense all things are abstracted from persons; that the idea of persons is turned into the idea of things, see n. 5225, 5287; the reason is, because thought and consequent speech, in any other case, must needs be withdrawn and debased from things and the view thereof to such considerations as regard persons; and moreover thought and consequent speech cannot otherwise become universal, and comprehend many things together, still less things indefinite and ineffable, as with the angels: nevertheless what is thus abstracted involves persons, viz., those who are principled therein; hence it is that those who are upright signify truths.

5435. "And thy servants are come to buy food."—This signifies that they, viz., those truths, are to be appropriated to the natural by means of good, as appears (1.) from the signification of "servants," as denoting inferiors, and respectively what is natural, see n. 2541, 3019, 3020, 5161, 5164, 5305, hence also truths, n. 3409, for truths are subject to good, and things which are subject are in the Word called servants; in the present case therefore truths in the natural are called servants in respect to the celestial of the spiritual; (2.) from the signification of "to buy," as denoting to be appropriated, see n. 4397, 5374, 5406, 5410; and (3.) from the signification of "food," as denoting celestial and spiritual good, see n. 5147, also truth adjoined to good, n. 5340, 5342, in the present case therefore truth about to be adjoined to the natural by good, thus about to be appropriated. Truth is never appropriated to a man except by good; but when it is appropriated by good truth becomes good, for in such case it acts in unity therewith; for they together constitute as it were one body, whereof the soul is good, the truths in that good being as it were the spiritual fibres, which form the body; wherefore also fibres signify the inmost forms proceeding from good, and nerves signify truths, n. 4303, 5189.

5436. "We are all the sons of one man."—This signifies that those truths are from one origin, as appears from the signification of "sons," in the present case the sons of Jacob, as denoting truths in general, agreeably to what has been often shown above; that their being the sons of one man denotes that they are from one origin, is manifest without explanation.

5437. "We are upright."—This signifies that thus they are truths in themselves, as appears from the signification of "we are upright," as denoting truths themselves, see just above, n. 5434.

5438. "Thy servants are not spies."—This signifies that they are not for the sake of gain, as appears from the signification of "spies," as denoting those who are in the truths of the church for the sake of gain, see above, n. 5432, in the present case denoting that they are not such.

5439. "And he said unto them, Nay; but to see the nakedness of the land are ye come."—This signifies that it is no concern to them whether they be truths, as appears from the signification of "coming to see the nakedness of the land," as denoting that nothing seemed better to them than for themselves to know that they are not truths, see n. 5433, in the present case denoting the same, viz., that they are unconcerned whether they be truths.

5440. "And they said, Thy twelve servants, we are brethren."—This signifies that all things of faith are thus conjoined together, as appears (1.) from the signification of "twelve," as denoting all, and, when predicated of the sons of Jacob, as in the present case, or of the tribes named from them, and also of the apostles, as denoting all the things of faith in one complex, see n. 577, 2089, 2129, 2130, 2553, 3272, 3488, 3858, 3862, 3913, 3926, 3939, 4060; and (2.) from the signification of "brethren," as denoting conjunction by good; for when truths are conjoined by good they put on a sort of brotherhood one among another: if even they appear conjoined without good, nevertheless they are not conjoined, since the falses of evil are always entering in and disjoining them; the reason is, because they have not one origin from which they are derived, and one end to which they are directed: the first and the last must conjoin, before conjunction can be effected; the first must be the good from which they are derived, and the last the good to which they tend: and further, in order that truths may be conjoined, good must reign universally; for it is that which reigns universally which conjoins. That a brother denotes the affection of good, thus good, may be seen, n. 2360, 2524, 3303, 3459, 3803, 3815, 4121.

5441. "The sons of one man."—This signifies from one origin, as appears from what was said above, n. 5436, where similar words occur.

5442. "In the land of Canaan."—This signifies in the church, as appears from the signification of "the land of Canaan," as denoting the Lord's kingdom and the church, see n. 1413, 1437, 1607, 3038, 3481, 3705, 3686, 4447.

5443. "And, behold, the youngest is with our father at this day."—This signifies that there was also conjunction with spiritual good, as appears (1.) from the representation of "Benjamin," who is here "the youngest," as denoting a conjoining medium, of which we shall speak presently; and (2.) from the representation of "Jacob," in this case Israel, who is here "the father," as denoting spiritual good, see n. 3654, 4598. That Benjamin is the spiritual of the celestial, which is a medium, see n. 4592, 5411, 5413, 5419, viz., a medium between the natural, or the things which are of the natural, and the celestial of the spiritual, which is Joseph: and as Benjamin is a medium,

and Israel is spiritual good, therefore the words, Behold the youngest is with our father at this day, signify conjunction with spiritual good.

5444. "And one is not."—This signifies that the divine spiritual, from which [that conjunction proceeds], does not appear, as is manifest (1.) from the representation of "Joseph," who is here meant by "one," as denoting the celestial of the spiritual, or, what is the same, the divine spiritual, or truth from the Divine, see n. 3969, 4286, 4592, 4723, 4727, 4963, 5249, 5307, 5331, 5332, 5417; and because all conjunction of truth in the natural proceeds from the divine spiritual, therefore it is said the divine spiritual from which [that conjunction proceeds]; and (2.) from the signification of "is not," as denoting that it does not appear; for it was, but did not appear to them, because the medium, which is Benjamin, was not there.

5445. "And Joseph said to them."—This signifies perception concerning that subject, viz., the things which his brethren said, as appears from the signification of "saying" in the historicals of the Word, as denoting perception, see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 3509.

5446. "This is what I spake with you."—This signifies that the truth is as I thought, as appears from the signification of "to speak," as denoting to think, see n. 2271, 2287, 2619; that it signifies that what he thought was the truth, is evident without explanation.

5447. "Saying, Ye are spies."—This signifies that they are in the truths of the church for the sake of gain, as appears from the signification of "spies," as denoting those who are in the truths of the church only to seek for gain, see n. 5432, 5438.

5448. "In this ye shall be proved."—This signifies that it will be seen whether it be so, as is manifest without explanation.

5449. "Let Pharaoh live."—This signifies what is certain, as appears from the consideration, that "Let Pharaoh live" is a form of asseveration, thus of a thing's being certain. Joseph indeed knew that they were not spies, and that they did not come to see the nakedness of the land; but still he made the assertion, because, in the internal sense, it was certain that the truths of the church, without conjunction by good with the interior man, regard nothing for an end but gain, by whomsoever they are possessed; but when they are conjoined by good with the interior man, they then regard for an end essential good and truth, thus the church, the Lord's kingdom, and the Lord himself; and when they regard these things for an end, then also a sufficiency of gain is allotted them, according to the Lord's words in Matthew: "Seek ye first the kingdom of God and his justice, and all these things shall be added unto you," vi. 33.

5450. "If ye shall go forth hence, unless your youngest brother come hither."—That this signifies that it must needs be that the truths appertaining to them are of such a character, unless they be conjoined to spiritual good, cannot so well be explained according to the signification of the expressions themselves; but this is the sense thence resulting: for the youngest brother here signifies conjunction with spiritual good.

5451. "Send one of you, and let him receive your brother."—This signifies if there be only some conjunction with that good, as appears (1.) from the signification of "your brother," viz., the youngest, as denoting conjunction with spiritual good, according to what was said just above, n. 5450; and (2.) from the signification of "sending one and receiving him," as denoting if only there be any conjunction, for it is somewhat of doubt which is expressed.

5452. "And ye shall be bound."—This signifies although in the rest there be still separation, as appears from the signification of "to be bound," as here denoting to be separated; for he that is kept bound is separated, viz., from the spiritual good, which is signified by the father Israel.

5453. "And your words shall be proved, whether the truth be with you."—This signifies that in such case it will so exist, as appears from the signification of "words being proved, and whether there be truth," as denoting that it is certain that in such case it will so exist, as it was said by them: that which is certain relates to what they said, and what are contained in the internal sense, concerning which see above, n. 5437 to 5444.

5454. "And if not, let Pharaoh live, ye are spies."—This signifies that otherwise it is certain that ye hold truths only for the sake of gain, as appears (1.) from the signification of "let Pharaoh live," as denoting what is certain, see n. 5449; and (2.) from the signification of "spies," as denoting that they are in the truths of the church only to seek for gain, see n. 5432, 5438, 5447. It is needless to go into a further explanation of these words and of those which immediately precede, because they have been explained in general in what goes before; and moreover they contain such things as cannot be distinctly understood; for general principles must previously be in the understanding, and then first the particulars enter in beneath such as are contained in the verses going before: if general principles have not been first received, particulars are never admitted; yea, they seem tiresome, for there can be no affection for particulars, unless general principles have first entered with affection.

5455. Verses 17—20. *And he shut them up in custody three days. And Joseph said to them on the third day, This do, and ye shall live; I fear God. If ye are upright, let one of your brethren be bound in the house of your custody; and go ye, carry provision for the famine of your houses. And bring your*

youngest brother to me, and your words shall be verified, and ye shall not die; and they did so. And he shut them up in custody, signifies separation from himself. Three days, signifies to the full. And Joseph said to them, on the third day, signifies the perception of the celestial of the spiritual concerning those truths separated from itself, when it was fulfilled. This do, and ye shall live; I fear God, signifies that so it shall be if they have life from the Divine. If ye be upright, signifies if they be truths in themselves. Let one of your brethren be bound in the house of your custody, signifies that faith in the will shall be separated. Go ye, carry provision for the famine of your houses, signifies that in the mean time they have liberty to provide for themselves. And bring your youngest brother to me, signifies until a medium be present. And your words shall be verified, signifies that in such case it shall be with truths as it was declared. And ye shall not die, signifies that thus truths will have life. And they did so, signifies the end of this state.

5456. "And he shut them up in custody."—This signifies separation from himself, as appears from the signification of "giving or shutting up in custody," as denoting rejection, thus separation, see n. 5083, 5101.

5457. "Three days."—This signifies to the full, as appears from the signification of "three days," as denoting from the beginning to the end, thus what is full, see n. 2788, 4495; for it is a new state which is here described: that entire state is signified by three days; and the ultimate of it, and thereby what is new, by "on the third day," as presently follows.

5458. "And Joseph said to them on the third day."—This signifies the perception of the celestial of the spiritual concerning those truths separated from itself, when it was fulfilled, as appears (1.) from the signification of "to say," as denoting to perceive, see n. 1791, 1815, 1819, 1822, 1898, 1919, 2619, 3509; (2.) from the representation of "the sons of Jacob," as denoting the truths of the church in general, according to what has been before shown, in the present case those truths separated from the celestial of the spiritual, n. 5456; (3.) from the representation of "Joseph," as denoting the celestial of the spiritual, agreeably to what has been also shown above; and (4.) from the signification of "on the third day," as denoting the ultimate when what is new happens, see n. 5159, 5457, thus when it is fulfilled; hence it is evident, that "Joseph said to them on the third day," signifies the perception of the celestial of the spiritual concerning those truths separated from itself, when it is fulfilled.

5459. "This do, and ye shall live; I fear God."—This signifies that so it shall be if they have life from the Divine, as appears (1.) from the signification of "this do," as denoting

that so it will be; (2.) from the signification of “ye shall live,” as denoting that they, viz., the truths, which are here signified by the sons of Jacob, will have life; and (3.) from the signification of “I fear God,” as denoting from the Divine: for Joseph represents the Lord as to truth from the Divine, which is the same thing with the celestial of the spiritual; therefore by *I*, in the supreme sense, is here signified truth from the Divine, and by *God* the Divine itself, which is in the celestial of the spiritual, or the Divine which is in truth; by *fearing*, in the supreme sense, when it is predicated of the Lord, is not signified fear, but love. The fear of God also in the Word throughout signifies love to God; for love to God is according to the subjects in which it dwells: it becomes fear with those who are in external worship without internal, and it becomes holy fear with those who are in spiritual worship; but it becomes a love full of holy reverence with those who are in celestial worship: in the Lord however there was not fear, but pure love; hence it may be manifest, that the expression, “I fear God,” when it is predicated of the Lord, signifies the Divine love, thus the Divine.

5460. “If ye be upright.”—This signifies if they be truths in themselves, as appears from the signification of “being upright,” as denoting that they are truths in themselves, see above, n. 5434, 5437.

5461. “Let one of your brethren be bound in the house of your custody.”—This signifies that faith in the will shall be separated, as appears (1.) from the representation of “Simeon,” who in this case is the one brother that was bound, verse 24, as denoting faith in the will, see n. 3869—3872, 4497, 4502, 4503; and (2.) from the signification of “to be bound in the house of custody,” as denoting to be separated, see n. 5083, 5101, 5452, 5456. The case herein is this: when faith in the will, or the will of doing the truth which is of faith, is separated from those who are in the truths of the church, the connection with the Divine in such case is so slight, that it is little more than acknowledgment; for the influx of the Divine from the Lord with the regenerate man is into good and thence into truth, or what is the same, into the will and thence into the understanding; so far therefore as a man who is in the truths of faith, receives good from the Lord, so far the Lord forms in him a new will in his intellectual part, see n. 927, 1023, 1043, 1044, 2256, 4328, 4493, 5113; and so far the Lord flows in, and causes the affection of doing good, that is, of exercising charity towards the neighbour: from these considerations it may be manifest what is meant by faith in the will, which is represented by Simeon being separated, before the medium, which was Benjamin, was made present.

5462. “Go ye; carry provision for the famine of your houses.”—This signifies that in the mean time they had liberty

to provide for themselves, as appears (1.) from the signification of "Go ye," after they had been bound, and one was detained in their place, as denoting that in the mean time they had liberty; (2.) from the signification of "provision," as denoting truth, see n. 5276, 5280, 5292; (3.) from the signification of "famine," as denoting a defect of knowledges, and desolation, see n. 5360, 5376; and (4.) from the signification of "your houses," as denoting the habitations where the specific truths of each dwelt, thus the natural mind; that a house denotes the natural mind, see n. 4973, 5023; and that the truths, which are here represented by the sons of Jacob, are those of the external church, thus in the natural, n. 5401, 5415, 5428: from these significations taken together it may be manifest, that "Carry provision for the famine of your houses," signifies that in the desolation of truth in which they are, they may provide for themselves and their own.

5464. "And bring your youngest brother to me."—This signifies until a medium be present, as appears from the representation of "Benjamin," as denoting a medium between the celestial of the spiritual and the natural, see n. 5411, 5443.

5464. "And your words shall be verified."—This signifies that in such case it shall be with truths as it was declared, as may appear without explanation: in what manner they declared concerning themselves, consequently concerning the truths of the church which they represented, may be seen above, n. 5434 to 5444. The case herein is this: those who are in the truths of the church merely for the sake of gain, can declare as well as others how the case is with truths; as for example, that truths are not appropriated to any one, unless they be conjoined with the interior man; yea, that they cannot be conjoined thereto except by good; also that until this is effected truths are without life: these and similar things are sometimes seen by them as clearly as by others, and sometimes to appearance more clearly, but only on those occasions when they are conversing on the subject with others; but when they are conversing with themselves, thus with their interior man, that is, when they are thinking, in this case those who are in the truths of the church merely for the sake of gain, see the contrary; and although they see the contrary, and in heart deny truths, still they can persuade others that the thing is so, yea, that themselves are in truths in the manner here described. The desire of gain, of honour, and of reputation, for the sake thereof, seizes upon all the means of persuasion, and upon none with greater avidity than upon such things as in themselves are true, for these have in them a secret power of attracting minds. Every man, whatever his quality or character, if he be not sunk into gross stupidity, is endowed with such a faculty, viz., the faculty of understanding whether things be true, in

order that by the intellectual part he may be reformed and regenerated; but when he has wandered in the paths of perversity, and has altogether rejected the things which are of the faith of the church, in this case indeed he is in the same faculty of understanding truths, but he is no longer willing to understand them, but as soon as he hears them he turns away from them with aversion.

5465. "And ye shall not die."—This signifies that thus truths will have life, viz., when truths shall be as was declared, as appears from the signification of "ye shall not die," as denoting ye shall live, thus that the truths which are represented by them shall have life.

5466. "And they did so."—This signifies the end of this state, as appears from the signification of "doing," or it was done, as denoting the end of a former state, and as involving the beginning of a following one; see n. 4979, 4987, 4999, 5074. It is needless to explain these things more at large, for the reason assigned above, n. 5454: nevertheless it is to be noted, that they contain in them ineffable arcana, which shine forth in the heavens from each single expression, although not the smallest portion thereof is apparent to man: the holy principle, which is sometimes apperceived by a man while he is reading the Word, contains in it many such arcana; for in the holy principle with which he is affected, there lie concealed innumerable secret things, which are not made manifest to his mind's view.

5467. Verses 21—24. *And they said, a man to his brother, Surely we are guilty concerning our brother, the straitness of whose soul we saw when he entreated us, and we did not hear, therefore is this straitness come upon us. And Reuben answered them, saying, Said I not unto you, saying, Sin not against the child, and ye hearkened not? and behold also his blood is inquired into. And they knew not that Joseph heard, because there was an interpreter between them. And he turned away from them, and wept; and he returned to them, and spake to them. And he took from them Simeon, and bound him before their eyes.* And they said, a man to his brother, signifies perception concerning the cause. Surely we are guilty concerning our brother, signifies that they are in fault because they alienated the internal by the non-reception of good. The straitness of whose soul we saw, signifies the state of the internal in good when it was alienated. When he entreated us, and we did not hear, signifies his continual solicitation without reception. And Reuben answered, signifies perception still from faith in doctrine and in the understanding. Said I not unto you, saying, signifies the degree of perception thence derived. Sin not against the child, signifies lest they should be disjoined. And ye hearkened not, signifies non-reception. And behold also his blood is in-

quired into, signifies the stings of conscience thence derived. And they knew not that Joseph heard, signifies that from the natural light, in which those truths are, it is not believed that all things appear from spiritual light. Because there was an interpreter between them, signifies that in such case spiritual things are apprehended quite differently. And he turned away from them, signifies somewhat of drawing back. And wept, signifies mercy. And he turned to them, and spake to them, signifies influx. And he took Simeon from them, signifies faith in the will. And bound him, signifies separation. Before their eyes, signifies to apperception.

5468. "And they said, a man to his brother."—This signifies perception concerning the cause, as appears (1.) from the signification of "saying," in the historicals of the Word, as denoting perception, see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 3509; and (2.) from the signification of "a man to his brother," as denoting mutually, see n. 4725: the reason why their saying, a man to his brother, here signifies perception concerning the cause, viz., why Joseph spake harshly, calling them spies, and detaining them in custody three days, is, because in what now follows their mutual discourse treats concerning the cause; therefore it signifies perception on this subject.

5469. "Surely we are guilty concerning our brother."—This signifies that they are in fault because they alienated the internal by the non-reception of good, as appears (1.) from the signification of "being guilty," as denoting to be in fault, and in imputation by reason of the rejection of good and truth, see n. 3400; and (2.) from the representation of "Joseph," who in this case is the brother concerning whom they were guilty, as denoting the internal which they rejected or alienated, for Joseph and Benjamin represent the internal of the church, and the ten remaining sons of Jacob its external: for Rachel, of whom were born Joseph and Benjamin, is the affection of interior truth, and Leah the affection of exterior truth, see n. 3758, 3782, 3793, 3819: in this chapter Joseph represents the celestial of the spiritual, or truth from the Divine, which is the internal, Benjamin the spiritual of the celestial, which is the medium thence proceeding, and the ten remaining sons of Jacob represent the truths of the external church, thus in the natural, as has been frequently said above. The conjunction of the internal of the church with its external is also treated of, in general and in particular; for every man must be a church in particular, in order that he may be a part of the general church; but in the supreme sense it treats of the manner in which the Lord united the internal with the external in his Human, that he might make it Divine.

5470. "The straitness of whose soul we saw."—This signifies the state of the internal in the mean time when it was

alienated, as appears from the signification of "straitness of soul," as denoting the state in which the internal is when it is alienated from the external. With this state the case is this: the Lord continually flows-in to a man with good, and in good with truth; but the man either receives it or not: if he receives it, it is well with him, but if he does not receive it, it is ill with him; if, when he does not receive it, he feels any anxiety, which here is called straitness of soul, there is some hope that he may be reformed; but if he does not feel any anxiety, the hope vanishes. There are attendant on every man two spirits from hell, and two angels from heaven; for since a man is born in sins, he cannot in any wise live, unless on the one part he communicates with hell, and on the other with heaven, all his life being thence derived: when a man is grown up, and begins to rule himself from himself, that is, when he seems to himself to will and to act from his own judgment, and to think and conclude concerning the things of faith from his own understanding, if he then betakes himself to evils, the two spirits from hell approach, and the two angels from heaven remove themselves a little; but if he betakes himself to good, the two angels from heaven approach, and the two spirits from hell are removed: when therefore a man betakes himself to evils, as is the case with most in youth, if he feels any anxiety when he reflects upon what he has done amiss, it is a sign that he will still receive influx through the angels from heaven, and it is also a sign that he will afterwards suffer himself to be reformed; but if he feels no anxiety when he reflects upon what he has done amiss, it is a sign that he is no longer willing to receive influx through the angels from heaven, and also a sign that he will not afterwards suffer himself to be reformed: in the present passage therefore, where the truths of the external church are treated of, which are represented by the ten sons of Jacob, mention is made of the straitness of soul in which Joseph was, when he was alienated from his brethren, and also afterwards that Reuben admonished them, which signifies that when that state preceded, reformation afterwards took place, or the conjunction of the internal with the external, which conjunction is treated of in what follows; for with those who are in anxiety on such occasions, there is an internal acknowledgment of evil, which, when it is recalled by the Lord, becomes confession, and finally repentance.

5471. "When he entreated us, and we did not hear."—This signifies his continual solicitation without reception, as appears from the signification of "entreating," as denoting solicitation; for entreaty against alienation, when the subject treated of is the influx of good from the Divine, denotes solicitation to be received; for the good, which flows-in from the Lord, is continually urgent and as it were solicitous, but it is with the view

that it may be received by man ; hence entreaty to prevent alienation signifies continual solicitation : it follows therefore, that not to hear signifies not to be received. The sense of the letter treats of more than one, as of the ten sons of Jacob, and of Joseph ; but the internal sense treats of these in one subject : the truths of the external church or in the natural, which are represented by the ten sons of Jacob, are the truths which are in the external man, and the celestial of the spiritual, which is represented by Joseph, is truth from the Divine in the internal man : the case is the same in other parts of the historicals of the Word ; for things are what are signified by persons, and those things themselves have respect to one subject.

5472. "And Reuben answered them, saying."—This signifies perception still from faith in doctrine and in the understanding, as appears (1.) from the signification of "answering or saying to his brethren," as denoting perception ; that saying denotes perception, see n. 5468 ; and (2.) from the representation of "Reuben," as denoting faith in doctrine and in the understanding, or the truth of doctrine whereby the good of life may be attained to, see n. 3861, 3866. As the subject here treated of is the solicitation of good, or of the Divine in good, that it may be received, mention is made of faith, and how it teaches concerning the reception of good ; for when a man recedes from good, and is then made sensible of any anxiety, such sensibility does not proceed from any innate dictate, but from the faith which he had imbibed from infancy, and which on such occasion dictates, and causes anxiety : this is the reason why Reuben, who represents that faith, here speaks. It is called faith in doctrine and in the understanding, to distinguish it from faith in the life and in the will, which faith is represented by Simeon.

5473. "Said I not unto you, saying."—This signifies a degree of perception thence derived, as appears from the signification of "saying" in the historicals of the Word, as denoting perception, see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 3509 ; and as mention is made twice of saying, and also just above, it is the degree of perception which is signified.

5474. "Sin not against the child."—This signifies lest they should be disjoined, viz., the external from the internal, as appears (1.) from the signification of "sinning," as denoting disjunction, see n. 5229, for every sin disjoins ; and (2.) from the representation of "Joseph," who is here the child, as denoting the internal, as above, n. 5469.

5475. "And ye hearkened not."—This signifies non-reception, as appears from the signification of "to hear or to hearken," as denoting to obey, see n. 2542, 3869, 4652—4660, 5017 ; and since it denotes to obey, it also denotes to receive, as above, n. 5471, for he that obeys what faith dictates,

the same receives: in the present case it denotes non-reception because it is said, "Ye did not hearken."

5476. "And behold also his blood is inquired into."—This signifies the stings of conscience thence derived, as appears from the signification of "blood," as denoting violence offered to good or to charity, see n. 374, 1005; when this violence or this blood is inquired into, it causes internal anxiety, which is called the stings of conscience, but this happens only with those who are in anxiety when they have sinned, see n. 5470.

5477. "And they knew not that Joseph heard."—This signifies that from the natural light, in which those truths are, it is not believed that all things appear from spiritual light, as is manifest (1.) from the representation of "the sons of Jacob, who knew not," as denoting the truths of the external church, thus in the natural, of which we have frequently spoken above; hence it is that it signifies, that from the natural light, in which those truths are, it is not believed; and (2.) from the representation of "Joseph," as denoting the celestial of the spiritual, which is in spiritual light: that from this light the truths in the natural appear, is signified by Joseph's hearing, for to hear signifies both to obey and to apperceive, n. 5017; thus that truths in the natural appeared from spiritual light, but not *vice versâ*. With natural and spiritual light the case is this: natural light is from the sun of the world, and spiritual light from the sun of heaven, which is the Lord; all the truths of faith, which a man imbibes from infancy, are apprehended by such objects and consequent ideas as are from the light of the world, thus they are all apprehended naturally; for all the ideas of a man's thought, so long as he lives in the world, are founded on such things as are in the world; therefore if these should be taken away from him, his thought would totally perish. The man who is not regenerated, is altogether ignorant that there is any spiritual light, yea even that in heaven there is a light which has nothing in common with the light of the world, still less does he know, that it is that light which illustrates the ideas and objects which are from the light of the world, and gives man the ability to think, to conclude, and to reflect. The reason why this spiritual light communicates such ability is, because that light is the essential wisdom which proceeds from the Lord, and which is presented as light before the sight of the angels in heaven: from this light appear all the things which are beneath, or which are from the natural light appertaining to man, but not contrariwise, unless the man be regenerate, in which case those things which are of heaven, that is, which are of good and truth, by virtue of illustration from spiritual light appear in the natural, as in a representative mirror: hence it is evident that the Lord, who is the Light itself, sees all the things which are in the thought and wil. of man, yea, which are in universal

nature, and that nothing whatever is concealed from him. From these considerations then it may be manifest how it happens, that from the natural light in which those truths are, it is not believed that all things appear from spiritual light, which is signified by their not knowing that Joseph heard. That Joseph knew his brethren, and they did not know him, verse 8, above, involves the same; for it signifies that those truths of the church appeared in the celestial of the spiritual by virtue of its light, and that truth from the Divine did not appear in the natural light not yet illuminated by celestial light; see n. 5427, 5428.

5478. "Because there was an interpreter between them."—This signifies that in such case spiritual things are apprehended quite differently, as appears from the signification of "an interpreter being between them," as denoting that spiritual things are apprehended differently; for an interpreter translates the language of one person into that of another; thus he expounds the meaning of one to the apprehension of another, hence "an interpreter between them," signifies that in such case spiritual things are apprehended quite differently, viz., by those who are in the truths of the church, not yet conjoined by good to the internal man. That the truths of the church are apprehended quite otherwise by those who are in good, that is, by those with whom those truths are conjoined to good, than by those who are not in good, appears indeed like a paradox, but still it is true; for truths are apprehended spiritually by those who are in good, because they are in spiritual light, whereas truths are apprehended naturally by those who are not in good, because they are in natural light; hence truths, with those who are in good, have truths continually conjoined to them, but with those who are not in good, they have many fallacies, and also falses, conjoined to them. The reason of this is, because truths, with those who are in good, extend themselves into heaven, whereas truths, with those who are not in good, do not extend themselves into heaven; hence truths, with those who are in good, are full, but with those who are not in good, they are almost empty. This fulness and this emptiness do not appear before a man, so long as he lives in the world, but before the angels: if a man knew how much of what is heavenly there is in truths conjoined to good, he would entertain very different sentiments concerning faith.

5479. "And he turned away from them."—This signifies somewhat of drawing back, as appears from the signification of being "turned away from them," when it is predicated of the influx of good from the Divine or from the Lord, as denoting somewhat of drawing back; for the Lord never turns himself from any one, but he moderates the influx of good according to the state of the man or angel; it is this moderating which is meant by drawing back.

5480. "And wept."—This signifies mercy, as appears from the signification of "to weep," when it is predicated of the Lord, who is here represented by Joseph, as denoting to be merciful. That weeping is an effect of grief and love, is well known, consequently it is an effect of mercy, for mercy is love grieving: on this account the divine love is called mercy, because the human race of themselves are in hell; and when a man apprehends this in himself, he implores mercy. As weeping is also mercy, in the internal sense, therefore occasionally in the Word, weeping is predicated of Jehovah or the Lord, as in Isaiah: "*With weeping I will weep over Jasher; the vine of Sibmah, I will water thee with my tear, O Heshbon and Elealeh,*" xvi. 9; and in Jeremiah: "I know, saith Jehovah, the indignation of Moab, that he is not right; therefore *will I howl over Moab, and I will shout for all Moab: above the weeping of Jasher I will weep for thee, O vine of Sibmah,*" xlviii. 30—32. Moab denotes those who are in natural good, and suffer themselves to be seduced, and when they are seduced they adulterate goods, n. 2468. To howl, to shout, and to weep over him, denote to be merciful and to grieve. So also in Luke: "When Jesus came near, he beheld the city, and *wept over it,*" xix. 41: Jerusalem, over which Jesus wept, or which he pitied, and over which he grieved, was not only the city of Jerusalem, but the church, the last day whereof, when there would no longer be any charity and consequently any faith, is meant in the internal sense; hence he wept from pity and grief: that Jerusalem denotes the church, see n. 2117, 3654.

5481. "And he returned to them, and spake to them."—This signifies influx, as appears from the signification of "returning to them, and speaking to them," after he had turned himself away from them, as denoting influx; for the celestial of the spiritual, or truth from the Divine, which is represented by Joseph, flows-in into the truths which are in the natural: in the sense of the letter, this is expressed by returning to them, and speaking to them; that to speak also denotes to flow-in, see n. 2951.

5482. "And he took Simeon from them."—This signifies faith in the will, as appears from the representation of "Simeon," as denoting faith in the will, see n. 3869—3872, 4497, 4502, 4503. The reason why faith in the will was separated from them is, because the medium which is represented by Benjamin was not yet present; for truth from the Divine, which is represented by Joseph, flows-in through a medium into the good of faith, and through this into the truth thereof, or what is the same, into the principle which wills truth, and through this into the principle which understands truth, or what is still the same, into charity towards the neighbour, and through this into faith. There is no other way of influx with the man who is regene-

rate, or with the angels. The case herein is comparatively like the influx of the sun into earthly subjects. While he is producing and renewing them from seed, he flows-in with heat, as is the case in spring and summer, and at the same time with light, and thus he produces them; by light alone he produces nothing at all, as is manifest from those subjects in the winter. Spiritual heat is the good of love, and spiritual light is the truth of faith; spiritual heat also in the subjects of the animal kingdom produces vital heat, and spiritual light produces the life thence derived.

5483. "And bound him."—This signifies separation, as appears from the signification of "binding," as denoting separation; see n. 5083, 5101, 5452, 5456.

5484. "Before their eyes."—This signifies to apperception, as appears from the signification of "the eyes," as denoting the understanding and apperception; see n. 2701, 4083, 4403 to 4421, 4523 to 4534.

5485. Verses 25—28. *And Joseph commanded to fill their vessels with corn, and to restore their silver, of each into his sack, and to give them food for the way; and so he did to them. And they lifted their provision on their asses, and went thence. And one opened his sack to give his ass provender in the inn, and he saw his silver, and lo! it was in the mouth of his wallet. And he said to his brethren, My silver is restored, and also, behold, it is in my wallet; and their heart failed, and they trembled a man to his brother, saying, What is this that God hath done to us?* And Joseph commanded, signifies influx from the celestial of the spiritual. To fill their vessels with corn, signifies that the scientifics were gifted with good from truth. And to restore their silver, signifies without any of their own ability. Of each into his sack, signifies wherever there was a receptacle in the natural. And to give them food for the way, signifies and that support was given to the truths which they had. And so he did to them, signifies the effect. And they lifted their provision on their asses, signifies that truths were conferred upon scientifics. And went thence, signifies life thence derived. And one opened his sack, signifies observation. To give his ass provender in the inn, signifies when they reflected on the scientifics in the exterior natural. And he saw the silver, signifies the apperception that it was without any of their own ability. And it was in the mouth of his wallet, signifies that they were given, and were stored up in the entrance of the exterior natural. And he said to his brethren, signifies common perception. My silver is restored, signifies that there was no aid from them. And also, behold, it is in my wallet, signifies that it was in the exterior natural. And their heart failed, signifies fear. And they trembled a man to his brother signifies common terror. Say-

ing, What is this that God hath done to us? signifies so much providence.

5486. "And Joseph commanded."—This signifies influx from the celestial of the spiritual, as appears (1.) from the signification of "commanding," when it is predicated of the celestial of the spiritual, or of what is internal in respect to what is external, as denoting influx; what is internal commands in no other way than by influx, and by arrangement in such case to use; and (2.) from the representation of "Joseph," as denoting the celestial of the spiritual, of which we have frequently treated above.

5487. "To fill their vessels with corn."—This signifies that the scientifics were gifted with good from truth, as appears (1.) from the signification of "to fill," because it was gratis, as denoting to be gifted; (2.) from the signification of "vessels," as denoting scientifics, see n. 3068, 3079; and (3.) from the signification of "corn," as denoting good from truth, or the good of truth, see n. 5295.

5488. "To restore their silver."—This signifies without any of their own ability, as appears from the signification of "to buy with silver," as denoting to procure for one's self from one's own; here therefore to restore their silver is to give gratis, or without any of their own ability; as also in Isaiah: "Every one that thirsteth, go ye to the waters; and *he that hath no silver*, go ye, buy, and eat; and go ye, *buy without silver*, and without price, wine and milk," lv. 1.

5489. "Of each into his sack."—This signifies wherever there was a receptacle in the natural, as appears from the signification of "a sack," as denoting a receptacle, of which we shall speak presently: it is said in the natural, because the subject treated of is the truths and scientifics which are in the natural. In this passage a sack specifically signifies scientifics, because as a sack is a receptacle of corn, so scientifics are receptacles of good, in the present case of the good which is from truth, as above, n. 5487. That scientifics are receptacles of good, is known only to few, because few reflect upon such things; it may however be known from the following considerations: the scientifics which enter into the memory, are always introduced by some affection; those which are not introduced by some affection, do not remain there, but pass away; the reason is, because in affection there is life, but not in scientifics except by means of affection: hence it is evident, that scientifics have always such things conjoined to them as are of affection, or what is the same, which are of some love, consequently some good; for every thing which is of love is called good, whether it be good, or be supposed to be so; scientifics therefore form as it were a marriage with those goods; hence, when that good is excited, the scientific also is instantly excited, with which it was conjoined;

so also on the other hand, when a scientific is recalled, the good which was conjoined to it likewise comes forth; this every one may experience within himself, if he be so disposed. Hence then, with the unregenerate, who have rejected the good of charity, the scientifics, which are the truths of the church, have adjoined to them such things as are of self-love and the love of the world, thus evils, which, from the delight which is in them, they call goods, and also by sinister interpretations make goods: these scientifics come forth in apparent elegance, when those loves universally reign, and according to the degree in which they reign. But with the regenerate, the scientifics, which are the truths of the church, have such things adjoined to them as are of love towards the neighbour, and of love to God, thus genuine goods. These goods are stored up by the Lord in the truths of the church with all who are regenerate: therefore when the Lord with such persons insinuates a zeal in favour of good, those truths come forth in their order; and when he insinuates a zeal in favour of truth, that good is present, and kindles it. From these considerations it may be evident that scientifics and truths are the receptacles of good.

5490. "And to give them food for the way."—This signifies and that support was given to the truths which they had, as appears (1.) from the signification of "giving food," as denoting support; and (2.) from the signification of "a way," as denoting truth, see n. 627, 2333, but in the present case "for the way" denotes so long as they were in that state, for to be in the way signifies a state of truth conjoined to good, n. 3123. Food also signifies support from truth and good in David: "He caused it to rain down manna upon them for good, and he gave them the corn of the heavens: man did eat the bread of the strong; he sent them food to satiety," Psalm lxxviii. 24, 25.

5491. "And so he did to them."—This signifies effect, as appears without explanation.

5492. "And they lifted their provision upon their asses."—This signifies that truths were conferred upon scientifics, as appears (1.) from the signification of "provision," as denoting truth, see n. 5276, 5280, 5292, 5402; and (2.) from the signification of "an ass," as denoting a scientific, see n. 2781; hence it follows, that "they lifted their provision upon their asses," signifies that truths were conferred upon scientifics. That this is the sense of the above words, will appear strange to him who keeps his mind in the historical sense of the letter, and especially if he does not believe that there is any other internal sense than what proximately shines forth from the letter; for he says within himself, How can lifting provision upon their asses signify that truths were conferred upon scientifics? But let him know, that the sense of the letter passes into such a spiritual sense, when it passes from man to the angels or into

heaven, yea into a sense still more strange, when it passes into the inmost heaven, where all the things of the Word pass into the affections of love and charity, to which sense the internal sense serves for a plane. That the historicals of the Word pass into another sense, when they are elevated into heaven, may be manifest to him who concludes from reason, and who knows any thing respecting what is natural and what is spiritual : such a one can see, that to lift provision upon their asses is a purely natural act, and that there is nothing at all spiritual therein ; and he can also see, that the angels who are in heaven, or those who are in the spiritual world, cannot apprehend those words otherwise than spiritually, and that they are spiritually apprehended, when the correspondences are understood instead of them, viz., the truth of the church in the place of provision, and the scientifics which are in the natural, in the place of asses. That asses in the Word signify things of service, thus scientifics, since these are things of service in respect to things spiritual, and also to things rational, may be seen, n. 2781 ; hence also it is evident what is the quality of angelic thought and speech in respect to human thought and speech, viz., that the former is spiritual, but the latter natural ; and that the former falls into the latter when it descends, and the latter is changed into the former when it ascends : unless this were the case, it would be impossible for any communication to subsist between men and angels, or between the world and heaven.

5493. "And they went thence."—This signifies life thence derived, as appears from the signification of "to go," as denoting to live, see n. 3335, 3690, 4882 ; the case is the same with going, which in the spiritual sense denotes living, as with what was spoken of just above, n. 5492.

5494. "And one opened his sack."—This signifies observation, as appears from the signification of "a sack," as denoting a receptacle in the natural, see above, n. 5489, and below, n. 5497 ; that it was gifted with good from truth, see n. 5487 ; that to open it denotes to observe, is manifest from the series ; for the words which follow, "to give his ass provender in the inn," signify when they reflected on the scientifics in the exterior natural.

5495. "To give his ass provender in the inn."—This signifies when they reflected upon the scientifics in the exterior natural, as appears (1.) from the signification of "to give his ass provender," as denoting to reflect upon scientifics ; for provender is the food with which asses are fed, consisting of straw and chaff, and hence it denotes all reflection on scientifics, for reflection principally feeds them ; that an ass denotes scientifics, may be seen just above, n. 5492 ; and (2.) from the signification of "an inn," as denoting the exterior natural ; that an inn denotes the exterior natural, cannot indeed be confirmed from

parallel passages in the Word elsewhere, but still it may be confirmed from the consideration, that scientifics are as it were in their inn when they are in the exterior natural: that the natural is two-fold, exterior and interior, see n. 5118; when scientifics are in the exterior natural, they communicate immediately with the external senses of the body, and there repose themselves upon them, and are as it were at rest; hence it is, that this natural is an inn or place of rest or night-abode for scientifics.

5496. "And he saw his silver."—This signifies [the apperception] that it was without any of their own ability, as appears (1.) from the signification of "to see," as denoting to understand and apperceive, see n. 2150, 2325, 2807, 3764, 3863, 4403—4421, 4567, 4723, 5400; and (2.) from the signification of "the silver's being brought back," as denoting that it is without any of their own ability, see n. 5488.

5497. "And it was in the mouth of his wallet."—This signifies that they were given, and were stored up in the entrance of the exterior natural, as appears from the signification of "the mouth of a wallet," as denoting the entrance of the exterior natural: that they were stored up there, is involved; and that they were given, follows from what goes before, "that it was without any of their own ability:" as the wallet was the front part of the sack, therefore it signifies the front part of the receptacle, thus the exterior natural, for this is also in front; that a sack denotes a receptacle, see n. 5489, 5494. For the better apprehending what is meant by the exterior natural, and the interior natural, it may be expedient to add a few words more on the subject: a boy, who is as yet but a stripling, cannot think from any deeper ground than the exterior natural, for he forms his ideas from sensual things; but when he comes to maturer age, and forms conclusions from sensual things to causes, he then begins to think from the interior natural, for he then from sensual things forms some truths, which rise above the sensual things, but still remain within the things which are in nature: but when he becomes a youth, as he then advances, if he cultivates his rational, he thus, from the things which are in the interior natural, forms principles of reasoning, which are truths yet more sublime, and as it were extracted from those which are in the interior natural: the ideas of thought hence derived are called in the learned world intellectual and immaterial ideas; whereas the ideas derived from the scientifics of each natural, so far as they originate in the world by means of the senses, are called material ideas: thus a man climbs in understanding from the world towards heaven; nevertheless he does not by the understanding enter into heaven, unless he receives good from the Lord, which is continually present and flowing-in; and if he receives good, he

is also gifted with truths, for in good all truths make their hospitable abode; and as he is gifted with truths, he is thus gifted with understanding, by virtue whereof he is in heaven.

5498. "And he said to his brethren."—This signifies common perception, as appears (1.) from the signification of "saying," in the historicals of the Word, as denoting perception, of which frequent mention has been made above; and (2.) from the signification of "to his brethren," as denoting what is common; for what is said to all becomes common.

5499. "My silver is restored."—This signifies that there was no aid from them, as appears from the signification of "restoring silver," as denoting that it was without any of their own ability, or what is the same, that there was no aid from them, see above, n. 5488, 5496.

5500. "And also, behold, it is in my wallet."—This signifies that it was in the exterior natural, as appears from the signification of "a wallet," as denoting the exterior natural, see just above, n. 5497.

5501. "And their heart failed."—This signifies fear, as appears from the signification of "the heart's failing," as denoting fear: the reason why the failing of the heart denotes fear is, because in fear the heart palpitates.

5502. "And they trembled a man to his brother."—This signifies common terror, as appears (1.) from the signification of "trembling," as denoting terror; and (2.) from the signification of "a man to his brother," as denoting what is common, see just above, n. 5498. The reason why fear is here twice expressed, viz., by the heart's failing, and by trembling, is, because one expression relates to the will, and the other to the understanding; for it is usual in the Word, especially in the prophets, to mention one thing twice, only changing the expression. He that is unacquainted with the mystery involved in this circumstance, may suppose that it is a needless repetition; nevertheless this is not the case, but one expression relates to good, and the other to truth; and since good is of the will, and truth of the understanding, one has relation to the will, and the other to the understanding; the reason is, because in the Word every thing is holy, and its holiness is derived from the heavenly marriage, which is that of good and truth: hence it is that heaven is in the Word, consequently the Lord, who is the all in all of heaven; so that the Lord is the Word. The two names of the Lord, viz., Jesus Christ, involve the same, the name Jesus implying the divine good, and the name Christ the divine truth, see n. 3004, 3005, 3008, 3009. Hence also it is evident, that the Lord is in all things of the Word, so much so that he is the Word itself: that in all the things of the Word there is the marriage of good and truth, or the heavenly marriage see n. 683, 793, 801, 2516, 2712,

5138. Hence also it may be evidently concluded, that a man, if he hopes for heaven, must not only be in the truth of faith, but also in the good of charity, and that otherwise there is no heaven in him.

5503. "What is this that God hath done to us?"—This signifies for so much providence, as appears from the signification of "God's doing," as denoting providence; for every thing which God does cannot be expressed any otherwise than by the term providence: the reason of this is, because in every thing which God or the Lord does, there is what is eternal, and what is infinite, these being involved in the term providence; for so much providence is signified, because of their amazement.

5504. Verses 29—34. *And they came to Jacob their father, to the land of Canaan; and they told him all things that befell them, saying, The man, the lord of the land, spake harshly to us, and took us as spies of the land. And we said to him, We are upright; we are not spies. We are twelve brethren, the sons of one father; one is not, and the youngest is at this day with our father in the land of Canaan. And the man, the lord of the land, said to us, Herein shall I know that ye are upright; cause one of your brethren to remain with me, and take ye for the famine of your houses and go. And bring your youngest brother to me, and I shall know that ye are not spies, that ye are upright: I will give you your brother, and ye shall wander through the land for trading.* And they came, signifies the successivity of reformation. To Jacob their father, signifies the good of natural truth. To the land of Canaan, signifies which is of the church. And they told him all things that befell them, signifies reflection from the good of that truth upon those things which had been hitherto provided. Saying, signifies perception. The man, the lord of the land, spake, signifies the celestial of the spiritual reigning in the natural. Harshly to us, signifies non-conjunction therewith on account of non-correspondence. And took us as spies of the land, signifies that he observed that the truths of the church had been to seek for gain. And we said to him, We are upright; we are not spies, signifies a denial that they were in the truths of the church for the sake of gain. We are twelve brethren, signifies all truths in one complex. The sons of one father, signifies from one origin. One is not, signifies that the divine spiritual from which [is conjunction] does not appear. And the youngest is at this day with our father, signifies that from him there is adjunction to spiritual good. And the man, the lord of the land, said to us, signifies apperception concerning the celestial of the spiritual reigning in the natural. Herein shall I know that ye are upright, signifies that he is willing, if they are in truths not for the sake of gain. Cause one of your brethren to remain with me, signifies that faith in the will should be separated

from them. And take ye for the famine of your houses, signifies that in the mean while they should provide for themselves in that desolation. And go, signifies that thereby they may live. And bring your youngest brother to me, signifies that if there were a medium, there would be conjunction. And I shall know that ye are not spies, signifies that in such case truths would no longer be for the sake of gain. That ye are upright, signifies that thus there would be correspondence. I will give you your brother, signifies that thus truths would become goods. And ye shall wander through the land for trading, signifies that thus truths from good will be made fruitful, and will all yield use and gain.

5505. "And they came."—This signifies the successivity of reformation, as appears from the signification of "coming," viz., to Jacob their father, as here denoting the successivity of reformation, for Jacob their father signifies the good of truth in the natural, and to come to this is to be so far reformed; for the subject treated of in the internal sense is the manner in which the truths of the church, represented by the sons of Jacob, are implanted in the natural, and afterwards conjoined to the celestial of the spiritual, or what is the same, how truths in the external man are conjoined to truths from the Divine in the internal: from these considerations it is manifest, that by their coming is here signified successivity of reformation.

5506. "To Jacob their father."—This signifies the good of natural truth, as appears (1.) from the representation of "Jacob," as denoting the good of natural truth, see n. 3659, 3669, 3677, 3775, 4234, 4273, 4538; also (2.) from the signification of "a father," as denoting good, n. 3703; to come to this good, is to be so far reformed: by this good, when the medium, which is Benjamin, was afterwards added, conjunction was effected with the internal, which is Joseph.

5507. "To the land of Canaan."—This signifies which is of the church, as appears from the signification of "the land of Canaan," as denoting the church, see n. 3705, 4447; the good of truth, which is represented by Jacob, is the good of the external church, but that which is represented by Israel, is respectively of the internal church.

5508. "And they told him all things that befell them."—This signifies reflection from the good of that truth upon those things which had been hitherto provided, as appears (1.) from the signification of "to tell," as denoting to think and reflect, see n. 2862, for what is told any one, is thought of from reflection; and (2.) from the signification of "all things that befell them," as denoting which were of providence, or which were provided, whereof we shall speak presently. Reflection was from the good of truth, because they told Jacob their father, who represents the good of truth, n. 5506: the reason why re-

flection is not from the truths which are represented by the sons of Jacob, as the sense of the letter involves, is, because all reflection and consequent thought, appertaining to an inferior or exterior, comes from a superior or interior, although it appears to be from the inferior or exterior; and as the good of truth, which Jacob represents, is interior, therefore it signifies reflection from the good of truth. The reason why the things which befell them are the things which were of providence, or which were provided, is, because every thing which befalls, or happens, in other words what is called fortuitous, and is ascribed to chance or fortune, is of providence. The divine providence operates thus invisibly and incomprehensibly, in order that a man may freely ascribe it either to providence, or to chance; for if providence acted visibly and comprehensibly, there would be danger lest a man from what is visible and comprehensible should believe that it is of providence, and afterwards should fall into a contrary belief; thus what is true and what is false would be joined together in the interior man, and the true would be profaned, which brings with it eternal damnation; therefore such a man is rather kept in unbelief, than admitted to a state of faith from which he should afterwards recede: this is what is meant in Isaiah, where it is said, "Say unto this people, Hearing, hear ye, but do not understand; and seeing, see ye, and do not know: make the heart of this people fat, and make their ears heavy, and close up their eyes; lest they should see with their eyes, and hear with their ears, and their heart should understand, and *they should be converted and be healed*," vi. 9, 10; John xii. 40: hence also it is, that no miracles are now wrought, for miracles, like all visible and comprehensible things, would compel a man to believe, and whatever is compulsory, takes away freedom, whereas all his reformation and regeneration is effected in his freedom; what is not implanted in freedom, is not permanent: it is implanted in freedom, when a man is in the affection of good and truth, see n. 1937, 1947, 2744, 2870 to 2893, 3145, 3146, 3158, 4031. The reason why such grand miracles were wrought among the posterity of Jacob was that they might be compelled to observe the statutes in their external form, this being sufficient for those who were only in the representatives of the church, and in externals separate from internals; therefore as to the interiors they could not be reformed; for they altogether rejected interior things, and in consequence thereof could not profane truths, see n. 3386, 3398, 3399, 3480, 4680: persons of such a character could be compelled without danger of the profanation of what is holy. That a man at this day ought to believe what he does not see, is evident also from the Lord's words to Thomas, in John: "Thomas, because thou hast seen me, thou hast believed; blessed are those who do not see, and yet believe," xx. 29. That contingencies, or, in other words,

the things ascribed to chance or fortune, are of the divine providence, is acknowledged by the church, but still it is not believed ; for who does not say, when he escapes any great danger, to appearance accidentally, that he was preserved by God, and also give God thanks? likewise when a man is exalted to honours, and brought to opulence, he calls it a blessing from God : thus the man of the church acknowledges that contingencies are of providence, but still he does not believe it. But on this subject, by the divine mercy of the Lord, more will be said elsewhere.

5509. "Saying."—This signifies perception, as appears from the signification of "saying" in the historicals of the Word, as denoting perception, of which frequent mention has been made above.

5510. "The man, the lord of the land, spake."—This signifies the celestial of the spiritual reigning in the natural, as appears (1.) from the representation of "Joseph," who in this case is "the man, the lord of the land," as denoting the celestial of the spiritual ; a man (*vir*) is predicated of the spiritual, and a lord of the celestial, for a man in the internal sense is truth, and a lord is good, and truth from the Divine is what is called spiritual, and good from the Divine is what is called celestial ; and (2.) from the signification of "the land," in this case the land of Egypt, as denoting the natural mind, see n. 5276, 5278, 5280, 5288, 5301 ; that the celestial of the spiritual, which is represented by Joseph, reigned in each natural, is contained in the preceding chapter in the internal sense ; to the intent that this might be represented, Joseph was set over the land of Egypt. There are two things in the natural, viz., scientifics and the truths of the church : in what manner scientifics are arranged into order in the natural by the celestial of the spiritual, or by truth from the Divine, has been already treated of ; we are now treating of the truths of the church, which are represented by the ten sons of Jacob. Scientifics must be arranged into order in the natural, before the arrangement of the truths of the church can be effected, because the latter are to be apprehended by means of the former ; for nothing can enter a man's understanding without ideas acquired from such scientifics as he has procured to himself from infancy. Man is altogether ignorant that every truth of the church, which is called a truth of faith, is founded upon his scientifics, and that he apprehends it, and keeps it in the memory, and calls it forth from the memory, by ideas supplied by the scientifics which he has acquired. In the other world the quality of those ideas is occasionally shown to the life to those who desire it, for such things are presented manifestly to the sight in the light of heaven ; and on such occasions it also appears with what degrees of shade, or with what rays of light, the truth with them had been beset, which had been of the doctrine of the church : with

some it appears among falses, with some among things ludicrous, also among scandals, with some among the fallacies of the senses, with some among apparent truths, and so forth: if a man had been principled in good, that is, if he had lived the life of charity, then from that good, as from flame which is from heaven, the truths are illuminated, and the fallacies of the senses, in which they are, are beautifully irradiated; and when innocence is insinuated from the Lord, those fallacies appear like truths.

5511. "Harshly to us."—This signifies non-conjunction therewith on account of non-correspondence, as appears from the signification of "speaking harshly," when it is predicated of what is internal in respect to what is external separate from it, as denoting non-conjunction on account of non-correspondence, see above, n. 5422, 5423; for if there is no correspondence of what is external with what is internal, in this case, whatever is internal, and whatever comes from what is internal, appears harsh to what is external, because there is no conjunction; as for example: if it be said by the internal, or by him who is principled in what is internal, that a man thinks nothing from himself, but either from heaven, that is, through heaven from the Lord, or from hell,—if he thinks what is good, that it is through heaven from the Lord, if what is evil, that it is from hell,—this appears altogether harsh to him that is desirous to think from himself, and that believes himself in such case to be nothing; whereas it is most true, and all in heaven are in the perception that it is so. In like manner, if it be said by the internal, or by those who are principled in what is internal, that the joy in which the angels are, arises from love to the Lord and charity towards the neighbour, viz., when they are in the use of administering the things appertaining to love and charity, and that herein they experience such joy and happiness as is altogether ineffable,—this will be harsh to those who are only in the joy arising from self-love and the love of the world, and in none from the love of their neighbour except for the sake of self; whereas heaven and heavenly joy then commence in a man, when self-respect expires in the uses which he performs. To take also another example: if it be said by the internal, that the soul of man is nothing but the internal man, and that the internal man after death appears just like a man in the world, with a similar face and body, and a similar sensitive and thinking faculty,—those who have entertained the opinion that the soul is merely somewhat cogitative, and thereby as it were ethereal, thus without a form, and that it is to re-assume the body, will think such account of the soul strange and contradictory to truth; and it will seem harsh to those who believe that the body is the only man, to be told that the soul is the real man, and that the body, which is entombed, is of no service in the other life: yet this I know is the truth; for, by the di-

vine mercy of the Lord, I have been with the deceased, not merely in a few instances, but in many; not once, but often; and have conversed with them on the subject. So also in numberless other cases.

5512. "And took us as spies of the land."—This signifies that he observed that the truths of the church had been used to seek for gain, as appears (1.) from the representation of the sons of Jacob, who in this case are "us," as denoting the truths of the church in the natural, see n. 5403, 5419, 5427, 5458; and (2.) from the signification of "spies," or of those who spy the land, as denoting those who are in truths only that they may seek for gain, see n. 5432.

5513. "And we said to him, We are upright, we are not spies."—This signifies a denial that they were in truths for the sake of gain, as appears (1.) from the signification of "saying to him," as denoting a reply, in this case a denial; (2.) from the signification of "We are upright," as denoting that they were in truths which in themselves are truths, see n. 5434, 5437, 5460; and (3.) from the signification of "spies," as denoting those who are in the truths of the church for the sake of gain, in the present case that they were in them not for the sake of gain.

5514. "We are twelve brethren."—This signifies all truths in one complex, as appears from the signification of "twelve," as denoting all, and when predicated of the sons of Jacob, as in the present case, or of the twelve tribes named from them, and also of the twelve apostles, as denoting all the things of faith in one complex, see n. 577, 2089, 2129, 2130, 2553, 3272, 3488, 3858, 3862, 3913, 3926, 3939, 4060.

5515. "The sons of one father."—This signifies from one origin, as appears (1.) from the signification of "sons," as denoting truths, see n. 489, 491, 533, 1147, 2623, 3373; and (2.) from the signification of "a father," as denoting good, see n. 2803, 3703, 3704; hence the sons of a father denote truths derived from good, thus from one origin; all truths also are from one good.

5516. "One is not."—This signifies that the divine spiritual from which [comes conjunction] does not appear, as is evident from what was said above, n. 5444, where the same words occur.

5517. "And the youngest is at this day with our father."—This signifies that from him there is adjunction to spiritual good, as appears also from what was explained above, n. 5443, where the same words occur: the reason why it is said "from him" is, because the medium, which is represented by Benjamin, proceeds from the celestial of the spiritual, which is Joseph.

5518. "And the man, the lord of the land, said to us."—This signifies apperception concerning the celestial of the spiritual reigning in the natural, as appears (1.) from the signifi-

cation of "to say" in the historicals of the Word, as denoting to apperceive, of which frequent mention has been made above; and (2.) from the signification of "the man, the lord of the land," as denoting the celestial of the spiritual reigning in the natural, see above, n. 5510.

5519. "Herein shall I know that ye are upright."—This signifies that he is willing, if they are in truths not for the sake of gain, as appears (1.) from the signification of "to know," as here denoting to be willing, which follows from the series; and (2.) from the signification of "that ye are upright," thus that they are not spies, as denoting that they are in truths not for the sake of gain, see n. 5421, 5512.

5520. "Cause one of your brethren to remain with me."—This signifies that faith in the will should be separated, as appears (1.) from the representation of Simeon, who is here the "one brother," as denoting faith in the will, see n. 5482; and (2.) from the signification of "to remain with me," as denoting to be separated: how this case is, was shown above.

5521. "And take ye for the famine of your houses."—This signifies that in the mean-while they should provide for themselves in that desolation, as appears from what was said above, n. 5462, where similar words occur: the reason why it signifies in that desolation is, because a famine signifies desolation.

5522. "And go."—This signifies that thus they may live, as appears from the signification of "to go," as denoting to live, see n. 3335, 3690, 4882, 5493.

5523. "And bring your youngest brother to me."—This signifies that if there were a medium there would be conjunction, as appears (1.) from the representation of Benjamin, who is here the "youngest brother," as denoting a medium, see n. 5411, 5413, 5443; and (2.) from the signification of "bring him to me," as denoting that hence is conjunction; for by the medium is effected a conjunction of the internal, which is represented by Joseph, with the externals which are represented by the sons of Jacob, as was shown above, n. 5411, 5413, 5427, 5428.

5524. "And I shall know that ye are not spies."—This signifies that in such case truths would no longer be for the sake of gain, as appears from the signification of "spies," as denoting those who are in the truths of the church for the sake of gain, in the present case that they would no longer be so, if there were conjunction by a medium.

5525. "That ye are upright."—This signifies that thus there would be correspondence, as appears from the signification of "ye are upright," as denoting that they are in truths, for what is upright is true, see n. 5434, 5437; and as when there is correspondence they are in truths not for the sake of gain, therefore this also is signified by "ye are upright."

5526. "I will give you your brother."—This signifies that thus truths would become goods, as may appear (1.) from the representation of "Simeon," who is here the "brother" whom he would give them, as denoting faith in the will, see n. 5482; and (2.) from the representation of the ten sons of Jacob, who in this case are those to whom he would be given, as denoting the truths of the church in the natural, see n. 5403, 5419, 5427, 5428, 5512: the reason why the words, "I will give you your brother," signify that thus truths will become goods, is because when there is faith in the will, truths become goods; for the truth of faith which is of doctrine, as soon as it enters the will, becomes the truth of life, and is made truth in act, and in this case is called good, and becomes also spiritual good; from this good the Lord forms in man the new will. The reason why the will causes truth to become good is, because the will considered in itself is nothing but the love; for whatever a man loves, this he wills, and whatever he does not love, he does not will; and as every thing which is of the love, or from the love, is perceived by man as good, because it delights him, hence every thing which is of the will, or from the will, is good.

5527. "And ye shall wander through the land for trading."—This signifies that thus truths from good will be made fruitful, and will all yield use and gain, as appears from the signification of "to trade," as denoting to procure to one's self the knowledges of good and truth, thus the truths of the church, and to communicate them, see n. 4453; those who possess such things are called traders, n. 2967: therefore to wander through the land for trading is to search diligently for such things wherever they are; hence it follows, that to wander through the land for trading also signifies to fructify truths from good; for when conjunction is effected by the medium, which is Benjamin, viz., the conjunction of the external man represented by the ten sons of Jacob, with the internal man, which is Joseph, which conjunction is here treated of, or what is the same, when man is regenerated, then truths are continually fructified from good; for he that is in good, is in the faculty of viewing the truths which flow from common truths, and this in a continual series; and more especially in the other life, where worldly and corporeal things do not becloud the view. That this faculty is in good, has been granted me to know by abundant experience: I have seen spirits, who, during their life in the world, did not excel in perspicuity, but still lived the life of charity, elevated into the angelic societies, and on those occasions they were in similar intelligence and wisdom with the angels there, yea, they knew no other than that such intelligence and wisdom were in them; for by virtue of the good in which they were principled, they were in the faculty of receiv-

ing all influx from the angelic societies in which they were: there is in good such a faculty, and hence such fructification. But the truths, which are fructified by good, with those who are principled in good, do not remain truths, but are committed by them to life, and in such case become uses; wherefore to wander through the land for trading, also signifies, that they all yield use and gain.

5528. Verses 35—38. *And it came to pass, they emptied their sacks, and lo! every one's bundle of his silver was in his sack and they saw the bundles of their silver, they and their father, and they were afraid. And Jacob their father said to them, Me ye have bereaved of my children; Joseph is not, and Simeon is not, and ye take Benjamin; upon me will all these things be. And Reuben said to his father, saying, Cause my two sons to die, if I bring him not to thee; give him into my hand, and I will bring him back to thee. And he said, My son shall not go down with you, because his brother is dead, and he is left alone, and hurt may befall him in the way in which ye go, and ye will make my gray hair to go down in sorrow to the grave.* And it came to pass, they emptied their sacks, signifies use derived from the truths in the natural. And lo! every one's bundle of his silver, signifies the orderly arrangements of truths given gratis. In his sack, signifies in every one's receptacle. And they saw the bundles of their silver, signifies the apperception that it was so. They and their father, signifies from truths and the good of truth in the natural. And they were afraid, signifies a holy principle. And Jacob their father said to them, signifies perception communicated to them from the good of truth. Me ye have bereaved of my children, signifies that thus the church no longer existed. Joseph is not, signifies that there is no internal. And Simeon is not, signifies that there also is no faith in the will. And ye take Benjamin, signifies if the medium be also taken away. Upon me will all these things be, signifies that hereby what is of the church will be destroyed. And Reuben said to his father, signifies the things which were of faith in the understanding apperceived by the good of truth. Saying, Cause my two sons to die, signifies that each principle of faith would not live. If I bring him not to thee, signifies unless a medium be adjoined. Give him into my hand, signifies as much as was in his power. And I will bring him back to thee, signifies that he shall be restored. And he said, My son shall not go down with you, signifies that he will not let himself down towards lower things. Because his brother is dead, signifies since the internal is not present. And he is left alone, signifies that he is now in the place of the internal. And hurt may befall him in the way wherein ye go, signifies that with truths alone in the natural, separated from the internal, he would perish. And ye will make my gray hair

to go down, signifies that thus will be the last of the church. In sorrow to the grave, signifies without the hope of resurrection.

5529. "And it came to pass, they emptied their sacks."—This signifies use derived from truths in the natural, as appears (1.) from the signification of "emptying," viz., the provision which they brought from Egypt, as denoting to perform use from truths, for provision signifies truth, see n. 5276, 5280, 5292, 5402; and (2.) from the signification of "sacks," as denoting receptacles in the natural, see n. 5489, 5494, thus the natural; concerning receptacles in the natural, see below, n. 5531.

5530. "And lo! every one's bundle of his silver."—This signifies the orderly arrangements of truths given gratis, as appears (1.) from the signification of "a bundle," or fascicle, as denoting orderly arrangement, of which we shall speak presently; and (2.) from the signification of "silver," as denoting truth, see n. 1551, 2954; every one's having it in his sack, signifies that it was given gratis. The reason why a bundle or fascicle denotes orderly arrangement is, because the truths which a man has are disposed and arranged into series; those which are most in agreement with his loves, are in the midst; those which are not so much in agreement, are at the sides, and lastly, those which are not at all in agreement, are rejected to the remotest circumferences; the things which are contrary to his loves are out of that series: those things therefore which are in the midst, are said to be of consanguinity, for love makes consanguinity, and the things which are more remote are said to be of affinity: at the ultimate boundaries affinities cease: into such series are arranged all things which a man has, and are signified by fascicles and bundles. Hence it is very manifest how the case is with those who are principled in self-love and the love of the world, and how with those who are principled in love to God and towards their neighbour: with those who are principled in self-love and the love of the world, such things as favour those loves are in the midst, and such as do but little favour them are in the circumferences, and the things which are contrary, as those which relate to love to God and love towards the neighbour, are rejected: in such a state are the infernals; hence also there sometimes appears a lucidity around them, but within this lucidity, where they themselves are, all is dusky, monstrous, and horrible: but with the angels there is a flaming radiance in the midst proceeding from the good of celestial and spiritual love, and hence a lucidity or brightness encompassing them. Those who appear so, are likenesses of the Lord; for the Lord himself, when he showed his Divine to Peter, James, and John, "shone in countenance as the sun, and his raiment became as the light," Matt. xvii. 2. The angels,

who are likenesses, appear in flaming radiance and thence in white, as is evident from the angel who descended from heaven, and rolled away the stone from the door of the sepulchre: "His appearance was like lightning, and his raiment white as snow," Matt. xxviii. 3.

5531. "In his sack."—This signifies in every one's receptacle, as appears from the representation of "a sack," as denoting a receptacle, see n. 5489, 5494, 5529. What is here meant by a receptacle, it may be expedient briefly to explain: the natural [principle] of man is distinguished into its receptacles; in each receptacle there is some common [or general] principle, in which are arranged things less common, or particulars, and in these, singulars: every such common principle, with its particulars and singulars, has its receptacle, within which it can put itself in action, or vary its forms and change its states: those receptacles, with the man who is regenerated, are as many in number as the common truths which he has, and each receptacle corresponds to some society in heaven: such is the arrangement which has place with the man who is principled in the good of love and thence in the truth of faith. From these considerations it may in some measure be manifest what is meant by the receptacle of each, when it is predicated of the common truths in the natural, which are represented by the ten sons of Jacob.

5532. "And they saw the bundles of their silver."—This signifies the apperception that it was so, viz., that the orderly arrangements of truth were given gratis, as appears from what was explained just above, n. 5530.

5533. "They and their father."—This signifies from truths and the goods of truths in the natural, as appears (1.) from the representation of "the sons of Jacob," who are here meant by *they*, as denoting truths in the natural, see n. 5403, 5419, 5427, 5458, 5512; and (2.) from the representation of "Jacob," who is here *their father*, as denoting the good of truth also in the natural, see n. 3659, 3669, 3677, 3775, 4234, 4273, 4538. What is meant by apperception from truths and from the good of truth in the natural, may indeed be explained, but it will not be understood, except very obscurely; nevertheless it is clearly understood by spirits, such subjects being considered by them as comparatively easy of investigation: hence also it may in some measure appear what is the difference of a man's intelligence, while he is in the world and its lumen, and when he is in heaven and its light.

5534. "And they were afraid."—This signifies a holy principle, as appears from the signification of "fearing," when such things happen as are of the divine providence, as in the present case that truths were given gratis, which are signified by the bundle of every one's silver being in his sack: the holy

principle, which then flows-in, induces also somewhat of fear and holy reverence.

5535. "And Jacob their father said to them."—This signifies perception communicated to them from the good of truth, as appears (1.) from the signification of "saying," in the historicals of the Word, as denoting perception, of which frequent mention has been made before; and (2.) from the representation of "Jacob," as denoting the good of truth, see just above, n. 5533.

5536. "Me ye have bereaved of my children."—This signifies that thus the church no longer existed, as appears (1.) from the representation of "Jacob," who says this of himself, as denoting the good of truth, see n. 3659, 3669, 3677, 3775, 4234, 4273, 4538; and as he denotes the good of truth, he also denotes the church, for good is the essential of the church; therefore whether we speak of the good of truth, or of the church, it is the same; for every man that is in the good of truth is also in the church; that Jacob denotes the church, may be seen, n. 4286, 4520; hence also, his sons represent the truths of the church, n. 5403, 5419, 5427, 5458, 5512; and (2.) from the signification of "to bereave of children," as denoting to deprive the church of its truths and goods, as in this case, of those things which are represented by Joseph, Benjamin, and Simeon, of which we shall speak presently. The reason why to bereave of children denotes to deprive the church of its truths and goods is, because the church is compared to a marriage,—its good to the husband, and its truth to the wife, and the truths born from that marriage to sons, and the goods to daughters, and so forth; when therefore mention is made of being made childless or being bereaved of children, it signifies that the church is deprived of its truths, and thence becomes no church: in this sense the expression is used in other parts of the Word, as in Ezekiel: "I will send upon you famine and an evil beast, and *I will make thee childless*," v. 17. Again: "When I shall cause the evil beast to pass through the land, and it shall *bereave it of children*, that it become a desolation, so that there is none that passeth through because of the beast," xiv. 15. And in Leviticus: "I will send among you the wild beast of the field, *which shall bereave you of your children*, and shall cut off your beast, and diminish you, that your ways shall be wasted," xxvi. 22. In these passages, famine denotes the defect of the knowledges of good and truth, and consequent desolation; the evil beast denotes falses grounded in evils; the land denotes the church; to send famine and the evil beast, and to bereave the land of children, denotes to destroy the church by falses grounded in evils, thus to deprive it totally of truths. So in Jeremiah: "I will winnow them with a fan in the gates of the land; *I will bereave them of children*, I will destroy my people," xv. 7; where

also to bereave of children denotes to deprive of truths. Again: "Give their sons to the famine, and cause them to flow down by the hand of the sword, *that their wives may become childless and widows,*" xviii. 21; their wives becoming childless and widows denotes their being without truths and good. And in Hosea: "As for Ephraim, their glory shall fly away like a bird, from the birth, and from the womb, and from the conception because if they bring up their sons, then I will cause them to be bereaved of children by a man," ix. 11, 12; where the meaning is the same. And in Ezekiel: "I will cause to walk over you a man, my people, who shall possess thee for an inheritance, and thou shalt be to them an inheritance, *and thou shalt no more bereave them of children.*" Thus saith the Lord Jehovah, Because they say to you, Thou consumest man, and *thou hast bereaved thy people of children,*" xxxvi. 12; where also to bereave of children denotes to deprive of truths. And in Isaiah: "Now hear this, thou delicate one, that sittest securely, that sayest in thy heart, I am, and there is none besides like me; I shall not sit a widow, *neither shall I know the loss of children:* but these two things shall come upon thee in a moment, in one day, *the loss of children and widowhood,*" xlvii. 8, 9; speaking of the daughter of Babylon and Chaldea, that is, of those who are in a holy external and a profane internal, and because of a holy external call themselves the church; the loss of children and widowhood denote the privation of truth and good. Again in the same prophet: "Lift up thine eyes round about, and behold; they are all gathered together, they come to thee: *the sons of thy bereavings* shall yet say in thine ears, The place is too strait for me; give place to me that I may dwell: but thou shalt say in thy heart, Who hath begotten me these, when yet I was *bereaved* of children and solitary, an exile and removed far off? who then hath brought up these? I have been left alone; where have these been?" xlix. 18, 20, 21; speaking of Zion or the celestial church, and of its fructification after vastation: the sons of bereavings denote the truths restored, and immensely increased, of which she had been deprived in vastation.

5537. "Joseph is not."—This signifies that there is no internal, as appears from the representation of "Joseph," as denoting the celestial of the spiritual, consequently the internal of the church, see n. 5469, 5471.

5538. "And Simeon is not."—This signifies that there also is no faith in the will, as appears from the representation of "Simeon," as denoting faith in the will, see n. 3869 to 3872, 4497, 4502, 4503, 5482.

5539. "And ye take Benjamin."—This signifies if the medium be also taken away, as appears from the representation of "Benjamin," as denoting a medium, see n. 5411, 5413, 5443.

5540. "Upon me will all these things be."—This signifies

that hereby what is of the church will be destroyed, as appears from the representation of "Jacob," who says this of himself, as denoting the church, see n. 5536. In the church when there is neither the internal which is represented by Joseph, nor faith in the will which is represented by Simcon, if the conjoining medium which is represented by Benjamin be taken away, every thing of the church is destroyed: this is what is signified by "Upon me will all these things be."

5541. "And Reuben said to his father."—This signifies the things which are of faith in the understanding apperceived by the good of truth, as appears (1.) from the signification of "to say," in the historicals of the Word, as denoting to apperceive, of which frequent mention has been heretofore made; (2.) from the representation of "Reuben," as denoting faith in doctrine and in the understanding, see n. 3861, 3896, 5472, consequently the things which are of that faith; and (3.) from the representation of "Jacob," who is here the father to whom Reuben spoke, as denoting the good of truth, see n. 3659, 3669, 3677, 3775, 4234, 4273, 4538, 5533; hence it is evident that "Reuben said to his father," signifies the things which are of faith in the understanding apperceived by the good of truth. The reason why Reuben here speaks is, because the church is treated of, in which faith in doctrine and in the understanding is apparently the prime agent, and also teaches, in the present case, what must be done to prevent the destruction of the things of the church.

5542. "Saying, Cause my two sons to die."—This signifies that each principle of faith would not live, as appears from the signification of "the two sons of Reuben," as denoting each principle of faith; for Reuben represents faith in doctrine and in the understanding, and his sons the two doctrines of the church, viz., the doctrine of truth and the doctrine of good, or the doctrine of faith and the doctrine of charity: that neither of these principles of faith or of the church would live, unless the medium, which is represented by Benjamin, be conjoined, is signified by the words, "Cause my two sons to die, if I bring not Benjamin unto thee;" by these words Reuben gives confirmation that the church will be at an end unless there be a medium. If there were not this internal sense in these words, Reuben would never have said to his father, that he should cause his two sons to die, unless he brought back Benjamin; for thus he would have proposed to extirpate a family, which would have been iniquitous, because contrary to every principle of right; but the internal sense teaches why it was so said.

5543. "If I bring him not to thee."—This signifies unless a medium be conjoined, as appears (1.) from the representation of "Benjamin," who is here meant by him whom he would bring, as denoting a medium, see n. 5411, 5413, 5443, 5539; and

(2.) from the signification of “to bring,” as denoting to be conjoined.

5544. “Give him into my hand.”—This signifies as much as was in his power, as appears from the signification of “the hand,” as denoting power, see n. 878, 3387, 4931 to 4937, 5327, 5328; to give him into his hand denotes in a proper sense to confide him to him; but as faith in the understanding, which is represented by Reuben, has but little power to be confided in, for the truth of faith derives its power from the good of charity, n. 3563, therefore “Give him into my hand,” signifies as much as was in his power.

5545. “And I will bring him back to thee.”—This signifies that he shall be restored, as is manifest without explanation.

5546. “And he said, My son shall not go down with you.”—This signifies that he will not let himself down towards lower things, as appears from the signification of “to go down,” as being predicated of going towards lower things, see n. 5406, in the present case to the scientific truths in the external natural, n. 5492, 5495, 5497, 5500, which are represented by the sons of Jacob.

5547. “Because his brother is dead.”—This signifies since the internal is not present, as appears (1.) from the representation of “Joseph,” who is here the brother, as denoting the celestial of the spiritual, or truth from the Divine, consequently the internal of the church, see n. 5469; and (2.) from the signification of “being dead,” as here denoting not being present; for he was among the living, but he was not present.

5548. “And he is left alone.”—This signifies that he is now in the place of the internal, as may appear from the consideration, that as the internal, which is Joseph, was not present, and he alone was from the same mother with Joseph, therefore he now was also like him: Joseph and Benjamin both represent the internal, and the ten other sons of Jacob the external, n. 5469.

5549. “And hurt may befall him in the way wherein ye go.”—This signifies that with truths alone in the natural separate from the internal, it would perish, as appears from what was explained above, n. 5413, where similar words occur.

5550. “And ye will make my gray hair to go down.”—This signifies that thus will be the last of the church, as appears from the signification of “gray hair,” when the church is treated of, as denoting its last. The last is also signified by gray hair in Isaiah: “Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, carried from the belly, brought forth from the womb: *even to old age* I am the same; and *even to gray hair* I will carry,” xlv. 3, 4; the house of Jacob denotes the external church, the house of Israel the internal church: from the belly and the womb denotes from its beginning; to

old age and to gray hair denotes to its last. And in David : "They that are planted in the house of Jehovah shall flourish in the courts of our God ; they shall yet have produce *in gray hair*," Psalm xcii. 14, 15 : in gray hair denotes in the last.

5551. "In sorrow to the grave."—This signifies without the hope of resuscitation, as appears (1.) from the signification of "sorrow" in this passage, as denoting without hope, for when there is no longer any hope, then there is sorrow ; and (2.) from the signification of "the grave," as denoting resurrection and regeneration, see n. 2916, 2917, 3256, 4621, thus resuscitation, viz., of the church ; for if in the church there is neither an internal, which is Joseph, nor a medium, which is Benjamin, nor faith in the will, or charity, which is Simeon, there is no longer any hope of its resuscitation. It appears indeed strange, that a grave should denote resuscitation ; but this is in consequence of the idea which a man has of a grave, not separating a grave from death, or even from the dead body which is in the grave ; but the angels in heaven cannot have such an idea of a grave, but one altogether different from what a man has, viz., of resurrection or of resuscitation ; for a man, when his dead body is committed to the grave, is resuscitated into the other life ; therefore the angel's idea of the grave is not that of death but of life, and consequently of resuscitation.

A CONTINUATION OF THE SUBJECT OF CORRESPONDENCE WITH THE GRAND MAN, IN THE PRESENT CASE OF THE CORRESPONDENCE OF THE SKIN, THE HAIRS, AND THE BONES THEREWITH.

5552. *THE case with correspondence is this : those things in a man which have the greatest life, correspond to those societies in the heavens which have the greatest life, and therefore the greatest happiness ; such are those to which man's external and internal sensories correspond, and the things which are of the understanding and the will : but the things in a man which have less life, correspond to such societies in heaven as are in less life ; such are those to which correspond the cuticles, which encompass the whole body, also the cartilages and the bones, which support and sustain every thing in the body, and also the hairs, which spring from the cuticles : what the societies are and their quality, to which the former and the latter correspond, we will now proceed to show.*

5553. *The societies to which the cuticles correspond, are in the entrance to heaven ; and to them is given a perception of*

the quality of the spirits who crowd to the first entrance, whom they either reject or admit; so that they may be called the entrances or thresholds of heaven.

5554. *There are very many societies which constitute the external integuments of the body, with a difference from the face to the soles of the feet, for there is a difference in every part: I have often conversed with them. In regard to spiritual life they were such, that they suffered themselves to be persuaded by others that a thing is so, and when they had heard it confirmed from the literal sense of the Word, they fully believed it, and continued firm in their opinion, and according thereto lived a harmless life: but it is not easy for others, who are not of a similar disposition, to hold intercourse with them; for they tenaciously cleave to the opinions they have received, and do not suffer themselves to be turned from them by objections however reasonable. There are very many such spirits from this earth, since our world is in externals, and also re-acts against internals, as the skin does.*

5555. *Those who in the life of the body had known nothing but the general things of faith, as that the neighbour is to be loved, and from that general principle had done good equally to the wicked and to the well-disposed, without discrimination, saying that every one is their neighbour; such persons, during their life in the world, suffered themselves to be much seduced by the deceitful, the hypocritical, and the pretending: it is the same with them in the other life, where they disregard what is said to them, for they are sensual, and do not enter into reasons. These constitute the exterior skin, which is less sensible. I have conversed with those who constitute the skin of the skull, but they are as different from each other as that skin is from itself in different places, as in different parts of the skull, towards the occiput, the sinciput, the temples, on the face, the thorax, the abdomen, the loins, the feet, the arms, the hands, the fingers.*

5556. *It has also been given me to know those who constitute the scaly skin, which is less sensible than all the other coverings, for it is beset with scales, which somewhat resemble a fine cartilage. The societies which constitute it, are such as reason upon every subject, whether it be so or not, and go no further: when I was conversing with them, it was given me to perceive that they had not the least apprehension of what is true or not true, and the more they reason the less they apprehend: nevertheless they seem to themselves to be wiser than others, for they make wisdom to consist in the faculty of reasoning: they do not at all know that the distinguishing characteristic of wisdom is to perceive without reasoning that a thing is so or not so. There are several of them who have become of this description in the world, in consequence of their confounding good and*

truth by means of philosophical subtleties, and thence they have less common sense than others.

5557. *There are also spirits by whom others speak, and who scarce understand what they say: this they have confessed, but still they talk a great deal. Those become of this description, who in the life of the body have been mere babblers, without thinking at all of what they have said, and have loved to speak on all subjects. I have been told that they are in companies, and that some companies of them have reference to the membranes which cover the viscera of the body, and some to the cuticles which are but slightly sensitive; for they are only passive powers, and do nothing from themselves, but from others.*

5558. *There are spirits who, when they are desirous of knowing any thing, say that it is so, repeating this one after another in the society; and on this occasion they observe whether what they say flows freely, without any spiritual resistance: for in case the thing be not so, they most commonly perceive an interior resistance: if they apperceive no resistance, they take it for granted that the thing is so, and are content with this method of coming to that conclusion: such are those who constitute the cutaneous glands: of these, however, there are two kinds, one which affirms a thing because, as we said, it appears to flow freely, from which they conjecture, that, as there is no resistance, the thing is agreeable to the heavenly form, consequently to truth, and that hereby it is affirmed; the other kind, which affirms boldly that a thing is so, although they do not know it.*

5559. *The conformation of the contextures in the cuticles has been shown me representatively. In the case of those with whom those extreme parts corresponded to the interiors, or with whom things material in the extreme parts were obedient to things spiritual, the conformation was a beautiful contexture, consisting of spires wonderfully assorted together, after the manner of fine lace, which it is impossible to describe; they were of an azure colour: afterwards were represented forms still more continuous, more subtile, and more neatly fashioned: such is the appearance of the cuticles of a regenerate man. But in the case of those who have been deceitful, the extreme cutaneous parts appear like a mass of worms glued together; and in the case of those who have been magical, they appear like filthy intestines.*

5560. *The societies of spirits, to whom the cartilages and bones correspond, are very numerous; but they are such as have in them but little spiritual life, as there is very little life in the bones compared with what is in the soft substances which they encompass; for example, as there is in the skull and the bones of the head compared with what is in each of the brains, in the medulla oblongata, and in the sensitive substances therein; and*

also as there is in the vertebræ and ribs, compared with what is in the heart and lungs; and so forth.

5561. *It has been shown me how little spiritual life there is in those who have reference to the bones; other spirits speak by means of them, and they themselves scarcely know what they say, but still they persist in speaking, and place all their delight in it. Into such a state those are reduced who had led an evil life, and yet had some remains of good stored up in them; these remains constitute that small portion of spiritual life, after the vastations of several ages: what remains are, may be seen, n. 468, 530, 560, 561, 660, 1050, 1738, 1906, 2284, 5135, 5342, 5344. We said that they have but little spiritual life; by spiritual life we mean that life which the angels in heaven enjoy: into this life a man is introduced in the world by the things of faith and charity; the very affection of good which is of charity, and the affection of truth which is of faith, is spiritual life: the life of a man without it is natural, worldly, corporeal, and terrestrial life, which is not spiritual life, if that which is spiritual be not in it, but is merely such life as animals in general enjoy.*

5562. *Those who emerge out of vestations, and administer to the same uses as the bones, have not any determinate thought, but only a sort of common thought which is almost indeterminate; they are like those who are called distracted, being as it were not in the body: they are lazy, dull, stupid, and are slow in every thing; nevertheless they are occasionally in a state of comparative ease, because cares do not affect them, but are dissipated in their common dullness.*

5563. *In the skull are sometimes felt pains, now in one part, now in another, and there are apperceived as it were nuclei there, which are separated from the rest of the bones, and which thus cause pain. It has been given me to know by experience, that such things derive their existence from falses grounded in lusts; and what is wonderful, the genera and species of falses have determinate places in the skull, as has also been made known to me by much experience. In the case of those who are reformed, such nuclei, which are hardenings, are broken and reduced to softness, and this by various means, in general by instruction in good and truth, by grievous influxes of truth, which is effected with interior pain, also by actual rendings asunder, which is effected with exterior pain: for falses grounded in lusts are of such a nature that they grow hard, because they are contrary to truths, and truths, since they are determined according to the form of heaven, flow as it were spontaneously, freely, gently, and softly; whereas falses, in consequence of a contrary tendency, have opposite determinations, whereby the flowing stream, which is of the form of heaven, is checked in its fluidity, and hence come the hard-*

enings. It is on this account that those who have lived in deadly hatred, in the revenges of such hatred, and in the falses thence derived, have their skulls perfectly hardened, and some have skulls like ebony, through which the rays of light, which are truths, cannot penetrate, but are altogether reflected.

5564. There are spirits short in stature, who, when they speak, roar like thunder, a single one sometimes like a host; it is innate in them to speak in this manner: they are not from this earth, but from another, concerning which, by the divine mercy of the Lord, we shall speak elsewhere, when we come to treat of the inhabitants of various earths. I was told, that they have reference to the scutiform cartilage, which is before the chamber of the breast, and serves as a support for the ribs in front, and also for the various muscles necessary for the formation of sound.

5565. There are also spirits who have reference to bones still harder, as to the teeth; but concerning these it has not been granted me to know much, only that those who have scarce any spiritual life remaining, when they are exhibited to view in the light of heaven, do not appear with any face, but only as with teeth instead of a face; for the face represents a man's interiors, thus his spiritual and celestial principles, that is, the things of faith and charity: those, therefore, who in the life of the body have not procured to themselves some such life, appear in the above manner.

5566. A certain spirit came to me, having the appearance of a black cloud, around which were wandering stars; (when wandering stars appear in the other life, they signify falses, but fixed stars truths;) I apperceived that he was a spirit who was desirous to approach me, and when he came near, he excited fear, as certain spirits have the power to do, especially robbers: from which circumstance I might conclude that he was a robber. When he was near me, he was desirous, and made every attempt, to infest me by magic artifices, but in vain; he stretched out his hand that he might exercise imaginary power, but this also had not the least effect. It was afterwards shown me what sort of face he had, and that it was not a face but somewhat exceedingly black instead thereof; and there appeared in it a mouth gaping dreadfully and ferociously, like a gorge wherein was a row of teeth; in a word, it was like a greedy dog with open jaws, so that it might be called jaws, and not a face.

5567. A certain spirit applied himself to my left side, and on this occasion I knew not whence and of what quality he was, for he acted obscurely: he was desirous also to penetrate more interiorly into me, but he was rejected. He induced a common sphere of ideas of thought, such as cannot be described, and such also as I never remember to have apperceived before: he was

bound by no principles, but in general was against all whom he was able by his dexterity and ingenuity to refute and find fault with, although he did not know what truth was. I wondered that such ingenuity could be given him, by which he was enabled dexterously to refute others, and yet from no knowledge of truth in himself. He afterwards went away, but presently returned with an earthen jug in his hand, and was desirous to give me something out of it to drink: it contained such a liquor as from fantasy took away the understanding from those who drank it; this was represented because he had deprived of the understanding of truth and good those who had adhered to him in the world; still they adhered to him. In the light of heaven he also did not appear with a face, but only with teeth, because he could make a mock of others, and still he himself knew nothing of truth. It was told me who he was, and that while he lived in the world he had been a distinguished character, and it had been known to some that he was such as has been described.

5568. There have occasionally been with me such as gnashed with the teeth, who were from the hells containing those who have not only led an evil life, but have also confirmed themselves against the Divine, and have referred all things to nature; in speaking they gnash with the teeth, which is grating to the ear.

5569. As there is a correspondence of the bones and cuticles, so also is there a correspondence of the hairs, for the hairs are rooted in and spring from the cuticles. Whatever is a subject of correspondence with the Grand Man, appertains to spirits and angels; for every spirit and angel as an image has reference to the Grand Man: the angels therefore have graceful hair and in beautiful order. Hair represents their natural life, and its correspondence with their spiritual life: that hair signifies those things which are of the natural life, may be seen, n. 3301; and that to poll (or trim) the hair signifies to accommodate natural things, so as to render them becoming, and thus graceful, see n. 5247.

5570. There are many people, especially of the female sex, whose whole attention has been given to adorning their persons, and who have not thought deeply on any subject, and scarcely at all respecting eternal life: this is pardonable in the female sex until they come to that mature age, when the ardour ceases which usually precedes marriage: but if later in life, and when they are capable of understanding better things, they persevere in such attention to the person, they then contract a nature which remains after death. Such females in the other life appear with long hair spread over the face, which they frequently comb, supposing it to constitute their elegance; for to comb the hair signifies to accommodate natural things so that they may appear handsome, see n. 5247; hence others know their quality,

and character ; for spirits can know from the hair, its colour, length, and the manner in which it is worn, what had been the quality of the natural life in the world.

5571. Some persons have believed that nature is every thing, and have confirmed themselves in this belief, and also have thence lived in a careless security, not acknowledging any life after death, thus neither a hell nor a heaven : such persons, since they are merely natural, when they are seen in the light of heaven, appear not to have any face, but in the place of it somewhat bearded, hairy, and untrimmed ; for, as was said above, the face represents spiritual and celestial things existing interiorly with man, while hairiness represents natural things.

5572. There are very many at this day in the Christian world, who ascribe all things to nature, and scarcely any thing to the Divine ; but there are more persons of this character in one nation than in another ; I am allowed therefore to relate the substance of a conversation I held with some of that nation which abounds with persons of the above description.

5573. A certain spirit was present above the head unseen ; but I was made aware of his presence from the smell of burnt horn or bone, and from the stench of teeth ; afterwards there came a great crowd like a mist, from the lower parts towards the upper behind, who were also unseen, and took their station above the head. I supposed they were unseen because they were subtle ; but it was told me, that where there is a spiritual sphere, they are unseen, but where there is a natural sphere, they are seen ; and they were called unseen naturals. The first thing discovered concerning them was, that with a great deal of study, cunning, and artifice, they attempted to prevent the publication of every thing concerning themselves : for which end they had also the skill to pilfer from others their ideas, and to induce other ideas, whereby they hindered detection : this continued for a considerable space of time. It was hence given me to know, that such was their character in the life of the body, that they were unwilling for any thing to be made public concerning what they did and thought, assuming a face and speech which were not in agreement with their actions and persuasions ; nevertheless they did not cover themselves under these pretences with a view to deceive by lies. I perceived that those who were present, in the life of the body had been traders, but of such a character, that they had placed the delight of their life not so much in riches as in trading itself, and thus that trading had been as it were their soul ; I therefore conversed with them on this subject, and said that trading is no hindrance to any one's admission into heaven, and that in heaven also there are rich and poor : to this they objected, and said, that it was their opinion, that in order to be saved it was necessary to renounce trade, to give all they had to the poor, and to make themselves

miserable. I replied, that this is not the case, and that those among them who are in heaven had thought otherwise, because they were good Christians, and yet were wealthy, and some of them were among the most wealthy: these regarded the general good and love towards their neighbour as the end they should keep in view, and carried on trade only for the sake of employment in the world, without setting their hearts on such things; but the reason why the former are beneath is, because they were merely natural, and therefore did not believe in a life after death, neither in a hell nor a heaven, yea neither in the existence of any spirit; and they had made no scruple of depriving others of their goods by every possible art, and without compassion they had seen whole families ruined for the sake of their gain; and on this account they made a mock of all those who talked with them on the subject of eternal life. It was also shown me what sort of idea they had entertained concerning the life after death, and concerning heaven and hell. There appeared a certain person who was taken up into heaven from the left towards the right; and it was told me, that some one was lately deceased, and was conducted by the angels immediately into heaven. This circumstance was the subject of discourse; but they, notwithstanding their being eye-witnesses also, still retained a very strong sphere of unbelief, which they dispersed around them, insomuch that they were willing to persuade themselves and others contrary to what they saw; and such being the degree of their incredulity, I was permitted to tell them, that possibly they would have had as little faith if they had seen in the world any one lying dead in a litter restored to life again: they replied, that they would not have believed it unless they had seen several dead persons raised to life again; and if they had seen this, they would still have attributed it to natural causes. They said afterwards, when they had been left for some time to their own thoughts, that at first they should have believed that it was a fraud; and when it was shown to be no fraud, they should have then believed that the soul of the dead person had a secret communication with him who restored it to life; and lastly, that it was some secret which they did not comprehend, because in nature there are a great many things which are incomprehensible; and thus that they could not at all believe that such a thing happened from any power superior to nature. Hence it was discovered what had been the quality of their faith, viz., that they could never be induced to believe that there was any life after death, either a hell or a heaven, thus that they were altogether natural. When such persons are seen in the light of heaven, they appear without a face, and instead thereof they have a thick hairiness.

GENESIS.

CHAPTER THE FORTY-THIRD.

1. AND the famine became grievous in the land.
2. And it came to pass, when they had made an end of eating the provisor: which they had brought out of Egypt, their father said to them, Return, buy us a little food.
3. And Judah said unto him, saying, The man protesting protested to us, saying, Ye shall not see my faces, except your brother be with you.
4. If thou send our brother with us, we will go down and buy thee food.
5. And if thou send not, we will not go down, because the man said to us, Ye shall not see my faces, except your brother be with you.
6. And Israel said, Wherefore did ye evil to me, to tell the man whether ye had yet a brother?
7. And they said, The man asking asked about us and about our birth, saying, Is your father yet alive? have ye a brother? and we told him according to the meaning of those words: did we knowing know that he would say, Cause your brother to come down?
8. And Judah said to Israel his father, Send the boy with me, and we will arise, and go; and we will live, and not die, we and thou, and also our infants.
9. And I will be surety for him; of my hand thou shalt require him: except I bring him to thee, and set him before thee, I shall sin against thee all days.
10. For except we had lingered, we should have returned now these two times.
11. And Israel their father said to them, If it must be so, do this; take of the chanting of the land in your vessels, and cause to go down to the man a present, a little gum and a little honey, wax and myrrh, turpentine nuts and almonds.
12. And take double silver in your hands; and the silver which was brought back in the mouth of your wallets, ye shall carry back in your hand; peradventure it was a mistake.
13. And take your brother, and arise, return to the man.
14. And God Shaddai give you mercies before the man, and send you your other brother and Benjamin; and I, as I have been bereaved, I shall be bereaved.
15. And the men took this present; and they took double silver in their hand, and Benjamin; and they arose, and went down to Egypt; and they stood before Joseph.

16. And Joseph saw Benjamin with them ; and he said to him that was over his house, Bring the men home, and slaying slay, and prepare ; for the men shall eat with me at noon.

17. And the man did as Joseph said ; and the man brought the men to Joseph's house.

18. And the men were afraid at being brought to Joseph's house ; and they said, For the word of the silver that was brought back in our wallets in the beginning are we brought ; that he may roll down upon us, and cast himself upon us, and take us for servants, and our asses.

19. And they came to the man that was over Joseph's house, and spake to him at the door of the house.

20. And they said to him, Upon me, my lord, coming down we came down in the beginning to buy food.

21. And it came to pass, when we were come to the inn, and had opened our wallets, behold every one's silver was in the mouth of his wallet, our silver in its weight ; and we have brought it back in our hand.

22. And other silver we cause to come down in our hand to buy food ; we know not who put our silver in our wallets.

23. And he said, Peace be to you ; fear not ; your God, and the God of your father, hath given you a hidden gift in your wallets ; your silver came to me : and he brought Simeon out to them.

24. And the man brought the men to Joseph's house, and gave them water ; and they washed their feet ; and he gave their asses provender.

25. And they made ready the present against Joseph came at noon, because they heard that they were to eat bread there.

26. And Joseph came to the house, and they brought him the present which was in their hand, to the house ; and they bowed themselves to him to the earth.

27. And he asked them as to peace ; and he said, Hath your father peace, the old man of whom ye spake ? is he yet alive ?

28. And they said, Thy servant our father hath peace, he is yet alive ; and they bended themselves, and bowed themselves.

29. And he lifted up his eyes, and saw Benjamin, his brother, the son of his mother ; and he said, Is this your youngest brother, of whom ye spake to me ? and he said, God be gracious to thee, my son.

30. And Joseph made haste, because his compassions were moved towards his brother ; and he sought to weep, and came to his chamber, and wept there.

31. And he washed his faces, and went forth, and refrained himself, and said, Set on bread.

32. And they set on for him alone, and for them alone, and for the Egyptians that did eat with him alone ; because the

Egyptians may not eat bread with the Hebrews; for that is an abomination to the Egyptians.

33. And they sat before him, the first-born according to his birthright, and the younger according to the youth; and the men were amazed every one at his companion.

34. And he lifted up portions from his faces to them, and multiplied Benjamin's portion above the portions of them all, by five measures; and they drank, and drank largely with him.

THE CONTENTS.

5574. The subject is continued concerning the conjunction of the truths of the church in the natural, which are the ten sons of Jacob, with the celestial of the spiritual, or truth from the Divine, which is Joseph, by the medium which is Benjamin: but the subject treated of in this chapter in the internal sense is only concerning the common influx which precedes conjunction.

THE INTERNAL SENSE.

5575. VERSES 1—5. *And the famine became grievous in the land. And it came to pass when they had made an end of eating the provision which they had brought out of Egypt, their father said to them, Return, buy us a little food. And Judah said to him, saying, The man protesting protested to us, saying, Ye shall not see my faces, except your brother be with you. If thou send our brother with us, we will go down and buy thee food. And if thou send not, we will not go down, because the man said to us, Ye shall not see my faces, except your brother be with you. And the famine became grievous, signifies desolation from the want of spiritual things. In the land, signifies about those things which are of the church. And it came to pass, signifies what is new. When they had made an end of eating the provision, signifies when truths failed. Which they had brought out of Egypt, signifies which were derived from scientifics. Their father said to them, signifies perception by the things of the church. Return, buy us a little food, signifies that, in order to live, they should procure for themselves the good of spiritual truth. And Judah said to him, signifies the good of the church. Saying, The man protesting protested to us, signifies that the spiritual derived from the internal was averse from them. Saying, Ye shall not see my faces, signifies that there would be no compassion. Except your brother be with you, signifies unless ye have a medium. If thou send our brother with us, signifies if the church is thus to be adjoined.*

there must be a medium. We will go down and buy thee food, signifies that in such case the good of truth will be procured there. And if thou send not, signifies if not. We will not go down, signifies that it cannot be procured. Because the man said to us, signifies perception concerning the spiritual. Ye shall not see my faces, signifies that there would be no compassion. Except your brother be with you, signifies unless ye have a medium.

5576. "And the famine became grievous."—This signifies desolation from the want of spiritual things, as appears from the signification of "a famine," as denoting a defect of the knowledges of good and truth, see n. 3364, 5277, 5279, 5281, 5300, and hence desolation, n. 5360, 5376, 5415: and as desolation exists from the scarcity and consequent want of spiritual things, a famine also signifies this want. In the spiritual world, or in heaven, a famine is not a famine for food, for the angels are not fed with material food, which serves for the body which a man carries about with him in the world, but it is a famine for such food as nourishes their minds. This food consists in understanding what is true and in relishing what is good, and it is called spiritual food; and what is wonderful, the angels are also nourished by that food. This was made manifest to me from the circumstance, that those who have died infants, after they have been instructed in heaven in the truths of intelligence and the goods of wisdom, no longer appear as infants, but as adults, and this according to their growth in good and truth; also from the circumstance, that the angels continually desire those things which relate to intelligence and wisdom; and when it is evening with them, that is, when they are in a state in which those things fail, they are so far respectively unhappy; and they have no greater hunger and appetite than that the morning may dawn upon them anew, and they may return into the life of happiness, which is that of intelligence and wisdom. That to understand what is true, and to will what is good, is spiritual food, may also be manifest to every reflecting person from the consideration, that he that enjoys material food for the nourishment of the body, is better nourished thereby, if at the same time his mind is cheerful, and he is engaged in conversation about such things as promote his cheerfulness; which is a proof that there is a correspondence between the spiritual food of the soul and the material food of the body. The same may be further manifest from the consideration, that he that is in the desire of storing his mind with such things as relate to science, intelligence, and wisdom, begins to be in sorrow and torment when such things are withheld from him, and like a hungry person, is desirous of returning to his spiritual food, thus to the nourishment of his soul. That it is spiritual food which nourishes the soul, as material food does the

body, may also be manifest from the Word, as in Moses: "A man doth not live by bread alone, but *by every thing uttered from the mouth of Jehovah doth a man live*," Deut. viii. 3; Matt. iv. 4. What is uttered from the mouth of Jehovah is in general the divine truth which proceeds from the Lord, thus every truth of wisdom, and specifically the Word, in and from which are the things that relate to wisdom. And in John: "Labour not for the *meat* which perisheth, *but for the meat which endureth unto everlasting life*, which the Son of man will give unto you," vi. 27; that this food is the truth of wisdom, which proceeds from the Lord, is manifest. Hence also it may be known, what is meant by these words of the Lord: "My flesh is *meat* indeed, and my blood is drink indeed," John vi. 55, viz., that the Lord's flesh is the divine good, n. 3813, and his blood the divine truth, n. 4735; for as the Lord made his whole Human divine, his flesh is the divine good, and his blood the divine truth; that in the Divine nothing material is to be understood, may be manifest; in the supreme sense therefore, that is, when it is predicated of the Lord, food denotes the good of the divine love to save the human race: this food also is what is meant by the Lord's words in John: "Jesus said to the disciples, *I have food to eat* which ye know not of. *My food* is to do the will of him that sent me, and to finish his work," iv. 32, 34: to do the will of him that sent him, and to finish his work, is to save the human race; the divine [principle] which effects this is the Divine Love. From these considerations it is now manifest, what is meant in the spiritual sense by famine.

5577. "In the land."—This signifies about those things which are of the church, as appears from the signification of "land" in the Word, as denoting the church; in the present case therefore as denoting the things of the church; for the things significative of the church, are significative also of the things relating to the church, for these constitute the church. The reason why land [or earth] denotes the church in the Word is, because it was in the land of Canaan that the church had been from the most ancient times; hence, when land is named in the Word, the land of Canaan is meant, and when this is meant, the church is meant; for those who are in the spiritual world, when mention is made of land, do not remain in the idea of land, but in that of the nation which inhabits it, and not in the idea of the nation which inhabits it, but in that of the quality of that nation, consequently in the idea of the church when land is spoken of, and by it is meant the land of Canaan. Hence it is manifest, how much those are mistaken who believe, that at the day of the last judgment there will exist a new heaven and a new earth, according to the prophecies in the Old Testament, and the Apocalypse in the New; whereas

a new earth there means a new external church, and a new heaven a new internal church; also who believe, when mention is made in the Word of the whole earth, that any thing else is meant but the church: hence it is evident, how little the Word is understood by those who imagine there is no more holy sense contained in it, than what shines forth from the letter alone. That the church from the most ancient times was in the land of Canaan, see n. 3686, 4447, 4454, 4516, 4517, 5136. That land [or earth] in the Word signifies the church, see n. 662, 1066, 1068, 1262, 1413, 1607, 2928, 4447. That a new heaven and a new earth signify a new church internal and external, see n. 1733, 1850, 2117, 2118, 3355, 4535.

5578. "And it came to pass."—This signifies what is new, as appears from the signification of "it was" and "it came to pass," as involving a new state; see n. 4979, 4987, 4999, 5074, 5466. In the original tongue, the sense formerly was not distinguished by signs (or stops), but the text was continued without interruption, in imitation of heavenly speech; but instead of such signs (or stops) they made use of *and*, and also *it was*, or *it came to pass*; hence it is that these expressions so often occur, and that *it was* or *it came to pass* signifies what is new.

5579. "When they had made an end of eating the provision."—This signifies when truths failed, as appears from the signification of "provision," as denoting truth, see n. 5276, 5280, 5292, 5402; that truth failed, is signified by their making an end of eating it. In the spiritual world the case is this: the inhabitants are satiated with truths and goods, which are their food, n. 5576; but when these have served their purpose, they again begin to want: the case herein is similar to that of man's nourishment by material food; for when this food has served its purpose, hunger again ensues. In the spiritual world, this hunger, which is a want of things spiritual, is the evening, or the shade of their day, but after it there come twilight and morning; thus the states alternately change: the inhabitants of the spiritual world come into that evening, or into spiritual hunger, in order that they may appetite and desire truths and goods; for when these things are hungered after, they yield better nourishment, just as material food yields better nourishment to one that is hungry. From these considerations it may be manifest what is meant by spiritual want when truths failed.

5580. "Which they had brought out of Egypt."—This signifies which were derived from scientifics, as appears from the signification of "Egypt," as denoting scientifics, see n. 1164, 1165, 1186, 1462; that they were derived *from them*, is signified by their bringing it thence. Egypt in the good sense signifies the scientifics which are of the church, viz., those which serve for the form of the church, see n. 4749, 4964.

4966 ; by such scientifics a man is introduced into the truths of the church, as through a court into a house : for it is those scientifics which first enter by the senses, and thereby open the way to the interiors, it being well known, that a man's external sensuals are first opened, then the interior sensuals, and finally the intellectuals ; and when the intellectuals are opened, that they are represented in the former, so that they may be capable of being apprehended. The reason of this is, because intellectual things arise out of the things of sense by a method of extraction ; for intellectual things are conclusions, and when conclusions are made, they are separated and sublimated ; this is effected by the influx of things spiritual, which proceeds from the Lord through heaven : from these considerations it is evident that truths are grounded in scientifics.

5581. "Their father said to them."—This signifies perception by the things of the church, as appears (1.) from the signification of "saying" in the historicals of the Word, as denoting perception, of which frequent mention has been made above ; and (2.) from the representation of "Israel," who in this case is the father, as denoting the church. That Israel denotes the internal spiritual church, and Jacob the external, see n. 4286, 4292, 4570 : he is called a father, because a father in the Word also signifies the church, and so does a mother ; but a mother denotes the church as to truth, and a father the church as to good ; the reason is, because the church is a spiritual marriage, which is from good as a father, and from truth as a mother.

5582. "Return, buy us a little food."—This signifies that in order to live, they should procure for themselves the good of spiritual truth, as appears (1.) from the signification of "to buy," as denoting to procure and appropriate to themselves, see n. 4397, 5374, 5406, 5410, 5426 ; and (2.) from the signification of "food," as denoting the good of truth, see n. 5340, 5342 ; in this case the good of spiritual truth, for it is this good which is treated of in what follows ; that it is in order to live, follows as a consequence.

5583. "And Judah said to him."—This signifies the good of the church, as appears from the representation of "Judah," as denoting the good of the church, see n. 3654. That Judah now speaks of Benjamin, and that Reuben previously spoke on the same subject, (see the foregoing chapter, verses 36, 37,) is an arcanum, which can only be unfolded from the internal sense ; in like manner, that when Reuben spoke of Benjamin, Jacob is called Jacob, (see the foregoing chapter, verse 36,) but in the present case when Judah speaks of Benjamin, Jacob is called Israel, verses 6—8 ; that this circumstance involves some arcanum, cannot be denied ; but what that arcanum is, cannot at all be known from the historical sense of the letter ; as also in other places, where Jacob is sometimes called Jacob, and some-

times Israel, see n. 4286; the arcanum which it involves shall, by the divine mercy of the Lord, be unfolded in what follows. The reason why Judah now speaks is, because the good of spiritual truth, and its procurement, is the subject treated of, see n. 5582: on this account Judah, who is the good of the church, here speaks with Israel, who is the good of spiritual truth, and engages for Benjamin, who is the medium; for the medium must be conjoined by good.

5584. "Saying, The man protesting protested to us."—This signifies that the spiritual derived from the internal was averse from them, as appears (1.) from the signification of "protesting to protest," as denoting to be averse; for he protested that they should not see his faces except their brother was with them; this protestation is of aversion, for by not seeing his faces is signified that there would be no compassion, of which we shall speak presently; and (2.) from the representation of "Joseph," as denoting the divine spiritual, or what is the same thing, truth from the divine, see n. 3969, who in the present case, inasmuch as he is called the man, denotes the spiritual, or truth flowing-in from the internal.

5585. "Saying, Ye shall not see my faces."—This signifies that there would be no compassion, as appears from the signification of "faces," when they are predicated of a man, as denoting his interiors, viz., his affections and consequent thoughts, see n. 358, 1999, 2434, 3527, 3573, 4066, 4796, 4797, 5102; but when they are predicated of the Lord, as denoting mercy or compassion; hence not to see his faces denotes that there is no mercy or compassion, for the Lord is here represented by Joseph in the supreme sense; not that there is no compassion with the Lord, for he is mercy itself, but that, when there is no conjoining medium, it then appears to the man as if there were no compassion in the Lord: the reason of this is, because if there be no conjoining medium, there is no reception of good, and when there is no reception of good, there is evil in its place: if a man in such case cries to the Lord, inasmuch as he cries from evil, thus in favour of himself against all others, there is no hearing, and this appears to him as if there were no compassion. That the face of Jehovah or the Lord is mercy, may be evident from the Word; for the face of Jehovah or of the Lord in a proper sense is the divine love itself; and because it is the divine love, it is of mercy, for mercy is grounded in love towards the human race beset with such great miseries. That the face of Jehovah or of the Lord is the divine love, may be manifest from the Lord's face, when he was transfigured before Peter, James, and John, that is, when he showed them his Divine; on which occasion "*His face shone as the sun*," Matt. xvii. 2; that the sun is the divine love, may be seen, n. 30 to 38, 1521, 1529 to 1531, 2441, 2495, 3636, 3641,

4060, 4321, 4696. The Lord's essential Divine never appeared in any face; but his Divine Human has so appeared, and by it, as in it, the divine love has appeared, or, in respect to the human race, the divine mercy; this, viz., the divine mercy in the Divine Human, is called the angel of faces in Isaiah: "I will make mention of *the mercies of Jehovah*: he shall recompense them according to *his mercies*, and according to the multitude of *his mercies*; and he became their Saviour; and *the angel of his faces* saved them, *for his love* and for his clemency," lxiii. 7—9. He is called an angel, because angels in the Word, in the internal sense, signify somewhat of the Lord, n. 1925, 2821, 4085, in the present case his mercy, therefore it is said the angel of his faces. That the face of Jehovah or of the Lord denotes mercy, and also peace and good, because these are of mercy, may likewise be manifest from the following passages: as in the benediction, "*May Jehovah cause his faces to shine upon thee, and be merciful unto thee; may Jehovah lift up his faces upon thee, and give thee peace*," Numb. vi. 25, 26, where it is very manifest, that to cause the faces to shine denotes to be merciful, and to lift up the faces denotes to give peace. And in David: "God *be merciful unto us*, and bless us, and *cause his faces to shine upon us*," Psalm lxvii. 1, where also faces denote mercy. Again: "Bring us back, O God, and *cause thy faces to shine*, that we may be saved," Psalm lxxx. 3, 7, 19, where the sense is the same. Again: "Deliver me out of the hand of mine enemies, and of my persecutors: *cause thy faces to shine upon thy servant*," Psalm xxxi. 15, 16; in like manner, Psalm cxix. 134, 135. And in Daniel: "Hear, O our God, the entreaty of thy servant, and his prayers, and *cause thy faces to shine upon the sanctuary* which is desolate," ix. 17: to cause his faces to shine denotes to be merciful. Again in David: "There are many that say, Who will cause us to see good? *lift thou up the light of thy faces upon us*," Psalm iv. 6; where to lift up the light of his faces denotes to give good from mercy. So in Hosea: "*Let them seek my faces* when they are in straitness; in the morning let them seek me," v. 15. Again in David: "*Seek ye my faces; Thy faces, O Jehovah, I seek*," Psalm xxvii. 8. Again: "Seek ye Jehovah, and his strength; *seek his faces* continually," Psalm cv. 4: to seek the faces of Jehovah denotes to seek his mercy. Again: "In justice *I shall see thy faces*," Psalm xvii. 15. And in Matthew: "See that ye do not despise any one of these little ones; for I say unto you, that their angels in the heavens *do always see the face of my Father* who is in the heavens," xviii. 10: to see the faces of God denotes to enjoy peace and good from mercy. But the opposite is to conceal or hide, and also to turn away the faces, which signifies not to be merciful, as in Isaiah: "In the overflowing of mine anger, *I hid my faces* for a moment

from thee: but with the *mercy* of eternity *will I be merciful unto thee*," liv. 8; where the overflowing of anger denotes temptation, in which, because the Lord appears not to be merciful, it is said, I hid my faces for a moment from thee. And in Ezekiel: "*I will turn away my faces from them*," vii. 22. And in David: "How long, O Jehovah, wilt thou forget me? for ever? *how long wilt thou hide thy faces from me?*" Psalm xiii. 1. Again: "*Hide not thy faces from me*; put not thy servant away in anger," Psalm xxvii. 9. Again: "Wherefore, O Jehovah, dost thou forsake my soul? wherefore *dost thou hide thy faces from me?*" Psalm lxxxviii. 14. Again: "Make haste, answer me, O Jehovah; my spirit is consumed: *hide not thy faces from me*, lest I be like unto those that go down into the pit: cause me to hear *thy mercy* early," Psalm cxliii. 7, 8. And in Moses: "Mine anger shall wax hot in that day, so that I will forsake them, and *will hide my faces from them*, whence they shall be consumed. *Concealing I will conceal my faces* in that day, because of all the evil which they have done," Deut. xxxi. 17, 18: his anger waxing hot denotes his turning himself away, see n. 5034; and his concealing his faces denotes his not being merciful. These things are predicated of Jehovah or the Lord, although he is never angry, and never turns away or hides his faces; but it is so expressed from the appearance to the man that is in evil; for the man that is in evil turns himself away, and hides the Lord's faces from himself, that is, he removes his mercy from himself. That it is the evils appertaining to man which do this, may also be manifest from the Word, as in Micah: "*Jehovah will hide his faces from them* in that time, *as they have rendered their works evil*," iii. 4. And in Ezekiel: "Because they have transgressed against me, *therefore I have hid my faces from them*; according to their uncleanness, and according to their transgressions I have dealt with them, and have *hid my faces from them*," xxxix. 23, 24. And especially in Isaiah: "Your iniquities are what separate between you and your God; and *your sins cause him to hide his faces from you*," lix. 2: from these and several other passages the internal sense is manifest, which is every where extant, and may be found by any one that searches for it.

5586. "Except your brother be with you."—This signifies unless ye have a medium, as appears from the representation of "Benjamin," as denoting a medium, see n. 5411, 5143, 5443. The medium which Benjamin represents, is the medium between the internal and the external, or between the spiritual and the natural man, and is the truth of good which proceeds from the truth derived from the Divine, which is represented by Joseph; this truth of good is called the spiritual of the celestial: that Benjamin is the spiritual of the celestial, see n. 3969, 4592. A man's internal and external are most distinct

from each other, his internal being in the light of heaven, and his external in the light of the world; and as they are most distinct, they cannot be conjoined except by a medium which partakes of the properties of each.

5587. "If thou send our brother with us."—This signifies if the church is thus to be adjoined, there must be a medium, as appears (1.) from the representation of "Israel," who was to send, as denoting the church, n. 4286; hence "If thou send," denotes if it be thus with the church; and (2.) from the representation of "Benjamin," who is here their brother, as denoting a medium, see just above, n. 5586: hence it is evident that the expression, "If thou send our brother with us," signifies if the church is thus to conjoin its external to the internal, there must be a medium.

5588. "We will go down and buy thee food."—This signifies that in such case the good of truth will be procured, as appears (1.) from the signification of "to buy," as denoting to procure to themselves and to appropriate; and (2.) from the signification of "food," as denoting the good of truth, concerning which significations see above, n. 5582.

5589. "And if thou send not."—This signifies if not, viz., if it be not with the church to be adjoined, as is evident from what was said just above, n. 5587.

5590. "We will not go down."—This signifies that it cannot be procured, as appears from what was said just above, n. 5588.

5591. "Because the man said to us."—This signifies perception concerning the spiritual, as appears (1.) from the signification of the man, as denoting the spiritual from the internal, see above, n. 5584; and (2.) from the signification of "saying," in the historicals of the Word, as denoting perception, of which frequent mention has been made above.

5592. "Ye shall not see my faces."—This signifies that there would be no compassion, as appears from what was explained above, n. 5585, where the same words occur.

5593. "Except your brother be with you."—This signifies unless ye have a medium, as appears from what was said above, n. 5586, 5587, concerning Benjamin, who is here the brother, as denoting a medium.

5594. Verses 6—10. *And Israel said, Wherefore did ye evil to me, to tell the man whether ye had yet a brother? And they said, The man asking asked about us and about our birth, saying, Is your father yet alive? have ye a brother? and we told him according to the meaning of those words: did we knowing know that he would say, Cause your brother to come down? And Judah said to Israel his father, Send the boy with me, and we will arise, and go; and we will live, and not die, we, and thou, and also our infants. And I will be surety for him; of my hand thou shall require him: except I bring him to thee, and set him before*

thee, I shall sin against thee all days. For except we had lingered, we should have returned now these two times. And Israel said, signifies perception from spiritual good. Wherefore did ye evil to me, to tell the man whether ye had yet a brother? signifies that they separated from him the truth of good, to conjoin it to the spiritual from the internal. And they said, The man asking asked about us, signifies that he clearly perceived the things which were in the natural. And about our birth, signifies concerning the truths of faith therein. Saying, Is your father yet alive? signifies concerning spiritual good in which the truths of faith originate. Have ye a brother? signifies concerning interior truth. And we told him according to the meaning of those words, signifies that he apperceived those things sensibly. Did we knowing know that he would say, Cause your brother to come down, signifies that they did not believe that he desired that the truth of good should be conjoined to himself. And Judah said to Israel his father, signifies perception from the good of the church concerning those things. Send the boy with me, signifies that he should be adjoined thereto. And we will arise, and go; and we will live, and not die, signifies spiritual life according to degrees. We, signifies the external of the church. And thou, signifies its internal. And also our infants, signifies the things which are still more interior. And I will be surety for him, signifies that in the mean while he will be adjoined to him. Of my hand thou shalt require him, signifies that he shall not be separated so far as was in his power. Except I bring him to thee, and set him before thee, signifies except he should be altogether restored to the church. I shall sin against thee all day, signifies that the church will no longer have any good. For except we had lingered, signifies delay in a state of doubt. We should have returned now these two times, signifies that there would have been spiritual life both exterior and interior.

5595. "And Israel said."—This signifies perception from spiritual good, as appears (1.) from the signification of "to say," as denoting perception, concerning which see above; and (2.) from the representation of "Israel," as denoting spiritual good, see n. 3654, 4598; and as Israel denotes spiritual good, he also denotes the internal spiritual church, n. 3305, 4286, for that is a church by virtue of spiritual good. Spiritual good is truth which has been made good; for truth is made good when the life is according to it, for in such case it passes into the will, and from the will into the act, and is made of the life; and when truth is made of the life, it is no longer called truth, but good: the will which transforms truth into good, is the new will in the intellectual part; this is the good which is called spiritual good. Spiritual good is distinguished from celestial good in this, that celestial good is implanted in the will-part itself of man; but this subject has been frequently

treated of above. The reason why Jacob is not now called Jacob, as in the foregoing chapter, verse 36, but Israel is, because the subject now treated of is good, whereas the subject treated of in the foregoing chapter was truth; in the foregoing chapter therefore Reuben spoke, who represents the truth of the doctrine of the church, see n. 3861, 3866, 4731, 4734, 4761, 5542, but in this chapter Judah speaks, who represents the good of the church, n. 3654, 5583. The reason why good is now treated of is, because at this second time of going down into Egypt, conjunction is effected of the internal, which is Joseph, with the external, which is the ten sons of Jacob, by the medium, which is Benjamin; and the conjunction of the internal with the external is effected by good.

5596. "Wherefore did ye evil to me, to tell the man whether ye had yet a brother?"—This signifies that they separated from them the truth of good to conjoin it to the spiritual from the internal, as appears (1.) from the signification of "to do evil," as denoting to separate, for their separating Benjamin from him is what he calls doing evil; (2.) from the signification of "to tell," as denoting to give what another may think and reflect upon, see n. 2862, 5508; consequently to communicate, n. 4856; hence it denotes also to conjoin, for when it passes into the will of another, conjunction is effected from what is communicated, as when Joseph heard that Benjamin was yet alive, and was with his father, he was desirous that he should come to him, and afterwards was alone with him, conjoined to him, as is evident from the historicals which follow; (3.) from the representation of "Joseph," as denoting the divine spiritual, who, when he is called the man, denotes the spiritual from the internal, see n. 5584; and (4.) from the representation of "Benjamin," who is here their brother to whom they alluded, as denoting the good of truth, see, above, n. 5586. From these considerations it is evident, that the words, "Wherefore did ye evil to me, to tell the man whether ye had yet a brother?" signify that they separated from them the truth of good to conjoin it to the spiritual from the internal.

5597. "And they said, The man asking asked about us."—This signifies that he clearly perceived the things that were in the natural, as appears (1.) from the signification of "to ask," as denoting to perceive another's thought, of which we shall speak presently; and (2.) from the representation of "the ten sons of Jacob," who are here meant by *us*, as denoting those things of the church which are in the natural, see n. 5403, 5419, 5427, 5458, 5512. The reason why to ask denotes to perceive another's thought is, because in heaven there is a communication of all thoughts, so much so that no one has any need to ask another what he thinks: hence it is that to ask signifies to perceive another's thought; for the quality of any

thing on earth, in the internal sense, is its quality in heaven.

5598. "And about our birth."—This signifies concerning the truths of faith therein, as appears from the signification of "birth," as denoting the birth of truth from good, or of faith from charity; see n. 1145, 1255, 4070, 4668. The reason why birth in the internal sense has this signification, is, because in heaven no other birth is understood than what is called regeneration, which is effected by the truth of faith and the good of charity; by this birth, from being sons of man they become sons of the Lord, and it is these who are said to be born of God, John i. 13. According to the varieties of good from truth and of truth from good in that birth, are the brotherhoods, or consanguinities and affinities in heaven; for in heaven there are perpetual varieties, which are arranged by the Lord so as to have respect to families, wherein are brothers, sons-in-law, daughters-in-law, grand-sons, grand-daughters, and so forth; yet in general all are arranged into such a form, that together they make a one: just as in the case of the varieties in the human body, where no member is absolutely like another, neither is one part in any member absolutely like another; nevertheless all those various parts are arranged into such a form, that they act as a one, and each concurs to the action of the other nearly or remotely: since such is the form in a man, it may be concluded that the form in heaven, with which there is a correspondence of all things in a man, must be most perfect.

5599. "Saying, Is your father yet alive?"—This signifies concerning spiritual good in which the truths of faith originate, as appears from the representation of "Israel," who in this case is the father, as denoting spiritual good, see n. 3654, 4598, 5595; as it is from that good, as from a father, that the truths of faith descend, see n. 5598, therefore it is said, in which the truths of faith originate.

5600. "Have ye a brother?"—This signifies concerning interior truth, as appears from the representation of "Benjamin," as denoting the spiritual of the celestial, or what is the same thing, truth of good, or interior truth; that Benjamin is truth in which is good, or the spiritual of the celestial, may be seen, n. 3969, 4592; it is this interior truth which is the medium between truth from the Divine, and truth in the natural.

5601. "And we told him according to the meaning of those words."—This signifies that he apperceived those things suitably, as appears (1.) from the signification of "to tell," as denoting to apperceive, see n. 3608; for in the spiritual world, or in heaven, they have no need to tell what they think, there being a communication of all their thoughts, see n. 5597; therefore in the spiritual sense to tell signifies to apperceive; and (2. from the signification of the expression, "according to the

meaning of those words," as denoting suitably, for they are those things which he was desirous to apperceive.

5602. "Did we knowing know that he would say, Cause your brother to come down?"—This signifies that they did not believe that he desired that the truth of good should be conjoined to himself, as appears (1.) from the signification of the words, "Did we knowing know that he would say," as denoting not to believe; and (2.) from the representation of "Benjamin," who is here the brother, as denoting the truth of good, see just above, n. 5600: that this should be conjoined to him, is signified by their causing him to go down, as is evident from what was said above, n. 5596.

5603. "And Judah said to Israel his father."—This signifies perception from the good of the church concerning those things, as appears (1.) from the signification of "to say," in the historicals of the Word, as denoting to perceive, agreeably to what has been frequently before observed; (2.) from the representation of "Judah," as denoting the good of the church, see n. 5583; and (3.) from the representation of "Israel," as denoting the internal spiritual church, see n. 3305, 4286: hence it is manifest that the words, "Judah said to Israel his father," signify the perception of the church from its good.

5604. "Send the boy with me."—This signifies that he should be adjoined thereto, viz., to the good of the church which is represented by Judah, as appears (1.) from the signification of "to send with him," as denoting to adjoin it to him and not to the rest, it being said in what follows, "I will be surety for him; of my hand thou shalt require him;" and (2.) from the representation of "Benjamin," who is here the boy, as denoting interior truth, see just above, n. 5600. The term boy is used, because in the Word what is interior is respectively called a boy, because there is more innocence in what is interior than in what is exterior, and innocence is signified by an infant, and also by a boy, see n. 5236.

5605. "And we will arise, and go; and we will live, and not die."—This signifies spiritual life according to degrees, as appears (1.) from the signification of "arising," as denoting elevation to superior or interior things, consequently to the things which are of spiritual life, see n. 2401, 2785, 2912, 2927, 3171, 4103, 4881; (2.) from the signification of "to go," as denoting to live, see n. 3335, 3690, 4882, 5493; and as it follows, "and we will live," to go signifies the first spiritual life; (3.) from the signification of "to live," as denoting spiritual life, for in the internal sense of the Word no other life is meant; and (4.) from the signification of "not to die," as denoting to be no longer damned, or to be out of a state of damnation, for in the internal sense of the Word no other death is meant than spiritual death, which is damnation: hence it is

evident that “we will arise, and go; and we will live, and not die,” signifies life according to degrees, viz., introduction to life by arising, the prime of life by going, life itself by living, and separation from those things which are not of life, by not dying. That to go in the internal sense denotes to live, may appear strange to any one that is unacquainted with spiritual life; but the case is similar to that of journeying, as denoting the order and progress of life, see n. 1293, 4375, 4554, 4585; and to that of sojourning, as denoting to be instructed and to live accordingly, see n. 1463, 2025, 3672. The reason may indeed be declared why going, journeying, and sojourning have such significations, but the reason is such as can hardly be received by those who do not know how the case is with motions in the other life. Motions in that life, and progressions, are nothing else, because from no other source, than changes of state, which changes appear in externals just like progressions from place to place: that this is the case, may be confirmed from much experience in the other life; for I have walked there in spirit with the inhabitants, and among them, through several of their abodes, and this notwithstanding I remained in the same place as to the body: I have also conversed with them as to how this could be, and have been instructed, that changes of the state of the life are what cause progressions in the spiritual world. This was also confirmed by the circumstance, that spirits, by changes induced in the state, can be presented on high, and in an instant in the deep, also far westward, and in an instant eastward, and so forth; but, as we said, this must appear strange to any one that knows nothing about life in the spiritual world; for in that world there are neither spaces nor times, but instead thereof states of life. These states in externals produce an exact appearance of progressions and motions; this appearance is as living and real as is the appearance of the life itself, viz., that the life is in us, and thus is ours, whereas it flows in from the Lord, who is the fountain whence all life comes, see n. 2021, 2658, 2706, 2886 to 2888, 3001, 3318, 3337, 3338, 3484, 3619, 3741 to 3743, 4151, 4249, 4318 to 4320, 4417, 4523, 4524, 4882. As to go and to be moved signify to live, therefore it was a saying of the ancients, that “*In God we are moved*, we live, and are;” and by *being moved* they meant the external of life, by *living* its internal, and by *being* its inmost.

5606. “We.”—This signifies the external of the church, as appears from the representation of “the ten sons of Jacob,” who are here meant by *we*, as denoting the external of the church, see n. 5469.

5607. “And thou.”—This signifies its internal, as appears from the representation of “Israel,” who is here meant by *thou*, as denoting the internal of the church, see n. 4286, 4292, 4570.

5608. “Also our infants.”—This signifies the things which

are still more interior, as appears from the signification of "infants," as denoting those things which are more interior, n. 5604: the reason why interior things are signified by infants, and also by boys, is, because they both signify innocence, and innocence is the inmost. In the heavens the case is this: the inmost or third heaven consists of those who are in innocence, for they are in love to the Lord, and since the Lord is innocence itself, therefore the inhabitants of that heaven, as being principled in love to him, are in innocence; these, notwithstanding they are the wisest of all in the heavens, still appear to others as infants; it is from this ground, and also because they are in innocence, that infants in the Word signify innocence. As the inmost principle of the heavens is innocence, therefore innocence must interiorly appertain to all who are in the heavens: the case herein is like that of things successive in relation to things co-existing, or of the things which are distinct from each other by degrees, in relation to those which exist from them; for every thing, which has simultaneous existence, originates in things successive, and when the former exist from the latter, the latter place themselves in the same order in which they had been before distinguished by degrees; as for the sake of illustration;—end, cause, and effect are successive and distinct from each other, and when these exist together, they arrange themselves in the same order, viz., the end is inmost, then the cause, and lastly the effect. The effect is the co-existing principle, wherein unless there be a cause, and in the cause an end, there is no effect; for if from the effect you remove the cause, you destroy the effect, and more so if from the cause you remove the end; for from the end the cause receives what makes it a cause, and from the cause the effect receives what makes it an effect. It is so likewise in the spiritual world; as the end, the cause, and the effect are distinct from each other, so in the spiritual world are love to the Lord, charity towards the neighbour, and the works of charity: when these three become a one, or exist together, the first must be in the second, and the second in the third; as in the works of charity, unless charity from the affection or heart be interiorly in them, they are not works of charity, and unless love to God be interiorly in charity, it is not charity; therefore if you take away what is interior, the exterior falls, for the exterior exists and subsists from its interiors in order. It is so with innocence; this makes a one with love to the Lord, and unless it be interiorly in charity, it is not charity; consequently unless charity containing innocence be interiorly in works of charity, they are not works of charity: hence it is, that innocence must interiorly appertain to all who are in the heavens. That this is the case, and that infants signify innocence, is manifest from these words in Mark: "Jesus said to the disciples, Suffer the *infants*

to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as an *infant*, shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them," x. 14—16; Luke xviii. 15—17; Matt. xviii. 3. That infants here signify innocence, may be manifest because innocence appertains to infants, and because innocences in heaven appear like infants; that no one can enter into heaven, unless he has somewhat of innocence, may be seen, n. 4797. Moreover infants suffer themselves to be governed by the angels who are innocences, and not from the proprium, like adults, who govern themselves from their own judgment and their own will. That infants suffer themselves to be governed by those angels, is manifest from the Lord's words in Matthew: "See that ye despise not one of *these little ones*; for I say unto you, *Their angels in the heavens* do always see the face of my Father," xviii. 10: no one can see the face of God, except from innocence. In the following passages also infants signify innocence: "Out of the mouth of *infants* and *sucklings* thou hast perfected praise," Matt. xxi. 16; Psalm viii. 2. Again: "Thou hast hid these things from the wise and intelligent, and hast revealed them to *infants*," Matt. xi. 25; Luke x. 21; for the innocence, which is signified by infants, is wisdom itself, since genuine innocence dwells in wisdom, see n. 2305, 2306, 4797; hence it is said, "Out of the mouth of infants and sucklings thou hast perfected praise;" also, that such things were revealed to infants. So in Isaiah: "The cow and the bear shall feed; their young shall lie down together; and *the suckling shall play upon the hole of the viper*," xi. 7, 8, speaking of the Lord's kingdom, and specifically of the state of peace and innocence therein; the suckling denotes innocence. That no evil can befall those who are in innocence, is signified by the suckling playing on the hole of the viper; vipers are those who are most deceitful; the subject treated of in that chapter is manifestly concerning the Lord. And in Joel: "Sound the trumpet in Zion; gather the people, sanctify the congregation, assemble the elders, gather *the infants and those that suck the teats*," ii. 15, 16; the elders denote the wise; the infants and those that suck the teats denote the innocent. In the following passages also infants signify innocence, but in these that it was destroyed: "Wherefore do ye commit a great evil against your souls, to cut off from you man and woman, *infant* and *suckling*, out of the midst of Judah, that I leave you no remains," Jerem. xlv. 7. Again: "Lift up to him thy hands over the soul of *thine infants*, who faint for hunger at the head of every street," Lam. ii. 19. And in Ezekiel: "Pass ye through Jerusalem, and smite: neither let your eye spare, neither have ye pity: slay utterly the old man, the youth, the virgin, and the *infant*," ix. 5, 6. And in Micah:

"The women of my people ye expel out of the house of the delights of each, from *their infants* they have taken away mine honour for ever," ii. 9. But it is to be observed that the innocence of infants is only external, and not internal; and as it is not internal, it cannot be conjoined with wisdom: but the innocence of the angels, especially of those of the third heaven, is internal, and thus is conjoined with wisdom, see n. 2305, 2306, 3494, 4563, 4797; man also is so created, that when he grows old, and becomes like an infant, the innocence of wisdom in such case conjoins itself with the innocence of ignorance, which he had in infancy, and thus like a true infant he passes into the other life.

5609. "And I will be surety for him."—This signifies that in the mean while he will be adjoined to him, as appears from the signification of "to be surety for any one," as denoting to be instead of him, as is also evident from what now follows, especially from what Judah said concerning that suretyship to Joseph, chap. xliv., verses 32, 33; and as to be surety for any one denotes to be instead of him, it denotes also to be in the way with him adjoined to him.

5610. "Of my hand thou shalt require him."—This signifies that he shall not be separated so far as was in his power, as appears (1.) from the signification of the hand, as denoting power, see n. 878, 3387, 4931 to 4937, 5327, 5328, 5544; the reason why it denotes so far as was in his power, is, because suretyship or bail goes no further; what the truth is, and its quality, the internal sense expounds; and (2.) from the signification of "to require him," as denoting not to be separated; for he that is required by any one, must be adjoined to him, and incapable of being separated from him.

5611. "Except I bring him to thee, and set him before thee."—This signifies except he should be altogether restored to the church, as appears (1.) from the signification of "to bring" to him, and "to set before him," as denoting altogether to restore; and (2.) from the representation of "Israel," to whom he should be restored, as denoting the church, see n. 3305, 4286, 5595.

5612. "I shall sin against thee all days."—This signifies that the church will no longer have any good, as appears (1.) from the representation of "Judah," who says these things of himself, as denoting the good of the church, see n. 5583, 5603; (2.) from the signification of "to sin," as denoting disjunction, see n. 5229, 5474; thus that it will not be, for what is disjoined from any one, is no longer with him; and (3.) from the signification of "all days," as denoting for ever, thus no longer. These things are said, because there cannot be any good of the church without the medium between the internal and external, which is represented by Benjamin, as both the

good and truth of the church flow-in from the internal through a medium into the external, consequently so far as it concerns the church to have good, so far it concerns it to have a medium; it is on this account that Judah is surety for Benjamin. That there is no good of the church without a medium, is signified by these words of Judah; and that neither is there any truth of the church, is signified by the words of Reuben, n. 5542.

5613. "For except we had lingered."—This signifies delay in a state of doubt, as appears from the signification of "lingering," as denoting a state of doubt; for as going, advancing, journeying, and sojourning signify states of the life, n. 5605, so lingering signifies a state of doubt, since when the state of the life is in a state of doubt, in such case the external is in a state of lingering. This is also exhibited to view in the man himself; for when his mind remains in any doubt, he instantly stops and pauses; the reason of this is, because doubt causes the state of the life to be one of hesitation and fluctuation, consequently it affects in like manner the external progression, as being the effect. Hence it is evident, that "Except we had lingered," signifies delay in a state of doubt.

5614. "We should have returned now these two times."—This signifies that there would have been spiritual life both exterior and interior, as appears (1.) from the signification of "to go," as denoting to live, see above, 5605; therefore to return denotes to live; for they went there for the purpose of procuring themselves corn, and corn signifies the good of truth, from which is derived spiritual life; and (2.) from the signification of "these two times," which expression, as it has relation to life, denotes exterior and interior life; for the provision which they received the first time, signifies exterior life, or life in the natural, because they were without a medium, concerning which see the foregoing chapter; but the corn which they received this time, signifies interior life, for now they were with Benjamin, who is the medium, and this is the subject treated of in this and the following chapter; hence it is that the words, "We should have returned now these two times," signify spiritual life exterior and interior. That such is the signification of these words, will doubtless appear strange, especially to those who are unacquainted with what is spiritual, for it appears as if returning these two times has nothing at all in common with the spiritual life which is signified; nevertheless such is the internal sense of the words. If you are willing to believe it, the very interior thought of the man that is principled in good apprehends this, because such thought is in the internal sense, although the man himself, while in the body, is entirely ignorant of it, for the internal or spiritual sense, which is of the interior thought, falls without his knowing it into material and sensual ideas, which partake of time and space, and of such

things as exist in the world, and thus it does not appear that his interior thought is of such a quality; for his interior thought is of a quality like that of the angels, inasmuch as his spirit is associated with them. That the thought of the man that is principled in good is according to the internal sense, may be manifest from the consideration, that after death, when he comes into heaven, he is instantly, without any information, in the internal sense, which would never be the case, unless he had been in that sense, as to interior thought, during his abode in the world; the reason why he is in that sense is, because there is a correspondence between spiritual things and natural, of such a nature that even the smallest thing has its correspondence; therefore, as the interior or rational mind of the man that is principled in good is in the spiritual world, and his exterior or natural mind in the natural world, it must needs be that each mind thinks, the interior mind spiritually, and the exterior naturally, and that what is spiritual falls into what is natural, and they act in unity by correspondence. That the interior mind of man, the ideas of whose thought are called intellectual, and are said to be immaterial, does not think from the expressions of any language, consequently not from natural forms, may be manifest to any one that can reflect concerning them; for he can think in a moment what he can scarce utter in an hour, thus by means of universals, which comprehend in them very many particulars; those ideas of thought are spiritual, and no other, while the Word is being read, than such as is the internal sense. Although man is ignorant of this, because, as we said, those spiritual ideas, by means of influx into what is natural, present natural ideas, and thus the spiritual ideas do not appear, so much so that the man believes, unless he has been instructed, that there is nothing spiritual but what in quality is like what is natural; yea, that he thinks in the spirit just as he speaks in the body; in this manner the natural overshadows the spiritual.

5615. Verses 11—14. *And Israel their father said unto them, If it must be so, do this; take of the chanting of the land in your vessels, and cause to go down to the man a present, a little gum and a little honey, wax and myrrh, turpentine nuts and almonds. And take double silver in your hands; and the silver which was brought back in the mouth of your wallets, ye shall carry back in your hand; peradventure it was a mistake. And take your brother, and arise, return to the man. And God Shaddai give you mercies before the man, and send you your other brother and Benjamin; and I, as I have been bereaved, I shall be bereaved.* And Israel their father said unto them, signifies perception from spiritual good. If it must be so, do this, signifies if it cannot be done otherwise, let it be so done. Take of the chanting of the land in your vessels, signifies the more

excellent things of the church in the truths of faith. And cause to go down to the man a present, signifies to obtain favour. A little gum and a little honey, signifies the truths of natural exterior good and its delight. Wax and myrrh, signifies the truths of interior natural good. Turpentine nuts and almonds, signifies the goods of life corresponding to those truths. And take double silver in your hands, signifies truth received in powers. And the silver which was brought back in the mouth of your wallets, ye shall carry back in your hand, signifies that by truth given gratis in the exterior natural, they should submit themselves as much as possible. Peradventure it was a mistake, signifies lest he be adverse. And take your brother, signifies that thus they would have the good of faith. And arise, return to the man, signifies life from spiritual truth. And God Shaddai, signifies consolation after hardships. Give you mercies before the man, signifies that spiritual truth may receive you graciously. And send you your other brother, signifies that he may give the good of faith. And Benjamin, signifies that he may also give interior truth. And I, as I have been bereaved, I shall be bereaved, signifies that the church, before those things are done, will be as if deprived of its truths.

5616. "Israel their father said to them."—This signifies perception from spiritual good, as appears (1.) from the signification of "saying" in the historicals of the Word, as denoting perception; and (2.) from the representation of "Israel," as denoting spiritual good, on which subjects see above, n. 5595; he is called their father, because the truths which his sons represent spring from that good as from a father.

5617. "If it must be so, do this."—This signifies if it cannot be done otherwise, let it be so done, as may appear without explanation.

5618. "Take ye of the chanting of the land in your vessels."—This signifies the more excellent things of the church in the truths of faith, as may appear (1.) from the signification of "chanting," as denoting excellent things, of which we shall speak presently; (2.) from the signification of "the land," as denoting the church, see above, n. 5577; and (3.) from the signification of "vessels," as denoting the truths of faith, see n. 3068, 3079, 3316, 3318. The expression chanting is used, because in the original tongue it is derived from singing; hence "the chanting of the land" signifies productions chanted and commended, consequently in the internal sense things more excellent.

5619. "And cause to go down to the man a present."—This signifies to obtain favour, as appears from the signification of "offering a present to the man," in the present case to Joseph, who is called the lord of the land, as denoting to obtain

favour. It was customary in the ancient representative church, and thence in the Jewish, to give something as a present to the judges, and afterwards to the kings and priests, when they were approached, and this was even commanded: the reason of this was, because the presents which they gave them represented such things appertaining to man as ought to be offered to the Lord when he is approached, which things are what proceed from freedom, consequently from the man himself; for his freedom is what is from the heart, and what is from the heart is from the will, and what is from the will is from the affection which is of the love, and what is from the affection which is of the love is free, thus it is of the man himself, n. 1947, 2870 to 2893, 3158; from this principle man must give a present to the Lord when he is approached: it was this present which was represented, for kings represented the Lord as to the divine truth, n. 1672, 2015, 2069, 3009, 3670, 4581, 4966, 5044; and priests as to the divine good, n. 1728, 2015, 3670. That those presents were initiations, may be seen, n. 4262; and initiations are to obtain favour.

5620. "A little gum and a little honey."—This signifies the truths of exterior natural good and its delight, as appears from the signification of "gum," as denoting the truth of good, or truth derived from good, see n. 4748. The reason why gum has this signification is, because it ranks among ointments, and also among aromatics: aromatics signify such things as are of truth derived from good, and especially when they are also ointments, and partake somewhat of oiliness, for oil signifies good, n. 886, 3728, 4582; that this gum was an aromatic, may be seen, Gen. xxxvii. 25, and on this account also the same expression in the original tongue signifies balsam; that it was an ointment, or thickly oily, is manifest: hence then it is, that gum signifies the truth of good which is in the natural, in the present case in the exterior natural, because it is set in the first place, and is adjoined to honey, which is delight there. The reason why honey denotes delight is, because it is sweet, and every thing sweet in the natural world corresponds to what is delightful and pleasant in the spiritual; the reason why it is said the delight thereof, viz., the delight of truth derived from good in the exterior natural, is, because every truth, and especially every truth of good, has its delight, but a delight arising from the affection of good and truth, and from consequent use. That honey denotes delight, may be manifest also from other passages in the Word, as in Isaiah: "A virgin shall conceive and bring forth a son; and she shall call his name Immanuel (God with us). Butter and *honey* shall he eat, that he may know to refuse the evil, and choose the good," vii. 14, 15, speaking of the Lord: butter denotes the celestial, honey what is derived from the celestial. Again: "It shall come to pass, for

the abundance of milk to be made, he shall eat butter; and butter and *honey* shall every one eat that is left in the midst of the land," vii. 22; speaking of the Lord's kingdom, where milk denotes spiritual good, butter celestial good, and honey what is thence derived, viz., what is happy, pleasant, and delightful. And in Ezekiel: "Thus wast thou adorned with gold and silver; and thy garments were fine linen, and silk, and needle-work: fine flour, and *honey*, and oil didst thou eat; whence thou becamest exceedingly beautiful, and didst prosper even to a kingdom: with fine flour, oil, and *honey* I fed thee; but thou gavest it before them for an odour of rest," xvi. 13, 19; speaking of Jerusalem, which means the spiritual church, the quality of which is described as it was among the ancients, and as it became afterwards: its being adorned with gold and silver denotes with good and truth celestial and spiritual; her garments of fine linen, silk, and needle-work, denote truths in the rational and in each natural; fine flour denotes the spiritual, honey its pleasantness, and oil its good; that by all these particulars are described such things as relate to heaven, may be manifest to every one. Again: "Judah and the land of Israel were thy traders in wheat, minnith, and pannag, and *honey*, and oil, and balsam," xxvii. 17; speaking of Tyre, which signifies the spiritual church, such as it was in the beginning, and such as it became afterwards, as to the knowledges of good and truth, n. 1201. Honey also denotes the pleasantness and delight derived from the affection of knowing and learning goods and truths celestial and spiritual. Thus in Moses: "He maketh him to ride upon the high places of the earth, and feedeth him with the increase of the fields. He maketh him to suck *honey* out of the rock, and oil out of the flinty rock," Dent. xxxii. 13; speaking also of the ancient spiritual church: to suck honey out of the rock denotes delight derived from scientific truths. And in David: "I feed them with the fat of wheat, and satisfy them *with honey* out of *the rock*," Psalm lxxxi. 16, where to satisfy them with honey out of the rock, denotes with delight from the truths of faith. So in Deuteronomy: "Jehovah bringeth thee to a good land, a land of rivers of water, of fountains, and of depths, going forth from the valley, and from the mountain, a land of wheat and of barley, and of the vine, and of the fig-tree, and of the pomegranate, a land of oil, of olive, and of *honey*," viii. 7, 8, speaking of the land of Canaan, and in the internal sense, of the Lord's kingdom in the heavens; a land of oil, of olive, and of honey, denotes spiritual good and its pleasantness: hence also the land of Canaan is called a land flowing with *milk* and *honey*, Numb. xlii. 27; chap. xiv. 7, 8; Dent. xxvi. 9, 15; chap. xxvii. 3; Jer. xi. 5; Ezek. xx. 6: in those passages in the internal sense the land of Canaan means, as we said, the Lord's kingdom; flowing with milk de

notes the abundance of celestial spiritual things, and with honey denotes the abundance of happinesses and delights thence derived. So in David: "The judgments of Jehovah are truth, they are just at the same time; more to be desired than gold, and than much fine gold; *sweeter also than honey and the dropping of the honeycombs*," Psalm xix. 9, 10; the judgments of Jehovah denote the divine truth; sweeter than honey and the dropping of the honeycombs denotes the delights derived from good and the pleasantnesses derived from truth. Again: "Thy words are sweeter to my palate *than honey* to my mouth," Psalm cxix. 103, where the meaning is the same. The manna, which was for bread to the posterity of Jacob in the wilderness, is thus described in Moses: "The manna was like coriander seed, white, and the taste of it like *a cake kneaded with honey*," Exod. xvi. 31, because the manna signified truth divine, which descends from the Lord through heaven, consequently the Lord himself as to the Divine Human, as he teaches in John vi. 51, 58; for it is the Lord's Divine Human from which comes all truth divine, yea, to which all truth divine has reference; and this being the case, the manna is described as to delight and pleasantness by the taste, which was like that of a cake kneaded with honey: that the taste denotes the delight of good and the pleasantness of truth, see n. 3502. As John the Baptist represents the Lord as to the Word, which is the divine truth on earth, in like manner as Elias, n. 2762, 5247, therefore he was the Elias who was to come before the Lord, Mal. iv. 5; Matt. xvii. 10—12; Mark ix. 11—13; Luke i. 17; therefore his clothes and food were significative, of which it is thus written in Matthew: "John had his raiment of camel's hair, and a leathern girdle about his loins, and his meat was locusts and *wild honey*," iii. 4; Mark i. 6: raiment of camel's hair signifies the Word, such as is its literal sense as to truth, which sense is a clothing for the internal sense, viz., that it is natural, for what is natural is signified by hair, and also by camels; and his meat being locusts and wild honey signifies the Word, such as is its literal sense as to good, the delight of which is signified by wild honey. The delight of truth divine as to the external sense is also described by honey in Ezekiel: "He said to me, Son of man, feed thy belly, and fill thy bowels with this volume which I give thee; and when I did eat it, *it was in my mouth as honey for sweetness*," iii. 3. And in John: "The angel said to me, Take the little book and eat it up; and it will make thy belly bitter, *but in thy mouth it will be sweet as honey*. Therefore I took the little book out of the hand of the angel, and eat it up, and it was in *my mouth sweet as honey*, but when I had eaten it, my belly was made bitter. Then he said to me, Thou must prophesy again upon peoples, and nations, and tongues, and many kings," Rev. x. 9—11: the

volume in Ezekiel, and the little book in the Apocalypse, denote the divine truth. That this in the external form appears delightful, is signified by the taste being sweet as honey; for truth divine, like the Word, in the external form or in the literal sense, is delightful, because it suffers itself to be explained by interpretations in every one's favour; but not so the internal sense, which is therefore signified by the bitter taste, for this sense discovers a man's interiors. The reason why the external sense is delightful is, as we said, because the things appertaining to that sense may be explained in every one's favour, they being only common truths, and such is the quality of common truths, before they are qualified by particulars, and these by singulars: it is also delightful, because it is natural, and the spiritual conceals itself deeply within; it must likewise be delightful, to the intent that man may receive it, that is, that he may be introduced, and not be deterred at the threshold. The honeycomb and the broiled fish, which the Lord ate with the disciples after his resurrection, also signify the external sense of the Word,—the fish as to its truth, and the honeycomb as to its pleasantness; concerning which it is thus written in Luke: "Jesus said, Have ye here any meat? And they gave him a piece of a broiled fish and of a honeycomb: and he took it, and did eat before them," xxiv. 41—43; and since the above things are signified, therefore the Lord said to them, "These are the words which I spake to you while I was yet with you, that all things must be fulfilled which are written in the law of Moses, and in the prophets, and in the Psalms concerning me," verse 44 of the same chapter. It appears as if such things were not signified, because it seems to be of mere chance that they had a piece of a broiled fish and a honeycomb; nevertheless it was of providence, not only in this instance, but in the case of all the other circumstances recorded in the Word, as to the most minute particulars. As such things were signified, therefore the Lord declared that the things written in the Word relate to himself; there are however but few things written concerning the Lord in the Word of the Old Testament, in the sense of the letter; whereas, in the internal sense, they all relate to him, for hence the Word derives its holiness; this is what is meant by the above passage, "That all things must be fulfilled which are written in the law of Moses, and in the prophets, and in the Psalms concerning him." From these considerations it may now be manifest, that honey signifies the delight which is derived from good and truth, or from the affection thereof, and that specifically it signifies external delight, thus the delight of the exterior natural. As this delight is of such a nature, that it comes from the world through the things of sense, therefore the use of honey was forbidden in the meat-offerings, on which subject it is thus written in Leviticus: "No meat-offering,

which ye shall bring unto Jehovah, shall be made with leaven: for ye shall not burn any leaven, or *any honey*, in any offering made by fire unto Jehovah," ii. 11, where honey denotes such external delight, which, since it contains in it somewhat derived from the love of the world, was also like leaven, on which account it was prohibited. What is meant by leaven and what is leavened, see n. 2342.

5621. "Wax and myrrh."—This signifies the truths of interior natural good, as appears (1.) from the signification of "wax," in this case aromatic wax, as denoting the truth of good, of which we shall speak presently; and (2.) from the signification of "myrrh," as also denoting truth from good, see n. 4748. The reason why they appertain to the interior natural, is, because these aromatics are purer than gum and honey, and therefore are named in the second place, for such things are enumerated in the Word according to order. In this passage wax does not mean common wax, but aromatic wax, which is like storax, and which wax is signified by the expression which is used in the original tongue, and the same expression also signifies an aromatic: hence it is evident why that aromatic wax signifies the truth of good; for all aromatics, as they have a sweet scent, in the internal sense signify truths which are grounded in good. This may be manifest from the consideration, that truths grounded in good are perceived in heaven as pleasantly as sweet-scented objects are in the world; on which account also when the perceptions of the angels are turned into odours, which, of the Lord's good pleasure, is frequently the case, on such occasions the senses are gratified as it were with fragrances arising from aromatics and flowers: hence frankincense and perfumes were made of such substances as had a grateful odour, and were applied to holy uses, and hence also aromatics were mixed with the anointing oil. He that is ignorant that the cause of such circumstances originates in percepts in heaven, may be led to imagine that they were commanded for no other reason than to render external worship grateful; but in such case, they would not have had in them any thing heavenly or holy, consequently such circumstances of worship would not have had in them any thing divine. See what has been shown above on this subject, viz., that frankincense and perfumes, and also the fragrant substances in the anointing oil, were representative of spiritual and celestial things, n. 4748. That the spheres of faith and love are turned into grateful odours, and that hence grateful and sweet-scented, and also aromatic odours signify the truths of faith which are grounded in the good of love, see n. 1514, 1517—1519, 4628.

5622. "Turpentine nuts and almonds."—This signifies the goods of life corresponding to those truths, as appears (1.) from the signification of "turpentine nuts," as denoting the goods

of life corresponding to the truths of exterior natural good, which are signified by gum, whereof we shall speak presently; and (2.) from the signification of “almonds,” as denoting the goods of life corresponding to the truths of interior natural good, which are signified by aromatic wax and myrrh. These nuts have such a signification, because they are fruits, and fruits in the Word signify works,—fruits of useful trees good works, or, what is the same thing, goods of the life, for goods of the life as to use are good works. Turpentine nuts signify the goods of life corresponding to the truths of exterior natural good, because they are of a less noble tree, and exterior things are signified by such things as are less noble: the reason of this is, because exterior things are more gross than interior things, for they are common things compounded of a very great number of interior things. But the reason why almonds signify the goods of life corresponding to the truths of interior natural good, is, because the almond is a more noble tree; in the spiritual sense the tree itself signifies the perception of interior truth which is from good, its flower interior truth which is from good, and its fruit the good of life thence derived; in this sense we read of the almond tree in Jeremiah: “The Word of Jehovah came unto me, saying, What seest thou, Jeremiah? and I said, I see *a rod of an almond tree*; then said Jehovah to me, Thou hast done well in seeing, for I watch over my Word that I may do it,” i. 11, 12: a rod denotes power, an almond tree denotes the perception of interior truth, and as it is here predicated of Jehovah, it denotes watching over it; the Word denotes the truth. The almonds which blossomed from the rod of Aaron for the tribe of Levi, also signify the goods of charity or the goods of life, concerning which it is thus written in Moses: “It came to pass the following day, when Moses entered into the tent of the assembly, behold! the rod of Aaron had blossomed for the tribe of Levi, and had produced blossom, so that the blossom blossomed, and brought forth *almonds*,” Numb. xvii. 8; this was a sign that that tribe was chosen for the priesthood, because it signifies charity, n. 3875, 3877, 4497, 4502, 4503, which is the essential of the spiritual church.

5623. “And take double silver in your hands.”—This signifies truth received in powers, as appears (1.) from the signification of “silver,” as denoting truth, see n. 1551, 2954; (2.) from the signification of “double,” as denoting successively another, see n. 1335, viz., the truth with which they had been gifted gratis, and with which they were again to be gifted; and (3.) from the signification of “hands,” as denoting powers, see n. 878, 3387, 4931 to 4937, 5327, 5328. Truth in powers denotes in the faculties of receiving, thus according to the faculties; but the faculties or powers of receiving truth are altogether according to good, for the Lord adjoins them to

good; for when the Lord flows-in with good, he also flows-in with faculty; hence truth received in powers is according to goods. That the faculties of receiving truth are according to good, may be manifest from much experience in the other life: in that life those who are in good, have not only the faculty of perceiving truth, but also of receiving it, yet according to the quantity and quality of the good in which they are; whereas those who are in evil, have not the faculty of receiving truth. This is a consequence of what is pleasurable and thence desirable: to those who are in good it is pleasurable to perfect good by truth, for good receives its quality from truths, on which account also they desire truths; but to those who are in evil, evil is pleasurable, and to confirm evil by falses, on which account also they desire falses; and as they desire falses, they are averse from truths; hence they have not the faculty of receiving truths, for they either reject, or suffocate, or pervert them, as soon as truths come to their ear, or into their thought. Moreover every man who is of a sane mind, is in the faculty of receiving truths, but those who turn themselves to evil, extinguish that faculty, whereas those who turn themselves to good, elevate that faculty.

5624. "And the silver which was brought back in the mouth of your wallets, ye shall carry back in your hand."—This signifies that by truth given gratis in the exterior natural, they should submit themselves as much as possible, as appears (1.) from the signification of "the silver which was brought back," as denoting truth given gratis, see n. 5530; (2.) from the signification of "in the mouth of a wallet," as denoting in the entrance of the exterior natural, see n. 5497; and (3.) from the signification of "in the hand," as denoting in power, see just above, n. 5623, thus as much as possible: that they should submit themselves by that truth, is signified by their carrying it back; for in the spiritual world, to carry back truth to the Lord from whom they have received it, is to submit themselves by it; but how they submitted themselves by it, is evident from their conversation with the man who was over Joseph's house, verse 18 to 24.

5625. "Peradventure it was a mistake."—This signifies lest he be adverse, as appears from the signification of a mistake, as denoting what is adverse; for such a mistake is here meant, as that they forgot to give the silver, and so brought it back, every one in his sack, on which account he might possibly be adverse to them, as they also believed; for they were afraid at being brought to Joseph's house, and said, "For the word of the silver that was brought back in our wallets in the beginning are we brought, that he may roll down upon us, and cast himself upon us, and take us for servants, and our asses," verse 18: moreover, sin signifies disjunction and aversion, see n. 5229

5474, so likewise a mistake, if there be sin in it, but in a less degree; on which account it is said, lest he be adverse.

5626. "And take your brother."—This signifies that thus they would have the good of faith, as appears from the representation of "Simeon," who is here the brother whom they should take, as denoting faith in the will, see n. 3869 to 3872, 4497, 4502, 4503, 5482, thus the good of faith; for the truth of faith, when it passes into the will, becomes the good of faith; for in such case the truth passes into the man's life, and when it is there, it is viewed not as what is to be known, but as what is to be done, in consequence of which it changes its essence, and becomes actual truth; hence it is no longer called truth, but good.

5627. "And arise, return to the man."—This signifies life derived from spiritual truth, as appears (1.) from the signification of "arise," as denoting elevation to interior things, consequently to spiritual things, see n. 2401, 2785, 2912, 2927, 3171, 4103, 4881; (2.) from the signification of "return," as denoting life thence derived, see above, n. 5614; and (3.) from the representation of "Joseph," when he is called the "man," as denoting spiritual truth, see n. 5584.

5628. "And God Shaddai."—This signifies consolation after hardships, as appears from the signification of "Shaddai," as denoting temptation, and after temptation consolation, see n. 1992, 4572; in the present case therefore consolation after the hardships they had suffered in Egypt; that it denotes consolation after hardships, is evident also from the words which immediately follow, "give you mercies before the man." The reason why Shaddai signifies temptation, and after temptation consolation, is, because the ancients designated the One Only God by various names, according to the various things which are from him; and as they believed also that temptations are from him, they called God on this occasion Shaddai, yet by this name they did not mean another god, but the One Only God as to temptations. When, however, the ancient church declined, they began to worship as many gods as there were names of the One Only God, and they also of themselves added several more to them: this custom was at length so prevalent, that every family had its own god, which they altogether distinguished from the rest that were worshipped by other families. The family of Terah, from which Abraham came, worshipped Shaddai for its God, see n. 1356, 1992, 2559, 3667; hence not only Abraham, but also Jacob, acknowledged him as their God, and also in the land of Canaan: this however was permitted them, lest they should be forced from their religious principle; for no one is forced from what he regards as holy: but as the ancients by Shaddai understood Jehovah himself, or the Lord, who was so named when they underwent temptations, therefore

Jehovah or the Lord took this name in appearing to Abraham, Genesis, chap. xvii. 1, and also in appearing to Jacob, Genesis, chap. xxxv. 11. The reason why Shaddai signifies not only temptation, but also consolation, is, because all spiritual temptations are succeeded by consolation, as I have been given to know from experience in the other life; for when any one in that life suffers hardships from evil spirits, by infestations, excitations to evils, and persuasions to falses, no sooner are the evil spirits removed, than he is received by the angels, and is brought into a state of comfort by delight agreeably to his genius and temper.

5629. "Give you mercies before the man."—This signifies that spiritual truth may receive you graciously, as appears (1.) from the signification of "to give mercies," as denoting to receive graciously; and (2.) from the representation of "Joseph," when he is called the man, as denoting spiritual truth, as above, n. 5627.

5630. "And send you your other brother."—This signifies that he may give the good of faith, as appears from the representation of "Simeon," who in this case is the other brother, as denoting the good of faith, as above, n. 5626. The reason why sending denotes giving is, because sending is spoken of as applied to the person, but giving as applied to the thing which is signified by the person.

5631. "And Benjamin."—This signifies that he may also give interior truth, as appears from the representation of "Benjamin," as denoting interior truth, see above, n. 5600.

5632. "And I, as I have been bereaved, I shall be bereaved."—This signifies that the church, before those things are done, will be deprived of its truths, as appears (1.) from the representation of "Israel," who says this of himself, as denoting the church, see n. 3305, 4286; and (2.) from the signification of "to be bereaved," as denoting to be deprived of the truths of the church, see n. 5536. That this must be the case before those things are done, is evident; for if there be not the good of faith, which is represented by Simeon, n. 5630, and if there be not interior truth, which is the medium represented by Benjamin, there is not any truth of the church, except such truth as is only in the mouth, and not in the heart.

5633. Verses 15—17. *And the men took this present; and they took double silver in their hand, and Benjamin; and they arose, and went down to Egypt; and they stood before Joseph. And Joseph saw Benjamin with them; and he said to him that was over his house, Bring the men home, and slaying slay, and prepare; for the men shall eat with me at noon. And the man did as Joseph said; and the man brought the men to Joseph's house. And the men took the present, signifies that they had truths with them whereby they might obtain grace. And they*

took double silver in their hand, signifies truth also received in power. And Benjamin, signifies and also a medium. And they arose, and went down to Egypt, signifies elevation to procure life to themselves from the interiors of scientifics. And they stood before Joseph, signifies the presence of the celestial of the spiritual therein. And Joseph saw Benjamin with them, signifies the apperception of the spiritual medium appertaining to truths, by the celestial of the spiritual. And he said to him that was over his house, signifies to that which is of the external church. Bring the men home, signifies that the truths in the natural should be introduced there. And slaying slay, and prepare, signifies by the goods of the exterior natural. For the men shall eat with me at noon, signifies that they will be conjoined when there is a medium. And the man did as Joseph said, signifies carrying it into effect. And the man brought the men to Joseph's house, signifies the first introduction into the good which is from the celestial of the spiritual.

5634. "And the men took this present."—This signifies that they had truths with them whereby they might obtain grace, as appears (1.) from the signification of "the men," as denoting truths, see n. 3134; and (2.) from the signification of "the present," which was given on approaching kings and priests, as denoting to obtain grace, see n. 5619.

5635. "And they took double silver in their hand."—This signifies truth also received in power, as appears from what was said above, n. 5623, where the same words occur. See also in that number what is meant by truth received in power.

5636. "And Benjamin."—This signifies and also a medium, as appears from the representation of "Benjamin," as denoting a medium, see n. 5411, 5413, 5443.

5637. "And they arose, and went down to Egypt."—This signifies elevation to procure themselves life from the interiors of scientifics, as appears (1.) from the signification of "arising," as denoting elevation to the things of spiritual life, see n. 2401, 2785, 2912, 2927, 3171, 4103, 4881; (2.) from the signification of "to go down," as denoting to procure themselves life; for going down in this passage has the same signification as in the passage above, where are these words, "Send the boy with me, and we will arise, and go; and we will live, and not die," verse 8, which signifies spiritual life according to degrees, concerning which degrees, see n. 5605; and (3.) from the signification of "Egypt," as denoting scientifics, see n. 1164, 1165, 1186, 1462, 4749, 4964, 4966; in the present case the interiors of scientifics, because in those interiors is the celestial of the spiritual, which is represented by Joseph; therefore it is presently said, "And they stood before Joseph." The interiors of scientifics are those things which are spiritual in the natural [principle], and spiritual things are therein, when the scientifics

therein are illustrated by the light of heaven; and they are illustrated by the light of heaven, when a man has faith in the doctrinals which are from the Word, and he has faith when he is in the good of charity; for in such case truths, and thereby scientifics, are illustrated by the good of charity, as by a flame, and hence have their spiritual light. Hence it may be manifest what is meant by the interiors of scientifics.

5638. "And they stood before Joseph."—This signifies the presence of the celestial of the spiritual therein, as appears (1.) from the signification of "standing before" any one, as denoting presence; and (2.) from the representation of "Joseph," as denoting the celestial of the spiritual, of which frequent mention has been made above. That the celestial of the spiritual was present in each natural, was represented by Joseph's being made lord over all Egypt: this is what is meant by the presence of the celestial of the spiritual in the interiors of scientifics, for scientifics are in the natural, see n. 5316, 5324, 5326 to 5328, 5333, 5337, 5373. The truths which are represented by the ten sons of Jacob, are the truths in the natural.

5639. "And Joseph saw Benjamin with them."—This signifies the apperception of the spiritual medium appertaining to truths, by the celestial of the spiritual, as appears (1.) from the signification of "to see," as denoting to understand and apperceive, see n. 2150, 2807, 3764, 4567, 4723, 5400; (2.) from the representation of "the ten sons of Jacob," who are meant by *with them*, or with whom Joseph saw Benjamin, as denoting truths in the natural, see n. 5403, 5419, 5427, 5458, 5512; and (3.) from the representation of "Benjamin," as denoting a medium, see n. 5411, 5413, 5443. The reason why it is here called a spiritual medium is, because the truths, which are represented by the ten sons of Jacob, were now about to be conjoined with truth from the Divine, which is Joseph, and this conjunction is effected only by a spiritual medium; therefore when that medium was apperceived, it immediately follows, that "Joseph said to the man that was over his house, Bring the men home, and slaying slay, and prepare; for the men shall eat with me at noon;" which signifies that they should be introduced and conjoined because they were with a medium. What the spiritual is in respect to the natural, it may be expedient further to explain in a few words, because the generality of Christians are so ignorant of what is meant by the spiritual, that when they hear the expression, they hesitate, and say to themselves, that no one knows what the spiritual means. The spiritual appertaining to a man is, in its essence, the very affection of good and truth for the sake of good and truth, and not for the sake of self, also the affection of what is just and equitable for the sake of what is just and equitable, and not for the sake of self; when a man is sensible in himself of what

is delightful and pleasant, and especially if he thence derive satisfaction and blessedness, this with him is spiritual, which does not arise from the natural world, but from the spiritual, or from heaven, that is, through heaven from the Lord. This then is the spiritual, which, when it has the dominion with a man, affects and as it were gives a tincture to every thing which he thinks, which he wills, and which he does, and causes that his thoughts and voluntary acts partake of what is spiritual, until they also at length become spiritual with him, when he passes out of the natural world into the spiritual. In a word, the affection of charity and faith, that is, of good and truth, with the delight and pleasantness, and especially the satisfaction and blessedness thence derived, which man interiorly feels, and which constitute him a truly Christian man, is the spiritual. The reason why the generality of Christians are ignorant what is meant by the spiritual is, because they make faith and not charity the essential of the church; hence, as the few that are solicitous about faith, think little, if any thing, concerning charity, and know little, if any thing, what charity is, they have no knowledge or perception of the affection which is of charity; and he that is not in the affection of charity, can never know what is spiritual; especially at this day, when scarcely any one has charity, because it is the last time of the church. But it is to be noted, that the spiritual, in the general sense, signifies the affection both of good and of truth, whence heaven is called the spiritual world, and the internal sense of the Word the spiritual sense; but specifically what is of the affection of good is called celestial, and what is of the affection of truth is called spiritual.

5640. "And he said to him that was over his house."—This signifies to that which is of the external church, as appears from the representation of "him that is over the house," as denoting the external church, when "he that is in the house" denotes the internal church, see n. 1795; and as, in the internal sense, the person is not regarded, but the thing, see n. 5225, 5287, 5434, therefore "him that was over the house" signifies that which is of the external church.

5641. "Bring the men home."—This signifies that the truths in the natural should be introduced there, as appears from the signification of "the sons of Jacob," as denoting the truths of the church in the natural, see n. 5403, 5419, 5427, 5458, 5512; that they should be introduced there, is signified by "Bring them home."

5642. "And slaying slay, and prepare."—This signifies by the goods of the exterior natural, as appears from the signification of "slaying," as involving that which was slain, viz., an ox, a cow, a goat, or other cattle, thus denoting the goods of the natural; that an ox and a cow denote the goods of the

natural, see n. 2186, 2566, 2781, 2830, in the present case the goods of the exterior natural, because by them they were now first introduced to conjunction; for "he brought the men to Joseph's house," signifies the first introduction into the good which is from the celestial of the spiritual, as may be seen below, n. 5645: as a cow and an ox signify the goods of the natural, every operation respecting them also signifies that good, for the one involves the other.

5643. "For the men shall eat with me at noon."—This signifies that they will be conjoined when there is a medium, as appears from the signification of "to eat with," as denoting to be communicated, to be conjoined, and to be appropriated, see n. 2187, 2343, 3168, 3513, 3596, 3832; and as they were with the spiritual medium, which is Benjamin, n. 5639, it is said, "at noon," for noon signifies a state of light, thus a spiritual state, which is by a medium, n. 1458, 3708.

5644. "And the man did as Joseph said."—This signifies carrying it into effect, as appears without explanation.

5645. "And the man brought the men to Joseph's house."—This signifies the first introduction into the good which is from the celestial of the spiritual, as appears (1.) from the signification of "bringing," as denoting introduction, as above, n. 5641; (2.) from the signification of "the sons of Jacob," as denoting the truths of the church in the natural, see n. 5403, 5419, 5427, 5428, 5512; (3.) from the signification of "a house," as denoting good, see n. 3652, 3720, 4982, hence also a house denotes the church, n. 3720, for the church is the church from good; and (4.) from the representation of "Joseph," as denoting the celestial of the spiritual, of which frequent mention has been made above: from which considerations it is evident, that "The man brought the men to Joseph's house," signifies that the truths in the natural were introduced into the good which is from the celestial of the spiritual. The reason why it signifies the first introduction, is, because they now only ate with Joseph, and did not know him; this signifies common conjunction, which is the first introduction, for at that time truth from the Divine flows in by a common way, and is not known; but when the in-flowing truth is apperceived, there is another conjunction, which is signified by Joseph's making himself known to his brethren, see chap. xlv.

5646. Verses 18—23. *And the men were afraid at being brought to Joseph's house; and they said, For the word of the silver that was brought back in our wallets in the beginning are we brought; that he may roll down upon us, and cast himself upon us, and take us for servants, and our asses. And they came to the man that was over Joseph's house, and spake to him at the door of the house. And they said, Upon me, my lord, coming down we came down in the beginning to buy food. And*

it came to pass, when we were come to the inn, and had opened our wallets, behold! every one's silver was in the mouth of his wallet, our silver in its weight, and we have brought it back in our hand. And other silver we cause to come down in our hand to buy food; we know not who put our silver in our wallets. And he said, Peace be to you; fear not; your God, and the God of your father, hath given you a hidden gift in your wallets; your silver came to me: and he brought Simeon out to them. And the men were afraid, signifies a drawing back. At being brought to Joseph's house, signifies at the truths which are of the natural being adjoined and subjected to the internal. And they said, For the word of the silver that was brought back in our wallets in the beginning are we brought, signifies because truth in the exterior natural appears to be given gratis, that therefore they were subjected. That he may roll down upon us, and cast himself upon us, signifies that on this account they were reduced under absolute power. And take us for servants, and our asses, signifies so that whatever is in each natural is of no account. And they came to the man that was over Joseph's house, signifies the doctrinals of the church. And spake to him at the door of the house, signifies consultation from doctrinals concerning introduction. And they said, Upon me, my lord, signifies bearing witness. Coming down we came down in the beginning to buy food, signifies the mind of procuring good for truths. And it came to pass, when we were come to the inn, and had opened our wallets, signifies introspection into the exterior natural. Behold! every one's silver was in the mouth of his wallet, signifies that it was clearly seen, that truths were given as it were gratis. Our silver in its weight, signifies truths according to the state of each. And we have brought it back in our hand, signifies that the things which were given gratis are submitted as much as possible. And other silver we cause to come down in our hand to buy food, signifies that there is an intention by means of truth to procure good elsewhere. We know not who put our silver in our wallets, signifies non-belief grounded in ignorance of the source of truth in the exterior natural. And he said, Peace be to you; fear not, signifies that it is well; let them not despair. Your God, and the God of your father, signifies the Lord's Divine Human. Hath given you a hidden gift in your wallets, signifies that it was from Him without any prudence of theirs. Your silver came to me, signifies that it will seem like truth procured by them. And he brought Simeon out to them, signifies that he adjoined the will to truths.

5647. "And the men were afraid."—This signifies a drawing back, as appears from the signification of "being afraid," as here denoting a drawing back, viz., from conjunction with the internal. Fear arises from various causes, as from perils

respecting life, the loss of gain, and also of honour and reputation; there is a fear likewise of being brought into slavery, and thereby of losing liberty, and with liberty the delight of life: this is the subject treated of in what follows, for they were afraid lest they should be adjoined to the internal, and should thereby lose their proprium, and with proprium their liberty, and with liberty the delight of life, for the latter depends on liberty; hence "The men were afraid," signifies a drawing back, viz., lest they should be adjoined. It may here be expedient previously to explain in a few words, how the case is with the above conjunction, viz., with the conjunction of the external or natural man with the internal or spiritual: the external or natural man from the first period of life has the dominion, and does not know that there is an internal or spiritual man; therefore when a man is reformed, and begins to become spiritual or internal from being natural or external, in such case the natural [principle] at first rebels; for he is taught that the natural man ought to be subdued, that is, that all his concupiscences ought to be extirpated, together with the things which confirm them; hence, when the natural man is left to himself, he thinks that hereby he will totally perish, for he knows no other than that what is natural is every thing, and is in utter ignorance of the immense and ineffable things contained in what is spiritual; and when the natural man thinks thus, he draws back, and is not willing to be subjected to the spiritual; this is what is here signified by fear.

5648. "At being brought to Joseph's house."—This signifies at the truths which are of the natural being adjoined and subjected to the internal, as appears from the signification of "being brought to Joseph's house," as denoting to be conjoined and subjected to the internal, for Joseph represents the internal; because truth from the Divine, or the celestial of the spiritual; see n. 5307, 5331, 5332, 5417, 5469; and a house signifies both a man's internal and his external, n. 3128, 3538, 4973, 5023, in the present case the internal, because it is said Joseph's house; and being brought, viz., to the internal, signifies to be adjoined, and as it signifies adjunction, it also signifies subjection; the reason of this is, because when the natural is adjoined to the internal, it is then subjected thereto, for the dominion which the natural man previously enjoyed is now transferred to the spiritual; concerning which dominion, by the divine mercy of the Lord, more will be said in what follows. It may be expedient here briefly to show how the case is with the internal sense. The internal sense of the Word is principally for the use of those who are in the other life: they, when they are attendant on a man who is reading the Word, perceive it according to the internal sense, but not according to the external sense; for they understand no human expressions, but only

the sense of the expressions, and this not according to a man's natural thoughts, but according to his spiritual thoughts: into this spiritual sense the natural sense, which appertains to the man, is instantly changed, comparatively as the language of a speaker is suddenly turned into the language of the hearer, though it be a different one; thus the sense of human natural thought is changed into spiritual, for spiritual language or speech is proper to the angels, but natural is proper to men. The reason why the change as it were of one language into another is so sudden is, because there is a correspondence of all things in the natural world with those which are in the spiritual world. Now as the internal sense of the Word is principally for the use of those who are in the spiritual world, therefore such things are here related in the internal sense as are for their use, and as they find pleasant and delightful; but the more interior such things are, so much the more remote are they from the apprehension of men, to whom the things of the world and the body are alone pleasant and delightful, and when this is the case, the spiritual things of the internal sense are accounted vile, and are also loathed. Let every one examine himself whether the things contained in the internal sense, in what now follows, and which are such as cause the greatest delight to the angelic societies, are nauseous and loathsome to him: hence also it may be evident to every reflecting person, what is the difference between the delights of men and those of the angels, also in what things the angels make wisdom consist, and in what men make it consist, viz., that the angels make it consist in such things as men account vile and hold in aversion, and that men make wisdom consist in such things as the angels are unconcerned about, and many in such things as the angels reject and shun.

5649. "And they said, For the word of the silver that was brought back in our wallets are we brought."—This signifies because truth in the exterior natural appears to be given gratis, that therefore they were subjected, as appears (1.) from the signification of "the silver that was brought back," as denoting truth given gratis, see n. 5530, 5624; (2.) from the signification of "a wallet," as denoting the entrance of the exterior natural, see n. 5497; and (3.) from the signification of "to be brought," as denoting to be adjoined and subjected, see just above, n. 5648. The case herein is this: as they perceived that scientific truths in the exterior natural were given gratis, and on that account were allured to conjoin themselves to the internal, and thereby were subjected thereto, hence, as we said just above, they were deprived of their liberty, and thereby of all the delight of life. That this is the case, viz., that it is perceivable that scientific truths were given gratis, either in the exterior or interior natural, is altogether unknown to man; the reason be-

ing because he is in no such perception, for he does not at all know what is given him gratis, still less what is stored up in the exterior natural, and what in the interior; a common cause of his wanting this perception is, because worldly and terrestrial things engage his heart, but not celestial and spiritual things, and because on this account he does not believe in any influx through heaven from the Lord, so also he does not believe that any thing is freely given to him; when nevertheless all the truth which he concludes rationally from scientifics, and which he supposes to be from his own ability, is such as is given him; still less can he perceive whether it be stored up in the exterior natural, or in the interior, because he is ignorant that the natural is twofold, viz., the exterior which is near to the external senses, and the interior which is remote from those senses, and turns itself to the rational. Since man is ignorant of these subjects, it is impossible he can have any perception respecting them, for the knowledge of a thing must precede the perception of it; but the angelic societies know and perceive these things distinctly and clearly, not only what is given them gratis, but also where it is, as may be manifest from the following experience. When any spirit, who is principled in good, and is thence in the faculty, comes into an angelic society, he comes at the same time into all the knowledge and intelligence appertaining to the society, which knowledge and intelligence he had not possessed before, and in this case he knows no other than that he had the knowledge and intelligence before, and that it was from himself; but when he reflects, he apperceives that it is given him gratis from the Lord through that angelic society; and he also knows from the angelic society where he is, whether it be in the exterior or in the interior natural; for there are angelic societies which are in the exterior natural, and others which are in the interior; but the natural appertaining to them is not like that appertaining to men, but is natural-spiritual, being made spiritual in consequence of being conjoined and subject to what is spiritual. From these considerations it may be manifest, that the things which are here related in the internal sense, actually so exist in the other life, viz., that there they apperceive what is given them gratis, also where it is stored up, although men at this day know nothing of such things; but in ancient times, such things were known to the men of the church, being taught them by their scientifics, and likewise by their doctrinals, for they were interior men; whereas since those times men have successively become exterior, so much so that at the present day they are immersed in the body, thus in what is most external; a proof of this is, that they do not even know what is spiritual and what is interna., neither do they believe in the existence of such principles; yea, to such an extreme in the corporeal principles

have they departed from things interior, that they do not even believe that there is a life after death, or that there is a heaven or a hell; yea, in consequence of their receding from interior things to such an extreme, they have become so stupid in spiritual things, as to believe the life of men to be like that of beasts, and of course that men will die in like manner; and what is wonderful, this is the belief of the learned more than of the simple, and him that believes otherwise they regard as a simpleton.

5650. "That he may roll down upon us, and cast himself upon us."—This signifies that on that account they were reduced under absolute power, as appears (1.) from the signification of "to roll down upon any one," as denoting to represent him as in fault; and (2.) from the signification of "to cast himself upon any one," as denoting to reduce him under power, in this case absolute power, for it follows, "to take us for servants, and our asses." The case herein is this: before the natural man is conjoined to the spiritual, or the external man to the internal, it is left to him to think, whether he is willing that the concupiscences arising from the love of self and the world, and the considerations by which he had defended them, should be abolished, and the spiritual or internal man be vested with dominion;—it is left to him to think thus, to the intent that he may freely choose what he pleases. When the natural man without the spiritual thinks on this, he instantly rejects it, for he loves his concupiscences, because he loves himself and the world; whence he becomes anxious, and supposes that, if those concupiscences were abolished, there would be no more life remaining with him, for he places his all in the natural or external man; or he supposes that afterwards he shall have no self-ability, and that whatever he thinks, wills, and acts, will flow in through heaven, thus that he will no longer be his own master: when the natural man left to himself is in this state, he draws himself back, and resists; but when any light through heaven from the Lord flows into his natural, he begins to think that it is better that the spiritual man should have dominion, for thereby he can think and will what is good, and thus can come into heaven, which he could not do if the natural were to have rule: and when he thinks that all the angels in the universal heaven are of this character, and that hence they are in ineffable joy, he then enters into combat with the natural man, and at length is willing that it should be made subordinate to the spiritual. In this state the man is placed that is to be regenerated, to the intent that he may freely turn whither he will, and so far as he freely turns in the above direction, so far he is regenerated. These are the things which are here treated of in the internal sense.

5651. "And take us for servants, and our asses."—This signifies inasmuch that whatever is in each natural is of no ac-

count, as appears (1.) from the representation of "the ten sons of Jacob," who speak these things of themselves, as denoting truths in the natural, see n. 5403, 5419, 5427, 5458, 5512; (2.) from the signification of "servants," as denoting light things, n. 2541, 2567, in the present case things of no account, of which we shall speak presently; and (3.) from the signification of "asses," as denoting those things that are in the natural, which are scientifics, see n. 5492, in the present case in the exterior natural, because the truths which are signified by the sons of Jacob are in the interior natural. With this circumstance, that whatever is in each natural principle is of no account, the case is as follows: To the intent that a man may become spiritual, it is necessary that his natural should become of no account, that is, should be deprived of self-ability; for the natural from infancy has imbibed nothing but what originates in the lusts of self and of the world, thus in things contrary to charity: the effect of these evils is, that good cannot flow-in through the internal man from the Lord, for whatever flows-in is turned in the natural into evil, the natural being the plane in which the influx terminates; therefore unless the natural, that is, the evil and the false, which had formed the natural, become of no account, good from the Lord through heaven cannot at all flow-in, it having no abiding place, but being dissipated, since it cannot dwell in what is evil and false; hence it is that the internal is so far closed, as the natural is not reduced to nothing. This is also known in the church from the doctrinal tenet which teaches, that the old man must be put off, in order that the new man may be put on. Regeneration entirely consists in the subjugation of the natural, and the exaltation of the spiritual to dominion; and the natural becomes subdued when it is reduced to correspondence. When the natural is reduced to correspondence, it no longer reacts, but acts as it is commanded, and obeys the dictates of the spiritual, in nearly the same manner as the acts of the body obey the dictates of the will, and as the speech with the countenance is according to the influx of the thought. Hence it is evident that the natural ought altogether to become as nothing in respect to the will, in order that a man may become spiritual. But it is to be noted, that the old natural, being formed of evils and falses, must become as nothing, and when it becomes as nothing, the man is gifted with a new natural, which is called the spiritual-natural,—spiritual from the circumstance, that the spiritual is what acts by its means, and manifests itself by it, as the cause by the effect; and it is well known that the cause is the all of the effect: hence the new natural, as to thinking, willing, and producing effect, is merely a representative of the spiritual. When this is the case, the man receives good from the Lord and when he receives good, he is gifted

with truths, and when he is gifted with truths, he is perfected in intelligence and wisdom, and when he is perfected in intelligence and wisdom, he is blessed with happiness to eternity.

5652. "And they came to the man that was over Joseph's house."—This signifies the doctrinals of the church, as appears from the signification of "the man that was over Joseph's house," as denoting that which is of the external church, see above, n. 5640, thus what is doctrinal, for this is of the church; besides, a man signifies truth, thus what is doctrinal, n. 5134, and a house the church, n. 1795; and as Joseph is the internal, n. 5469, Joseph's house is the internal church; what is doctrinal from the Word is what is over that house, serving and ministering.

5653. "And spake to him [at] the door of the house."—This signifies consultation from doctrinals concerning introduction, as appears (1.) from the signification of "speaking to him," viz., to the man that was over Joseph's house, as denoting consultation from them, viz., from doctrinals; and (2.) from the signification of "the door of the house," as denoting introduction, see n. 2356, 2385, in the present case from the natural or external man, to the spiritual or internal, which is the subject treated of. This being the signification, in the original tongue it is not said "at the door of the house," but "the door of the house."

5654. "And they said, Upon me, my lord."—This signifies bearing witness, as appears from the formula itself, as being a formula of witnessing, viz., that they were about to speak the truth concerning the silver which was found in the mouth of every one's wallet.

5655. "Coming down we came down in the beginning to buy food."—This signifies the mind of procuring good for truths, as appears from the signification of "coming down," as denoting the mind or intention; for he that comes down, or betakes himself any where, does it with an intention, in the present case to procure good for truths, which is signified by buying food; for to buy signifies to procure and appropriate, see n. 4397, 5374, 5406, 5414, 5426, and food signifies the good of truth, n. 5340, 5342, in the present case good for the truths which are represented by the sons of Jacob, who say these things of themselves.

5656. "And it came to pass, when we were come to the inn, and had opened our wallets."—This signifies introspection into the exterior natural, as appears (1.) from the signification of "an inn," as denoting the exterior natural in general, see n. 5495, (2.) from the signification of "opening," as denoting introspection, for he that opens, does so for the sake of introspection; and (3.) from the signification of "a wallet," as denoting specifically the exterior natural, see n. 5497.

5657. "Behold! every one's silver was in the mouth of his wallet."—This signifies that it was clearly seen that truths were given as it were gratis, as appears from the signification of "every one's silver in his sack," as denoting truths given gratis, see n. 5530, 5624; in like manner "every one's silver in the mouth of his wallet," with this difference, that the latter signifies that the truths which were given gratis, were stored up in the entrance of the exterior natural; for the mouth of the wallet signifies the entrance of the exterior natural, n. 5497. The reason why it is here signified *as it were* given gratis, is, because they are in a state of doubt whether they are willing to be conjoined to the internal, and to become as nothing; and when any one is in a state of doubt, he entertains also doubtful sentiments concerning confirmatory truths.

5658. "Our silver in its weight."—This signifies truths according to the state of each, as appears (1.) from the signification of "silver," as denoting truth, see n. 1551, 2954; and (2.) from the signification of "a weight," as denoting the state of a thing in respect to good, see n. 3104; thus truths according to the state of each denotes according to the good which they are capable of receiving. Weights and measures are frequently mentioned in the Word; in the internal sense, however, they do not signify weights and measures, but weights signify the states of a thing as to good, and measures the states of a thing as to truth; so also gravity and extension,—gravity in the natural world corresponding to good in the spiritual world, and extension to truth. The reason of this is, because in heaven, whence correspondences are, there is neither gravity nor extension, because there is no space; there appear indeed things heavy and extended, but they are appearances arising from the states of good and of truth in the superior heaven. That silver signifies truth was very well known in ancient times, in consequence of which they distinguished the periods, from the first age of the world to the last, into the golden, silver, copper, and iron ages, to which also they added an age of clay. The golden ages they called those times, when innocence and integrity prevailed, and when every one did what is good from what is good, and what is just from what is just; the silver age they called those times, when there was no longer any innocence, but still a species of integrity, which did not consist in their doing what is good from what is good, but in their doing what is true from what is true; but the copper and iron ages they called those which were still inferior. The reason why they gave such appellations to those times was not from comparison but from correspondence; for the ancients knew that silver corresponds to truth, and gold to good, and this from communication with spirits and angels; for when in a superior heaven they are conversing about good, there is an appearance of what is golden

with those who are in the first or ultimate heaven below them; and when they are conversing about truth, there appears there what is silvery, sometimes to such a degree, that not only the walls of the rooms which they inhabit glitter with gold and silver, but even the atmosphere itself: likewise among the angels of the first or ultimate heaven, who are principled in good from good, there appear tables, candlesticks, and several other things of gold; but with those who are principled in truth from truth, there such things appear of silver. But who at this present day knows that the ages were called golden and silver by the ancients from correspondence? yea, who at this day knows any thing about correspondence? And yet he that does not know this, and especially he that makes his chief gratification and wisdom to consist in disputing whether it be so or not, cannot even attain to the least knowledge concerning the innumerable things which are correspondences.

5659. "And we have brought it back in our hand."—This signifies that the things which were given gratis are submitted as much as possible, as appears (1.) from the signification of "to bring back," as here denoting to submit; and (2.) from the signification of "in our hand," as denoting as much as possible, see above, n. 5624; that they were the things which were given gratis, is signified by the silver in the mouth of the wallet, which they brought back, n. 5657.

5660. "And other silver we cause to come down in our hand to buy food."—This signifies that there is an intention by means of truth to procure good elsewhere, as appears (1.) from the signification of "silver," as denoting truth, see just above, n. 5657; and since silver signifies truth, other silver signifies other truth, hence it signifies truth procured elsewhere: as there is no truth which is genuine, but from the Lord, who gives it gratis, so also essential truth cannot be procured elsewhere: and (2.) from the signification of "causing to come down," as denoting the intention of procuring, viz., the good of truth, which is signified by the corn they came to buy. The historical sense of the letter implies, that other silver also came to Joseph to buy food from him, thus not from elsewhere; the internal sense, however, does not remain in the historical sense of the letter, which it does not regard, but in the thing itself which is treated of, which in this case is that if they were brought into subjection as servants because some truths in the exterior natural had been given them gratis, they would elsewhere procure to themselves good by truth. Such also is the series in the internal sense; for it is presently said, "We know not who put our silver in our wallets," which signifies that they did not believe, because they did not know the source of truth in the exterior natural. The case is similar in the other life with spirits, who by means of truths are initiated into good,

and especially into this, that all good and truth flow-in from the Lord; and when they apperceive that whatever they think and will flows-in, and thus that they cannot think and will from themselves, they are extremely repugnant, believing that thus their own proper life would be annihilated, and all their delight would of course perish, for they make delight to consist in proprium: and moreover, if they cannot do what is good or believe what is true from themselves, they think they must then hang down their hands, doing nothing and thinking nothing of themselves, and wait for the influx. They are permitted to think thus to such a degree that they almost conclude with themselves that they are unwilling thence to receive good and truth, but elsewhere, where there is no such deprivation of proprium; sometimes also they are induced to inquire where they may find it; but afterwards, when they cannot find it anywhere, those who are regenerating return, and freely choose to be led by the Lord as to willing and thinking; they are also on such occasion informed that they will soon receive a celestial proprium, such as the angels have, and with this proprium likewise blessedness and happiness to eternity. The celestial proprium exists from the new will which is given by the Lord, and differs from man's proprium in this, that they no longer respect themselves in every thing they do, and in every thing they learn and teach, but they respect their neighbour, the public, the church, the Lord's kingdom, and thereby the Lord himself. It is the ends of life that are changed; the ends of having respect to lower things, viz., to the world and self, are removed, and the ends of having respect to higher things are substituted in their place: the ends of life are the man's life itself; for his ends constitute his very will and his very loves, since what a man loves, this he wills and regards as an end. He that is gifted with a celestial proprium is also in tranquillity and peace, for he trusts in the Lord, and believes that no evil befalls him, and knows that concupiscences do not infest him: and moreover, he that is in celestial proprium is in essential freedom, for to be led by the Lord is freedom, and he is led in good, from good to good: hence it may be manifest, that such a one is in blessedness and happiness, for there is nothing which disturbs him, nothing of self-love, consequently nothing of enmity, hatred, or revenge; and nothing of the love of the world, consequently nothing of fraud, fear, or restlessness.

5661. "We know not who put our silver in our wallets."— This signifies non-belief grounded in ignorance of the source of truth in the exterior natural, as appears (1.) from the signification of "not to know," as denoting in the spiritual sense not to believe, or non-belief; (2.) from the signification of "who put," as denoting ignorance of the source; (3.) from the signification of "silver" as denoting truth, see n. 5658; and (4.)

from the signification of "a wallet," as denoting the exterior natural, see n. 5497.

5662. "And he said, Peace be to you; fear not."—This signifies that it is well; let them not despair, as appears (1.) from the signification of "peace," as denoting to be well, of which we shall speak presently; and (2.) from the signification of "not to fear," as denoting not to despair; for in the internal sense a change of state is treated of,—that they should no longer procure to themselves truths by their own power, and good by means of truths, but that they should be gifted with them from the Lord; and as they supposed that they should thereby lose their proprium, thus their freedom, and consequently all the delight of their life, they were in despair, as is evident from what goes before; hence it is, that "fear not" here signifies let them not despair; for fear arises from various causes, n. 5647, and hence it also signifies various things. The reason why peace denotes being well, is, because it is the inmost, and hence the universal ruling principle in every thing in heaven; for peace in heaven is like the spring season on earth, or like the day-dawn, which do not affect us by sensible varieties, but by a universal pleasantness which flows into every thing which we perceive, and not only imbues the perception itself, but also all the objects with pleasantness. At this day scarce any one knows what peace denotes when it is mentioned in the Word, as in the benediction, "May Jehovah raise his faces upon thee, and give thee peace," Numbers vi. 26, and elsewhere. Almost every one believes that peace consists in security from enemies, and in domestic and social tranquillity; nevertheless it is not this peace which is there meant, but a peace which immensely transcends it, and which is the heavenly peace spoken of just above. No one can be gifted with this peace, but he that is led by the Lord, and is in the Lord, that is, in heaven, where the Lord is all in all; for heavenly peace flows in, when the lusts arising from the love of self and the world are taken away, since it is these lusts which take away peace, for they infest a man's interiors, and cause him at length to place rest in restlessness, and peace in disturbance, because he places delight in evils. So long as a man is in such evils, he cannot at all know what peace is, yea, so long as he believes that the above peace is a thing of no account; and if any one says, that the above peace is perceived when the delights arising from the loves of self and the world are removed, he ridicules the idea, because he places peace in the delight of evil, which is opposite to peace. As peace is of this nature, viz., the inmost of all happiness and blessedness, and thence the universal ruling principle in each particular thing, therefore the ancients adopted a common form of speech, and said, "Peace be to you," when they meant to wish any one's welfare; and they inquired whether he ha

peace, when they meant to ask whether it was well with him. See what has been said and shown before concerning peace, viz., that peace in the heavens is like the spring and day-dawn on the earths, n. 1726, 2780. That peace in the supreme sense denotes the Lord, in the representative sense his kingdom, and that it is the Lord's Divine affecting good from the inmost, n. 3780, 4681. That all restlessness arises from evil and the false, but peace from good and truth, n. 3170.

5663. "Your God, and the God of your father."—This signifies the Lord's Divine Human, as may appear from this consideration, that where God or Jehovah is named in the Word, the Lord is meant, and not another, n. 1343, 1736, 2921, 3035; and when it is said "Your God, and the God of your father," that is, the God of Israel and Jacob, and of his sons, it means the Lord's Divine Human, and indeed as to the divine natural, n. 3305, 4286, 4570; for Israel represents the Lord as to the interior natural, and Jacob as to the exterior, and his sons as to truths in the former natural. That God and Jehovah in the Word mean the Lord, was not known to the Jewish church, neither indeed is it known at this day to the Christian church. The reason why the Christian church has not known this is, because it has distinguished the Divine into three persons; whereas the ancient church, which was after the flood, and especially the most ancient church which was before the flood, by Jehovah and God meant no other than the Lord, and indeed the Lord as to the Divine Human. They also had a knowledge of the Divine itself which is in the Lord, and which he calls his Father: they were not, however, able to think of that Divine itself which is in the Lord, but of the Divine Human, consequently they could not be conjoined to another Divine, for conjunction is effected by thought which is of the understanding, and by affection which is of the will, thus by faith and love; for when the Divine itself is thought of, the thought falls as it were into the boundless universe, and is thereby dissipated, so that no conjunction is effected; but it is otherwise when the Divine itself is thought of as the Divine Human: they knew also, that unless they were conjoined with the Divine, they could not be saved. On this account the Divine Human was what the ancient churches adored: Jehovah also manifested himself amongst them in the Divine Human; and the Divine Human was the Divine itself in heaven, for heaven constitutes one man, which is called the Grand Man, and which has been previously treated of at the close of the chapters. This Divine in heaven is no other than the Divine itself, but in heaven it is as a Divine Man: it is this Man that the Lord took upon him, and made divine in himself, and united to the Divine itself, as he had been united from eternity, for from eternity there had been oneness; and this because the human race could not

otherwise be saved; for it could no longer suffice that the Divine itself through heaven, thus through the Divine Human there, could flow into human minds; therefore the Divine itself willed to unite to itself the Divine Human actually by means of the Human assumed in the world; the latter and the former is the Lord.

5664. "Hath given you a hidden gift in your wallets."—This signifies that it was from him without any prudence of theirs, as appears (1.) from the signification of "a hidden gift," as denoting the truth and good which are given by the Lord while man is ignorant of it; and (2.) from the signification of "the silver that was brought back in the sacks or in the wallets," as denoting without any of their own power, see n. 5488, 5496, 5499; hence it is evident, that the words, "He hath given you a hidden gift in your wallets," signify that from him, viz., the Lord's Divine Human, were truth and good in the natural, without any of their own power, and as it is without their power, it is without their prudence: it is said "their prudence," because prudence corresponds to providence, and what is of the divine providence, is not of man's prudence.

5664½. "Your silver came to me."—This signifies that it will seem like truth procured by them, as appears from the signification of "silver," as denoting truth, see n. 1551, 2954; their silver coming to him denotes that they bought it, thus that they themselves procured it to themselves; for to buy is to procure, n. 5665; hence it is, that "Your silver came to me," signifies truth procured by them; but as the truth, which is of faith, is never procured by any man, but is insinuated and given by the Lord, and yet it seems as if it were from man, therefore it is said, that *it will seem* like truth procured by them. That truth is insinuated and given by the Lord, is also well known in the church; for the church teaches that faith is not from man but from God, thus not only the confidence, but also the truths which are of faith; nevertheless it appears that the truths which are of faith are procured by man. Of the fact that they flow-in he is thoroughly ignorant, because he does not perceive it; the reason why he does not perceive it is, because his interiors are closed, so that he cannot have perceptible communication with angels and spirits: when the interiors are closed, the man is incapable of knowing any thing concerning influx. But it is to be noted, that it is one thing to know the truths of faith, and another to believe them: those who merely know the truths of faith, in case they commit them to memory like other things relating to science, may procure these to themselves without the above influx; but those truths have no life in them, as is manifest from the consideration, that a wicked man, even the most wicked, can know the truths of faith just as well

as a good and pious man; but with the wicked, as we said, those truths have no life, for when a wicked man brings them forth, he respects in each of them either his own glory or his own gain: the consequence of which is, that the love of self and the world puffs them up, and constitutes as it were their life; but this life is such as prevails in hell, which is called spiritual death: hence it is that when he brings them forth he does so from the memory, and not from the heart; whereas he that believes the truths of faith, brings them forth from the heart at the same time that he does from the mouth; for with him the truths of faith are so rooted, that they have root in the external memory, and thence grow towards the interiors or superiors, as fruit-bearing trees, and also as trees adorn themselves with leaves, and at length with blossoms, in order that they may bear fruit. Thus a man of this description by the truths of faith intends nothing but uses, which are the deeds of charity, and which to him are fruits: these are what a man cannot procure to himself even in the smallest degree, but they are given him gratis by the Lord, and this every moment of his life, yea, if he be willing to believe it, innumerable things are given him every moment: but since man is of such a quality that he has no perception of such influx, for if he had perception he would rebel, as was said above, because he would believe that in such case he should lose his own proprium, and with proprium his freedom, and with freedom his delight, and would thus become of no account, therefore it is that a man does not know any other, than that he procures truths from himself: this then is what is meant by *it will seem* like truth procured by them. Moreover, that a man may be gifted with a celestial proprium and a celestial freedom, he ought to do good and to think truth as from himself: but when he reflects on it, he should acknowledge that they are from the Lord, see n. 2882, 2883, 2891.

5665. "And he brought Simeon out to them."—This signifies that he adjoined the will to truths, as appears (1.) from the representation of "Simeon," as denoting faith in the will, or the will of doing the truth of faith, see n. 3869 to 3872, 4497, 4502, 4503, 5482; and (2.) from the representation of "the sons of Jacob," who here are *they* to whom he brought forth Simeon, as denoting the truths of the church in the natural, see n. 5403, 5419, 5427, 5458, 5512; hence it is evident, that by bringing Simeon out to them, is signified that he adjoined the will to truths.

5666. Verses 24—28. *And the man brought the men to Joseph's house, and gave them water, and they washed their feet; and he gave their asses provender. And they made ready the present, against Joseph came at noon, because they heard that they were to eat bread there. And Joseph came to the house, and*

they brought him the present which was in their hand to the house; and they bowed themselves to the earth. And he asked them as to peace: and he said, Hath your father peace, the old man of whom ye spake? is he yet alive? And they said, Thy servant our father hath peace, he is yet alive; and they bended themselves and bowed themselves. And the man brought the men to Joseph's house, signifies initiation to conjunction with the internal. And gave them water, signifies the common influx of truth from the internal. And they washed their feet, signifies the consequent purification of the natural. And he gave their asses provender, signifies instruction concerning good. And they made ready the present, signifies insinuation. Against Joseph came at noon, signifies while the internal was present with light. Because they heard that they were to eat bread there, signifies apperception that good would be adjoined to truths. And Joseph came to the house, signifies the presence of the internal. And they brought him the present which was in their hand, signifies insinuation as far as possible. And they bowed themselves to the earth, signifies humiliation. And he asked them as to peace, signifies a perception that it is well. And he said, Hath your father peace, the old man of whom ye spake? signifies that [it is well] also with spiritual good. Is he yet alive? signifies that it has life. And they said, Thy servant our father hath peace, signifies the apperception thence of the natural, that it is well with the good from which [it is derived]. He is yet alive, signifies and that it has life. And they bended themselves and bowed themselves, signifies exterior and interior humiliation.

5667. "And the man brought the men to Joseph's house."—This signifies initiation to conjunction with the internal, as appears from the signification of "to bring the men to Joseph's house," as denoting to adjoin the truths which are of the natural to the internal, see above, n. 5648; that initiation to conjunction is meant, is plain from what follows, that they did eat together there, and that Joseph at that time did not make himself known to them, which signifies the common influx, which comes next to be treated of, which also is initiation.

5668. "And gave them water."—This signifies the common influx of truth from the internal, as appears from the signification of "water," as denoting truth, see n. 2702, 3058, 3424, 4976, and indeed truth in common; hence to give water signifies the common influx of truth: the reason why it is from the internal is, because it was in Joseph's house, n. 5667. The common influx of truth is the illumination which gives the faculty of apperceiving and understanding truth; this illumination is from the light of heaven which is from the Lord, which light is no other than the divine truth, see n. 2776, 3138, 3167,

3195, 3222, 3339, 3485, 3636, 3643, 3993, 4302, 4413, 4415, 5400.

5669. "And they washed their feet."—This signifies the consequent purification of the natural, as appears from the signification of "washing the feet," as denoting the purification of the natural, see n. 3147.

5670. "And he gave their asses provender."—This signifies instruction concerning good, as appears from the signification of "to give provender," as denoting to instruct in good, for provender signifies the good of scientific truths, see n. 3114, and "to give provender," which is to feed, signifies to instruct in that good; that to feed denotes to instruct, see n. 5201; asses signify scientifics, n. 5492; hence it is evident, that by giving provender to the asses, is signified instruction concerning the good of scientifics. The good of scientifics is the delight arising from scientific truths; scientific truths are the most common truths, which appear in natural light, which is from the light of the world; but to make it appear that they are truths, there must be the common influx from the internal, n. 5668; that is, illustration from the light of heaven.

5671. "And they made ready the present."—This signifies insinuation, as appears from the signification of "a present," as denoting to obtain favour, see n. 5619; thus to make ready a present denotes insinuation.

5672. "Against Joseph came at noon."—This signifies while the internal was present with light, as appears (1.) from the signification of "until he came," as denoting when he was present; (2.) from the representation of "Joseph," as denoting the internal, see n. 5648; and (3.) from the signification of "noon," as denoting a state of light, see n. 1458, 3195, 3708. The reason why noon denotes a state of light is, because the times of the day, as morning, noon, and evening, correspond to illustrations in the other life, and illustrations in that life are the illustrations of intelligence and wisdom; for in the light of heaven is intelligence and wisdom. The vicissitudes of illustration in the other life are like morning, noon, and evening on earth; there are also states of shade like those in the evening, not from the sun in that world, that is, from the Lord, who is always shining, but from the proprium of the angels; for as they are let into their own proprium, they come into a state of shade or evening, and as they are elevated from their own proprium into the celestial proprium, they come into a state of light: hence it is evident from what ground it is that noon corresponds to a state of light.

5673. "Because they heard that they were to eat bread there."—This signifies apperception that good would be adjoined to truths, as appears (1.) from the signification of "hearing," as denoting apperception, see n. 5017; (2.) from the sig-

nification of "to eat," as denoting to be appropriated and to be conjoined, see n. 2187, 3168, 3513, 3596, 3832, 5643; and (3.) from the signification of "bread," as denoting the good of love, see n. 2165, 2177, 2187, 3464, 3478, 3735, 3813, 4211, 4217, 4735, 4976.

5674. "And Joseph came to the house."—This signifies the presence of the internal, as appears from the signification of "to come to the house," as denoting to be present, or presence, as above, n. 5672; and (2.) from the representation of "Joseph," as denoting the internal, see n. 5648.

5675. "And they brought him the present which was in their hand to the house."—This signifies insinuation as far as possible, as appears (1.) from the signification of "a present," which was given to kings and priests, as denoting to obtain favour, thus also insinuation, see just above, 5671; and (2.) from the signification of the expression, "which was in their hand," as denoting as far as possible, see also above, n. 5624, 5659.

5676. "And they bowed themselves to the earth."—This signifies humiliation, as appears from the signification of "to bow themselves to the earth," as denoting to humble themselves, see n. 2153; see also below, n. 5682.

5677. "And he asked them as to peace."—This signifies a perception that it is well, as appears (1.) from the signification of "to ask," as denoting to perceive another's thought, see n. 5597; and (2.) from the signification of "peace," as denoting to be well, see n. 5662.

5678. "And he said, Hath your father peace, the old man of whom ye spake?"—This signifies that also [it is well with] spiritual good, as appears (1.) from the signification of "peace," as denoting to be well, as above, n. 5677; and (2.) from the representation of "Israel," who is here the father, as denoting spiritual good, see n. 3654, 4256, 4598.

5679. "Is he yet alive?"—This signifies that it has life, as appears from the signification of "to be alive," as denoting spiritual life, see n. 5407.

5680. "And they said, Thy servant our father hath peace."—This signifies apperception thence of the natural that it is well with the good from which [it is derived], as appears (1.) from the signification of "to say," as denoting to perceive, see n. 1898, 1919, 2080, 2619, 2862, 3395, 3509; (2.) from the signification of "peace," as denoting to be well, see n. 5662, 5677; and (3.) from the representation of "Israel," as denoting spiritual good, see just above, n. 5678, which good is called a father, because from it, as from a father, spring the truths and goods in the natural, which are represented by his ten sons; and as the truths and goods in the natural are represented by them, the natural is also signified by the same; for the natural

is what contains, and the truths and goods therein are the things contained, which make a one: hence it is evident that "They said, Thy servant our father hath peace," signifies the apperception thence of the natural that it is well with the good from which it is derived. It is said apperception *thence*, viz., from the internal which is represented by Joseph, n. 5648, because all perception of the natural comes from the spiritual, and since it comes from the spiritual, it comes from the internal, that is, through the internal from the Lord. The natural never has any perception or even any life of thought and affection, but what comes from the spiritual; for all things in the natural are of themselves dead, but they are vivified by influx from the spiritual world, that is, through the spiritual world from the Lord. In the spiritual world all things live by virtue of the light which is from the Lord, for that light contains wisdom and intelligence. That apperception *thence*, or from the internal, in the natural, is here signified, follows also from what goes before, n. 5677.

5681. "He is yet alive."—This signifies that he has life, as appears from what was adduced just above, n. 5679; compare also n. 5407.

5682. "And they bended themselves and bowed themselves."—This signifies exterior and interior humiliation, as appears (1.) from the signification of "bending themselves," as denoting exterior humiliation; and (2.) from the signification of "bowing themselves," as denoting interior humiliation; for bending is a less degree of bowing, on which account also it denotes exterior humiliation; and bowing is a greater degree, on which account it denotes interior humiliation. Moreover, bending is the humiliation of truth, that is, of those who are in truth, thus of the spiritual, and bowing is the humiliation of good, that is, of those who are in good, thus of the celestial; so also bending denotes exterior humiliation, and bowing interior humiliation, for those who are in good are more interior men than those who are in truth. The things contained in this period, in the internal sense, have been most of them explained merely as to the significations of the expressions, because they are such as have been explained before.

5683. Verses 29—34. *And he lifted up his eyes, and saw Benjamin, his brother, the son of his mother; and he said, Is this your youngest brother of whom ye spake to me? and he said, God be gracious to thee, my son. And Joseph made haste, because his compassions were moved towards his brother; and he sought to weep, and came to his bed-chamber, and wept there. And he washed his faces, and went forth, and refrained himself, and said, Set on bread. And they set on for him alone, and for them alone, and for the Egyptians that did eat with him alone; because the Egyptians may not eat bread with the*

Hebrews ; for that is an abomination to the Egyptians. And they sat before him, the first-born according to his birthright, the younger according to his youth ; and the men were amazed every man at his companion. And he lifted up portions from his faces to them, and multiplied Benjamin's portion above the portions of them all, by five measures ; and they drank, and drank largely with him. And he lifted up his eyes, signifies reflection. And saw Benjamin, signifies the apperception of a medium. His brother, the son of his mother, signifies the internal from the natural, as from a mother. And he said, signifies perception. Is this your youngest brother of whom ye spake to me ? signifies that was born after all, as was also known to them. And he said, God be gracious to thee, my son, signifies that the Divine is also with the spiritual of the celestial, which is a medium, because it proceeds from the celestial of the spiritual, which is truth from the Divine. And Joseph made haste, signifies from the inmost. Because his compassions were moved, signifies mercy from love. Towards his brother, signifies towards the internal from himself. And he sought to weep, signifies the effect of mercy from love. And came to his bed-chamber, and wept there, signifies in himself, not apparently. And he washed his faces, signifies that he so arranged. And went forth, signifies by removal. And refrained himself, signifies by concealment. And said, Set on bread, signifies the perception of conjunction by a medium with truths in the natural. And they set on for him alone, and for them alone, signifies an external appearance that the internal was as it were separated from them. And for the Egyptians that did eat with him alone, signifies the separation of the scientifics which are in inverted order. Because the Egyptians may not eat bread together with the Hebrews, signifies that they could not be at all conjoined with the truth and good of the church. For that is an abomination to the Egyptians, signifies that they are in the opposite. And they sat before him, signifies that they were arranged from his presence. The first-born according to his birthright, and the younger according to his youth, signifies according to the order of truths under goods. And the men were amazed every one at his companion, signifies the change of state of each among themselves. And he lifted up portions from his faces to them, signifies goods applied to every one from mercy. And he multiplied Benjamin's portion above the portions of them all, signifies good imparted to the medium above the good imparted to truths in the natural. By five measures, signifies much increased. And they drank, signifies the application of truths under good. And drank largely, signifies abundantly.

5684. "And he lifted up his eyes."—This signifies reflection, as appears from the signification of "lifting up the eyes,"

as denoting thought and intention, see n. 2789, 2829, 4339, and also observance, n. 4086, thus reflection; for to reflect is to stretch the intellectual sight, and to observe whether a thing be so, and afterwards that it is so.

5685. "And saw Benjamin."—This signifies the apperception of a medium, as appears (1.) from the signification of "to see," as denoting to understand and apperceive, see n. 2150, 2325, 3764, 3863, 4403 to 4421, 4567, 4723, 5400; and (2.) from the representation of "Benjamin," as denoting a medium, see n. 5411, 5413, 5443, 5639.

5686. "His brother, the son of his mother."—This signifies the internal from the natural, as from a mother, as appears from the representation of "Benjamin," who is here the brother and son of the mother, as denoting the internal, see n. 5469; and because it is a medium, therefore it exists from the celestial of the spiritual, which is Joseph, as from a father, and from the natural as from a mother; for it must be derived from each in order to serve as a medium: this then is what is meant by the internal from the natural as from a mother; and as the celestial of the spiritual, which is Joseph, had in like manner existed from the natural as from a mother, but from the Divine as from a father, therefore Benjamin is called, as he had also been from his birth, his brother, the son of his mother; in what presently follows he is also called a son. The Lord who, in the supreme sense, is here meant by Joseph, calls every one a brother, that has any thing of the good of charity from the Lord; he is also called a son of his mother, but in this case the mother means the church.

5687. "And he said."—This signifies perception, as appears from the signification of "to say" in the historicals of the Word, as denoting perception, of which frequent mention has been made above: the reason why "to say" denotes to perceive, is, because in heaven the very thoughts, from which speech flows, are perceived differently from what they are in the world; hence it is that to perceive, in the spiritual sense, is to speak or to say in the literal sense, or what is the same, in the natural sense.

5688. "Is this your youngest brother, of whom ye spake to me?"—This signifies that was born after all, as was also known to them, as appears (1.) from the signification of "the youngest brother," as denoting him that is born after all, of which we shall speak presently; and (2.) from the signification "of whom ye spake to me," as denoting what was perceived by them; that speaking or saying denotes what is perceived, see just above, n. 5687, thus what is known. The reason why Benjamin is here called, as he was, their youngest brother, that is, born after all or the youngest, is, because this also is the case in the spiritual sense with the medium which Benjamin represents; for the medium with a man is born after all; for

when a man is born spiritually, that is, when he is re-born, his rational, which is the internal human, is first regenerated by the Lord, and afterwards the natural, see n. 3286, 3288, 3321, 3493, 4612: the medium therefore, as it derives somewhat from each, viz., from the spiritual or newly-made rational, and also from the natural, and as it cannot derive any thing from the natural, unless this also be made new,—on these accounts it cannot be born till afterwards, and indeed according to the degree in which the natural is regenerated. All the circumstances which are related in the Word concerning the sons of Jacob, came to pass in that manner of providence, in order that the Word might be written concerning them and their posterity, and might contain in itself the celestial things, and in the supreme sense the divine things, which they actually represent; thus in the case of Benjamin, as he was born last, he represents on that account the medium between the internal and external, or between the celestial of the spiritual, which the Lord had in the world, and the natural which the Lord also had, and which he made divine. All the things which are related concerning Joseph and his brethren, in the supreme sense represent the glorification of the Lord's Human, that is, how the Lord made the Human in himself divine: the reason why this was represented in the inmost sense is, in order that the Word in its inmost sense might be most holy; and also that even in its particulars it might contain that which might enter into the angelic wisdom; for it is well known that the angelic wisdom transcends human intelligence to such a degree, that scarce any thing thereof can be comprehended by men; the very happiness also of the angels consists in this, that the Lord is treated of in the particulars of the Word, for they are in the Lord. Moreover, the glorification of the Lord's Human is a pattern of man's regeneration; consequently the regeneration of man is also exhibited in the internal sense of the Word, where the glorification of the Lord is treated of. The regeneration of man, with its innumerable arcana, enters also into the angelic wisdom, and presents their happiness according to application to the uses which relate to man's reformation.

5689. "And he said, God be gracious to thee, my son."—This signifies that the Divine is also with the spiritual of the celestial which is a medium, because it proceeds from the celestial of the spiritual which is truth from the Divine, as appears from the signification of "God be gracious," when it is said by the celestial of the spiritual, which is Joseph, to the spiritual of the celestial, which is Benjamin, and also when he is called his son, as denoting the Divine also with the spiritual of the celestial which is a medium, because it proceeds from the celestial of the spiritual which is truth from the Divine. That Benjamin is the spiritual of the celestial, see n. 3969, 4592; and

that he is a medium, see r. 5411, 5413, 5443, 5639. Inasmuch as in the supreme sense, as was said above, the Lord's internal human was the celestial of the spiritual, and this was truth from the Divine, or the proximate clothing of the Divine itself in the Lord, and inasmuch as the spiritual of the celestial, which is a medium, proceeded from it, it follows that the Divine was also with the spiritual of the celestial. That which proceeds from any thing derives its essence from that from which it proceeds, but is clothed with such things as serve for communication, thus for use in a lower sphere: those things, with which it is clothed, are drawn from such things as are in a lower sphere, in order that the internal, from which it proceeds, may act in the lower sphere by such things as are there. That which gives the essence is as it were a father, for the essence is the soul; and that which gives the clothing is as it were a mother, for the clothing is the body of that soul: hence it is that it was said above, that a medium must take from each in order to be a medium, viz., what is its own from the internal as from a father, and what is its own from the external as from a mother.

5690. "And Joseph made haste."—This signifies from the inmost, as appears from the signification of "hastening," as here denoting what bursts forth from the inmost; for it follows, "because his compassions were moved," which signifies mercy from love: when this bursts forth, it does so from the inmost, and this at the first glance of the eye, or at the first moment of thought; therefore hastening here signifies from the inmost.

5691. "Because his compassions were moved."—This signifies mercy from love, as appears from the signification of "compassions being moved," as denoting mercy from love; mercy, because he was not as yet acknowledged by him; from love, because as a medium he proceeded from him. In the original tongue compassions are expressed by a word which signifies the inmost and tenderest love.

5692. "Towards his brother."—This signifies towards the internal from himself, as appears from the representation of "Benjamin," who is here the brother, as denoting a medium, thus also what is internal, see n. 5469, and as both the medium and the internal proceed from the celestial of the spiritual, which is Joseph, it is said "towards the internal *from himself*." Whoever receives any thing of what is divine from the Lord, who here in the supreme sense is Joseph, as he who receives any thing of the good of charity, such a one is called a brother by the Lord, and also a son.

5693. "And he sought to weep."—This signifies the effect of mercy from love, as appears from the signification of "weeping," as denoting the effect of mercy from love, see n. 3801, 5480.

5694. "And came to his bed-chamber, and wept there."—This signifies in himself, not apparently, as appears from the signification of "coming to a bed-chamber," as denoting in himself, so as not to appear. It was a customary form of speech among the ancients to talk of entering into a bed-chamber, and also of shutting the door on the occasion, when they meant to do any thing which should not appear. This form of speech was derived from significatives in the ancient church; for by a house in the spiritual sense they understood a man, n. 3128; by the closets and the bed-chambers they understood his interiors; hence to come or to enter into the bed-chamber signified into himself, consequently that he did not appear; and inasmuch as entering into the bed-chamber was a significative, therefore it is mentioned in the Word throughout, as in Isaiah: "Depart, my people; *enter into thy bed-chambers, and shut thy door after thee*; hide thyself as for a little moment, until the anger pass away," xxvi. 20: it is very manifest that to enter into the bed-chambers in this passage does not denote to enter into bed-chambers, but to keep themselves in secret, and in themselves. And in Ezekiel: "He said to me, Hast thou seen, O son of man, what the elders of the house of Israel are doing in the darkness, a man in the *chambers of his image*? for they say, Jehovah doth not see us," viii. 12: to do in the darkness, a man in the chambers of his image, denotes inwardly in themselves, in the thoughts: the interiors of their thought and affection were represented to the prophet by chambers, and were called the chambers of an image. And in Moses: "Abroad the sword shall bereave, and *from the chambers* terror, both the youth, and the virgin, the suckling with the man of old age," Dent. xxxii. 25: the sword denotes the vastation of truth, and the punishment of the false, n. 2799; terror from the chambers denotes the interiors of man; that chambers in this passage do not mean merely chambers, is also evident. So in David: "Who watereth the mountains *from his chambers*," Psalm civ. 13: in the spiritual sense to water the mountains denotes to bless those who are principled in love to the Lord, and in love towards the neighbour; that a mountain denotes the celestial of love, see n. 795, 1430, 4210, hence from his chambers denotes from the interiors of heaven. So in Luke: "Whatsoever ye have said in the darkness, shall be heard in the light; and what ye have spoken into the ear *in chambers*, shall be proclaimed on the house tops," xii. 3; where chambers also denote the interiors of man, viz., what he had thought, what he had intended, and what he had attempted. And in Matthew: "When thou prayest, *enter into thy chamber, and shut thy door*, and pray in secret," vi. 6: to enter into the chamber and pray, denotes not apparently; for this was said from what is representative.

5695. "And he washed his faces."—This signifies that he so

arranged, as appears from the signification of "to wash the faces," as here denoting to arrange so as not to appear; for the face was washed lest the weeping should appear, consequently it was so arranged; how the case herein is, by the divine mercy of the Lord, will be shown in what follows. It may be expedient here to say somewhat concerning the correspondence of the face with the interiors. The face is the external representative of the interiors, for the face is so formed that the interiors may appear in it, as in a representative mirror, and another may thence know what the person's mind is towards him; so that when he speaks, he manifests his mind's meaning as well by the speech as by the face. Such was the face of the most ancient people, who were of the celestial church; and such is the face of all the angels; for they are not willing to conceal before others what they think, inasmuch as they think nothing but what is good towards the neighbour, and have no latent thought of willing well to their neighbour for the sake of themselves. The infernals, on the other hand, while they do not appear in the light of heaven, have a different face from that which corresponds to their interiors; the reason of this is, because in the life of the body they testified by the face charity towards the neighbour only for the sake of their own honour and gain, and yet never willed well to their neighbour, only so far as he favoured themselves: hence they have an arrangement of the face contrary to their interiors, sometimes to such a degree, that enmities, hatreds, revenges, and the desire of committing murder are within, and yet their face is so arranged as to manifest love towards him. From these considerations it may be manifest how much at this day the interiors are at disagreement with the exteriors; on which account such external semblances are frequently pressed into service.

5696. "And went forth."—This signifies by removal, as appears from the signification of "going forth," as here denoting removal; for he that removes himself, goes forth or recedes from another. In the internal sense the case is thus: by Joseph in the supreme sense is represented the Lord, by the ten sons of Israel truths and goods in the natural principle with those who are regenerated, and by Benjamin the medium. Mercy from love is towards the medium, because by its means the things beneath are regenerated; but the divine love and mercy do not appear, until conjunction by the medium has been effected; for arrangement is made that it may not appear, inasmuch as if it appeared, regeneration could not be effected. Arrangement is effected by removal and concealment; not that the Lord at any time removes or conceals mercy, but when the regenerating person is let into his evils, the Lord appears to him to be removed and concealed, the evils which interpose themselves causing such appearance, comparatively as thick clouds

which present themselves before the sun, and cause his absence and concealment. It is this hiding and removal which is meant.

5697. "And refrained himself."—This signifies concealment, as appears from the signification of "to refrain himself," as denoting to conceal; for he that refrains himself conceals what he inwardly wills. What is here meant by concealment, see just above, n. 5696.

5698. "And said, Set on bread."—This signifies the perception of conjunction by a medium with truths in the natural, as appears (1.) from the signification of "saying," as denoting perception, concerning which see frequently above; and (2.) from the signification of "setting on bread," as denoting conjunction by a medium with truths in the natural; to set on bread means the banquet itself, and banquets and feasts signify conjunction, and specifically initiation to conjunction, n. 3596, 3832, 5161. That conjunction with truths in the natural by a medium is signified, follows from the series; for Benjamin is the medium, and the ten sons of Jacob are truths in the natural, as has been shown before; and as conjunction is by a medium, therefore, when he saw Benjamin, Joseph commanded that they should eat with him: "And Joseph saw Benjamin with them, and he said to him that was over his house, Bring the men home, and slaying slay, and prepare; for the men shall eat with me at noon," verse 16.

5699. "And they set on for him alone, and for them alone."—This signifies an external appearance that the internal was as it were separated from them, as appears from the signification of "setting on for him alone and for them alone," as denoting separation; and as Joseph represents the internal, and the ten sons of Israel the external, n. 5469, therefore those words signify the apparent separation of the internal from the external, because he gave them meat from his table, by sending portions to each.

5700. "And for the Egyptians that did eat with him alone."—This signifies the separation of the scientifics which are in inverted order, as appears (1.) from the representation of "the Egyptians," as denoting the scientifics which are in inverted order, of which we shall speak presently; and (2.) from the signification of "eating with him alone," as denoting separation, agreeably to what was said just above, n. 5699. By the Egyptians that did eat with him are meant the Egyptians who did eat in attending on Joseph; that they did not eat with him, is evident, because they did eat alone. By Egypt, or the Egyptians, in a good sense, are signified the scientifics of the church, see n. 1462, 4749, 4964, 4966, but in the opposite sense thereby are signified the scientifics which are in inverted order, thus which are contrary to the truths of the church, see n. 1164.

1165, 1186, in which sense mention is made of Egypt in several passages in the Word. The reason why Egypt signifies those scientifics is, because the scientifics of the ancient church, which were representative and significative of celestial and spiritual things, and which had been more cultivated among the Egyptians than among others, had been turned by them into things magical, whereby they altogether inverted the scientifics of the representative church. Scientifics are said to be in inverted order, when they abuse celestial order to do evil; for celestial order consists in good being done to all; hence it comes to pass, when they have thus inverted celestial order, that at length they deny divine things and those things which are of heaven, consequently which are of charity and faith. Men of this description are skilful in reasoning sharply and acutely from scientifics, because they reason from the things of sense; and to reason from the things of sense is to reason from such things as are external, viz., from the things of the body and of the world, which immediately occupy the senses and minds of men. Such things, unless they have been illuminated by the light of heaven, and thereby arranged into a totally different order, place a man in such obscurity as to celestial things, that he not only has no comprehension of them, but he also totally denies them, and at length rejects them, and in such case, so far as he is allowed, blasphemes them. When scientifics are in order, they are arranged by the Lord into the form of heaven; but when they are in inverted order, they are arranged into the form of hell; in which case principles the most false are in the midst, and the things which confirm them are at the sides, but truths are without; and as they are without, they cannot have any communication with heaven, where truths have the dominion: it is on this account that interior things are closed to them, for by interior things heaven is open.

5701. "Because the Egyptians may not eat bread with the Hebrews."—This signifies that they could not be at all conjoined with the truth and good of the church, as appears (1.) from the representation of the "Egyptians," as denoting those who are in inverted order, thus who are in evil and in the false, see just above, n. 5700; (2.) from the signification of "to eat bread," as denoting to be conjoined, see also above, n. 5698; and (3.) from the representation of the Hebrews, as denoting those who are in genuine order, thus in the truth and good of the church: that the land of the Hebrews signifies the church, see n. 5136, 5236, and this because the Hebrew church was another ancient church, see n. 1238, 1241, 1343.—It is said, "to eat bread," and above "to set on bread," because bread signifies all food in general, n. 2165, thus a repast. The reason why bread signifies all food and a repast itself, is, because bread in the spiritual sense denotes celestial love, and celestial love contains in itself

all things which are of good and truth, thus all things of spiritual food: that bread denotes celestial love may be seen, n. 276, 680, 2165, 2177, 2187, 3464, 3478, 3735, 4211, 4217, 4735, 4976.

5702. "Because that is an abomination to the Egyptians." —This signifies that they are in the opposite, as appears (1.) from the representation of "the Egyptians," as denoting those who are in inverted order, n. 5700; and (2.) from the representation of "the Hebrews," with whom to eat was an abomination to the Egyptians, as denoting those who are in genuine order, n. 5701; thus they are in the opposite to each other, whence comes aversion, and at length abomination. As to what concerns this abomination, it is to be noted, that those who are in inverted order, that is, in evil and thence in the false, at length have such an aversion to the good and truth of the church that when they hear of them, and especially when they hear of the interior things thereof, they so abominate them, that they feel in themselves as it were a loathing and vomiting. This has been told and shown me, when I have wondered why the Christian world does not receive these interior things of the Word. There once appeared some spirits from Christendom, and they were forced to hear the interior things of the Word, when they were seized with such loathing, that they said they felt in themselves as it were an inclination to vomit; and it was told me, that such is almost universally the character of the Christian world at the present day. The reason why they are of such a character is, because they are not in the affection of truth for the sake of truth, and still less in the affection of good from good; their thinking and speaking any thing from the Word, or from their doctrinal tenets, is in consequence of habit acquired from infancy, and of an established custom; thus it is an external without an internal. That all things of the Hebrew church, which was afterwards instituted among the posterity of Jacob, were an abomination to the Egyptians, is evident not only from the consideration that they were unwilling to eat with them, but also from the circumstance, that the sacrifices in which the Hebrew church made its worship chiefly to consist, were an abomination to them, as is manifest from Moses: "Pharaoh said, Depart ye; sacrifice in the land: but Moses said, It is not meet so to do, for *we shall sacrifice the abomination of the Egyptians* to Jehovah our God. Lo! if *we sacrifice the abomination of the Egyptians* in their eyes, will they not stone us?" Exod. viii. 25, 26; also because feeding cattle and a shepherd were an abomination to them, as is also manifest from Moses: "*Every shepherd of a flock is an abomination of the Egyptians*," Gen. xvi. 34; thus the Egyptians abominated whatever things were of that church, because in primitive times the Egyptians also had been among those who constituted the ancient representative church, n. 1238, 2385

but afterwards they rejected the God of the ancient church, that is, Jehovah, or the Lord, and served idols, especially calves: they also turned into magic the representatives and significatives of celestial and spiritual things of the ancient church, which they imbibed when they were of that church; hence they were in inverted order, and consequently held all things of the church as an abomination.

5703. "And they sat before him."—This signifies that they were arranged from his presence, as appears (1.) from the signification of "to sit," as here denoting to be arranged, for they were placed in order from Joseph, as is evident from what presently follows, for they were amazed that the first-born sat according to his birthright, and the younger according to his youth; and (2.) from the signification of "before him," as denoting from his presence. The case herein is this: in the supreme sense Joseph represents the Lord, and the sons of Israel goods and truths in the natural; when the Lord is present, then from his presence all things are arranged into order. The Lord is order itself; therefore where he is present, there is order, and where order is, there he is present. The order itself is described in what now follows, consisting in truths being rightly arranged under good.

5704. "The first-born according to his birthright, and the younger according to his youth."—This signifies according to the order of truths under good, as appears from the signification of sitting according to birthright, and according to youth, as denoting according to the order of truths under good; for the sons of Israel represent the truths of the church in their order, see the explanation of the xxix. and xxx. chapters of Genesis; therefore to sit according to their birth is according to the order of truths: but the truths of the church, which the sons of Israel represent, do not come into any order except by Christian good, that is, by the good of charity towards the neighbour, and of love to the Lord; for the Lord is in good, and hence in good there is heaven, consequently in good there is life, thus a living acting power, but never in truth without good. That good arranges truths to a resemblance of itself, is very manifest from every kind of love, even from self-love and the love of the world, thus from the love of revenge, of hatred, and of similar evils. Those who are principled in those evils, call evil good, because evil to them is delightful: this good of theirs, so called, arranges falses, which to them are truths, so that they favour them; and at length it arranges all these, viz., the falses which they call truths, into such an order as to effect persuasion; this order, however, is such as prevails in hell, whereas the order of truths under the good of celestial love is such as prevails in the heavens; whence also the man with whom such order prevails, that is, who is regenerate, is

called a little heaven, and also is a heaven in its least form, for his interiors correspond to the heavens. That it is good which gives an orderly arrangement to truths, is evident from order in the heavens, where all the societies are arranged according to the truths under good which are from the Lord; for the Lord is nothing but divine good: divine truth is not in the Lord, but proceeds from him; according to this divine truth under divine good, all the societies in the heavens are arranged. That the Lord is nothing but divine good, and that divine truth is not in him, but proceeds from him, may be illustrated comparatively by the sun of the world, which is nothing but fire, so that the light is not in it, but proceeds from it; and also the things that are of light in the world, as vegetable forms, are likewise arranged into order by the heat which proceeds from the fire of the sun, and is in its light, as is manifest in the spring and summer season. Inasmuch as universal nature is a theatre representative of the Lord's kingdom, so also is this universal: the sun represents the Lord, its fire his divine love, the heat thence the good which flows thence, and the light the truths of faith; and since they are representative, therefore also in the Word by the sun in the spiritual sense is meant the Lord, n. 1053, 1521, 1529 to 1531, 3636, 3643, 4321, 5097, 5377, by fire love, n. 934, 4906, 5071, 5215, thus the sun's fire representatively is the divine love, and the heat thence is the good flowing from the divine love: that light represents truth, may be seen, n. 2776, 3138, 3190, 3195, 3222, 3339, 3326, 3643, 3862, 3993, 4302, 4409, 4413, 4415, 4526, 5219, 5400.

5705. "And the men were amazed, every one at his companion"—This signifies the change of state of each among themselves, as appears (1.) from the signification of "being amazed," as denoting an unexpected and sudden change of the state of the thoughts; this, as being the cause of amazement, is signified in the internal sense; and (2.) from the signification of "every one at his companion," as denoting of each among themselves; for the subject treated of is the order of truths under good from the presence of the internal, see n. 5703, 5704, which order being new, occasioned the change of state of each among themselves, which is signified by "the men were amazed every one at his companion."

5706. "And he lifted up portions from his faces to them."—This signifies goods applied to every one from mercy, as appears (1.) from the signification of "portions" of food, as denoting goods, for all foods signify goods, and drinks of every kind truths; that they were applied to each, is evident from what follows, and is signified by his lifting them up to them; and (2.) from the signification of "faces," when they are predicated of the Lord, who is represented by Joseph, as denoting mercy, see n. 222, 223, 5585.

5707. "And multiplied Benjamin's portion above the portions of them all."—This signifies good imparted to the medium above goods imparted to the truths in the natural, as appears (1.) from the signification of "portions," as denoting goods, see just above, n. 5706; (2.) from the representation of "Benjamin," as denoting a medium, see n. 5411, 5413, 5427, 5428, 5443, 5586, 5612; and (3.) from the representation of "the ten sons of Jacob," above whose portions he multiplied the portion of Benjamin, as denoting truths in the natural, see n. 5403, 5419, 5427, 5458, 5512; hence it is evident, that "he multiplied the portion of Benjamin above the portions of them all," signifies good imparted to the medium above goods imparted to the truths in the natural. The reason why there is good imparted to the medium above goods imparted to the truths in the natural is, because the medium is more inward, and what is more inward abounds with goods more than what is more outward. Few know how it happens, that what is inward abounds with goods and truths more than what is outward; the reason is, because few, if any, have heretofore known that what is inward is distinct from what is outward, so much so, that they may be separated, and when they are separated, that what is inward lives, and what is outward dies; but so long as they are conjoined, that what is outward lives from what is inward. If this had first been known, it might next have been known what the quality of what is inward is in respect to what is outward, viz., that in what is inward there are a thousand things, which in the outward appear as one, since what is inward is in a purer sphere, and what is outward in a grosser; and that which is in a purer sphere is capable of receiving distinctly a thousand things more than what is in a grosser sphere. From this ground it is that a man that has led a good life, when he comes after death into heaven, can receive innumerable things relative to intelligence and wisdom, and also to happiness, more than when he lived in the world; for in heaven he is in a purer sphere, and in his interiors, and has put off the grosser things of the body. From these considerations then it is manifest what is meant by good imparted to the medium being above goods imparted to truths in the natural, which is signified by "he multiplied the portion of Benjamin above the portions of them all."

5708. "By five measures."—This signifies much increased, as appears (1.) from the signification of "five," as denoting much, of which we shall speak presently; and (2.) from the signification of "measures," as denoting states of truth from good, see n. 3104. As to what concerns five, it is a number which signifies a little, also somewhat, and likewise much, its signification flowing from relation to the number from which it originates, see n. 5291: when it is derived from ten, it involves

the same as ten, but in a lower degree, it being the half of the number ten; for as numbers multiplied signify the same as their simple numbers, n. 5291, 5335, so numbers divided signify the same as those multiplied,—5 as 10, and also as 20, and likewise as 100, and 1000, and so forth; that ten denote what is full, see n. 3107, 4638. Five measures were given to Benjamin above the rest of his brethren, on account of the signification of the thing in the internal sense; because ten measures could not be given, for these would have been exceedingly superfluous. The ancients also knew, by traditions from the most ancient church, what some numbers signified, therefore they used those numbers, when any thing occurred of such a quality, that the numbers might serve to express its signification, as in the present case the number five; and in other cases they applied several other numbers, as three to signify what is full from beginning to end, seven to signify what is holy, twelve to signify all things in their complex.

5709. "And they drank."—This signifies the application of truths under good, as appears from the signification of "drinking," as denoting the communication and appropriation of truth, see n. 3168, 3772, 4017, 4018, hence also its application: the reason why it is under good is, because all the application of truth is made under good, see above, n. 5704.

5710. "And drank largely."—This signifies abundantly, as appears from the signification of "drinking," as denoting to apply truths under good, see just above, n. 5709; hence drinking largely denotes abundantly. From the things which have been explained in this chapter it is evident, that the subject treated of is initiation to conjunction of the natural with the celestial of the spiritual; but in the subsequent chapter the first conjunction is treated of; for the first conjunction is represented by Joseph's manifesting himself to his brethren, and the next by his going to meet his father and brethren, and bringing them down to Egypt.

CONTINUATION OF THE SUBJECT OF CORRESPONDENCE, IN THE
PRESENT CASE OF THE CORRESPONDENCE OF DISEASES WITH
THE SPIRITUAL WORLD.

5711. *BEING about to treat on the correspondence of diseases, it may be expedient to observe that all diseases appertaining to man have correspondence with the spiritual world; for whatever in the whole of nature has not correspondence with the spiritual world, has no existence, having no cause from which it can exist, consequently from which it can subsist. The things*

which are in nature, are mere effects, their causes are in the spiritual world, and the causes of those causes, which are ends, are in the interior heaven. An effect cannot subsist, unless the cause be continually in it; for on the cessation of the cause the effect ceases: an effect considered in itself is nothing but the cause, but the cause so extrinsically clothed, as may serve to enable it to act as a cause in an inferior sphere; and such as the case is with an effect in respect to the cause, so also is it with the cause in respect to the end: unless the cause also exist from its cause, which is the end, it is not a cause; for a cause without an end is a cause in no order, and where there is no order, there is not any thing effected. Hence then it is evident, that an effect considered in itself is a cause, and a cause considered in itself is an end, and the end of good is in heaven, and proceeds from the Lord; consequently that an effect is not an effect, unless the cause be in it, and be continually in it, and that a cause is not a cause, unless the end be in it, and be continually in it; and that an end is not an end of good, unless the Divine which proceeds from the Lord be in it. Hence also it is evident, that as all things in the world have existed from the Divine, so also do they exist from the Divine.

5712. These observations are made in order that it may be known, that diseases also have correspondence with the spiritual world, not indeed with heaven, which is the Grand Man, but with those who are in the opposite, thus with those who are in the hells. By the spiritual world in the universal sense we mean both heaven and hell; for a man, when he dies, passes out of the natural world into the spiritual world. The reason why diseases have correspondence with those who are in the hells is, because diseases correspond to the lusts and passions of the mind; these therefore are the origins of diseases; for the common origins of diseases are intemperances, luxuries of various kinds, pleasures merely corporeal, also envyings, hatreds, revenges, lasciviousness, and the like, which destroy a man's interiors, and when these are destroyed, the exteriors suffer, and draw him into disease, and thereby into death: that man is subject to death by reason of evils, or on account of sin, is well known in the church, thus also he is subject to diseases, for these are of death. From these considerations it may be manifest, that diseases also have correspondence with the spiritual world, but with unclean things there, for diseases in themselves are unclean, since, as was said above, they originate in things unclean.

5713. All the infernals induce diseases, but with a difference, because all the hells are in the lusts and concupiscences of evil, consequently contrary to the things which are of heaven; therefore they act upon man from what is opposite: heaven, which is the Grand Man, keeps all things in connection and

safety; hell, as being in the opposite, destroys and rends all things asunder; consequently if the infernals are applied, they induce diseases, and at length death. But they are not permitted to flow-in so far as into the solid parts of the body, or into the parts which constitute the viscera, organs, and members of man, but only into the lusts and falsities: only when a man falls into disease, they then flow into such unclean things as appertain to the disease; for, as we said, nothing ever exists with a man, unless the cause also be in the spiritual world: the natural principle appertaining to a man, if it were separated from a spiritual principle, would be separated from every cause of existence, thus also from every principle of life. Nevertheless this is no hindrance to a man's being healed naturally, for the Divine Providence concurs with such means of healing. That the case is thus, has been given me to know by much experience, and this so frequently and of so long continuance, as not to leave a doubt remaining; for evil spirits from such places have been often and for a long time applied to me, and according to their presence they induced pains, and also diseases: it was shown me where they were, and what was their quality, and it was also told me whence they came.

5714. A certain spirit, who in the life of the body had been a most distinguished adulterer, and had placed his highest delight in committing adultery with several women, whom immediately afterwards he rejected and held in aversion; and who had persevered in such practices even to old age, being moreover devoted to pleasures, and not willing to do good and be serviceable to any one, except for the sake of himself, especially to favour his adulteries: this spirit was with me for some days, and appeared beneath the feet; when the sphere of his life was communicated to me, wherever he came, he inflicted some pain on the periosteum and nerves there, as on the toes of the left foot; and when he was permitted to emerge, he inflicted pain on the parts where he was, especially on the periosteum in the loins, also on the periosteum of the breast beneath the diaphragm, and likewise on the inside of the teeth. When his sphere operated, it induced also a great oppression in the stomach.

5715. There appeared a large quadrangular aperture obliquely tending downwards to a considerable depth: in the deep there was seen a round aperture, which at that time was open, but presently closed; hence there exhaled a troublesome heat, which was collected from various hells, arising from lusts of various kinds, as from haughtiness, lasciviousness, adulteries, hatreds, revenges, quarrels, and fightings; such in the hells was the source of that heat which exhaled. When this heat acted upon my body, it instantly induced disease like that of a burning fever; but when it ceased to flow-in, the disease instantly ceased. When a man falls into such disease, which he had

contracted from his life, instantly an unclean sphere corresponding to the disease adjoins itself, and is present as the fomenting cause. That I might know for certain that this is the case, there were spirits from several hells present with me, who communicated the sphere of the exhalations thence arising, and as that sphere was permitted to act upon the solid parts of the body, I was seized with heaviness and pain, and even with disease corresponding thereto, which ceased in a moment, as those spirits were expelled: and lest any room should be left for doubt, this was repeated very many times.

5716. There are also spirits not far from thence, who infuse unclean colds, like those of a cold fever, which also it was given me to know by repeated experience: the same spirits also induce such things as disturb the mind; they likewise induce swoonings. The spirits from that quarter are most malicious.

5717. There are certain spirits, who not only have reference to the most viscid things of the brain, which are its excrementitious parts, but also have the art of infecting them as it were with poisons. When such spirits flock together, they rush within the skull, and thence by continuity even to the spinal marrow. This cannot be felt by those whose interiors are not open: to me it was given manifestly to feel their influence, and also their attempt to kill me, but in vain, because I was defended by the Lord. It was their intention to take away from me every intellectual faculty: I was very sensible of their operation, and also of a pain derived from it, which nevertheless presently ceased. I afterwards conversed with them, and they were forced to confess whence they came. They stated that they lived in dark forests, where they dare not offer any violence to their companions, because in such case their companions are allowed to treat them with the utmost severity; thus they are kept in bonds: they are deformed, of a beastly countenance, and hairy. It was told me, that such were those, who in old time slew whole armies, as it is written in the Word; for they rushed into the chambers of the brain of each individual, and occasioned terror, together with such insanity that one slew another. Such at this day are kept shut up within their hell, and are not let out. They have reference also to the fatal tubercles of the head within the skull. It was said that they rush within the skull, and thence by continuity even into the spinal marrow; but it is to be noted, that it is an appearance that the spirits themselves rush in, they being carried out by a way which corresponds to those spaces in the body, which is felt as if the incursion were within: this is the effect of correspondence; hence their operation is easily derived into the man to whom it is determined.

5718. There is a certain kind of spirits, who, in consequence of their desire to have dominion, and to be the sole rulers over

all others, with a view to that end excite among others enmities, hatreds, and combats. I have witnessed the combats, and have been surprised; and on my asking who they were, I was told that they are spirits of the above description, and that they excite such things in consequence of their intention to rule alone, according to the maxim, Divide and rule. It was also granted me to converse with them, and they immediately said that they governed all; but it was given me to answer them, that they were insane if they seek to establish their rule by such means. They conversed with me from above at a middle altitude over the forehead: their speech was with the rapidity of a current, because in the life of the body they had excelled in elocution. I was instructed that they are such as have reference to the thick phlegm of the brain, which by their presence they deprive of every principle of life, and induce torpor, whence come obstructions, from which arise several diseases, and also numbness. It was observed that they were totally void of conscience, and that they made human prudence and wisdom to consist in exciting enmities, hatreds, and intestine combats, for the sake of bearing rule. It was given me to ask them whether they knew that they are now in the other life, where they are to live to eternity, and that there are spiritual laws in that life which forbid such practices, and that while they were in the world, they might be esteemed and believed to be wise among fools, but that they are insane among the wise: this displeased them. I continued the conversation by saying, that they ought to know that heaven consists in mutual love, or in the love of one towards another, whence comes order in heaven, and in consequence whereof so many myriads are ruled as one: but that a contrary principle has place with them, because they infuse into others a desire to breathe against their companions nothing but hatred, revenge, and cruelty. They replied, that they cannot be any other than what they are; in answer to which it was given me to say, that hence they may know, that every one's life awaits him after death.

5719. *Those who despise and ridicule the Word in the letter, and especially those who despise and ridicule those things of the Word which are in a deeper sense, consequently also the doctrinals which are derived from the Word, and at the same time are not principled in any love towards their neighbour, but in the love of self, have reference to the vitiated things of the blood, which pervade all the veins and arteries, and contaminate the whole mass. To prevent their inducing in man any such contempt and ridicule by their presence, they are kept separate from others in their own hell: and they only communicate with those who are of a similar quality, for these cast themselves into the exhalation and sphere of that hell.*

5720. *When hypocrites who discourse holily concerning*

divine things, with an affection of love concerning the public and their neighbour, testify what is just and equitable, and still have despised those things in their hearts, and have even ridiculed them; when these, I say, have been attendant on me, and they were allowed to flow into the parts of the body to which they correspond from the apposite principle, they injected pain into the teeth, which upon their nearer approach was so severe that I could not endure it; and so far as they were removed, so far the pain ceased, which was shown repeatedly in order to remove all doubt. Among them was one whom I had known during his life in the body, on which account I conversed with him; and in proportion as he was present, so my teeth and gums were affected with pain; when he was lifted upwards to the left, a pain attacked the left jaw, and the bone of the left temple, and penetrated even to the bones of the cheek.

5721. *The most contumacious of all are those, who, during their life in the world, appeared more just than others, and were at the same time in appointments of dignity; hence from each source they derived authority and influence, and yet believed nothing, and lived the life of self-love alone, being inflamed with intestine hatred and revenge against all who did not favour them, and pay court to them, and especially against those who in any way opposed them: if they discovered any blemish in their character, they made an enormous evil of it, and defamed them, even though they were the best citizens. Such in the other life converse as they did in the world, from authority and gravely, and as if from a principle of justice, whence the generality suppose that they are to be believed before others; but they are most malicious. When they are applied to a man, they induce a great pain by weariness, which they inwardly excite and increase continually, even to the highest degree of impatience, which induces such infirmity in the mind and thence in the body, that the man can scarcely raise himself from his bed. This was shown me by the circumstance, that when they were present, I was seized with the above weakness, which left me according to the degree in which they were removed. They employed various arts of infusing weariness and consequent weakness, especially by reproofs and defamations, among themselves and their associates, whose common sphere they inject. When they reason within their closets concerning divine worship, faith, and eternal life, they altogether reject them, and do this as from a wisdom superior to others. In the other life they are willing to be called devils, provided they may be allowed to rule the hells, and thus from rule, as they believe, to act against the Divine. Inwardly they are filthy, because in an eminent degree they are in self-love, and thence in hatred and revenge, and in cruelty against all who do not pay court to them. They are grievously punished, as I have also heard, until they desist*

from seducing others by an appearance of what is just. When that appearance is taken from them they speak in another tone of voice. Afterwards they are driven from the world of spirits, and in such case towards the left, and are there cast down into hell to a great depth: that hell is towards the left at a middle distance.

5722. There are others who in the life of the body have been most filthy, their filthiness being of such a nature as cannot be mentioned: they, by their presence and influx into the solid parts of the body, induce such a weariness of life, and such a torpor in the members and joints, that the man cannot raise himself out of bed. They are most contumacious, and do not desist by punishments as other devils do. They appear near the head, in a lying posture. When they are driven away, it is not done suddenly, but slowly, and then by degrees they are rolled down towards what is beneath; and when they come into the deep, they are tormented there to such a degree, that they cannot but desist from infesting others. Their delight in doing evil is so great that nothing is more delightful.

5723. There were spirits attendant upon me, who induced such an oppression in the stomach, that I seemed to myself scarce able to live; the oppression was so great, that with others it would have occasioned fainting; but they were removed, and then it instantly ceased. It was told me, that such spirits are those who in the life of the body have not been habituated to any employment, not even domestic, but only to pleasure; and besides they had lived in filthy ease and sluggishness, and had not taken any concern about others; they also despised faith: in a word, they were animals, not men. The sphere of such with the sick induces numbness in the members and joints.

5724. There are in the brain viscid humours, with which is mixed somewhat spirituous or vital, which viscid humours, being there thrown out from the blood, fall first between the membranes, then between the fibres, part of them into the great ventricles in the brain, and so forth. The spirits, who have a corresponding reference to those viscid humours in which there is somewhat spirituous or vital, appear almost directly above the middle of the head, at a middle distance, and are of such a quality, that, in consequence of a habit acquired in the life of the body, they excite scruples of conscience and insinuate them into things of no importance, whereby they aggravate the conscience of the simple; nor do they know what ought to move the conscience, for they make a matter of conscience of every thing that befalls them. Such also induce sensible anxiety into the part of the abdomen beneath the region of the diaphragm. They are also at hand in temptations, and occasion anxieties, which are sometimes intolerable. Such of them as correspond to the less vital viscid phlegm, on such occasions keep the thought

inherent in those anxieties. I have also conversed with those, that I might know what was their quality; they attempted by various methods to aggravate the conscience: this had been the delight of their life; and it was given me to observe that they could not attend to reasons, and had no more general view of things, from which they might see particulars.

5725. *From experience it has been given me to learn that an inundation or flood in the spiritual sense is twofold, one being an inundation of lusts, and the other of falsities; an inundation of lusts is of the voluntary part, and is of the right side of the brain, whereas an inundation of falsities is of the intellectual part, in which is the left side of the brain. When a man who had lived in good, is remitted into his proprium, thus into the sphere of his own life, there appears as it were an inundation: when he is in that inundation he is indignant and angry, thinks restlessly, and desires vehemently, in one way when the left part of the brain is inundated, where falses are, and in another when the right is inundated, where evils are. But when a man is kept in the sphere of life which he had received from the Lord by regeneration, he is altogether out of such an inundation, and is as it were in serenity and sunshine, and in gladness and happiness, thus far from indignation, anger, restlessness, lusts, and the like; the latter state is the morning or the spring of spirits, the former is their evening or autumn. It has been given me to perceive that I was out of the inundation, and this for a considerable length of time, when I saw that other spirits were in it; but afterwards I myself was immersed, and then I apperceived the similitude of an inundation. Those who are in temptations are in such an inundation. Hence also I was instructed that, in the Word, the flood signified that the last posterity of the most ancient, who were of the Lord's celestial church, were altogether inundated by evils and falses, and thereby perished.*

5726. *As death comes from no other source than from sin, and sin is all that which is contrary to divine order, it is from this ground that evil closes the smallest and altogether invisible vessels [of the human body], of which the next greater vessels, which are also invisible, are composed; for the smallest and altogether invisible vessels are continued to a man's interiors: hence comes the first and inmost obstruction, and hence the first and inmost vitiation in the blood: this vitiation, when it increases, causes disease and at length death. But if a man had lived the life of good, in this case his interiors would be open to heaven, and through heaven to the Lord: thus also the smallest and invisible vessels (it is allowable to call the lineaments of the first stamina vessels, by reason of correspondence) would be open also, and hence the man would be without disease, and would only decrease to ultimate old age, until he became alto-*

gether an infant, but a wise one; and when in such case the body could no longer minister to its internal man, or spirit, he would pass without disease out of his terrestrial body, into a body such as the angels have, thus out of the world immediately into heaven.

5727. We here come to a conclusion on the subject of correspondence; in the following part of this work, at the close of the chapters, we shall treat of the spirits and angels attendant on man; next concerning influx, and the intercourse of the soul with the body; and afterwards concerning the inhabitants of the other earths.

GENESIS.

CHAPTER THE FORTY-FOURTH.

1. AND he commanded him who was over his house, saying Fill the wallets of the men with food, as much as they can carry, and put every one's silver in the mouth of his wallet.

2. And my cup, the silver cup, put in the mouth of the wallet of the youngest, and the silver of his corn. And he did according to the word which Joseph spake.

3. In the morning it was light: and the men were sent away, they and their asses.

4. They went forth from the city, not being far off: and Joseph said unto him who was over his house, Arise, follow after the men, and overtake them, and say unto them, Wherefore do ye recompense evil for good?

5. Is it not that in which my lord drinketh? and in which divining he divineth? Ye have ill done what ye have done.

6. And he overtook them, and spake unto them these words.

7. And they said unto him, Wherefore doth my lord speak according to these words? Far be it it from thy servants to do according to this word.

8. Behold, the silver, which we found in the mouth of our wallets, we brought again unto thee from the land of Canaan; and how should we steal out of the house of thy lord silver or gold?

9. He with whom it is found of thy servants, let him die, and we also will be to my lord for servants.

10. And he said, Now also according unto your words, so be it: he with whom it is found shall be my servant and ye shall be guiltless.

11. And they hastened, and caused to descend every one his wallet to the earth: and they opened every one his wallet.

12. And he searched; in the eldest he began, and in the youngest he left off: and the cup was found in Benjamin's wallet.

13. And they rended their garments; and every one laded upon his ass, and they returned to the city.

14. And Judah and his brethren went into the house of Joseph; and he, yet he was there: and they fell before him to the earth.

15. And Joseph said unto them, What deed is this which ye have done? Knew ye not that a man, who is as I, in divining divineth?

16. And Judah said, What shall we say unto my lord? what shall we speak? and how shall we be justified? God hath found out the iniquity of thy servants: behold, we are servants to my lord, even we, also he in whose hand the cup is found.

17. And he said, Far be it from me to do this: the man in whose hand the cup is found, he shall be my servant; and you, go ye up in peace to your father.

18. And Judah came near unto him, and said, By me, my lord, let thy servant, I pray, speak a word in the ears of my lord, and let not thine anger be kindled against thy servant; because thou art even as Pharaoh.

19. My lord asked his servants, saying, Have ye a father or a brother?

20. And we said unto my lord, We have an old father, and a son of his old age, the youngest; and his brother is dead, and he alone is left of his mother, and his father loveth him.

21. And thou saidst unto thy servants, Cause him to come down unto me, that I may set mine eye upon him.

22. And we said unto my lord, The boy cannot leave his father; and let him leave his father, and he will die.

23. And thou saidst unto thy servants, If your youngest brother come not down with you, ye shall not add to see my faces.

24. And it came to pass, when we came up unto thy servant, my father, we told him the words of my lord.

25. And our father said, Go again, buy us a little food.

26. And we said, We cannot go down: if our youngest brother be with us we will go down; because we cannot see the faces of the man, and our youngest brother be not with us.

27. And thy servant, my father, said unto us, Ye know that my wife bare me two.

28. And one went forth from me, and I said, Surely by tearing he was torn to pieces; and I have not seen him since.

29. And ye take this also from [being] with my faces, and

hurt may befall him: and ye will cause my gray hair to go down in evil to the grave.

30. And now, when I shall come to thy servant, my father, and the boy he not with us; and his soul is bound in his soul;

31. And it shall come to pass, when he seeth that the boy is not, he will die; and thy servants shall cause the gray hair of thy servant, our father, to go down in sorrow to the grave.

32. Because thy servant was surety for the boy from [being] with my father, saying, If I bring him not back unto thee, I shall sin against my father all days.

33. And now let thy servant, I pray, remain in the place of the boy a servant to my lord; and let the boy go up with his brethren.

34. Because how shall I go up to my father, and the boy he not with me? peradventure I shall see the evil that shall find my father.

THE CONTENTS.

5728. THE subject treated of in the internal sense of this chapter, is the medium between the internal celestial man, and the external natural; first, that the internal celestial man filled the medium with spiritual truth from himself. The medium is Benjamin: the spiritual truth with him is the silver cup of Joseph: the internal celestial man is Joseph: the ten sons of Jacob are the external natural man.

5729. The subject next treated of is the temptation of the external natural man, and this until they submitted themselves of their own accord to the internal celestial. The temptation is described by their being accused, and by their returning in despair to Joseph: their voluntary submission is described by their all offering themselves for servants, and by Judah offering himself in their stead: the conjunction of the external man with the internal is not effected without temptation and spontaneous submission.

5730. In the representative historical sense, the subject here treated of is the posterity of Jacob, that they were rejected; but that they obstinately insisted on being representative. That they were rejected, is meant by the willingness of Joseph to dismiss them, and only to retain Benjamin: that they obstinately insisted, is involved in the contents of their confession and supplication.

THE INTERNAL SENSE.

5731. Verses 1, 2. *AND he commanded him who was over his house, saying, Fill the wallets of the men with food, as much as they can carry, and put every one's silver in the mouth of his wallet. And my cup, the silver cup, put in the mouth of the wallet of the youngest, and the silver of his corn. And he did according to the word which Joseph spake.* And he commanded him who was over his house, saying, signifies influx from himself. Fill the wallets of the men with food, signifies into the natural principle with the good of truth. As much as they can carry, signifies to sufficiency. And put every one's silver in the mouth of his wallet, signifies with truth anew in the exterior natural principle. And my cup, the silver cup, put in the mouth of the wallet of the youngest, signifies interior truth given to the medium. And the silver of his corn, signifies the truth of good. And he did according to the word which Joseph spake, signifies that it was so done.

5732. Ver. 1. "And he commanded him who was over his house, saying."—That hereby is signified influx from himself, appears (1.) from the signification of *commanding*, as denoting influx, see n. 5486; (2.) from the signification of "who was over his house," as denoting who communicated: that it was from himself, (viz., from the celestial internal, which Joseph represents,) is evident. Why to command denotes influx is, because, in heaven, no one is commanded or ordered, but thought is communicated; and he to whom it is communicated acts freely according thereto. The communication of thought, with a desire which wills that somewhat be done, is influx, and on the part of the recipient is perception; wherefore by commanding is also signified perception, n. 3661, 3682. Moreover, in heaven they not only think, but also discourse together, yet concerning those things which are of wisdom: in their discourse, however, there is nothing of command to another, for no one wills to be a lord, and thereby to regard another as a servant; but every one is willing to minister and to serve another. Hence the quality of the form of government in the heavens is evident: this form is described by the Lord in Matthew: "It shall not be so amongst you; but whosoever would become great amongst you, ought to be your minister: and whosoever would be first, ought to be your servant," xx. 26, 27. Again: "He that is the greatest of you shall be your servant. And whosoever shall exalt himself, shall be humbled; and whosoever shall humble himself, shall be exalted," Matt. xxiii. 11, 12. This he does, who from the heart loves his neighbour, or who is sensible of delight and

blessedness in doing good to others, without any view to himself,—that is, who hath charity towards his neighbour.

5733. “Fill the wallets of the men with food.”—That hereby is signified into the natural principle with the good of truth, appears (1.) from the signification of *wallet*, as denoting the exterior natural principle, see n. 5497; (2.) from the signification of *food*, as denoting the good of truth, see n. 5340, 5342, 5410, 5426, 5487, 5582, 5588, 5655. From these considerations it is evident, that by “He commanded him who was over his house, . . . Fill the wallets of the men with food,” is signified influx from himself into the natural principle with the good of truth. As frequent mention occurs of the good of truth, and the truth of good, it shall here be said what the difference is: he who knows not what the celestial church is in respect to the spiritual, cannot possibly know the difference. The truth of good is of the celestial church, and good of truth is of the spiritual church: with those who were of the celestial church, good was implanted in the will part, which is the proper seat of good; and from that good, that is, by that good from the Lord, they had a perception of truth, hence they had the truth of good. But with those who are of the spiritual church, good is implanted in the intellectual part by truth, for all truth is of the intellectual part, and by truth they are led to good; for to do truth is to them good, hence they have the good of truth. This (viz., the good of truth) is properly predicated of those who are of the spiritual church, but the truth of good, although not properly, is also predicated of them. This subject shall be spoken of elsewhere.

5734. “As much as they can carry.”—That hereby is signified to sufficiency, appears without explication.

5735. “And put every one’s silver in the mouth of his wallet.”—That hereby is signified with truth anew in the exterior natural principle, appears (1.) from the signification of *silver*, as denoting truth, see n. 1551, 2954, 5658; (2.) from the signification of *the mouth of a wallet*, as denoting the threshold of the exterior natural principle, see n. 5497. What the exterior natural principle is, and what, he interior, see n. 4570, 5118, 5126, 5497, 5649. Why truth anew is denoted is, because silver had before also been stored up in the mouth of their wallets, Gen. xlii. 25, 27, 28, 35.

5736. Ver. 2. “And my cup, the silver cup, put in the mouth of the wallet of the youngest.”—That hereby is signified interior truth given to the medium, appears (1.) from the signification of a *silver cup*, as denoting the truth of faith, which is from the good of charity, see n. 5120; it is said “my cup,” or Joseph’s cup, because it denotes interior truth: Benjamin, as he represents a medium, also as to truth, represents interior truth, n. 5600, 5631,—thus spiritual truth, n. 5639; (2.) from

the signification of "the mouth of the wallet," when predicated of Benjamin as a medium, as denoting where it is adjoined to the natural principle; for a medium, that it may be a medium, communicates with the external and with the internal, see n. 5411, 5413, 5586; its exterior is here the natural principle; (3.) from the representation of Benjamin, who is here "the youngest," as denoting a medium, see n. 5411, 5413, 5443, 5688. These considerations make manifest the signification of Joseph putting his silver cup in Benjamin's wallet.

5737. "And the silver of his corn."—That hereby is signified the truth of good, appears (1.) from the signification of *silver*, as denoting truth, see n. 1551, 2954, 5658; (2.) from the signification of *corn*, as denoting good, see n. 5295, 5410; for the interior or spiritual truth, proceeding from the internal celestial principle, which is Joseph, is the truth of good. What the truth of good is, see above, n. 5733.

5738. "And he did according to the word which Joseph spake."—That hereby is signified that it was so done, is evident without explication.

5739. Verses 3—5. *In the morning it was light: and the men were sent away, they and their asses. They went forth from the city, not being far off: and Joseph said unto him who was over his house, Arise, follow after the men, and overtake them, and say unto them, Wherefore do ye recompense evil for good? Is it not that in which my lord drinketh? and in which divining he divineth? Ye have ill done what ye have done.* In the morning it was light, signifies a state of illustration on the occasion. And the men were sent away, they and their asses, signifies that the external natural man was in some degree removed, with his truths and scientifics. They went forth from the city, not being far off, signifies the quantum of removal. And Joseph said unto him who was over his house, signifies perception and influx anew. Arise, follow after the men, signifies that he ought now to adjoin them to himself. And overtake them, signifies mediate adjunction. And say unto them, Wherefore do ye recompense evil for good? signifies, Why is there aversion? Is it not that in which my lord drinketh? signifies that the interior truth with them was received from the celestial principle. And in which divining he divineth? signifies that the celestial principle knows hidden things from its divine principle. Ye have ill done what ye have done, signifies that it is contrary to the divine law to claim it for themselves.

5740. Ver. 3. "In the morning it was light."—That hereby is signified a state of illustration on the occasion, appears from the signification of *morning*, and of *being light*, as denoting a state of illustration. That morning in the supreme sense denotes the Lord, see n. 2405, 2780, wherefore when it is said, "In the morning it was light," a state of illustration is signified; for all

illustration is from the Lord. To rise in the morning also denotes a state of illustration, see n. 3458, 3723.

5741. "And the men were sent away, they and their asses."—That hereby is signified the external natural man being in some degree removed, with his truths and scientifics, appears (1.) from the representation of the sons of Jacob, who are here "the men," as denoting the truths of the church in the natural principle, see n. 5403, 5419, 5427, 5458, 5512, consequently, the external natural man, n. 5680; (2.) from the signification of *asses*, as denoting scientifics, see n. 5492; (3.) from the signification of *being sent away, and not far off*, as denoting in some degree removed, viz., the external natural man. Hence it is evident, that by "the men were sent away, they and their asses, . . . not being far off," is signified the external natural man, with his truths and scientifics, in some degree removed, viz., from the celestial internal principle represented by Joseph. Relative to the signification of asses, it may be noted, that when they served for riding on, they had another signification; for judges, kings, and their sons rode upon he-asses, she-asses, and also upon mules, and they then signified truth and good rational, and also natural, see n. 2781; hence it was that the Lord as a judge, and also as a king, when he entered Jerusalem, rode upon a she-ass with a foal; for this was a badge of judgment, and a badge of royalty. But asses had a different signification, when, as here, they served for carrying burdens; they then signified scientifics: nor are scientifics otherwise circumstanced. He who, in thinking of the things which relate to man's interiors, goes no further than to the scientifics which are of the memory, supposes that the all of man consists in scientifics, not knowing that scientifics are the lowest things appertaining to man, and such as, for the most part, are closed up when the body dies, see n. 2475—2480; but the things which are in those scientifics (viz., truth and good, with their affections) remain; and also with the evil there remain the false and evil principles with their affections: scientifics are, as it were, the body thereof. While man lives in the world, he has those principles (viz., truth and good, or the false and evil) in scientifics, for scientifics are containing vessels; and they contain, and thereby, as it were, carry interior things; therefore they are signified by asses, which serve for carrying burdens.

5742. Ver. 4. "They went forth from the city, not being far off."—That hereby is signified the quantum of removal, appears from what goes before.

5743. "And Joseph said unto him who was over his house."—That hereby is signified perception and influx anew, appears from the signification of *saying* in the historicals of the Word, as denoting to perceive, see frequently above; and, as it de-

notes perception in respect to him who hears and receives, it also denotes influx in respect to him who says; for they mutually answer to each other. The expression, "He commanded him who was over his house," denotes influx from himself, see n. 5732.

5744. "Arise, follow after the men."—That hereby is signified that he ought now to adjoin them to himself, appears from the signification of "follow after the men, and overtake them," as denoting to adjoin; for to follow denotes a mind to adjoin, and to overtake denotes adjunction. The return of the sons of Jacob is treated of in the remainder of this chapter, and in the next, the manifestation of Joseph, by which circumstances is signified the conjunction of the celestial of the spiritual principle with truths in the natural. Hence it is evident that by "follow after the men," is signified that he ought now to adjoin them to himself.

5745. "And overtake them."—That hereby is signified mediate adjunction, appears from the signification of "overtake them," when applied to him who was over Joseph's house, as denoting mediate adjunction.

5746. "And say unto them, Wherefore do ye recompense evil for good?"—That hereby is signified, Why is there aversion? appears from the signification of *recompensing evil for good*, as denoting to avert themselves; for evil is nothing else but aversion from good, for they who are in evil reject good, (viz., the spiritual good which is of charity and faith.) That evil is aversion, is manifest from the wicked in the other life: in the light of heaven they appear with the feet upwards, and with the head downwards, see 3641, thus altogether inverted, consequently averted.

5747. Ver. 5. "Is it not that in which my lord drinketh?"—That hereby is signified that the interior truth with them was received from the celestial principle, appears (1.) from the signification of *cup*, which is meant by "that in which my lord drinketh," as denoting interior truth, see n. 5736; (2.) from the representation of Joseph, who is here "my lord," as denoting the celestial of the spiritual, see n. 5307, 5331, 5332, in this case the celestial principle, because the subject treated of is interior truth, which is spiritual and proceeds from him: that it was received, is signified by the cup, at Joseph's command, being stored up in the mouth of Benjamin's wallet. They are accused as if they had taken the cup: why they were so accused, and yet the cup was stored up, is also manifest from the interior sense, which is this: the truth, given by the Lord, is at first received as if it were not given; for man, before regeneration, supposes that he procures truth for himself, and as long as he supposes this, he is in spiritual theft. That for any one to claim for himself, and to attribute to himself good and truth for

righteousness and merit, is to take from the Lord what is His, see n. 2609, 4174, 5135: that this might be represented, was the reason why it was so done by Joseph; nevertheless their being accused of theft was with a view to effect conjunction, for man, until he is regenerated, cannot believe otherwise. He says, indeed, with his mouth, in conformity to what he has been taught by doctrine, that all the truth of faith and the good of charity is from the Lord; but still he does not believe this, until faith is implanted in good, and then he first acknowledges it from the heart. To confess from doctrine, and to confess from faith, are entirely different; many can confess from doctrine, even they who are not principled in good, for doctrine to them is merely science; but none can confess from faith except they who are principled in spiritual good, that is, in charity towards the neighbour. That they were accused of theft in order that conjunction might be effected, is evident from this circumstance also, that Joseph thereby brought them back to himself, and for some time kept them in the thought concerning that deed, and afterwards that he manifested himself, that is, conjoind himself with them.

5748. "And in which divining he divineth?"—That hereby is signified that the celestial principle knows hidden things from its divine principle, appears from the signification of *divining*, as denoting to know hidden things. It is said from the divine principle, because the celestial of the spiritual principle, which is Joseph, represents truth from the divine principle, or truth containing the divine principle, see n. 5703.

5749. "Ye have ill done what ye have done."—That hereby is signified its being contrary to the divine law to claim it for themselves, appears from the signification of *the theft*, which is here meant by *the evil which they had done*, as denoting to claim for themselves what is of the Lord, (viz., the truth which is represented by Joseph's silver cup,) see n. 5747; that this is contrary to the divine law, is evident, see n. 2609. Why man ought not to claim for himself any thing which is from the Lord, thus ought not to claim truth and good, is that man may be in the truth: for as far as man is in the truth, so far he is in the light in which the angels in heaven are; and as far as he is in that light, so far he is in intelligence and wisdom; and as far as he is in intelligence and wisdom, so far he is in happiness. This is the reason why man ought to acknowledge in faith of heart, that nothing of truth and good is from himself, but all from the Lord; and this because it is so.

5750. Verses 6—10. *And he overtook them, and spake unto them these words. And they said unto him, Wherefore doth my lord speak according to these words? Far be it from thy servants to do according to this word. Behold the silver, which we found in the mouth of our wallets, we brought again unto thee from the land*

of Canaan ; and how should we steal out of the house of thy lord silver or gold ? He with whom it is found of thy servants, let him die, and we also will be to my lord for servants. And he said, Now also according unto your words so be it : he with whom it is found shall be my servant, and ye shall be guiltless. And he overtook them, signifies mediate adjunction. And spake unto them these words, signifies the influx of this thing. And they said unto him, signifies apperception. Wherefore doth my lord speak according to these words ? signifies reflection why such a thing flows-in. Far be it from thy servants to do according to this word, signifies when it is not from the will. Behold, the silver, which we found in the mouth of our wallets, signifies when truth was freely given. We brought again unto thee from the land of Canaan, signifies, Let it be submitted from a religious principle. And how should we steal out of the house of thy lord silver or gold ? signifies, Why then should we claim for ourselves truth and good, which are from the celestial divine principle ? He with whom it is found of thy servants, let him die, signifies that he is damned who does such a thing. And we also will be to my lord for servants, signifies that they shall be associated for ever, without freedom grounded in the proprium. And he said, Now also according unto your words, signifies that indeed it would be so from justice. So be it, signifies a milder sentence. He with whom it is found shall be my servant, signifies that he with whom it is, shall be for ever without his own proper freedom. And ye shall be guiltless, signifies that the rest shall be at their own disposal, because not joined in the fault.

5751. Ver. 6. "And he overtook them."—That hereby is signified mediate adjunction, appears from the things above, n. 5745.

5752. "And spake unto them these words."—That hereby is signified the influx of this thing, appears (1.) from the signification of *speaking*, as denoting influx, see n. 2951, 3037, 5481 ; (2.) from the signification of "these words," as denoting a thing. In the original tongue the same expression denotes both *word* and *thing*.

5753. Ver. 7. "And they said unto him."—That hereby is signified apperception, appears from the signification of *saying* in the historicals of the Word, as denoting perception.

5754. "Wherefore doth my lord speak according to these words?"—That hereby is signified reflection why such a thing flows-in, appears (1.) from the signification of *speaking*, as denoting to flow-in ; (2.) from the signification of "according to these words," as denoting that thing, or such a thing, spoken of above, n. 5752. Reflection is involved in the term, *wherefore?* which is a term of self-interrogation.

5755. "Far be it from thy servants to do according to this

word.”—That hereby is signified when it is not from the will, (viz., the will of claiming truth for themselves,) appears from the signification of *doing*, as denoting to will; for every deed is of the will; the deed itself is natural, and the will is the spiritual principle in which the deed originates. That it is not from the will, is signified by the expression, “Far be it from thy servants.”

5756. Ver. 8. “Behold, the silver which we found in the mouth of our wallets.”—That hereby is signified when truth was freely given, appears (1.) from the signification of *silver*, as denoting truth, see n. 1551, 2954, 5658; (2.) from the signification of “we found,” as denoting what was freely given; for the silver of every one’s corn was restored to him, thus was freely given, see n. 5530, 5624; (3.) from the signification of “the mouth of our wallets,” as denoting the threshold of the exterior natural principle, see n. 5497.

5757. “We brought again unto thee from the land of Canaan.”—That hereby is signified, Let it be submitted from a religious principle, appears (1.) from the signification of *bringing again*, as denoting to submit, see n. 5624; (2.) from the signification of “the land of Canaan,” as denoting a religious principle. The land of Canaan signifies various things, because it signifies such a principle as includes very many things; for it signifies the Lord’s kingdom, and the church, consequently also the man of the church, for he is a church: and signifying those things, it signifies also the celestial principle of the church, the good of love, and also its spiritual principle, the truth of faith, and so forth; in the present case, therefore, the religious principle which is of the church; for, from the religious principle of the church, no one ought to claim for himself truth and good. From these considerations it is evident, why one expression sometimes signifies several things; for when in the complex it involves several things, it then also signifies the things involved, according to the series of things in the internal sense. The land of Canaan denotes the Lord’s kingdom, see n. 1413, 1437, 1607, 3038, 3481, 3705; and also the church, see n. 3686, 3705, 4447; from these flow the rest of its significations.

5758. “And how should we steal out of the house of thy lord silver or gold?”—That hereby is signified, Why then should we claim for ourselves truth and good which are from the celestial divine principle? appears (1.) from the signification of *stealing*, as denoting, in the spiritual sense, to claim for one’s self what is the Lord’s, see above, n. 5749; (2.) from the signification of *silver*, as denoting truth, see n. 1551, 2954, 5658; (3.) from the signification of *gold*, as denoting good, see n. 113, 1551, 1552, 5658. The whole of this chapter treats of spiritual theft, which consists in any one claiming for himself

the good and truth which are from the Lord : this is a thing of so great moment, that a man after death cannot be admitted into heaven, until he acknowledge in heart that nothing of good and truth is from himself, but from the Lord ; and that whatsoever is from himself is nothing but evil : this is shown to man after death by abundance of experience. The angels in heaven perceive manifestly that every good and truth is from the Lord, and, moreover, that by the Lord they are withheld from evil, and kept in good, and thence in truth, and this by a mighty force. This also it has been given me to perceive evidently, now for several years, and also that as far as I have been left to the proprium, or to myself, so far I have been overflowed with evils ; and as far as I have been withheld thence by the Lord, so far I have been elevated from evil into good. For any one, therefore, to claim for himself truth and good, is contrary to the universal principle ruling in heaven, and also contrary to the acknowledgment that all salvation is of mercy ; that is, that man of himself is in hell, but that he is of mercy withdrawn thence by the Lord. Man cannot be in humiliation, nor consequently receptive of the Lord's mercy (for this flows in only in humiliation, or into a humble heart), unless he acknowledge that from himself there is nothing but evil, and that all good is from the Lord : without this acknowledgment man attributes to himself for merit, and finally for justice, whatsoever he does ; for to claim for himself the truth and good which is from the Lord, is to justify himself. Hence is the spring of all evils ; for in this case he respects himself in every thing which he does to his neighbour, and in so doing, loves himself above all others, whom he thus despises ; if not in mouth, yet in heart.

5759. Ver. 9. "He with whom it is found of thy servants, let him die."—That hereby is signified that he is damned who does such a thing, appears from the signification of *dying*, as denoting to be damned ; for spiritual death is nothing but damnation : that they who claim for themselves the truth and good which are the Lord's cannot be in heaven, but that they are out of heaven, is evident from what was said above, n. 5758 ; and they who are out of heaven, are damned. The above law is a law of judgment from truth ; but when judgment is at the same time done from good, then they who do truth and good, and, from ignorance or simplicity, attribute those principles to themselves, are not damned, but in the other life, by a mode of vastation, are liberated : and since every one ought to do truth and good as from himself, but still to believe that it is from the Lord, see n. 2882, 2883, 2891, when he does so, growing up and increasing in intelligence and faith, he puts off the above fallacy, and at length in heart acknowledges that all his endeavour to do good, and to think truth,

was and is from the Lord. He, therefore, who was sent by Joseph, confirms indeed that judgment, (viz., that he should die with whom the cup was found,) but presently rejects it, for he says, "Now also according unto your words so be it: he with whom it is found shall be my servant, and you shall be guiltless;" by which words is signified a milder sentence. But the case is otherwise with those who do this, not from ignorance and simplicity, but from principles which they have confirmed by faith and also by life; nevertheless, inasmuch as they do good, the Lord from mercy reserves with them somewhat of ignorance and simplicity.

5760. "And we also will be to my lord for servants."—That hereby is signified that they shall be associated for ever, without freedom grounded in the proprium, appears (1.) from the signification of "we also," as denoting being associated; (2.) from the signification of *being for servants*, as denoting to be without freedom derived from the proprium; for he who is a servant is without freedom grounded in the proprium, being dependent on the proprium and freedom of his lord. What it is to be without freedom grounded in the proprium, will be shown, by the divine mercy of the Lord, in what follows.

5761. Ver. 10. "And he said, Now also according unto your words."—That hereby is signified that indeed it would be so from justice, appears from what was explained above, n. 5758, 5759: that it would be so from justice, (viz., that he should die who does this,) is signified by "Now also according to your words." But a milder sentence now follows.

5762. "So be it."—That hereby is signified a milder sentence, appears from what now follows, where that milder sentence is dictated.

5763. "He with whom it is found shall be my servant."—That hereby is signified that he with whom it is, shall be for ever without his own proper freedom, appears from the signification of a *servant*, as denoting to be without proper freedom, see above, n. 5760. The case herein is this: Joseph's silver cup, placed by Joseph's order with Benjamin, signifies interior truth, n. 5736, 5747. He who is in interior truth, knows that all truth and good is from the Lord, and also that all freedom grounded in the proprium, or in man himself, is infernal; for man, when he does or thinks any thing from his own proper freedom, does and thinks nothing but evil, in consequence whereof he is a servant of the devil, for all evil flows-in from hell: he is also sensible of delight in that freedom, because it agrees with the evil in which he is, and into which he was born. This proper freedom must therefore be put off, and in its stead must be put on celestial freedom, which consists in willing good, and thence doing good, and in desiring truth, and thence think-

ing truth: when a man receives this freedom, he is then a servant of the Lord, and in essential freedom; but not in the servile principle in which he was heretofore, which appeared as freedom. This now it is to be for ever without proper freedom: what freedom is, and from whence, see n. 2870—2893 and that essential freedom consists in being led of the Lord, n. 2890.

5764. "And ye shall be guiltless."—That hereby is signified that the rest shall be at their own disposal, because not joined in the fault, appears from the signification of *guiltless* in respect to a servant, as denoting to be at his own disposal: because not joined in the fault, is a consequence. Amongst the Gentiles it was formerly a custom, when one sinned, to make his companions also sharers in his guilt, yea, even to punish a whole household for the crime of one of its members; but such a law is derived from hell; for there all companions conspire together to do evil. The infernal societies are so constituted, that they act together in unity against good, thus they are kept in consociation, although every one cherishes deadly hatred against another; their union and friendship is that of robbers: hence, as in hell companions conspire together to do evil, when they do it they are all punished. But to exercise this law in the world also, is altogether contrary to the divine order, for in the world the good are consociated with the bad, and because no one is acquainted with the interiors of another, neither, in most cases, cares about them, therefore the divine law for men is, that every one shall suffer the punishment of his own iniquity; as it is written in Moses: "The fathers shall not die because of the sons, and the sons shall not die because of the fathers; every one shall be put to death in his own sin," Deut. xxiv. 16. And in Ezekiel: "The soul that hath sinned, it shall die: the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the justice of the just shall be upon him, and the wickedness of the wicked shall be upon him," xviii. 20. From these considerations it is evident, how the case is with what the sons of Jacob here said, "He with whom it is found of thy servants, let him die, and we also will be to my lord for servants;" but he who was sent by Joseph, changed that judgment and said, "He with whom it is found shall be my servant, and ye shall be guiltless;" in like manner in what follows, where Judah says to Joseph, "Behold, we are servants to my lord, even we, also he in whose hand the cup is found. And he (Joseph) said, Far be it from me to do this: the man in whose hand the cup is found, he shall be my servant; and you, go ye up in peace to your father," verses 16, 17.

5765. Verses 11, 12. *And they hastened, and caused to descend every one his wallet to the earth: and they opened every*

one his wallet. And he searched ; in the eldest he began, and in the youngest he left off ; and the cup was found in Benjamin's wallet. And they hastened, signifies impatience. And caused to descend every one his wallet to the earth, signifies that they brought those things which were in the natural principle, even to things sensual. And they opened every one his wallet, signifies that thus they might manifest the thing to themselves. And he searched, signifies investigation. In the eldest he began, and in the youngest he left off, signifies order. And the cup was found in Benjamin's wallet, signifies that interior truth from the celestial principle was with the medium.

5766. Verse 11. "And they hastened."—That hereby is signified impatience, appears from the signification of *hastening*, when they are in the ardour of exculpating themselves, as denoting impatience.

5767. "And caused to descend every one his wallet to the earth."—That hereby is signified that they brought those things which were in the natural principle, even to things sensual, appears (1.) from the signification of *causing to descend*, when respecting those things which follow, as denoting to bring to ; (2.) from the signification of *wallet*, as denoting the exterior natural principle, see n. 5497 ; (3.) from the signification of *the earth*, when it is said that they "caused to descend" thereto, as denoting what is lowest and last, thus the sensual principle ; for the sensual principle is the lowest and last, inasmuch as sensual things are set in the threshold to the world which encompasses without. To bring to things sensual is altogether to confirm the reality of a thing, for the thing is then brought down even to the witness of the things of sense.

5768. "And they opened every one his wallet."—That hereby is signified that thus they might manifest the thing to themselves, appears from the signification of *opening a wallet*, as denoting to open what is in the natural principle, thus to manifest a thing.

5769. Ver. 12. "And he searched."—That hereby is signified investigation, appears without explication.

5770. "In the eldest he began, and in the youngest he left off."—That hereby is signified order, appears from what was said, n. 5704.

5771. "And the cup was found in Benjamin's wallet."—That hereby is signified that interior truth from the celestial principle was with the medium, appears (1.) from the signification of *cup*, as denoting interior truth, see n. 5736 ; (2.) from the representation of *Benjamin*, as denoting a medium, see n. 5411, 5413, 5443 ; that that truth from the celestial principle was with the medium, is signified by the cup being put in Benjamin's wallet, at the command of Joseph. These things have been clearly shown before.

5772. Verses 13—17. *And they rended their garments; and every one laded upon his ass, and they returned to the city. And Judah and his brethren went in to the house of Joseph; and he, yet he was there: and they fell before him to the earth. And Joseph said unto them, What deed is this which ye have done? Knew ye not that a man, who is as I, in divining divineth? And Judah said, What shall we say unto my lord? what shall we speak? and how shall we be justified? God hath found out the iniquity of thy servants: behold, we are servants to my lord, even we, also he in whose hand the cup is found. And he said, Far be it from me to do this: the man in whose hand the cup is found, he shall be my servant; and you, go ye up in peace to your father.* And they rended their garments, signifies mourning. And every one laded upon his ass, and they returned to the city, signifies that from sensuials, truths were brought back into scientifics. And Judah and his brethren went in, signifies the good of the church with its truths. To the house of Joseph, signifies communication with the internal. And he, yet he was there, signifies foresight. And they fell before him to the earth, signifies humiliation. And Joseph said unto them, signifies their perception on the occasion. What deed is this which ye have done? signifies that to claim for themselves what is not their own is an enormous evil. Knew ye not that a man, who is as I, in divining divineth? signifies that it cannot be hidden from him who sees things future and concealed. And Judah said, signifies perception given to the good of the church in the natural principle. What shall we say unto my lord? what shall we speak? signifies fluctuation. And how shall we be justified? signifies that we are guilty. God hath found out the iniquity of thy servants, signifies confession. Behold, we are servants to my lord, signifies that they should for ever be deprived of their own proper freedom. Even we, signifies as well the associated. Also he in whose hand the cup is found, signifies as he with whom was interior truth from the celestial divine principle. And he said, Far be it from me to do this, signifies that it shall in no wise be so done. The man in whose hand the cup is found, signifies but that he with whom is interior truth, received from the divine. He shall be my servant, signifies that he shall be for ever subjected. And you, go ye up in peace to your father, signifies that the associated, with whom that truth was not, should return to their former state.

5773. Ver. 13. "And they rended their garments."—That hereby is signified mourning, appears from the signification of *rending garments*, as denoting mourning on account of lost truth, see n. 4763, in the present case on account of truths derived from the proprium, which they could no longer claim for themselves, because they offered themselves for servants, as

well before him who was over Joseph's house, (verse 9,) as before Joseph himself, (verse 16,) by which is signified that they were without freedom derived from the proprium, thus without truths derived from themselves. In regard to mourning on account of truths derived from the proprium, which is signified by rending their garments, and offering themselves for servants, it is to be noted, that with those who are regenerated this turning takes place, viz., that they are first led by truth to good, and afterwards from good to truth; when this turning is effected, or when the state is changed, and becomes inverted in regard to the prior state, there is mourning; for they are then let into temptation, whereby the things of the proprium are weakened and debilitated, and good is insinuated, and with good a new will-desire, and with this a new freedom, thus a new proprium. This is represented by Joseph's brethren from despair returning to Joseph, and offering themselves to him for servants, and being detained a considerable time in that state; also by Joseph not manifesting himself to them until after that temptation; for when temptation is past, the Lord shines in with comfort.

5774. "And every one laded upon his ass, and they returned to the city."—That hereby is signified that, from sensu-als, [things of sense,] truths were brought back into scientifics, appears (1.) from the signification of *an ass*, as denoting what is scientific, see n. 5492; why lading an ass signifies to bring back from sensu-als, is because by each causing his wallet to descend to the earth, is signified to bring those things which are in the natural principle even to sensu-als, see n. 5767; to lift it up thence is here meant by lading: (2.) from the signification of *city*, as denoting doctrinal truth, see n. 402, 2449, 2943, 3216. What is meant by bringing truths back from sensu-als to scientifics shall be briefly explained. Sensu-als are one thing, scientifics another, and truths another; they mutually succeed each other, for from sensu-als exist scientifics, and from scientifics truths. The things which enter by the senses are stored up in the memory, and thence man gathers what is scientific, or from them perceives the scientific which he learns; from scientifics he next gathers truths, or from them perceives the truth which he learns: thus also every man advances from boyhood upwards: as a boy he thinks and apprehends things from sensu-als; advancing in age, he thinks and apprehends things from scientifics, and afterwards from truths: this is the way to the judgment into which man grows by age. Hence is manifest that sensu-als, scientifics, and truths are distinct, yea, that they remain distinct, insomuch that man is sometimes in sensu-als, as when he thinks nothing else but what sensu-als present; sometimes in scientifics, as when he elevates himself from sensu-als, and

thinks interiorly; and sometimes in truths, which are gathered from scientifics, as when he thinks yet more interiorly. Every one who reflects, may know these things of himself; man may also bring down truths into scientifics, and see the former in the latter; he may likewise bring down scientifics into sensu-als, and in the latter contemplate the former; as also *vice versa*. From these considerations now it is evident what is meant by bringing those things, which are in the natural principle, even to sensu-als, and from sensu-als bringing back truths into scientifics.

5775. Ver. 14. "And Judah and his brethren went in."—That hereby is signified the good of the church with its truths, appears (1.) from the representation of *Judah*, as denoting the good of the church, see n. 5583, 5603; (2.) from the representation of his brethren, as denoting truths in the natural principle. Why Judah went in, and spake with Joseph, but not Reuben the first-born, or another of them, is, because Judah principally represented good, and it is good which communicates with the celestial principle from the divine; but not truths, for truths have no communication with the divine [being or principle] but by good. Hence it is that Judah alone spake.

5776. "To the house of Joseph."—That hereby is signified communication with the internal, appears (1.) from the signification of *entering into a house*, as denoting communication; (2.) from the representation of *Joseph*, as denoting what is internal, see n. 5469. Why entering into a house denotes communication is, because by house is signified the man himself, n. 3128, 5023, thus what constitutes the man, (viz. his mind with truth and good,) n. 3538, 4973, 5023: wherefore when mention is made of entering a house, it denotes to enter into his mind, thus to have communication.

5777. "And he, yet he was there."—That hereby is signified foresight, may appear from this consideration, that their return was foreseen by Joseph, and that on this account he remained at home, in order to manifest himself to Benjamin, and consequently to the rest; in the internal sense, that conjunction of the truth in the natural principle might be effected with the celestial divine principle. The term *foresight* is used, because in the supreme sense the Lord is treated of, who in that sense is Joseph.

5778. "And they fell before him to the earth."—That hereby is signified humiliation, appears without explication.

5779. Ver. 15. "And Joseph said unto them."—That hereby is signified their perception on the occasion, appears from the signification of *saying*, as denoting perception: why it denotes their perception is, because Joseph said, and by Joseph is represented the internal; and from the internal, that

is, through the internal from the Lord, comes all perception, there being no other source of perception, nor even of sensation. It appears that sensation, and also apperception, come by influx from what is external; this however is a fallacy; for the internal principle is the subject of sensation through the external. The senses placed in the body are nothing but organs or instruments subservient to the internal man, that he may be sensible of the things of the world; wherefore the internal flows-in into the external, that it may have sensation, in order thence to apperceive and to be perfected; but not *vice versa*.

5780. "What deed is this which ye have done?"—That hereby is signified that to claim for themselves what is not their own is an enormous evil, appears from the signification of *the theft* of which they were accused, as denoting to claim for themselves the truth and good which is the Lord's. This is *the deed* which is meant in the internal sense: what the quality of that evil is, see above, n. 5749, 5758.

5781. "Knew ye not that a man, who is as I, in divining divineth?"—That hereby is signified that it cannot be hidden from him who sees things future and concealed, appears from the signification of *divining*, as denoting to know, from his own divine principle, things concealed, see n. 5748; and also things future, because it is predicated of the Lord, who is Joseph in the supreme sense. That it cannot be hidden, is evident from the words themselves.

5782. Ver. 16. "And Judah said."—That hereby is signified perception given to the good of the church in the natural principle, appears (1.) from the signification of *saying* in the historicals of the Word, as denoting perception, see frequently above: why it is said, *given*, is because all perception comes from the internal, that is, flows-in through the internal from the Lord, see n. 5779; (2.) from the representation of *Judah*, as denoting the good of the church, see n. 5583, 5603, 5775. Concerning Judah, it is to be noted that in the supreme sense he represents the Lord as to the Divine Love, and in the internal sense his celestial kingdom, see n. 3654, 3881, thus the celestial principle of love in that kingdom: here, therefore, he represents the good of love of the church in the natural principle, because now he is amongst those who represent the things in the natural principle, which were to be conjoined with the internal.

5783. "What shall we say unto my lord? what shall we speak?"—That hereby is signified fluctuation, appears from the feeling expressed in these words, as denoting fluctuation.

5784. "And how shall we be justified?"—That hereby is signified that we are guilty, appears from the signification of "how shall we be justified?" (that is, that they cannot be justified,) as denoting that they are guilty; for he who cannot be

justified, is guilty. That they acknowledged themselves guilty, is evident from their offering themselves for servants to Joseph.

5785. "God hath found out the iniquity of thy servants."—That hereby is signified *confession*, that is, that they had done unjustly; in this instance because they had sold Joseph; in the internal sense, because they had alienated themselves from truth and good, and had thereby separated themselves from the internal, appears without explication.

5786. "Behold, we are servants to my lord."—That hereby is signified that they should for ever be deprived of their own proper freedom, appears from the signification of *servants*, as denoting to be without freedom derived from the proprium, see n. 5760, 5763: what is meant by being deprived of freedom derived from the proprium, has also been shown in the passages now cited; but as it is a point of the greatest moment, it shall again be spoken of. There is an external man, and there is an internal; the external man is that whereby the internal acts, for the external is only an organ or instrument of the internal; the external, therefore, should be altogether subordinate and subject to the internal; when it is subject, then heaven, through the internal, acts into the external, and disposes it to such things as are of heaven. The contrary comes to pass when the external is not subject, but has dominion; and the external then exercises dominion, when for an end man has the pleasures of the body and of the senses, and especially the things which are of self-love and the love of the word, but not the things which are of heaven. To have for an end is to love the one and not the other; for when man has such things for an end, he then no longer believes that any internal is given, nor that in himself there is *that* which shall live when the body dies; for his internal, because it is without dominion, only serves the external by enabling it to think and reason against good and truth, for no other influx is then open through the internal: hence also it is, that such persons altogether despise, yea, are averse from the things of heaven. From these considerations it is plain, that the external, which is the same with the natural man, ought to be altogether subject to the internal, which is spiritual; and consequently, to be without freedom derived from the proprium. Freedom derived from the proprium consists in the indulgence of all kinds of pleasures; in despising others in comparison with ourselves; in subjecting them to ourselves as servants, or otherwise in persecuting and hating them; in delighting in the evils which befall them, and especially in those which we ourselves, by study or deceit, bring upon them, and in desiring their death. Such are the things which come from freedom derived from the proprium; hence it is evident what is man's quality when he is in that freedom,—that is, that he is a devil under a hu-

man form. But when man loses that freedom, he then receives from the Lord celestial freedom, which is altogether unknown to those who are in freedom derived from the proprium: these latter suppose that, were they deprived of that freedom, nothing of life would remain, when nevertheless real life then commences, and wisdom then comes, with real delight, blessedness, and happiness, because this freedom is from the Lord.

5787. "Even we."—That hereby is signified as well the associated, appears from the signification of the expression "even we," as denoting the associated, see above, ["we also,"] n. 5760.

5788. "Also he in whose hand the cup is found."—That hereby is signified as he with whom was interior truth from the celestial divine principle, appears (1.) from the signification of the words "in whose hand," as denoting with whom; (2.) from the signification of the *cup*, as denoting interior truth, see n. 5736; (3.) from the representation of Joseph, as denoting the celestial divine principle.

5789. Ver. 17. "And he said, Far be it from me to do this."—That hereby is signified that it should in no wise be so done, appears without explication.

5790. "The man in whose hand the cup is found."—That hereby is signified he with whom was interior truth, received from the divine [being or principle], appears from what was said above, n. 5788.

5791. "He shall be my servant."—That hereby is signified that he shall be subject for ever, appears from the signification of servant, as denoting to be for ever without freedom derived from the proprium, thus denoting to be subject for ever: see above, n. 5786.

5792. "And you, go ye up in peace to your father."—That hereby is signified that the associated, with whom that truth was not, should return to their former state, appears (1.) from the representation of the ten sons of Jacob, as denoting the associated, with whom the cup was not found, that is, interior truth, which is signified by the cup, n. 5736, 5788, 5790; (2.) from the signification of *going up in peace to their father*, as denoting to return to a former state; for when they are not accepted by the internal, which is Joseph, then the former state awaits them.

5793. Verses 18—31. *And Judah came near unto him, and said, By me, my lord, let thy servant, I pray, speak a word in the ears of my lord, and let not thine anger be kindled against thy servant; because as thou art, so is Pharaoh. My lord asked his servants, saying, Have ye a father or a brother? And we said unto my lord, We have an old father, and a son of his old age, the youngest; and his brother is dead, and he*

alone is left to his mother, and his father loveth him. And thou saidst unto thy servants, Cause him to come down unto me, that I may set mine eye upon him. And we said unto my lord, The boy cannot leave his father; and let him leave his father, and he will die. And thou saidst unto thy servants, If your youngest brother come not down with you, ye shall not add to see my faces. And it came to pass, when we came up unto thy servant, my father, we told him the words of my lord. And our father said, Go again, buy us a little food. And we said, We cannot go down: if our youngest brother be with us we will go down; because we cannot see the faces of the man, and our youngest brother be not with us. And thy servant, my father, said unto us, Ye know that my wife bare me two. And one went forth from me, and I said, Surely by tearing he was torn to pieces; and I have not seen him since. And ye take this also from (being) with my faces, and hurt may befall him: and ye will cause my gray hair to go down in evil to the grave. And now, when I shall come to thy servant, my father, and the boy be not with us; and his soul is bound in his soul; and it shall come to pass, when he seeth that the boy is not, he will die; and thy servants shall cause the gray hair of thy servant, our father, to go down in sorrow to the grave. And Judah came near unto him, signifies communication of the external man with the internal by good. And said, signifies perception. By me, my lord, signifies supplication. Let thy servant, I pray, speak a word in the ears of my lord, signifies concerning receiving and hearing. And let not thine anger be kindled against thy servant, signifies lest he avert himself. Because as thou art, so is Pharaoh, signifies that he has dominion over the natural principle. My lord asked his servants, saying, signifies the perception of their thought. Have ye a father or a brother? signifies that it is good from which [truths in the natural principle are derived], and truth by which [is effected the conjunction of the truths of the church in the natural principle with spiritual good]. And we said unto my lord, signifies reciprocal perception. We have an old father, signifies that they have spiritual good from which [truths in the natural principle are derived]. And a son of his old age, the youngest, signifies truth thence derived which is new. And his brother is dead, signifies that internal good is not. And he alone is left to his mother, signifies that *that* truth is the only truth of the church. And his father loveth him, signifies that it has conjunction with spiritual good from the natural principle. And thou saidst unto thy servants, signifies perception given. Cause him to come down unto me, signifies that *that* new truth should be subjected to internal good. That I may set mine eye upon him, signifies the influx, then, of truth from good. And we said unto my lord, signifies reciprocal perception. The boy

cannot leave his father, signifies that *that* truth cannot be separated from spiritual good. And let him leave his father, and he will die, signifies that, if it should be separated, the church would perish. And thou saidst unto thy servants, signifies perception respecting that thing. If your youngest brother come not down with you, signifies if it be not subjected to internal good. Ye shall not add to see my faces, signifies that thus there will be no mercy, and no conjunction with truths in the natural principle. And it came to pass, when we came up unto thy servant, my father, signifies elevation to spiritual good. We told him the words of my lord, signifies the knowledge of that thing. And our father said, signifies apperception from spiritual good. Go again, buy us a little food, signifies that the good of truth should be appropriated. And we said, We cannot go down, signifies objection. If our youngest brother be with us, we will go down, signifies unless there be united a conjoining medium. Because we cannot see the faces of the man, signifies because there will be no mercy and no conjunction. And our youngest brother be not with us, signifies unless by a medium. And thy servant, my father, said unto us, signifies perception from spiritual good. Ye know that my wife bare me two, signifies that if there be spiritual good which is of the church, there will be internal good and truth. And one went forth from me, signifies the apparent departure of internal good. And I said, Surely by tearing he was torn to pieces, signifies the apperception that it perished by evils and falses. And I have not seen him since, signifies because it was lost. And ye take this also from (being) with my faces, signifies if new truth also depart. And hurt may befall him, signifies by evils and falses. And ye will cause my gray hair to go down in evil to the grave, signifies that spiritual good would perish, and thus the internal of the church. And now, when I shall come to thy servant, my father, signifies the good of the church, corresponding to spiritual good, which is of the internal church. And the boy be not with us, signifies if new truth be not united. And his soul is bound in his soul, signifies since the conjunction is close. And it shall come to pass, when he seeth that the boy is not, he will die, signifies that spiritual good would perish. And thy servants shall cause the gray hair of thy servant, our father, to go down in sorrow to the grave, signifies that the church will have come to its end.

5794. Ver. 18. "And Judah came near unto him."—That hereby is signified communication of the external man with the internal by good, appears (1.) from the signification of *coming* to speak with any one, as denoting communication; (2.) from the representation of *Judah*, as denoting the good of the church in the natural principle, see n. 5782. Why the communication of the external man with the internal is denoted is, because Ju-

dah represents the good of the church in the natural principle, or the external man, and Joseph, good in the internal: the communication is by good, because communication is not given, except by good; not even by truth, unless in truth there be good.

5795. "And said."—That hereby is signified perception, appears from the signification of *saying*, as denoting perception: see frequently above.

5796. "By me, my lord."—That hereby is signified supplication, is evident from what follows.

5797. "Let thy servant, I pray, speak a word in the ears of my lord."—That hereby is signified reception and hearing, viz., supplication concerning them, appears (1.) from the signification of *speaking a word*, as denoting influx, see n. 2951, 5481, and as it denotes influx, it denotes also reception on the part of another, n. 5743; (2.) from the signification of *ears*, as denoting obedience, see n. 4551, 4653, here favourable hearkening or hearing, because an inferior speaks to a superior. Hence it is manifest, that by the words, "Let thy servant, I pray, speak a word in the ears of my lord," is signified supplication concerning reception and hearing.

5798. "And let not thine anger be kindled against thy servant."—That hereby is signified lest he avert himself, appears from the signification of *anger*, as denoting aversion, see n. 5034, for he who is angry with another, averts himself from him, because he does not think like him, but in that state against him. That anger is aversion, is evident from several passages in the Word, especially from those where to Jehovah or the Lord anger and wrath are attributed, by which is signified aversion: not that Jehovah or the Lord ever averts himself, but that man does; and when man averts himself, it appears to him that the Lord does so, for he is not heard: thus the Word speaks according to appearance. And because anger is aversion, it denotes also oppugnance [assault] against good and truth, on the part of those who have averted themselves; but on the part of those who have not done so, it denotes not oppugnance, but repugnance,* because it is aversion from evil and the false. That anger denotes *oppugnance* [assault] was shown, n. 3614: that it denotes also *aversion*, and, when good and truth are assaulted, *punishment*, is evident from the following passages: "Woe unto them that decree statutes of iniquity! . . . They shall fall beneath the bound, and beneath the slain. Yet in all this *his anger is not turned away* . . . Woe to Ashur, *the rod of mine anger* . . . I will send him against the hypocritical nation, and against *the people of my wrath* I will com-

* It may be needful to inform the unlearned reader, that *oppugnance* signifies *making an assault*, *repugnance* resisting an assault made.

mand him.... He doth not think what is right, and his heart doth not meditate what is right," Isai. x. 1, 4—7. Anger and wrath here denote aversion and oppugnance on the part of man : in this state punishment and non-hearing appear as anger ; and, because it is on the part of man, it is said, "Woe unto them that decree statutes of iniquity ! ... He doth not think what is right, and his heart doth not meditate what is right." Again : "Jehovah [cometh] with *the weapons of his anger* to destroy all the earth.... Behold, the day of Jehovah cometh, *cruel*, and [a day] of *indignation* and of *wrath*, and of *anger* ; to make the earth a waste, that he may destroy the sinners thereof from off it.... I will shake the heavens, and the earth shall shake out of her place, *in the indignation of Jehovah Zebaoth, and in the day of the wrath of his anger*," Isai. xiii. 5, 9, 13. Heaven and earth here denote the church, which, because she had averted herself from truth and good, is described as a waste, and her destruction, by the indignation, anger, and wrath of Jehovah ; when yet the contrary is altogether the case, and it is the man who is in evil that is indignant, angry, and wrathful, and also opposes himself against good and truth : the punishment, which is from evil, is attributed to Jehovah because of the appearance ; elsewhere, in the Word throughout, the last time of the church and its destruction is called "the day of the anger of Jehovah." Again : "Jehovah hath broken the staff of the wicked, the rod of the rulers. *Smiting the people in fury, with a stroke not curable ; ruling the nations with anger*," Isai. xiv. 5, 6. Here the sense is the same, the case in this respect being like that of a culprit, who is punished by the law ; but who attributes to the king, or to the judge, and not to himself, the evil of punishment. Again : "They (Jacob and Israel) were not willing to walk in his (Jehovah's) ways, neither heard they his law. *And he hath poured out upon him the wrath of his anger*, and the violence of war, xlii. 24, 25. And in Jeremiah : "I myself will fight with you by a stretched-out hand, and by a strong arm, and *in anger*, and *in wrath*, and *in great indignation*.... *Lest my fury go forth as fire*, and *burn* that none can quench it ; because of the evil of your doings," xxi. 5, 12. Fury, wrath, and great indignation are here nothing else but evils of punishment, on account of aversion and oppugnance against good and truth. From the divine law all evil is accompanied by punishment, and, wonderful it is ! in the other life evil and punishment cleave closely together ; for no sooner does an infernal spirit exceed his accustomed evil, than the punishing spirits are present, and punish, and this without advertence. That the evil of punishment is on account of aversion [from good and truth], is manifest, for it is said, "Because of the evil of your doings." So in David : "He sent into them *the wrath of his anger, indignation, and fury*,

and straightness, and the letting-in of evil angels. He directed the way of *his anger*; He spared not their soul from death," Psalm lxxviii. 49, 50. See also Isai. xxx. 27, 30; xxxiv. 2; liv. 8; lvii. 17; lxiii. 6; lxvi. 15; Jere. iv. 8; vii. 20; xv. 14; xxxiii. 5; Ezek. v. 13, 15; Deut. ix. 19, 20; xxix. 19, 20, 22, 23; Apoc. xiv. 9, 10; xv. 7. Wrath, anger, indignation, and fury, in these passages also, denote aversion, oppugnance, and the punishment thence resulting: the punishment of aversion and oppugnance is attributed to Jehovah or the Lord, and is called anger, wrath, and fury in Him, because the nation descended from Jacob was to be kept in the representatives of a church merely external, in which it could be kept only by fear and dread of Jehovah, and by believing that He did evil to them from a principle of anger and wrath. They who are in externals, without an internal principle, can be led by no other means to do external things, for they are not influenced by an interior motive of obligation: the simple also, within the church, judging from appearance, cannot apprehend otherwise than that God is angry when any one does evil. Nevertheless every one, who reflects, may see that there is nothing of anger, still less of fury in Jehovah or the Lord; for He is mercy itself, and He is good itself, and infinitely above willing evil to any one: even a man, who is principled in charity towards his neighbour, does evil to no one. All the angels in heaven are of this character: what then must be that of the Lord Himself! But in the other life the case is this: when the Lord reduces heaven and the societies therein to order, which is continually being done on account of new comers, He gives them what is blessed and happy: when this blessed and happy principle flows-in into the societies which are in the opposite, (for in the other life all the societies of heaven have societies opposite to them in hell, whence comes an equilibrium,) they become sensible of a change arising from the presence of heaven; they are then angry and wrathful, and, bursting out into evil, immediately incur the evil of punishment. When, also, evil spirits or genii approach to the light of heaven, they begin to be tortured and tormented, see n. 4225, 4226: this they attribute to heaven, consequently to the Lord; when yet they are themselves the cause of their own torment, for evil is tortured when it accedes to good. Hence it is manifest, that from the Lord comes nothing but good, and that all evil is from those who avert themselves, are in an opposite principle, and make oppugnance. From this arcanum the nature of the above case is evident.

5799. "Because as thou art, so is Pharaoh."—That hereby is signified that he has dominion over the natural principle, appears (1.) from the representation of *Pharaoh*, as denoting the natural principle in general, see n. 5160; (2.) from the

representation of *Joseph*, as denoting the internal, see above. That the internal has dominion over the natural principle, is represented by Joseph being appointed governor over all the land of Egypt, and also over the whole house of Pharaoh, Gen. xli. 40, 41.

5800. Ver. 19. "My lord asked his servants, saying."—That hereby is signified a perception of their thought, appears from the signification of *asking*, as denoting to perceive another's thought, see n. 5597. Why this is signified by asking is, because in the spiritual world, or in heaven, no one needs to ask another what he thinks concerning the things of his affection; for one perceives another's thought thence derived [viz., from affection]. Moreover, the internal, represented by Joseph, does not ask the external, which the sons of Jacob represent, for the external derives all that it has from the internal: hence also it is manifest, that by asking is signified a perception of the thought. In the Word, also, frequent mention occurs of Jehovah asking man, when yet he knows all and every particular thing which man thinks; but this is done because man believes that his thought, being within himself, is manifest to no one: and hence this appearance and consequent faith is the ground of this *asking*.

5801. "Have ye a father or a brother?"—That hereby is signified that it is good *from which* [truths in the natural principle are derived], and truth *by which* [is effected the conjunction of the truths of the church in the natural principle with spiritual good], appears (1.) from the representation of Israel, who is here the *father*, as denoting spiritual good, or the good of truth, see n. 3654, 4598: why it is good *from which* is, because from spiritual good are the truths in the natural principle; (2.) from the representation of Benjamin, who is here the *brother*, as denoting truth: why it is truth *by which* is, because by it is effected the conjunction of the truths of the church in the natural principle, represented by the sons of Jacob, with the spiritual good which Israel represents. And because conjunction is thereby effected, it is abundantly described how the father loved Benjamin, who represents that truth; and how Judah, with the rest, could not return to their father, unless Benjamin were with them. Concerning this truth, see below, n. 5835.

5802. Ver. 20. "And we said unto my lord."—That hereby is signified reciproca. perception, appears from the signification of *saying*, as denoting perception: see frequently above. That the perception is reciprocal, is evident.

5803. "We have an old father."—That hereby is signified that they have spiritual good *from which* [truths in the natural principle are derived], appears from the representation of Israel, who is here the father, as denoting that spiritual good

from which, see above, n. 5801. Concerning the representation of Israel, see n. 4286, 4292, 4570, where it is shown that he represents the spiritual church; and indeed the internal thereof, which is the good of truth, or spiritual good from the natural principle. What spiritual good, or the good of truth is, see n. 5526, 5733.

5804. "And a son of his old age, the youngest."*—That hereby is signified new truth thence derived, appears (1.) from the representation of Benjamin, who is here *the youngest son*, as denoting truth, see above, n. 5801: that son denotes truth, see also n. 489, 491, 1147, 2623, 3373; (2.) from the signification of *old age*, as denoting a new [principle] of life, see n. 3492, 4620, 4676: hence it is evident, that by "a son of his old age, the youngest," is signified new truth. The case herein is this: the man who is regenerating and becoming spiritual, is first led by truth to good; for he does not know what spiritual, or, which is the same, what Christian good is, except by truth, or by means of doctrine derived from the Word; thus he is initiated into good. Afterwards, when he is initiated, he is no longer led by truth to good, but by good to truth; for he then, from good, not only sees the truths which he had before known, but also, from good, produces new truths, which before he had not known, nor could know; for good possesses the property of desiring truths, being by them, as it were, nourished and made perfect. These latter, or new truths, differ much from the truths which he had before known, for they had little of life; whereas those which he afterwards receives, have life from good. When man by truth has come to good, he is then Israel, and the truth, which he then receives from good, that is, from the Lord by good, is the new truth represented by Benjamin, while he was with his father. By this truth good fructifies itself in the natural principle, and produces truths innumerable wherein is good; thus the natural principle is regenerated and becomes, by fructification, first as a tree with good fruits, and successively as a garden. From these considerations it is evident what is meant by new truth derived from spiritual good.

5805. "And his brother is dead."—That hereby is signified that internal good is not, appears (1.) from the representation of [*his brother*, who is] *Joseph*, as denoting the celestial of the spiritual principle, see n. 4592, 4963, 5249, 5307, 5331, 5332, thus internal good, for this is the same with the celestial of the spiritual principle; (2.) from the signification of *being dead*, as denoting no longer to be, see n. 494. Between the representation of Joseph, as denoting internal good, and that of Israel, as denoting spiritual good, the difference is this: Joseph de-

* In the original, it is expressed, *The youngest son of old ages*.

notes internal good from the rational, and Israel internal good from the natural principle, see n. 4283. This difference is such as exists between celestial good, or the good of the celestial church, and spiritual good, or the good of the spiritual church, which goods have already been frequently treated of. It is said of such internal good, viz., the celestial, that it is not; and this is signified by "his brother is dead."

5806. "And he alone is left to his mother."—That hereby is signified that *that* truth is the only truth of the church, appears (1.) from the representation of Benjamin, who is here *he that alone was left*, as denoting new truth, see above, n. 5805; (2.) from the signification of *mother*, as denoting the church, see n. 289, 2691, 2717, 5581. In regard to this point, that the truth here represented by Benjamin, and which is described above, n. 5804, is the only truth of the church, the case is thus: this truth is that which is derived from spiritual good, or Israel, and this Benjamin represents, when with his father; but truth still more interior, when with Joseph. The former truth, represented by Benjamin when with his father, and called new truth, is what alone makes man to be a church; for in this truth, or in those truths, there is life from good: that is, the man principled in the truths of faith grounded in good, is a church; but not the man who is in the truths of faith, yet not in the good of charity; for the truths appertaining to this latter are dead, notwithstanding their being the same truths. Hence, in respect to this point, it may be manifest that that truth is the only truth of the church.

5807. "And his father loveth him."—That hereby is signified that it has conjunction with spiritual good from the natural principle, appears (1.) from the signification of love, as denoting conjunction, spoken of below; (2.) from the representation of Israel, who is here *the father that loveth him*, as denoting spiritual good from the natural principle, see n. 4286, 4598; (3.) from the representation of Benjamin, who is here *he whom the father loves*, as denoting new truth, see above, n. 5804, 5806; the conjunction of this truth with that good is what is signified by the father loving him: with this truth there must needs be conjunction, because it is from that good. The conjunction between that truth and good is like the conjunction between a father and a son: it is also like the conjunction between the mind's will-faculty and its faculty of understanding; for all good is of the will, and all truth is of the understanding: when the will wills what is good, then the good is insinuated into the understanding, and is there formed according to the existing quality of the good, which form is truth; and this new truth being thus born, it is evident there must be conjunction. It is to be remarked of love, as denoting conjunction, that love is spiritual conjunction, because it is the conjunction of minds,

or of the thought and the will of two; hence it is manifest, that love, considered in itself, is purely spiritual, and that its natural principle is the delight of consociation and conjunction. In regard to its essence, love is an harmonic resulting from the changes of state, and the variations in the forms or substances of which the human mind consists; if this harmonic be from a celestial form, it is celestial love: hence it is manifest, that love can derive its origin from no other source than the divine love itself, which is from the Lord; thus that love is the divine (principle) flowing into forms, and arranging them, that there may be changes of state and variations in the harmony of heaven. But the opposite loves (viz., the loves of self and of the world) are not conjunctions, but disjunctions; they appear indeed as conjunctions, but this is in consequence of one regarding another as united with himself, while he is united in gain, in the pursuit of honours, and in the persecuting and taking vengeance on those who oppose themselves: no sooner, however, doth the one cease to favour the other, than disjunction ensues. Celestial love, on the contrary, is altogether averse from doing well to any one for the sake of self, but does so for the sake of the good accruing to another, and which he receives from the Lord, consequently for the sake of the Lord Himself, in whom the good originates.

5808. Ver. 21. "And thou saidst unto thy servants."—That hereby is signified perception given, appears from the signification of *saying* in the historicals of the Word, as denoting perception; and because it was to them, it denotes perception given.

5809. "Cause him to come down unto me."—That hereby is signified that new truth should be subjected to internal good, appears (1.) from the signification of *causing to come down*; for to come to the internal principle, to be conjoined, denotes to be subjected to it; because in order that conjunction may exist, every thing inferior or exterior must be made altogether subordinate and subject to what is superior or interior; (2.) from the representation of Benjamin, whom they were to cause to come down, as denoting new truth, see above, n. 5804, 5806; (3.) from the representation of Joseph, to whom he should come down, as denoting internal good, see above.

5810. "And I will set mine eye upon him."—That hereby is signified influx, then, of truth from good, appears from the signification of *setting the eye upon* any one, as denoting to communicate the truth which is of faith: that the eye corresponds to the intellectual sight, and to the truths of faith, see n. 4403—4421, 4523—4534. As to set the eye upon any one denotes communication, it denotes also influx; for the internal good, which Joseph represents, communicates with the truth represented by Benjamin, no otherwise than by influx; because this truth is inferior.

5811. Ver. 22. "And we said unto my lord."—That hereby is signified reciprocal perception, see above, n. 5802.

5812. "The boy cannot leave his father."—That hereby is signified that that truth cannot be separated from spiritual good, appears (1.) from the signification of *leaving*, as denoting to be separated; (2.) from the representation of *Israel*, as denoting spiritual good from the natural principle, see n. 4286, 4598, 5807; (3.) from the representation of *Benjamin*, as denoting new truth, see n. 5804, 5806. This truth is called a *boy*, because it is born last; for it is not born until man is regenerated, when he receives a new principle of life by this new truth conjoined to good. Hence also this truth is signified by the youngest son of old age, n. 5804.

5813. "And let him leave his father, and he (his father) will die."—That hereby is signified that, if it should be separated, the church would perish, appears (1.) from the signification of *leaving*, as denoting to be separated, see above, n. 5812; (2.) from the signification of *dying*, as denoting no longer to be, thus to perish, see n. 494. Because this truth conjoined to spiritual good constitutes the church, n. 5806, therefore, should it be separated from that good, the church would perish; and besides, *Israel*, who is here *the father*, represents the church, n. 4286, but not without this truth.

5814. Ver. 23. "And thou saidst unto thy servants."—That hereby is signified perception concerning that thing, see above, n. 5808.

5815. "If your youngest brother come not down with you."—That hereby is signified if it be not subjected to internal good, appears above, n. 5809.

5816. "Ye shall not add to see my faces."—That hereby is signified that there will then be no mercy, and no conjunction with truths in the natural principle, appears from the signification of *face*, as denoting mercy, when predicated of the Lord, see n. 222, 223, 5585; hence *not to see faces* denotes that there is no mercy, n. 5585, 5592, and when there is no mercy, there is also no conjunction, for there is no love, which is spiritual conjunction; the divine love is called mercy in respect to the human race, beset with so great miseries: why it signifies that there would be no conjunction with truths in the natural principle is, because by the sons of Jacob, to whom those words were said, are represented truths in the natural principle, n. 5403, 5419, 5427, 5458, 5512. In regard to there being no mercy, and no conjunction with truths in the natural principle, unless the truth, represented by Benjamin, be subjected to internal good, which is Joseph, the case is this: The truth, which makes man to be a church, is that truth which is from good; for when man is in good, then, from good, he sees truths and perceives them, and thereby believes that they are truths; but

this in no wise unless man be in good. Good is as a little flame, which gives light and illuminates, and causes man to see, to perceive, and to believe truths; for the affection of truth derived from good determines the internal sight thither, and withdraws it from worldly and corporeal things, which occasion darkness: such is the truth which Benjamin here represents. That this is the only truth of the church, that is, the only one which makes man to be a church, see n. 5806; but this truth must be altogether subjected to the internal good represented by Joseph; for through internal good the Lord flows in, and gives life to the truths which are beneath, thus also to this truth, which is from spiritual good out of the natural principle, represented by Israel, n. 4286, 4598. From these considerations it is also evident, that, by this truth, conjunction is effected with the truths which are beneath; for unless this truth were subjected to internal good, that thence it might have the influx of good in itself, there could be no reception of the mercy which continually flows in from the Lord through internal good, for there would be no medium; and if no reception of mercy, there could also be no conjunction. These are the things signified by the words, "If your youngest brother come not down with you, ye shall not add to see my faces."

5817. Ver. 24. "And it came to pass, when we came up unto thy servant, my father."—That hereby is signified elevation to spiritual good, appears (1.) from the signification of *coming up*, as denoting elevation, spoken of presently; (2.) from the representation of *Israel*, who is here *the father*, as denoting spiritual good from the natural principle, see n. 4286, 4598. The elevation which is signified by coming up, is towards interior things, in this case from truths in the natural principle, represented by the ten sons of Jacob, to spiritual good from the natural principle, represented by Israel; for there is an exterior natural principle and an interior, see n. 5497, 5649: in the interior natural principle is the spiritual good, which is Israel; and in the exterior natural principle are the truths of the church, which are the sons of Jacob. Hence by coming up to the father is signified elevation to spiritual good.

5818. "We told him the words of my lord."—That hereby is signified knowledge of that thing, appears without explanation.

5819. Ver. 25. "And our father said."—That hereby is signified apperception from spiritual good, appears (1.) from the signification of *saying* in the historicals of the Word, as denoting perception, see frequently above; (2.) from the representation of *Israel*, who is here *the father*, as denoting spiritual good, see n. 3654, 4286, 4598.

5820. "Go again, buy us a little food."—That hereby is signified that the good of truth should be appropriated, appears

(1.) from the signification of *buying*, as denoting to appropriate to themselves, see n. 4397, 5406, 5410, 5426; (2.) from the signification of *food*, as denoting the good of truth, see n. 5410, 5426, 5487, 5582, 5588, 5655. Spiritual food is, in general, all good, but specifically it is the good which is acquired by truth, that is, truth in will and act; for this becomes good from willing and doing, and is called the good of truth. Truth, unless it thus becomes good, benefits not man in the other life; for when he comes into that life, it is dissipated, because it does not agree with his will-principle, consequently not with the delight of his love. He who in the world has learnt the truths of faith, not for the sake of willing and doing them, and thus turning them into goods, but only for the sake of knowing and teaching them, with a view to honour and gain, although he may thereby acquire in the world the highest degree of reputation for learning, yet in the other life he is deprived of all those truths, and is left to his will-principle, that is, to his principle of life. Such as he had been in his former life, he then remains: and, surprising as it may seem, he holds all the truths of faith in aversion; and in himself, howsoever he had before confirmed, he now denies them. To turn truths therefore into goods, by willing and doing them, that is, by the life, is understood by appropriating to themselves the good of truth, which is signified by the words, "Buy us a little food."

5821. Ver. 26. "And we said, We cannot go down."—That hereby is signified an objection, appears without explanation.

5822. "If our youngest brother be with us, we will go down."—That hereby is signified unless there be united a conjoining medium, appears, from the representation of *Benjamin*, who is here *the youngest brother*, as denoting a conjoining medium; see n. 5411, 5413, 5443, 5639, 5688. In regard to this point, the case is thus: Benjamin represents the medium between the celestial of the spiritual principle, or internal good, which is Joseph, and the truths in the natural principle, which are the ten sons of Jacob; he represents also new truth, n. 5804, 5806, 5809. A medium, that it may be a medium, must derive somewhat from each, viz., from the internal and the external; otherwise it is not a conjoining medium: the medium, which Benjamin represents, derives from the external or natural principle its characteristic as new truth; for the new truth, which he represents, is in the natural principle, because it is from spiritual good derived from the natural; which good his father, as Israel, represents, see n. 5686, 5689. But this medium derives, by influx, somewhat from the internal, which is represented by Joseph; thus it derives somewhat from each principle: this is the reason why Benjamin represents a conjoining medium, and also new truth;—new truth when with his father, a con-

joining medium when with Joseph. This is an arcanum, which it is impossible to unfold more clearly; but it cannot be understood, except by those who are in the knowledge, that there appertains to man an internal principle and an external, distinct from each other, and who are, at the same time, in the affection of knowing truths. Such have their intellectual part illustrated by the light of heaven to see what others do not see,—thus also, to see this arcanum.

5823. "Because we cannot see the faces of the man."—That hereby is signified because there will be no mercy, and no conjunction, appears from the explication of similar words above, n. 5816.

5824. "And our youngest brother he not with us."—That hereby is signified except by a medium, appears from the representation of Benjamin, as denoting a medium, see above, n. 5822.

5825. Ver. 27. "And thy servant, my father, said to us."—That hereby is signified perception from spiritual good, appears (1.) from the signification of *saying*, as denoting perception, see frequently above; (2.) from the representation of *Israel*, who is here *the father*, as denoting spiritual good from the natural principle, see n. 3654, 4598, 5801, 5803, 5807.

5826. "Ye know that my wife bare me two."—That hereby is signified if there be spiritual good, which is of the church, there will be internal good and truth, appears (1.) from the representation of *Israel*, who saith these things of *himself*, as denoting spiritual good from the natural principle, see above, n. 5845; (2.) from the representation of *Rachel*, who is here *the wife who bare him two*, as denoting the affection of interior truth, see n. 3758, 3782, 3793, 3819; (3.) from the representation of *Joseph*, and also of *Benjamin*, who are *the two* whom she bare, as denoting internal good and truth, Joseph internal good, and Benjamin interior truth. In regard to this point, that if there be the spiritual good which is of the church, there will be internal good and truth, the case is this: Spiritual good, represented by Israel, is the good of truth, that is, truth in will and act: this truth, or this good of truth, appertaining to man, causes him to be a church. When truth is implanted in the will, (which is perceived from this circumstance, that a man is affected with truth for the sake of an end, that he may live according to it,) there is then internal good and truth: when man is in this good and truth, the kingdom of the Lord is in him; consequently he is a church, and, together with those who are in like disposition, constitutes the church in general. Hence it is manifest that, to make the church a church, there ought to be spiritual good, that is, the good of truth; but in no wise truth alone: from truth alone the church, at this day, is called the church, and by this, one church is

distinguished from another; let every one think within himself whether truth be any thing, unless it regard life as its end. What are doctrinals separate from that end? What, for instance, are the commandments of the decalogue, separate from a life according to them? For if any one is acquainted with them, and with the meaning of them in all its extent, and yet lives contrary to them, of what advantage is such knowledge? Is it not totally unprofitable, and in some cases damnable? The case is the same with the doctrinals of faith derived from the Word, which are the precepts of Christian life, for they are spiritual laws; these are of no kind of benefit unless they become the laws of life: let a man consider within himself, whether he is endowed with any thing, except what enters his very life; and whether the life of man, which is truly life, be elsewhere than in the will. Hence it was declared by the Lord in the Old Testament, and confirmed in the New, that all the law and the prophets are founded in love to God, and in love towards the neighbour,—thus in the very life, but not in faith without life; therefore on no account in faith alone, consequently neither in confidence, for this cannot possibly exist without charity towards the neighbour. If it appear to have place with the wicked in the dangers of life, and at the approach of death, it is a spurious or false confidence; for with them, in the other life, there appears not the smallest degree of confidence, notwithstanding at the approach of death they have professed such confidence with apparent ardour. That faith, or expressions of faith, produce not in the wicked that confidence or trust, the Lord Himself teaches in John: “As many as received Him, to them gave He power to become the sons of God, believing in His name: who were born, not of bloods, nor of the will of the flesh, nor of the will of man (*vir*), but of God,” i. 12, 13. They who are born of bloods denote those who do violence to charity, n. 374, 1005, also who profane the truth, n. 4735: they who are born of the will of the flesh denote those who are in evils originating in self-love and the love of the world, n. 3813: they who are born of the will of man denote those who are in the persuasions of what is false; for man (*vir*) signifies truth, and in the opposite sense the false principle: they who are born of God denote those who are regenerated by the Lord, and thence are in good; these are they who receive the Lord, and believe in his name; and to them He gives power to become the sons of God, but not to the former. From these considerations it is manifest what is the effect of faith alone in regard to salvation. Moreover, that man may be regenerated and become a church, he must be introduced by truth to good; and when truth becomes truth in the will and the act, he is then introduced: this truth is good, and is called the good of truth, and it produces new truths continually, for then first it fructifies

itself. The truth which is produced, or is thence fructified, is called internal truth, and the good in which it originates is called internal good; for nothing becomes internal until it is implanted in the will, because the will-principle is the inmost of man: so long therefore as good and truth are out of the will, and only in the understanding, they are out of the man; for the understanding is without, and the will is within.

5827. Ver. 28. "And one went forth from me."—That hereby is signified the apparent departure of internal good, appears (1.) from the signification of *going forth*, or going away, as denoting departure; (2.) from the representation of *Joseph*, as denoting internal good, see frequently above; that the departure was only apparent, is evident, for Joseph still lived. The case herein is this: The things related concerning Joseph, from beginning to end, represent, in their order, the glorification of the Lord's human [principle], consequently, in a lower sense, the regeneration of man, for this is an image or type of the Lord's glorification, see n. 3138, 3212, 3296, 3490, 4402, 5688. The regeneration of man is thus circumstanced: In the first state, when man is introduced by truth into good, truth appears manifestly, because it is in the light of the world, and near to the sensual principles of the body; but good is not so, for this is in the light of heaven, and far removed from the sensuous of the body, being within in the spirit of man. Hence the truth which is of faith appears manifestly, but not the good, yet that is continually present, and flows-in, and causes the truths to live; otherwise it would be impossible for man to be regenerated: but when this state is passed through, then the good manifests itself by love towards the neighbour, and by the affection of truth for the sake of life. These are the things represented by Joseph, in that he was taken away, and did not appear to his father, but afterwards manifested himself to him: this is also meant by the apparent departure of internal good, which is signified by "one went forth from me."

5828. "And I said, Surely by tearing he was torn in pieces."—That hereby is signified the apperception that it perished by evils and falses, appears (1.) from the signification of *saying*, as denoting perception, see frequently above; (2.) from the signification of being *torn in pieces*, as denoting to perish by evils and falses, (viz., the internal good represented by Joseph,) n. 5805. Being torn in pieces hath this signification, because, in the spiritual world, no other tearing in pieces hath place but that of good by evils and falses: similar hereto is the case of death, and of the things appertaining to death; these, in the spiritual sense, do not signify natural, but spiritual death, or damnation, for there is no other death in the spiritual world. In like manner tearing in pieces, in the spiritual sense, does not signify such tearing as is effected by wild beasts, but

the rending or disruption of good by evils and falses: wild beasts also, which tear in pieces, signify, in the spiritual sense, the evils of lusts and the falses thence derived, which in the other life are represented by wild beasts. The good, which continually flows-in from the Lord into man, perishes only by evils and consequent falses, and by falses and consequent evils; for as soon as that good comes, continuous through the internal man to the external or natural, it is met by evil and the false, whereby the good is rent, as by wild beasts, and extinguished in various manners. Hence the influx of good through the internal man is checked and stopped; consequently the interior mind, through which the influx passes, is closed, and only so much of a spiritual principle is admitted through it, as may enable the natural man to reason and discourse; but only from terrestrial, corporeal, and worldly principles, and indeed against good and truth; or, if in their favour, merely from pretence or craft. It is a universal law that influx accommodates itself according to efflux, and that if the efflux be checked, the influx is checked also: through the internal man there is an influx of good and truth from the Lord; through the external there ought to be efflux into the life, that is, in the exercise of charity. When this efflux hath place, then the influx is continual from heaven, that is, through heaven from the Lord; whereas if efflux be not given, but there be resistance in the external or natural man, that is, evil and the false, which rend and extinguish the in-flowing good, it follows, from the universal law above mentioned, that the influx accommodates itself to the efflux. Hence the influx of good withdraws itself, and thereby the internal passage of the influx is closed; and by that closure is occasioned stupidity in things spiritual, until the man of this kind knows nothing of eternal life, nor is willing to know: at length comes insanity, opposing falses to truths, and calling the former truths and the latter falses; and opposing evils to goods, and making the former goods and the latter evils. Thus good is altogether rent in sunder. In the Word throughout mention is made of what is torn in pieces, and thereby, in the proper sense, is signified that which perishes by falses grounded in evils; but that which perishes from evils is called a carcase: nevertheless, when mention is made only of what is torn in pieces, then both are signified, for one involves the signification of the other; but it is otherwise when both are expressed, for then a distinction is made. As what was torn in pieces signified, in the spiritual sense, what had perished by falses derived from evils, therefore it was prohibited, in the representative church, to eat any thing so torn: this prohibition would in no wise have been given, unless the above spiritual mischief had been understood in heaven; for, in any other view, what evil could there be in eating the flesh torn by a wil

beast? That things torn were not to be eaten, is thus written in Moses: "The fat of a *carcase* and the fat of *what is torn* shall be for every use: only in eating ye shall not eat it," Levit. vii. 24. Again: "*A carcase* and *what is torn* he shall not eat, to pollute himself therewith: I am Jehovah," xxii. 8. Again: "Ye shall be men of holiness unto Me, therefore *flesh torn in the field* ye shall not eat; ye shall cast it to the dogs," Exod. xxii. 31. And Ezekiel, the prophet, saith, "Ah, Lord Jehovah, behold, my soul hath not been polluted, and a *carcase* and *what is torn* I have not eaten from my youth hitherto; neither hath there come into my mouth *the flesh of abomination!*" iv. 14. From these passages it is evident, that it was an abomination to eat what was torn in pieces; not because it was so torn, but because it signified the rending of good, by the falses derived from evils; but a *carcase* signified the death of good occasioned by evils. In the internal sense the rending of good by falses and evils is also understood in the following passages in David: "His likeness (a wicked person's) is as a lion that desires *to tear*, and as a young lion that sits in lurking places," Psalm xvii. 12. Again: "They opened their mouth against me; *a lion tearing in pieces* and roaring," Psalm xxii. 13. Again: "Lest they seize my soul as a lion, *tearing in pieces*, but not rescuing," vii. 2. Lion, here, denotes those who vastate the church. Above, treating of Joseph's being sold by his brethren, and their sending to his father his coat stained with blood; his father said on that occasion, "It is my son's coat; an *evil beast* hath devoured him: *Joseph by tearing is torn in pieces*," Gen. xxxvii. 33. That being torn in pieces denotes being dissipated by falses derived from evils, see n. 4777.

5829. "And I have not seen him since."—That hereby is signified because it was lost, is manifest without explication.

5830. Ver. 29. "And ye take this also from [being] with my faces."—That hereby is signified if new truth also depart, appears (1.) from the representation of *Benjamin*, of whom this is said, as denoting new truth, see n. 5804, 5806, 5809, 5822; (2.) from the signification of *taking him from [being] with my faces*, as denoting to alienate from spiritual good, thus to depart. But if that truth should depart, inasmuch as it is from spiritual good, which is Israel, good itself must perish; for good receives its quality from truths, and truths receive their essence from good. Hence they have life together.

5831. "And hurt may befall him."—That hereby is signified by evils and falses, appears from the signification of *hurt befalling* any one, as denoting to be hurt by evils and falses. No other hurt is meant in the spiritual sense, because, in the spiritual world, all hurt is from this source, viz., from evils and falses.

5832. "And ye will cause my gray hair to go down in evil to the grave."—That hereby is signified that spiritual good would perish, and thus the internal of the church, appears (1.) from the representation of Israel, as denoting spiritual good, see n. 5807, 5812, 5813, 5817, 5819, 5825; also as denoting the internal principle of the spiritual church, n. 4286; (2.) from the signification of *gray hair*, as denoting the ultimate of the church; (3.) from the signification of *going down in evil to the grave*, as denoting to perish, n. 4785: to go down in good to the grave denotes to rise again, and to be regenerated, n. 2916, 2917, 5551; therefore to go down in evil to the grave denotes the opposite, thus to perish. In regard to the internal principle of the church, that it would perish, if the truth represented by Benjamin should perish, the case is this: Good must have its truths that it may be good; and truths must have their good to make them truths: good without truths is not good; and truths without good are not truths; they form together a marriage, called the heavenly marriage: wherefore if one depart, the other perishes; and one may depart from the other, by being rent in pieces by evils and falses.

5833. Ver. 30. "And now when I shall come to thy servant, my father."—That hereby is signified the good of the church, corresponding to the spiritual good of the internal church, appears (1.) from the representation of *Judah*, who says these things of *himself*, as denoting the good of the church, see n. 5583, 5603, 5782; (2.) from the representation of *Israel*, *his father*, as denoting spiritual good, see n. 5807, 5812, 5813, 5817, 5819, 5825. The good of the church, represented by Judah, is the good of the external church; but spiritual good, which Israel represents, is the good of the internal church, n. 4286: for every church of the Lord is internal and external; and the things of the external church correspond to those of the internal church: the good of the church also, which is Judah, corresponds to spiritual good, which is Israel.

5834. "And the boy he not with us."—That hereby is signified if new truth be not united, appears from the representation of *Benjamin*, who is here *the boy*, as denoting new truth, see n. 5804, 5806, 5822.

5835. "And his soul is bound in his soul."—That hereby is signified since the conjunction is close, appears from the signification of soul, as denoting life; thus the soul of one, bound in the soul of the other, denotes the life of the one in the life of the other, consequently it denotes close conjunction of the spiritual good, which is Israel, and of the truth derived from that good, which is Benjamin. In regard to the close conjunction between good and its truth, that it is as between the soul of one bound in the soul of another, the case is this: The mind of man, which is the man himself, and the seat of man's

life, has two faculties, one which is allotted for the truths that are of faith, and another for the good which is of charity: the faculty allotted for the truths of faith, is called the understanding, and that allotted for the good of charity, is called the will, and, that man may be man, these two faculties should make one. But that these faculties are, at this day, altogether dis-severed, may be manifest from this consideration, that man can understand that truth is, and yet he cannot will it; for he can understand that all things contained in the decalogue are true, also that all things contained in the doctrinals derived from the Word are, in some sense, true: yea, he can intellectually confirm those truths, and even preach them; his will, nevertheless, inclining to somewhat contrary, and he, from his will, doing it. Hence it is manifest, that the above two faculties appertaining to man are dis-severed; but that they ought not to be dis-severed, may be known from this consideration, that to understand truth would elevate man towards heaven, and to will evil would draw him down towards hell, and thus he would be suspended between both; yet still his will-principle, in which his veriest life itself consists, would convey him downwards, thus inevitably into hell. To prevent this effect, these two faculties ought to be conjoined. Conjunction is effected by regeneration from the Lord, and this by the implantation of the truth which is of faith in the good which is of charity; for thus, by the truth of faith, man is gifted with a new understanding, and by the good of charity, with a new will. Hence the two faculties which constitute one mind.

5836. Ver. 31. "And it shall come to pass, when he seeth that the boy is not, he will die."—That hereby is signified that spiritual good would perish, if the truth, which is Benjamin, should depart, appears (1.) from the representation of *Israel*, as denoting spiritual good, see above; (2.) from the signification of *dying*, as denoting to cease to be such, thus to perish, see n. 494. That good would perish, if its truth should depart, see above, n. 5830, 5832.

5837. "And thy servants shall cause the gray hair of thy servant, our father, to go down in sorrow to the grave."—That hereby is signified that the church will have come to its end, appears from like words explained above, n. 5832. That *Israel*, *the father*, here denotes the church, is, because the spiritual good, which he represents, constitutes the church with man; so that whether we speak of spiritual good, or of the church, it is the same, for they cannot be separated. Hence it is, that in the Word, especially the prophetic, *Israel* denotes the spiritual church.

5838. Verses 32—34. *Because thy servant was surety for the boy from [being] with my father, saying, If I bring him not back to thee, I shall sin against my father all days. And now*

let thy servant, I pray, remain in the place of the boy, a servant to my lord ; and let the boy go up with his brethren. For how shall I go up to my father, and the boy be not with me ? peradventure I shall see the evil which will find my father. Because thy servant was surety for the boy from [being] with my father, saying, signifies adjunction to himself. If I bring him not back to thee, signifies unless it be conjoined with spiritual good. I shall sin against my father all days, signifies aversion, and thus that there would be no good of the church. And now let thy servant, I pray, remain in the place of the boy, a servant to my lord, signifies submission. And let the boy go up with his brethren, signifies that interior truth may be conjoined with spiritual good. For how shall I go up to my father, and the boy be not with me ? signifies that spiritual good, from the natural principle, will be without interior truth. Peradventure I shall see the evil which will find my father, signifies apperception that it will perish.

5839. Ver. 32. "Because thy servant was surety for the boy from [being] with my father, saying."—That hereby is signified adjunction to himself, appears from the signification of *being surety*, as denoting to adjoin to himself, see n. 5609 ; for the truth, which Benjamin represents, in the interval when it is not so present with spiritual good, which is the father, may be present with the good of the external church represented by Judah ; for this latter good and spiritual good act in unity by correspondence.

5840. "If I bring him not back to thee."—That hereby is signified unless it be conjoined with spiritual good, appears (1.) from the signification of *bringing back*, as denoting again to conjoin ; (2.) from the representation of Israel, as denoting spiritual good, so often mentioned above.

5841. "I shall sin against my father all days."—That hereby is signified aversion, and thus that there would be no good of the church, appears from the signification of *sinning*, as denoting disjunction, see n. 5229, 5474, thus aversion ; for if the good of the external church, which Judah represents, averts itself from the good of the internal church, represented by Israel, there is no longer any good of the church ; because the conjunction itself is effective of the good which constitutes the church. With these two goods, (viz., the good of the internal church and the good of the external,) the case is this : The good of the internal church, or internal good, by influx produces the good of the external church, or external good ; and thus internal good elevates to itself external good, that thus it may examine itself, and through itself look upwards to the Lord. This is effected when there is conjunction ; but if there be disjunction, external good averts itself, and looks down.

wards, and thus perishes. This is the aversion signified by the words, "I shall sin against my father all days."

5842. Ver. 33. "And now, let thy servant, I pray, remain in the place of the boy, a servant to my lord."—That hereby is signified submission, appears from this consideration, that to offer himself for a *servant* in the place of another, is to deprive himself of freedom derived from the proprium, and altogether to submit himself to another. By these words is signified the submission of the natural or external man beneath the internal; for when good in the natural principle submits itself, the truths in that principle submit themselves; for truths are of good.

5843. "And let the boy go up with his brethren."—That hereby is signified that interior truth may be conjoined with spiritual good, appears (1.) from the representation of *Benjamin*, as denoting new truth, see n. 5804, 5806, 5809, 5822, thus interior truth; (2.) from the signification of *going up with his brethren*, as denoting to be again conjoined with his father, that is, with spiritual good, represented by Israel. The interior truth, which Benjamin here represents, is new truth, for this is interior in respect to the truths which are beneath; for the truth proceeding from good is interior truth; so is this truth also, because it is from the spiritual good which is Israel. The good of charity derived from the will, thus from the affection, is internal good, or the good of the internal church; but the good of charity not derived from affection but from obedience, and not from the will but from doctrinals, is external good, or the good of the external church: the truths thence derived are also external.

5844. Ver. 34. "For how shall I go up to my father, and the boy be not with me?"—That hereby is signified that spiritual good from the natural principle will be without interior truth, appears (1.) from the representation of *Israel*, who is here *the father*, as denoting spiritual good from the natural principle, see above; (2.) from the representation of *Benjamin*, who is here *the boy*, as denoting interior truth, see above, n. 5843.

5845. "Peradventure I shall see the evil which will find my father."—That hereby is signified apperception that it will perish, appears from the signification of *seeing*, as denoting to understand, see n. 2807, 3863, 4403—4421, and hence to apperceive, n. 3764, 4567, 5400: that it will perish, is signified by *the evil which will find him*; in like manner as by making his gray hair to go down in evil to the grave, n. 5832; also, if the father did not see him with his brethren, that he would die, n. 5836: this is the evil which is signified. That spiritual good, which is Israel, would perish, if the truth, which is Benjamin, should depart, see above, n. 5832.

CONCERNING ANGELS AND SPIRITS ASSOCIATED WITH MAN.

5846. *INFLUX* in general, out of the spiritual world into man, is thus circumstanced. Man cannot think any thing, or will any thing, from himself, but every thing flows-in; good and truth from the Lord through heaven, thus through the angels who are associated with man; evil and the false from hell, thus through the evil spirits who are associated with him; and they flow into man's thought and will. I am aware that this will appear a very great paradox, because it is contrary to appearance; but experience itself shall dictate the reality of the case.

5847. Neither man, spirit, nor angel, in any case has life from himself, thus neither can he think and will from himself; for man's life consists in thinking and willing, whilst speaking and acting is the life thence derived. There is only one life, viz., the Lord's, which flows-in into all, but is variously received, according to the quality which man, by his life, has induced on his soul: hence, with the evil, goods and truths are turned into evils and falses; whereas, with the good, they are received, goods as goods, and truths as truths. This circumstance will admit of comparison with the light, which flows-in from the sun into objects, and being in them diversely modified and variegated, according to the form of the parts, is thence turned into colours either dismal or cheerful. Man, during his life in the world, induces a form upon the most pure substances of his interiors, so that he may be said to form his own soul, that is, its quality; and, according to that form, the Lord's life is received, which is the life of his love towards the universal human race. That life is one, and that men, spirits, and angels are recipients of life, see n. 1954, 2021, 2706, 2886—2889, 2893, 3001, 3318, 3337, 3338, 3484, 3741—3743, 4151, 4249, 4318—4320, 4417, 4524, 4882.

5848. In order that the Lord's life may flow-in, and be received according to every law appertaining to man, there are continually associated with man angels and spirits,—angels from heaven and spirits from hell; and I have been informed that there are two spirits and two angels associated with every individual. There are spirits from hell, because man from himself is continually in evil, for he is in the delight of self-love and the love of the world; and so far as man is in evil, or in that delight, so far the angels from heaven cannot be present.

5849. The two spirits who are adjoined to man, cause him to have communication with hell, and the two angels, with heaven. Man, without communication with heaven and hell, would not be able to live even for a moment; if those communications were taken away, he would fall down dead as a stock; for then would be taken away his connection with the first esse,

that is, with the Lord. This also hath been shown me by experience: the spirits associated with me were a little removed, and instantly, according to the removal, I began as it were to expire; and should, indeed, have expired, unless they had been sent back again. But I am aware that few believe in any spirit being associated with them, or even that any spirits exist. The principal cause of this disbelief is, that, at this day, there is no faith, because there is no charity; hence it is not believed that there is a hell, nay, neither that there is a heaven, nor consequently a life after death. Another cause of this disbelief is, because the eyes of men do not see spirits; for they say, "If I saw, I would believe: what I see, that I know is; but what I do not see, I cannot tell whether it be or be not;" when yet they know, or might know, that the eye of man is so dim and gross, that things not inconspicuous even in ultimate nature are unseen by it; this is evident from artificial glasses, by which such things become visible. How then should the eye be able to see the things which are within nature, even that purer nature, wherein are spirits and angels? These man cannot see, except by the eye of his internal man, for that is adapted to view such objects; but, for several reasons, the sight of this eye is not opened to man, during his abode in the world. From these considerations it may be manifest, how much modern faith differs from the ancient; for it was a tenet of ancient faith, that every man had his associate angel.

5850. *With respect to influx, the case is this: There is, from the Lord, through the spiritual world, into the subjects of the natural world, a common (or general), and also a particular influx: the common influx is into those things which are in order, the particular influx into those which are not in order. Animals of every kind are in the order of their nature, therefore into them there is a common influx: that they are in the order of their nature, is manifest from this consideration, that they are born into all things proper to them, neither have need of being introduced into those things by information. But men are not in order, nor in any law of order, therefore into them there is a particular influx; that is, there are associated with them angels and spirits, through whom the influx is effected; and unless men were so associated, they would rush into every enormity, and plunge themselves instantly into the deepest hell: by those spirits and angels, man is under the government and guidance of the Lord. The order into which man was created, was to love his neighbour as himself, yea, more than himself; for thus the angels love; but man loves only himself and the world, and hates his neighbour, except so far as his neighbour favours his views of dominion and worldly gain. On this account, since man's life is altogether contrary to heavenly order, he is ruled by separate spirits, and by angels from the Lord.*

5851. *The same spirits do not remain at all times with man, but according to the states of man, (viz., of his affection, or of his love and ends,) they are changed, former ones being removed, and others succeeding. In general the quality of the spirits associated with man is according to the quality of the man: if he be covetous, the spirits are covetous; if haughty, the spirits are haughty; if desirous of revenge, so are the spirits; if deceitful, the spirits are of a like quality: man attaches to himself spirits from hell according to his life. The hells are most exactly distinguished according to the evils of lusts, and according to all the differences of evil; hence it is impossible to suppose a case, wherein spirits, similar to the man who is in evil, may not be called forth, and adjoined to him.*

5852. *The evil spirits associated with man are indeed from the hells; but, when with man, they are not then in hell, but are taken out thence. The place where they then are, is in the midst, between heaven and hell, and is called the WORLD OF SPIRITS, of which frequent mention has been already made. In that world of spirits there are also good spirits, who are likewise associated with man: into that world also men come immediately after death, and, after some stay there, are either removed into the inferior earth, or let down into hell, or elevated into heaven, every one according to his life. In that world the hells are terminated from above, and are shut there, and opened at the Lord's good pleasure; in that world too heaven is terminated from beneath, and therefore it is the interstice separating heaven from hell: from these particulars may be known what the World of Spirits is. When the evil spirits, who are with man, are in that world, they are not in any infernal torment, but in the delights of self-love and the love of the world, also of all the pleasures which the man himself enjoys, for they are in every thought and in every affection of the man; but when they are remitted into their hell, they return into their former state.*

5853. *The spirits, who have intercourse with man, enter into all his memory, and into all the sciences of memory possessed by man, thus putting on all the things of man, and knowing no other than that those things are their own; spirits have this prerogative above man. Hence it is that all things which man respectively thinks and wills, they also think and will; and vice versa, all things which those spirits respectively think and will, man thinks and wills: for they act as one by conjunction; yet it is supposed, by both parties, that such things are in themselves, and from themselves. So spirits suppose, and so men; but this is a fallacy.*

5854. *It is provided by the Lord, that spirits may flow-in into the things which man thinks and wills, but angels into the ends which he regards; and thus, through the ends, into those*

things which follow from them. The angels also flow-in, by good spirits, into those things in man which are goods of life and truths of faith, and by these they withdraw him, as much as possible, from evils and falses. This influx is tacit and imperceptible to man, but still operative in a hidden manner, and effective, principally, of the turning from evil ends, and the insinuation of good ones; but so far as they are not able to effect this, they remove themselves, and flow-in more remotely and more absently, and in this case the evil spirits approach nearer; for the angels cannot be present in evil ends, that is, in the loves of self and of the world, but still they are remotely present. The Lord, through the angels, could lead man into good ends by omnipotent might; but this would be to deprive him of life, for his life consists of loves altogether contrary to such ends: wherefore the divine law is inviolable, that man shall be in freedom; and that good and truth, or charity and faith, shall be implanted in his free principle, and never in a constrained one; for what is received in a state of constraint does not remain, but is dissipated. To force man, is not to insinuate into his will-principle, because under such force he acts from the will-principle of another; and therefore when he returns to his own will-principle, that is, to his freedom, that force is extirpated: on this account the Lord rules man by his freedom, and, as far as possible, withholds him from the freedom of thinking and willing evil; for man, unless withheld by the Lord, would continually plunge himself into the deepest hell. It was said, that the Lord, through the angels, could lead man into good ends by omnipotent might, for evil spirits may in an instant be driven away, and this by a single angel, even supposing myriads of them to encompass man: man, however, would then come into such torture, and into so direful a hell, as would be insufferable, for he would be miserably deprived of his life. For the life of man is, from lusts and phantasies, contrary to good and truth, and unless this life were supported by evil spirits, and in that state were amended, or at least guided, he would not survive a single moment; for nothing else has place in man but the love of self and of gain, and of reputation on their account, thus whatsoever is contrary to order. Unless, therefore, man were moderately and gradually reduced to order, by the guidance of his freedom, he would instantly expire.

5855. Before it was allowed to me to discourse with spirits, I believed that it was absolutely impossible for any spirit or angel to know and perceive my thoughts; because they were within myself, and known only unto God. On this account it once happened, that I remarked of a certain spirit, that he knew my thoughts, for he discoursed with me concerning them, in few words, and gave a proof of his presence by a cer-

tain sign ; at this I was amazed, but especially at discovering that he was acquainted with my thoughts. Hence it was made manifest, how difficult it is for man to believe that any spirit knows what he thinks ; when yet he knows not only the thoughts which the man himself knows, but also the smallest minutiae of the thoughts and affections, which are unknown to the man ; yea, such things as it is impossible for him to know in the life of the body. This I know from the constant experience of several years.

5856. The communications of societies with other societies are effected by spirits whom they send forth, and by whom they speak ; these spirits are called SUBJECTS. When any society was present with me, I could not know it until they sent forth a spirit, and then communication was instantly opened : this circumstance is quite familiar in the other life, and frequently happens. Hence it is manifest, that the spirits and angels, associated with man, are the means of his communication with the societies in hell, and with those in heaven.

5857. I have occasionally discoursed with spirits concerning that more excellent faculty which they, beyond man, possess, and by which they put on, at the instant they come to man, all things of his memory ; and although they before knew nothing concerning the sciences, the languages, and other things, which man has learnt and imbibed from infancy to old age, still, in a moment, they come into possession of them all :—thus with the learned they are learned ; with the ingenious, ingenious ; and with the skilful, skilful. Hearing these things, those spirits became elated, for they were not good spirits ; it was therefore given to tell them, that with the unlearned they are unlearned ; with the stupid, stupid ; and with the insane and infatuated, insane and infatuated : for they put on all the interior things of the man with whom they are associated, thus also all his fallacies, phantasies, and fables ; consequently his insanities and infatuations. But evil spirits cannot come near to infants, because they have not, as yet, any thing in the memory to put on ; wherefore good spirits and angels are associated with them.

5858. From much experience it has been given me to know, that whatever is thought or spoken by spirits, from man's memory, they suppose to be their own, and in themselves ; if they are told that it is not so, they are exceedingly indignant : such is the fallacy of sense prevailing amongst them. In order to convince them that it is not so, they were asked, by what means they knew how to discourse with me in my mother tongue, when yet, in the life of the body, they had no acquaintance with it ; and how they understood the rest of the languages in which I was skilled, when yet they themselves knew not one of them ; also, whether they believed that those things were from themselves. I read to them also in the Hebrew tongue, which they

understood as well as myself, even those not advanced beyond the state of childhood. It was likewise shown, that all the scientifics appertaining to me, appertained to them also : hence they were convinced that, 'when they come to man, they come into the possession of all man's scientifics, and that they are in a false principle in believing them to be their own. They have also theirs, but it is not allowed to bring them forth, in order that they may serve man by his own, and for several other reasons, see n. 2476, 2477, 2479 ; and because the greatest confusion would ensue, if spirits flowed-in (to man) from their own memory, n. 2478.

5859. Certain spirits ascended up to me, saying, that they had been with me from the beginning, and knowing no other ; but as I proved to them the contrary, they at length confessed, that they now came for the first time ; but that, as they instantly put on all things of my memory, they could not (at first) know otherwise than they had said : hence also it was manifest, that spirits, at the moment they come to man, put on all his scientifics as their own ; and that when several spirits are present, each puts on somewhat, and each supposes it to be his own : man comes into this faculty immediately after death. Hence also it is, that good spirits, in the heavenly society into which they come, put on and enjoy all the wisdom which is possessed by all in that society, for such is the mutual participation ; and this notwithstanding, in the life of the body, they had known nothing at all of such things as are said in the heavenly society. This is the case if, in the world, they had lived in the good of charity ; for this good has the faculty of appropriating to itself the all of wisdom, and in the good itself lies concealed this implanted faculty. Hence they know, as it were of themselves, things which, in the life of the body, had been incomprehensible, yea, ineffable.

5860. The spirits associated with man put on his persuasions, whatsoever be their quality, as hath been evidenced to me by much experience : thus they put on man's persuasions, not only in things moral and civil, but also in the spiritual things of faith. Hence it is manifest, that the spirits with those who are in heresies, in fallacies and illusions as to the truths of faith, and in falses, are in the like, without the slightest difference : this is so, in order that man may be in his freedom, and may not be disturbed by any proprium of a spirit.

5861. From these considerations it is evident that man, during his life in the world, is, as to his interiors, thus as to his spirit, in consort with other spirits, and so adjoined to them, that he cannot think or will any thing unless together with them ; that thus there is a communication of his interiors with the spiritual world ; and that in this way, and in no other, he can be led of the Lord. Man, when he comes into the other life,

does not believe that any spirit has been with him, and still less, any from hell; wherefore, if he desire it, he is shown the society of spirits with which he had been in consort, and from which emissary spirits had been associated with him; also, after some states which he must first pass through, he returns, at last, to the same society, because it had acted in unity with his prevailing love. I have occasionally seen societies thus shown to such persons.

5862. *The spirits associated with man do not know that they are so; only angels from the Lord know this, for they are adjoined to the soul or spirit of man, but not to his body. Those things, which from the thoughts have determination into speech, and from the will into acts in the body, flow ordinally into act by common influx, according to correspondences with the Grand Man; wherefore the spirits associated with man have nothing in common with these things: thus they do not speak by man's tongue, for this would be obsession; neither do they see, through his eyes, what is in the world; nor hear, through his ears, what is passing there. It is otherwise in my own case, for the Lord has opened my interiors to see the things in the other life; hence spirits have known that I was a man in the body, and to them has been given the faculty of seeing, through my eyes, what is in the world, and of hearing those who discourse in company with me.*

5863. *If evil spirits could perceive that they were associated with man, and yet that they were spirits separate from him, and if they could flow-in into the things of his body, they would attempt by a thousand means to destroy him; for they hate man with a deadly hatred. Knowing, therefore, that I was a man in the body, they were continually striving to destroy me, not as to the body only, but especially as to the soul; for to destroy any man or spirit is the very delight of the life of all who are in hell; but I have been continually protected by the Lord. Hence it appears how dangerous it is for man to be in a living consort with spirits, unless he be in the good of faith.*

5864. *As evil spirits have heard that spirits were associated with man, they have thought to injure those spirits, and man together with them: they have also sought for them a long time, but in vain, with the intention to destroy them. The delight and blessedness of heaven is to do good to man, and to promote his eternal salvation; but, on the other hand, the delight of hell is to do evil to man, and to hasten his eternal ruin. Such is the opposition between heaven and hell.*

5865. *There was a spirit, not evil, to whom it was permitted to pass over to a certain man, and from his place to discourse with me. When he was come thither, he said, that there appeared to him, as it were, a sort of black inanimate something, or as a black mass void of life; this was the corporal*

life of that man, which it was permitted him to behold : it was said, that the corporeal life of a man, who is in the good of faith, appears, when it is allowed to view it, not as black, but as woody, and of a woody colour. The like it was given to know by additional experience ; a certain evil spirit was sent into a state of the body, which was effected by his thinking from the sensuals of the body, thus from the external memory ; on this occasion he also seemed to me as a black mass void of life ; the same spirit, when restored, said, that he supposed himself to have been in the life of the body. In other cases spirits are not allowed to look into the corporeal things of man, for those things are in the world and in its light ; and when spirits look into the things which are of the light of the world, those things appear as mere darkness.

5866. *The subject concerning the association of angels and spirits with man, will be continued at the close of the following chapter.*

GENESIS.

CHAPTER THE FORTY-FIFTH.

1. AND Joseph could not contain himself before all who stood with him ; and he cried out, Cause every man to go forth from before me. And there stood not a man with him, in Joseph's making himself known to his brethren.

2. And he uttered his voice in weeping ; and the Egyptians heard, and the house of Pharaoh heard.

3. And Joseph said unto his brethren, I am Joseph ; doth my father yet live ? And his brethren could not answer him ; for they were terrified at his presence.

4. And Joseph said unto his brethren, Come near to me, I pray you : and they came near. And he said, I am Joseph your brother, whom ye sold into Egypt.

5. And now, let it not be for grief to you, neither let there be anger in your eyes, that ye sold me hither ; because to make alive God sent me before you.

6. For this two years hath the famine been in the midst of the land ; and yet there are five years, in which shall be no ploughing and harvest.

7. And God sent me before you, to put for you remains in the land, and to make you alive by a great escape.

8. And now, ye did not send me hither, but God ; and He hath set me for a father to Pharaoh, and for a lord to all his house, and I bear rule in all the land of Egypt.

9. Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath sent me for a lord to all Egypt: come down unto me, tarry not.

10. And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy sons, and thy sons' sons, and thy flocks, and thy herds, and all that thou hast.

11. And I will sustain thee there; because yet there are five years of famine; lest, peradventure, thou be extirpated, and thy household, and all that thou hast.

12. And, behold, your eyes see, and the eyes of my brother Benjamin, that my mouth is speaking unto you.

13. And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and haste ye, and cause my father to come down hither.

14. And he fell upon the necks of his brother Benjamin, and wept; and Benjamin wept upon his necks.

15. And he kissed all his brethren, and wept upon them; and afterwards his brethren talked with him.

16. And the voice was heard in Pharaoh's house, saying, Joseph's brethren are come: and it was good in the eyes of Pharaoh, and in the eyes of his servants.

17. And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; load your beasts of burden, and go, get you unto the land of Canaan.

18. And take your father, and your households, and come unto me; and I will give you the good of the land of Egypt, and ye shall eat the fat of the land.

19. And now thou art commanded, this do ye; take to you from the land of Egypt carriages for your young children, and for your women, and bring your father, and come.

20. And let not your eye spare upon your household stuff; for the good of all the land of Egypt is yours.

21. And the sons of Israel did so: and Joseph gave them carriages, according to the mouth of Pharaoh; and he gave them provision for the way.

22. And to all of them he gave, to each man, changes of garments; and to Benjamin he gave three hundred (pieces) of silver, and five changes of garments.

23. And to his father he sent after this manner; ten he-asses laden with the good of Egypt, and ten she-asses laden with corn and bread, and nourishment for his father by the way.

24. And he sent his brethren away; and they went: and he said unto them, Contend not together in the way.

25. And they went up out of Egypt, and came into the land of Canaan, unto Jacob their father.

26. And they told him, saying, Joseph is yet alive, and he hath dominion in all the land of Egypt; and his heart failed, for he believed them not.

27. And they spake to him all the words of Joseph, which he had spoken unto them: and he saw the carriages which Joseph had sent to carry him; and the spirit of Jacob their father revived.

28. And Israel said, It is enough, Joseph my son is yet alive: I will go and see him before I die.

THE CONTENTS.

5867. THE subject treated of in Gen. xlv. is the internal man, which is Joseph; that he initiated the external natural man, which are the ten sons of Jacob, by the medium, which is Benjamin, to conjunction with himself. The subject of this chapter is the internal man; that he conjoined himself to the external natural man; but conjunction therewith not being given, except by spiritual good from the natural principle, which good is Israel, therefore he prepares first to adjoin to himself that good.

THE INTERNAL SENSE.

5868. Verses 1, 2. *AND Joseph could not contain himself before all who stood with him; and he cried out, Cause every man to go forth from before me. And there stood not a man with him, in Joseph's making himself known to his brethren. And he uttered his voice in weeping; and the Egyptians heard, and the house of Pharaoh heard.* And Joseph could not contain himself before all who stood with him, signifies that all things were now prepared for conjunction, by the celestial internal principle. And he cried out, signifies the effect near. Cause every man to go forth from before me, signifies that incongruous and adverse scientifics should be cast out from the midst. And there stood not a man with him, in Joseph's making himself known to his brethren, signifies that none of those (scientifics) was present when the celestial internal principle, by the medium, conjoined itself to truths in the natural principle. And he uttered his voice in weeping, signifies mercy and joy. And the Egyptians heard, signifies even to ultimates. And the house of Pharaoh heard, signifies through the whole natural principle.

5869. Ver. 1. "And Joseph could not contain himself before

all who stood with him.”—That hereby is signified that all things were now prepared for conjunction, by the celestial internal principle, appears (1.) from the representation of *Joseph*, as denoting internal good, see n. 5805, 5826, 5827, thus the celestial internal principle; for by the celestial principle is meant the good which proceeds from the Lord; (2.) from the signification of *not being able to contain himself*, as denoting that all things were prepared for conjunction. For when one with very great application prepares himself for a certain end or effect, by collecting and arranging the means conducive thereto; then, all things being made ready, he can no longer contain himself. This is signified by those words: for the subject treated of in the preceding chapter was the initiation to conjunction, but in this it is the conjunction itself, see n. 5867; (3.) by *all who stood with him*, are signified such things as impede conjunction, on which account they were cast out, according to what follows.

5870. “And he cried out.”—That hereby is signified the effect near, appears from the signification of *criying out*, when it is before said that Joseph could not contain himself, as denoting the effect near.

5871. “Cause every man to go forth from before me.”—That hereby is signified that incongruous and adverse scientifics should be cast out from the midst, appears from the signification of *every man from before me*, as denoting scientifics; for the men were Egyptians, by whom are signified scientifics, see n. 1164, 1165, 1186, 1462, 5700, 5702: that they were incongruous and adverse scientifics, follows from their being cast out. The case herein is this: when conjunction is effected of the truths which are in the external or natural man, with the good which is in the internal, that is, when the truths of faith are conjoined with the good of charity, then all those scientifics which are not in agreement, and especially those which are adverse, are rejected from the midst to the sides, thus from the light in the midst, to the shades at the sides; and then they are partly not seen, and partly are regarded as things of no account. But from the remaining scientifics, which are congruous and concordant, there is effected a kind of extraction, and—if the expression may be allowed—a sort of sublimation, whence is acquired the interior sense of things: this sense is not perceived by man, whilst in the body, except by somewhat of gladness, as the mind is gladdened by the morning of the day. Thus is effected the conjunction of the truth of faith with the good of charity.

5872. “And there stood not a man with him, in Joseph’s making himself known to his brethren.”—That hereby is signified that none of those (scientifics) was present when the celestial internal principle, by the medium, conjoined itself to truth

in the natural principle, appears without any thing further from what was explained above, n. 5871.

5873. Ver. 2. "And he uttered his voice in weeping."—That hereby is signified mercy and joy, appears from the signification of *weeping*, as denoting the effect of mercy, see n. 5480; and also, when caused by sadness, as denoting the effect of love, see n. 3801, thus of joy.

5874. "And the Egyptians heard."—That hereby is signified even to ultimates, appears (1.) from the signification of *hearing the voice in weeping*, as denoting a perception of mercy and joy; (2.) from the representation of *the Egyptians*, as denoting scientifics, see n. 1164, 1165, 1186, 1462, thus ultimates; for the scientifics belonging to man are his ultimates. That scientifics are the ultimates of man, (viz., of his memory and thought,) does not appear, for to him they seem to constitute the all of intelligence and wisdom: but it is not so; they are only vessels containing the things of intelligence and wisdom, and indeed the ultimate vessels, for they conjoin themselves with the sensual things of the body. That they are ultimate vessels, is evident to him who reflects upon his own thought, when inquiring into any truth: scientifics are then present, but do not appear; for the thought on such occasion extracts their contents from a great variety scattered on all sides, and even deeply concealed, and thus forms conclusions; and the more interiorly the thought penetrates, so much the farther it removes itself from them. This may be manifest from the consideration, that man, when he enters the other life, and becomes a spirit, hath indeed scientifics along with him, but is not allowed to use them, on several accounts, see n. 2476, 2477, 2479; yet still he thinks and speaks concerning truth and good, more distinctly and perfectly than he did in the world. Hence it is evident, that scientifics serve man in forming the understanding; but when the understanding is formed, they then constitute the ultimate plane, in which man no longer thinks, but above it.

5875. "And the house of Pharaoh heard."—That hereby is signified through the whole natural principle, appears from the representation of *Pharaoh*, as denoting the natural principle in general, see n. 5160, 5799, thus *his house* denotes the whole natural principle.

5876. Verses 3—5. *And Joseph said unto his brethren, I am Joseph: doth my father yet live? And his brethren could not answer him; for they were terrified at his presence. And Joseph said unto his brethren, Come near to me, I pray you: and they came near. And he said, I am Joseph your brother, whom ye sold into Egypt. And now, let it not be for grief to you, neither let there be anger in your eyes, that ye sold me hither; because to make alive God sent me before you. And*

Joseph said unto his brethren, signifies that the celestial internal principle gave to truths, in the natural principle, the faculty of perception. I am Joseph, signifies manifestation. Doth my father yet live? signifies the presence of spiritual good from the natural principle. And his brethren could not answer him, signifies that truths in the natural principle were not yet in a state to speak. For they were terrified at his presence, signifies commotion amongst them. And Joseph said unto his brethren, signifies the perception of the new natural principle. Come near to me, I pray you, signifies interior communication. And they came near, signifies effect. And he said, I am Joseph your brother, signifies manifestation by influx. Whom ye sold into Egypt, signifies the internal principle which they had alienated. And now, let it not be for grief to you, signifies anxiety of the heart or will. Neither let there be anger in your eyes, signifies sadness of the spirit or understanding. That ye sold me hither, signifies that they had alienated to the lowest things. Because to make alive God sent me before you, signifies spiritual life thence imparted to them of providence.

5877. Ver. 3. "And Joseph said unto his brethren."—That hereby is signified that the celestial internal principle gave to truths in the natural principle the faculty of perception, appears (1.) from the signification of *saying* in the historicals of the Word, as denoting perception, see n. 1898, 1919, 2080, 2619, 2862, 3395, 3509, 5687, 5743, in this case to give the faculty of perception, spoken of presently; (2.) from the representation of *Joseph*, as denoting the celestial internal principle, see above, n. 5869; (3.) from the representation of *the brethren*, the ten sons of Jacob, as denoting truths in the natural principle, see n. 5403, 5419, 5458, 5512. Hence comes the internal sense, that the celestial internal principle gave to truths in the natural principle the faculty of perception. That by saying is here signified to give the faculty of perception is, because the subject next treated of is the conjunction of the celestial internal principle, which is Joseph, with truths in the natural principle, which are the sons of Jacob; and when there is conjunction, there is given the faculty of perceiving, (viz., by the affection of truth and thereby of good.)

5878. "I am Joseph."—That hereby is signified manifestation, appears without explication.

5879. "Doth my father yet live?"—That hereby is signified the presence of spiritual good from the natural principle, appears (1.) from the representation of Israel, *the father*, as denoting spiritual good from the natural principle, see n. 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833; that it is from the natural principle, see n. 4286; (2.) from the signification of the expression, "Doth my father yet live?" as denoting his presence; for Joseph's first thought, when he made himself

known, was concerning his father, whom he knew to be living, and who was present in his thought at first and afterward continually, when speaking to his brethren. This is, because the conjunction of the celestial internal principle, which is Joseph, cannot be effected with truths in the natural principle, which are the sons of Jacob, unless by spiritual good from the natural principle, which is Israel; and, conjunction being effected they are then no longer the sons of Jacob, but the sons of Israel; for the sons of Israel are spiritual truths in the natural principle.

5880. "And his brethren could not answer him."—That hereby is signified that truths in the natural principle were not yet in a state to speak, appears (1.) from the representation of the sons of Jacob, who were *Joseph's brethren*, as denoting truths in the natural principle, see above, n. 5877; (2.) from the signification of *being unable to answer*, as denoting not yet to be in a state to speak, (viz., from truths with the internal principle.) The case herein is this: when the internal principle is being conjoined with the external, or good with truth, there is first effected a communication on the part of the internal principle with the external, but not yet a reciprocal communication: when this (first communication) is effected, there is conjunction; wherefore after Joseph had wept on Benjamin's necks, and kissed all his brethren, it is said that then, first, "his brethren talked with him," (verse 15,) whereby is signified, that when conjunction was effected, there existed reciprocal communication by virtue of reception.

5881. "For they were terrified at his presence."—That hereby is signified commotion amongst them, appears from the signification of *being terrified*, as denoting commotion, terror being nothing else: by commotion is meant a new arrangement and ordination of truths in the natural principle, concerning which ordination these particulars are to be noted. The order in which scientifics and truths are arranged in man's memory, is unknown to man; but when it pleases the Lord, the angels know it, for the order is wonderful: they cohere in the manner of fascicles, and the fascicles themselves also cohere one with another, and thus according to that connection of things which the man had comprehended. These coherences are more wonderful than any man can believe: in the other life they are occasionally presented to view; for in the light of heaven, which is spiritual, such things can be exhibited before the eye, but not at all in the light of the world. Scientifics and truths are arranged into these fascicular forms solely by man's loves—into infernal forms by the loves of self and of the world, but into heavenly forms by love towards the neighbour and love to God;—wherefore whilst man is regenerating, and conjunction of the good of man's internal principle with the truths of the

external is being effected, a commotion takes place amongst truths, for they then undergo another arrangement: it is this commotion which is here meant, and which is signified by their being terrified. The commotion then existing manifests itself by anxiety, arising from a change of the former state, consisting in a privation of the delight therein experienced: it manifests itself also by anxiety concerning the past life, because internal good, and the very internal principle itself, have been discarded amongst lowest principles. This anxiety is treated of in what follows.

5882. Ver. 4. "And Joseph said unto his brethren."—That hereby is signified the perception of the new natural principle, appears (1.) from the signification of *saying*, as denoting perception, see above, n. 5877; (2.) from the representation of the *sons of Jacob*, as denoting truths in the natural principle, see also above, n. 5877, in this place the natural principle; for they who represent truths in the natural principle, represent also that principle itself, as Pharaoh, who, because as king of Egypt he represents scientifics in general, represents also the natural principle itself in general, see n. 5160, 5799. Truths in the natural principle, and that principle itself, or the natural man himself, act in unity; for truths are the things contained, and the natural principle is the containing vessel: wherefore, in the internal sense, the thing containing is signified at one time, and at another, the thing contained, according to the series of the things. The sons of Jacob here represent the new natural principle, because in the internal sense is described the act of conjunction, which is according to the nature of those things contained in the common explication: this is, that when the conjunction exists of the internal principle with the external, or of good with truth, there is first given a faculty of perception, in which man is affected with truth and thereby with good, and that a commotion is then felt; next, that interior communication is given by influx, and so forth. From these considerations it is evident, that the natural principle, which the sons of Jacob here represent, is the new natural principle; for its former state was changed, n. 5881.

5883. "Come near to me, I pray you."—That hereby is signified interior communication, appears from the signification of *coming near*, as denoting to communicate nearer, which, when predicated of the external principle in respect to the internal, is to communicate more interiorly. Man knows not that communication with the natural or external man is both interior and exterior, because he has not formed to himself any idea of the internal man, and of its life, as distinct from the life of the external man: he has no other idea concerning the internal principle, than that it is within, and not altogether distinct from the external; when yet they are so distinct, that

the internal may be separated from the external, and live a life such as it lived before, but more pure. This indeed is actually the case at death; for then the internal is separated from the external; and the internal which lives after the separation, is then called a *spirit*, but is the real man which lived in the body, and to himself and to others, in the other life, appears as a man in the world, with all his form from the head to the heel. He is also endowed with the same faculties as a man in the world: he feels when he is touched; he smells—he sees—he hears—he speaks—he thinks; insomuch that, when he does not reflect on his being in the other life, he supposes that he is still in his body in the natural world, as I have sometimes heard spirits say. From these considerations it is evident what are the internal and the external principles of man: if an idea be hence formed concerning those principles, the things so often said, in the above explications, of the internal and the external man, will become somewhat clearer; and it will be more manifest what is meant by the interior communication, here signified by the words, “Come near to me, I pray you.”

5884. “And they came near.”—That hereby is signified effect, (viz., that interior communication was made,) appears without explication.

5885. “And he said, I am Joseph your brother.”—That hereby is signified manifestation by influx, appears from the signification of “he said, I am Joseph your brother,” as denoting manifestation, as above, n. 5878: that it was by influx, follows of consequence, because the internal principle acts in no other way upon the external; and now more especially, when interior communication was effected, n. 5883. Manifestation by influx, as to good, is the apperception thereof by the affection of truth, and this is charity; but manifestation as to truth, is the acknowledgment thereof and faith.

5886. “Whom ye sold into Egypt.”—That hereby is signified the internal principle, which they had alienated, appears (1.) from the representation of *Joseph whom they sold*, as denoting the internal principle, see n. 5805, 5826, 5827; (2.) from the signification of *selling*, as denoting to alienate, see n. 4752, 4758. By Egypt are here signified the lowest principles, as below, n. 5889; for to refer any thing amongst scientifics, without acknowledgment, is to eject it to the sides, thus to last or lowest principles. This is the case with man’s internal principle at the present day: it is indeed amongst scientifics, because it is known from doctrinals that there is an internal man; but it is rejected to the lowest principles, because it is not acknowledged and believed: thus it is alienated, not indeed from the memory, but from the faith. That to sell, in the internal sense, denotes to alienate those things which are of faith and charity, consequently those things which constitute a

man of the internal church, is manifest from this consideration: in the spiritual world there is no buying and selling, as on earth; but by buying is signified the appropriation of good and truth, and by selling, the alienation thereof. Selling signifies also the communication of the knowledges of good and truth, because trading signifies the procuring and communication of the knowledges of those principles, see n. 2967, 4453; but in such case it is said, "selling not for silver." That to sell denotes alienation, is evident also from the following passages in the Word, as in Isaiah: "Thus saith Jehovah, Where is the bill of your mother's divorcement, whom I have put away? or which of my creditors is it, *to whom I have sold you?* Behold for your iniquities *ye were sold*, and for your prevarications your mother was put away," l. 1. Mother here denotes the church, and to sell denotes to alienate. And in Ezekiel: "The time is come, the day is arrived: let not the *buyer* rejoice, and let not the *seller* mourn; because wrath is upon all his multitude. For the *seller* shall not return to the *thing sold*, although their life were yet amongst the living," vii. 12, 13. This is spoken of the land of Israel, which is the spiritual church. The seller here denotes him who had alienated truths and insinuated falses. So in Joel: "The sons of Judah and the sons of Jerusalem *ye have sold* to the sons of the Javanites, that ye might remove them far from their border. Behold, I will raise them up from the place whither *ye have sold them*. . . . And *I will sell* your sons and your daughters into the hand of the sons of Judah, and they *shall sell* them to the Sebaites, a people afar off," iii. 6—8. Tyre and Sidon are here spoken of: here also to sell denotes to alienate. And in Moses: "Their rock hath *sold them*, and Jehovah hath shut them up," Deut. xxxii. 30. To sell here, manifestly denotes to alienate; rock, in the supreme sense, is the Lord as to truth, in the representative sense it is faith; Jehovah is the Lord as to good. Because, in the spiritual sense, to buy is to procure to one's self, and to sell is to alienate, therefore the kingdom of the heavens is compared by the Lord to one who sells and buys; thus in Matthew: "The kingdom of the heavens is like unto treasure hid in a field, which when found, a man hideth, and for joy thereof goeth and *sellet* all that he hath, and *buyeth* that field." Again: "The kingdom of the heavens is like unto a merchant-man, seeking goodly pearls; who, when he had found one pearl of great price, went and *sold all that he had* and *bought* it," xiii. 44—46. The kingdom of the heavens denotes the good and the truth with man, thus heaven with him; field denotes good, and pearl, truth; to buy denotes to procure and to appropriate those things to himself; to sell all that he hath denotes to alienate his former proprium, thus evils and falses, for these are of the

proprium. So in Luke: Jesus said to the young ruler, "Yet lackest thou one thing: *sell all that thou hast*, and distribute unto the poor: then shalt thou have treasure in heaven: and come, follow me," xviii. 22. In the internal sense by these words is meant, that all his own proper qualities, which are nothing but evils and falses, ought to be alienated, for those things are all that he hath, in order that he may receive goods and truths from the Lord, which are "treasure in heaven." Again, in like manner: "*Sell your possessions*, and give alms; make to yourself bags which wax not old, a treasure in the heavens that faileth not," Luke xii. 33. Every one sees that another sense is contained in these words; because for any one to sell his possessions would be, at this day, to make himself a beggar, and to deprive himself of all means of exercising charity any longer; besides which, he must needs place merit in so doing, and it is a constant truth, that the rich are in heaven as well as the poor: the other, or the interior sense, was just above spoken of. Because to sell signifies to alienate the things of the church, herein was grounded the law concerning a wife married from female captives. "If she please thee not, thou shalt let her go away free; but in *selling thou shalt not sell her for silver*, neither shalt thou make gain of her, because thou hast humbled her," Deut. xxi. 14. A wife from female captives denotes alien truth, not from a genuine stock, which yet may be adjoined, in some manner, with the good of the church appertaining to man; yet this truth, if in several things it agrees not, may be removed, but not alienated; because in a certain manner it was conjoined: this is the spiritual principle of this law. Hence also came the following law: "If a man shall be found, who hath stolen a soul from his brethren, from the sons of Israel, and hath made gain by him, *and hath sold him*; that thief shall be slain; and thou shalt remove evil from the midst of thee," Deut. xxiv. 7. Thieves of the sons of Israel denote those who acquire to themselves the truths of the church, not for the end of living according to them, and thereby of teaching them from the heart, but to make gain thereby to themselves. That such a thief is damned, is signified by the command that he should be slain.

5887. Ver. 5. "And now, let it not be for grief to you."—That hereby is signified anxiety of the heart or will, appears from the signification of *grief*, as denoting anxiety, and this of the heart or will; for by the words immediately following, "neither let there be anger in your eyes," is signified sadness of the spirit or understanding. It is said of the heart or will, and of the spirit or understanding, because the heart, by correspondence, has relation to those things which are of the will, for it relates to what is celestial or to the good of love; and the spirit, which is of the lungs, to those things which are of

the understanding, for it relates to what is spiritual, or to the truth of faith, see n. 3635, 3883—3896.

5888. "Neither let there be anger in your eyes."—That hereby is signified sadness of the spirit or understanding, appears (1.) from the signification of anger, as denoting sadness, because it follows as a repetition of a similar thing after these words, "Let it not be for grief to you," whereby is signified anxiety of the heart or will: for in the Word, where there appears, as it were, a repetition, one expression has reference to the will, and the other to the understanding; or, what is the same, one has reference to the good of love, the other to the truth of faith; and this on account of the heavenly marriage of good and truth, in singular the things of the Word, see n. 683, 793, 801, 2173, 2516, 2712, 5502; (2.) from the signification of *eyes*, as denoting the understanding, see n. 2701, 4403—4421, 4523—4534.

5889. "That ye sold me hither."—That hereby is signified that they alienated to the lowest things, appears from the things explained above, n. 5686.

5890. "Because to make alive God sent me before you."—That hereby is signified spiritual life thence imparted to them of providence, appears (1.) from the signification of *making alive*, as denoting spiritual life, presently spoken of; (2.) from the signification of the expression, "God sent me before you," as denoting of providence. That it was of providence, is evident from Joseph's dreams, in which it was predicted that his brethren, and also his father, should bow themselves down to him: this would not have been foreseen, unless it had been provided. That by being made alive, and by making alive, is signified spiritual life, or new life by regeneration, may be manifest from this single consideration, that the spiritual [principle] of the Word cannot be any thing else. There is natural life and there is spiritual life: natural life is meant in the literal sense of the Word, but spiritual in the internal sense; but in many passages, by making alive and by life, spiritual life is meant even in the literal sense, as in Ezekiel: "When I shall say to the wicked, *Dying thou shalt die*; and thou shalt not admonish him, neither shalt speak to warn the wicked from his evil way, *to make him alive*," iii. 18. Again: "Ye have profaned me among my people for handfuls of barley and for pieces of bread, *to slay the souls that should not die*, and *to make alive* the souls that should not live. . . Ye strengthen the hands of the wicked, that he cannot return from his evil way, *by making him alive*," Ezek. xiii. 19, 22. And in Hosea: "After two days He (Jehovah) *will revive us*: and in the third day he will raise us up, and *we shall live* before him," vi. 2. And in David: "Unless I had believed to see the good of Jehovah *in the land of lives*," Psalm xxvii. 13. And in the Apocalypse: "To him

that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God," ii. 7. And in John: "As the Father raiseth up the dead, and quickeneth (*maketh alive*), so also the Son quickeneth (*maketh alive*) whom he will." v. 21. Again: "It is the spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you are spirit and are life," John vi. 63. These passages—to make alive, and life—manifestly denote spiritual life, which is the life in heaven: this also is simply called life, as in Matthew: "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it," vii. 14, and elsewhere. To enter into life denotes, into heaven, Matt. xviii. 8, 9; xix. 17; Mark ix. 43, 45, 47; John v. 24.

5891. Verses 6—8. *For this, two years hath famine been in the midst of the land: and yet there are five years, in which shall be no ploughing and harvest. And God sent me before you, to put for you remains in the land, and to make you alive by a great escape. And now, ye did not send me hither, but God: and He hath set me for a father to Pharaoh, and for a lord to all his house, and I bear rule in all the land of Egypt.* For this, signifies that so the case is. Two years hath famine been in the midst of the land, signifies a state of the defect of good in the natural mind. And yet there are five years, signifies the duration of that state until remains shine forth. In which shall be no ploughing and harvest, signifies that in the mean time there would be no appearance of good, and of truth thence derived. And God sent me before you, signifies that it was provided for of the Divine Providence. To put for you remains in the land, signifies the middle and inmost [principle] of the church. And to make you alive, signifies spiritual life, thence derived, to truths in the natural principle. By a great escape, signifies deliverance from damnation. And now, ye did not send me hither, signifies that they did not let down to scientifics, of the natural principle. But God, signifies that the Divine [Being or Principle] had done this. And He hath set me for a father to Pharaoh, signifies that now the natural principle is from him. And for a lord to all his house, signifies that, from him, is every thing in the natural principle. And I bear rule in all the land of Egypt, signifies that he arranges the scientifics in that principle.

5892. Ver. 6. "For this."—That hereby is signified that so the case is, may appear without explication; for it is an expression which relates to what goes before, and to what follows.

5893. "Two years hath famine been in the midst of the land."—That hereby is signified a state of the defect of good in the natural mind, appears (1.) from the signification of *years*, as denoting state, see n. 487, 488, 493, 893; (2.) from the signification of *famine*, as denoting a defect of good; for bread in

the spiritual sense is the good of love, and food is the good of truth; hence famine [or hunger] is the defect of good, but thirst the defect of truth; (3.) from the signification of "*in the midst of the land*," (viz. of Egypt,) as denoting the natural mind, see n. 5276, 5278, 5280, 5288, 5301; it is said in the midst, because the midst is the inmost, n. 1074, 2940, 2973, where good is. Two years denote a state of the conjunction of good and truth, because two signify conjunction, n. 5194; in the present case conjunction not yet effected, because the two years are years of famine. The case herein is this: in the natural mind there must be truths, that good may be able to operate; and truths must be introduced by the affection of genuine love. All the things in man's memory have been introduced by some love, and they remain there conjoined with it: thus it is with the truths of faith; if they have been introduced by the love of truth, they remain conjoined with that love, and when they are conjoined, this effect follows: if the affection be reproduced, the truths conjoined with it come forth at the same time; and if the truths be reproduced, the affection itself, with which they are conjoined, comes forth also. Therefore during man's regeneration, which is effected in adult age, (because he does not before think, from himself, of the truths of faith,) he is ruled by angels, from the Lord, and thus kept in the truths which he has impressed upon himself to be truths: by them he is held in the affection with which they are conjoined; and that affection of truth being from good, he is thereby led by degrees to good. That this is the case, is manifest to me from much experience; for I have apperceived, when evil spirits suggested evils and falses, that angels from the Lord then kept me in the truths which had been implanted, and thereby withheld me from evils and falses: hence also it has been made evident, that the truths of faith, in-rooted by the affection of truth, are the plane into which angels operate. They, therefore, who have not this plane, cannot be led by angels, but suffer themselves to be led by hell; for the operation of angels cannot, in them, be any where fixed, but is transfluent: this plane however cannot be acquired, unless the truths of faith have been put into act, and thereby implanted in the will, and through the will in the life. It is also worthy of remark, that the operation of angels into the truths of faith appertaining to man is seldom effected manifestly, so as to excite the thought concerning that truth; but there is produced a common (or general) idea, with affection, of such things as are agreeable to that truth. For the operation is effected by an imperceptible influx, which when presented to the sight, appears in the likeness of an inflowing light, consisting of innumerable truths in good; and these truths address themselves to some single principle in man, and keep him, whilst in truth, in the love also which

is of that truth. Thus the angels elevate the mind of man from falses, and defend him from evils; but these things are totally unknown to the man.

5894. "And yet there are five years."—That hereby is signified the duration of that state until remains shine forth, appears (1.) from the signification of *five*, as denoting remains, see n. 5291; (2.) from the signification of *years*, as denoting states, see above, n. 5893; (3.) duration is signified by *yet* so many years: from these considerations it is evident, that by the above words is signified the duration of that state, until remains shine forth. Remains are truths and goods stored up in the interior man by the Lord, see n. 468, 530, 560, 561, 660, 1050, 1738, 1906, 2284, 5135, 5342; here remains are the acknowledgments and affections of truth, before good manifests itself: with good they shine forth; meanwhile such a supply is drawn from them, as is conducive to the use of life. Such is the continual providence of the Lord, although man is in total ignorance of it, yea, neither is willing to know it; for he denies a providence in singulars, when yet it is in things most singular, from the first dawn of man's life even to its end, and afterwards to eternity. There is with every man, in every single moment, a concurrence of more particulars of providence than can be comprehended by any number: this I know from heaven.

5895. "In which shall be no ploughing and harvest."—That hereby is signified that in the mean time there would be no appearance of good, and of truth thence derived, appears (1.) from the signification of ploughing, as denoting preparation from good to receive truths, spoken of presently; (2.) from the signification of harvest, as denoting truths from good; for harvest is the corn already ripe when it is gathered, and hence it is the truth which is from good. Previous to the existence of this truth, truths indeed appear; but they are truths *leading to* good, and not truths *derived from* good: the man who acts from truth, is in truths leading to good; but he who acts from good, is in truths derived from good. The reason why ploughing is said to denote good is, because a field ploughed signifies the church as to good, n. 2971, thus the good which is of the church, n. 3310, 3317, 4982; hence to plough, denotes preparation from good to receive truths: oxen also, which were used in ploughing, signify goods in the natural principle, n. 2180, 2566, 2781. On account of this signification of ploughing, this prohibition was given in the representative church: "Thou shalt not *plough with an ox* and an ass together," Dent. xxii. 10. This never would have been forbidden, but for some cause grounded in an interior principle, thus in the spiritual world; for, otherwise, what evil could there be in their ploughing together? and what could be the importance of such a law in the Word? The cause, grounded in an interior principle, or in the

spiritual world, is this: to plough with an ox signifies good, and to plough with an ass signifies truth, each in the natural principle: that an ass denotes scientific truth, thus truth in the natural principle, see n. 5492, 5741. The interior or spiritual ground of this command was, that the angels could not have an idea of good and truth separate, these principles must be conjoined and make one; on this account they were not willing to look at such ploughing by an ox and an ass: the celestial angels are not even willing to think of truth separate from good, for every truth appertaining to them is in good; thus also to them truth is good. For the same reason this prohibition was given: "Thou shalt not put on a garment mixed of wool and flax together," Deut. xxii. 11; for wool signified good, and flax truth. That to plough, to *break the clods*, to sow, to reap, signify such things as relate to good and its truth, is manifest in Hosea: "I will cause Ephraim to ride; Judah shall plough, Jacob shall break his clods. Sow to yourselves according to justice, reap according to piety, break up your fallow ground: for it is time to seek Jehovah, until he come and teach justice," x. 11, 12. Riding is predicated of Ephraim, because to ride is to enjoy understanding, and Ephraim is the intellectual principle of the church; but ploughing is predicated of Judah, because Judah is the good of the church. So in Amos: "Will horses run upon the rock? will one plough there with oxen? for ye have turned judgment into gall, and the fruit of justice into wormwood," vi. 12. "Will horses run upon the rock?" denotes, will the truth of faith be understood? for rock in the spiritual sense denotes faith, (see Pref. to Gen. xxii.,) and horses denote those things which are of the understanding, n. 2760—2762, 3217, 5321: "will one plough there with oxen?" denotes, will he do good? that oxen denote good in the natural principle, see n. 2180, 2566, 2781; that this could not be done is signified by the words which follow: "for ye have turned judgment into gall, and the fruit of justice into wormwood." And in Luke: "Jesus said, No one having put his hand to the plough, and looking back, is fit for the kingdom of God," ix. 62. These words signify the same as those of the Lord in Matthew: "He that is on the roof of the house, let him not come down to take any thing out of his house; and he that is in the field, let him not return back to take his garments," xxiv. 17, 18. The sense of these words is: let not him, who is in good, turn himself from it to those things which relate to the doctrinals of faith, (see n. 3652, where the above words are explained:) so he that puts his hand to the plough, denotes him who is in good; but he that afterwards looks back denotes him who looks to the doctrinals of faith, and thereby leaves good. It was on this account that Elijah was displeased with Elisha, who, when he was called from ploughing in the

field, requested that he might first kiss his father and mother : for Elijah said, "Go, return, *for what have I done to thee?*" 1 Kings xix. 19—21. In the opposite sense, ploughing signifies evil which destroys good, thus vastation, as in Jeremiah : "Zion shall be a *ploughed field*, and Jerusalem shall be heaps, and the mountain of the house shall be for heights of the forest," xxvi. 18 ; Micah iii. 12.

5896. Ver. 7. "And God sent me before you."—That hereby is signified that it was provided for of the Divine Providence, appears from the signification of the words, "God sent me before you," as denoting the Divine Providence, as above, n. 5890.

5897. "To put for you remains in the land."—That hereby is signified the middle and inmost (principle) of the church, appears from the signification of *remains*, as denoting goods, joined to truths within, in man, stored up by the Lord, see n. 468, 530, 560, 561, 660, 1050, 1906, 2284, 5135, 5342, in the present case the middle and inmost principle of the church. It is said the middle and inmost, because that which is inmost with man, holds the middle in the natural principle, where inmost and interior things are together : in general, the things which are inmost in those that follow successively, are in the midst or centre in those which, by derivation from them, are simultaneous, as is the case in the natural principle : thus inmost things or principles arrange themselves in the exteriors. "To put for you remains in the land," involves, that with the sons of Jacob there should be the inmost principle of the church ; not that they were in the inmost, but that the representative of the church in its complete form was instituted amongst them, and that the Word was there : this is signified by remains in respect to the church, abstractedly from the nation. Mention is made of remains and also of residues in the Word throughout, but by the former and the latter have been understood only remains and residues of a people or nation according to the letter ; whilst, heretofore, it has been altogether unknown, that in the spiritual sense they signify goods and truths in the interior man, stored up by the Lord ; as in the following passages : "In that day shall the branch of Jehovah be for beauty and glory, and the fruit of the earth for excellence and comeliness, for the escaping of Israel. And it shall come to pass, that he that is *left* in Zion, and he that is a *residue* in Jerusalem, shall be called holy to Eim, every one that is written to lives in Jerusalem," Isai. iv. 2, 3. They that were left in Zion, and they that were residues in Jerusalem, were in no wise made holy, nor more written for lives than the rest ; whence it is plain, that by those who were left and who were residues, are meant the things that were holy and written for lives, which things are goods conjoined to truths in the interior man, stored up by the Lord. Again : "In that day the *remains* of

Israel, and the escaped of the house of Jacob, shall no more stay upon him that smote them, but shall stay upon Jehovah, the Holy One of Israel in Truth. *The remains* shall return, *the remains of Jacob* to the mighty God," Isai. x. 20—22. That remains are not the remains of any people or nation, may be manifest from this consideration: that in the Word, especially the prophetical, by Israel was not meant Israel, nor by Jacob, Jacob, but by each the church and what is of the church; and this being the case, by remains are not meant the remains of Israel and Jacob, but the truths and goods which are of the church. Yea, neither do the remains of a people and the residues of a nation, when the expressions are used, signify the remains of any people or the residues of any nation; because by people in the internal sense are signified truths, n. 1259, 1260, 3295, 3581; and by nation goods, n. 1259, 1260, 1416. The reason why it has been unknown, and appears strange, that by remains are signified truths and goods, is, because the literal sense, especially where it is historical, abstracts, and powerfully withholds from thinking such things. Again: "At that time there shall be a path for *the remains of the people*, which shall be *the residues* from Ashur, as it was to Israel by the sea, when he came up out of the land of Egypt," Isai. xi. 16. Here the sense is the same, the residues from Ashur denoting those who were not destroyed by perverse reasonings; that Ashur denotes such reasonings, see n. 1186. Again: "In that day, Jehovah Zebaoth shall be for a crown of ornament, and a diadem of gracefulness *to the remains of his people*," Isai. xxviii. 5. Again: "*The residue* that escapeth of the house of Judah shall yet take root downwards, and bear fruit upwards; for out of Jerusalem shall come forth *remains*, and he that escapeth from Mount Zion," xxxvii. 31, 32. Again: "Butter and honey shall every one eat that is *a residue* in the midst of the land," vii. 22. And in Jeremiah: "I will gather together *the remains of my flock* out of all lands whither I have dispersed them, and I will bring them back to their fold, that they may be fruitful and multiply," xxiii. 3. Again: "The people of *the residue* from the sword found grace in the wilderness, in going to give him rest, even to Israel." Jere. xxxi. 2. The people of the residue from the sword in the wilderness, were they who were called children, who, when the rest were dead, were introduced into the land of Canaan: those children were residues, and by them were signified the goods of innocence, and by their introduction into the land of Canaan was represented intromission into the Lord's kingdom. And in Ezekiel: "*I will make residues*, when there shall be to you escapers from the sword amongst the nations, when ye shall be dispersed in the earth. Then shall your escapers remember Me amongst the nations where they shall be captives,"

vi. 8, 9. The reason why goods and truths from the Lord, stored up in man's interiors, were represented by residues and remains dispersed and made captives amongst the nations, is because man is continually amongst evils and falses, and in captivity by them; evils and falses are what are signified by nations; the external man, when separated from the internal, is altogether in them: wherefore unless the Lord gather together the goods and truths which are insinuated into man during the whole progress of life, man cannot by any possibility be saved; for without remains no one has salvation. And in Joel: "It shall come to pass, every one who shall call on the name of Jehovah, shall escape; because in Mount Zion and in Jerusalem shall be escape, as Jehovah hath said, and amongst *the residues* whom Jehovah calleth," ii. 32. And in Micah: "*The remains of Jacob* shall be amongst the nations, in the midst of many people, as a lion amongst the beasts of the forest," v. 8. And in Zephaniah: "*The remains of Israel* shall not do perverseness, neither shall they speak a lie; neither shall there be found in their mouth the tongue of deceit: they shall feed and take rest, and none shall make them afraid," iii. 13. In this passage remains are described as to their quality, and it is a known thing, that this quality never belonged to the people called Israel: from this consideration it is also manifest, that by remains are meant other things, which, it is plain, are goods and truths, because these are what do not do perverseness, neither speak a lie; neither is there found in their mouth the tongue of deceit. And in Zechariah: "The streets of the city shall be filled with boys and girls playing in the streets thereof. . . . It shall be wonderful in the eyes of *the remains of my people*. . . . Now not as in former days will I be to *the remains of this people*, for they are a seed of peace; the vine shall give its fruit, and the earth shall give its provender, and the heavens shall give their dew; I will make *the remains of this people* heirs of all those things," viii. 5, 6, 11, 12. Remains are here called "a seed of peace," but these are they who are in the truths of good, whose fructification is described by the vine giving her fruit, the earth her provender, and the heavens their dew. The remains meant in the spiritual sense are, by evils of life and persuasions of what is false, so closed up as no longer to appear; and by the negation of truth, which had been before acknowledged, both [negation and acknowledgment] from affection, [the remains] are consumed, for this is the commixion of the true and the false, which is called profanation. On this subject it is thus written in the Word: "He shall remove man, and wildernesses shall be multiplied in the midst of the earth, scarce a *tenth part* shall be any longer therein, and yet it shall be to exterminate," Isai. vi. 12, 13. That ten are remains, see n. 576,

1906, 2284. Again : "I will slay thy root, and he shall slay *thy residues*," xiv. 30. This is spoken of the Philistines, those who are in the science of knowledges, but not in the life, n. 1197, 1198, 3412, 3413. Residues are called root, because from them, as from a root, goods and truths bud forth, which cause man to be man ; wherefore, "he shall remove man," as was said just above in Isaiah, denotes the destruction of remains. So in Jeremiah : "The young men shall die by the sword, their sons and their daughters shall die by famine, and *they shall have no remains*," xi. 22, 23, speaking of the men of Arathoth. Again : "I will take *the remains of Judah*, who have set their faces to come into the land of Egypt, to sojourn there, that they all may be consumed. . . . And there shall not be an escaper, or *a residue to the remains of Judah*, who have come to dwell in the land of Egypt," Jere. xlv. 12, 14, 28. The reason why they who were of Judah might not sojourn in the land of Egypt, nor dwell there, and why this was so severely prohibited, was, because the tribe of Judah represented the Lord's celestial church ; and the celestial are altogether unwilling to have any acquaintance with the scientifics signified by Egypt, for they know all things, by virtue of the celestial good in which they are principled, and this good would perish if they were to betake themselves to scientifics : yea, they who are of the Lord's celestial kingdom, inasmuch as they are in celestial good, (and celestial truth is charity, whereas spiritual truth is faith,) are not even willing to make mention of the term faith, lest they should descend and look back from good, see n. 202, 337, 2715, 3246, 4448. This also is what is meant by, "He that is on the roof of the house, let him not come down to take any thing out of his house ; and he that is in the field, let him not return back to take his garments," Matt. xxiv. 17, 18, see above, n. 5895 ; also by these words : "Remember Lot's wife," (Luke xvii. 32,) who looked backwards, and became a statue of salt ; concerning looking and returning back, see n. 2454, 3652. By the nations which were so devoted as not even to have any left remaining, was represented that iniquity was so consummated amongst them, as to leave no residue of good and truth, thus that there were no remains. Thus in Moses : "They smote Og the king of Bashan, and all his sons, and all his people, *until they left no residues*," Numb. xxi. 35 ; Deut. iii. 3. Again : "They took all the cities of Sihon, and gave to the curse every city of man, and the women, and the infant, *they left no residue*," Deut. ii. 34 ; also in other passages, where it is written that they were given to the curse. In regard to remains, or goods and truths stored up in man's interiors by the Lord, the case is this : when man is in good and truth from affection, thus from freedom, then good and truth are implanted ; and when this effect takes place, an

gels from heaven approach nearer, and conjoin themselves with man; this conjunction it is which causes goods to exist with truths in man's interiors. But when man is in things external, that is, in worldly and corporeal things, the angels are removed, and then nothing at all of those goods and truths appears; nevertheless, conjunction having been once effected, man is in the faculty of conjunction with angels, thus with good and truth appertaining to them; but this conjunction does not take place oftener, nor in a greater degree, than is well-pleasing to the Lord, who arranges those things according to every use of man's life.

5898. "And to make you alive."—That hereby is signified spiritual life thence derived to truths in the natural principle, appears from the signification of *making alive*, as denoting spiritual life, see n. 5890. Inasmuch as the all of spiritual life is from remains, therefore it is said spiritual life *thence derived*; and in consequence of being thence derived, it is also said, immediately after what is declared concerning remains, "to make you alive," that is, truths in the natural principle, which are represented by the sons of Jacob, see n. 5403, 5419, 5427, 5458, 5512.

5899. "By a great escape."—That hereby is signified deliverance from damnation, appears from the signification of *escape*, as denoting deliverance from damnation, which deliverance is effected by remains, that is, by goods and truths stored up with man by the Lord. They who receive those goods and truths, that is, who suffer them to be implanted in their interiors, escape damnation, and are amongst the residues: hence it is that mention is made of escape in the Word throughout, where residues and remains are spoken of, as here by Joseph, and also in other places. Thus in Isaiah: "In that day the fruit of the earth shall be for excellence and comeliness *for the escaping of Israel*. And it shall come to pass, that *he that is left* in Zion, and *he that is a residue* in Jerusalem, shall be called holy to Him," iv. 2, 3. Again: "In that day *the remains of Israel, and the escape of the house of Jacob* shall no more again stay upon him that smote them," Isai. x. 20—22. Again: "*The escape of the house of Judah that is residue*, shall again take root downwards, and bear fruit upwards; for out of Jerusalem shall go forth *remains*, and *an escape* from Mount Zion," xxxvii. 31, 32. And in Ezekiel: "I will make *residues* when there shall be to you escapers from the sword amongst the nations, when ye shall be dispersed in the earth; then shall your *escapers* remember Me," vi. 8, 9. And in Joel: "It shall come to pass, every one who shall call on the name of Jehovah *shall escape*, because in Mount Zion and in Jerusalem shall be *escape*, as Jehovah hath said, and amongst the *residues* whom Jehovah calleth," ii. 32. And in Jere-

miah: "There shall not be an *escape* or a *residue remaining to Judah*," xliv. 12, 14. From these passages it is evident what is meant by escaping, viz., that they who escape are they who have remains, and that *to escape* is to be delivered from damnation.

5900. Ver. 8. "And now ye did not send me hither."—That hereby is signified that they did not let down to scientifics, which are of the natural principle, appears (1.) from the signification of Egypt, which is the *hither* where he was sent, as denoting the scientifics in the natural principle, see n. 1164, 1165, 1186, 1462, 4749, 4964, 4966, 5700; (2.) that by "*ye did not send me*," is denoted that they did not let down, is evident.

5901. "But God."—That hereby is signified that the Divine [Being or Principle] had done this, appears without explication. How this case is, has been explained in speaking of Joseph, that he was sold into Egypt, and there first ministered in the house of Potiphar, denoting (as in the supreme sense he represented the Lord, and in the inferior sense those who are regenerated by the Lord) that scientifics are the first things to be learned; for they are the things from which, [first,] truths are to be concluded, and in which, next, truths are to terminate: afterwards a progress is made towards more interior principles. These are the things which Joseph represented; and this being so, it was the Divine [Being or principle] who sent him thither.

5902. "And he hath set me for a father to Pharaoh."—That hereby is signified that now the natural principle is from him, appears (1.) from the representation of *Pharaoh*, as denoting the natural principle in general, see n. 5160, 5799; (2.) that it is from him, is signified by his being *set for a father*, for from the father the sons are dependent. By father, in the proper sense, is signified good, n. 2803, 3703, 3704, 5581, and as from good depend all things, both in the internal and external man, so by God setting him "for a father to Pharaoh," is signified that from him, as from good, is the natural principle; for Joseph represents the celestial internal principle, or internal good, n. 5805, 5826, 5827, 5869, 5877: this by influx arranges all things in the natural principle, and at length effects that the natural principle be from [internal good] itself.

5903. "And for a lord to all his house."—That hereby is signified that from him is every thing in the natural principle, appears from the signification of *all the house of Pharaoh*, as denoting every thing in the natural principle: that every thing in that principle was from him, is signified by his being set for a *lord over it*. Lord, in the Word, is predicated of good.

5904. "And I bear rule in all the land of Egypt."—That hereby is signified that he arranges the scientifics in that principle, appears (1.) from the signification of *bearing rule*, as de-

noting to arrange ; (2.) from the signification of *the land of Egypt*, as denoting the natural mind, see n. 5276, 5278, 5280, 5288, 5301, thus all scientifics, for these are the things of that mind. Scientifics are what constitute the intellectual principle of that mind ; but the good which flows-in from the internal principle, and arranges the scientifics there, is what causes, as it were, the voluntary principle of that mind.

5905. Verses 9—13. *Haste ye, and go up to my father and say unto him, Thus saith thy son Joseph, God hath set me for a lord to all Egypt: come down to me, tarry not. And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy sons, and thy sons' sons, and thy flocks, and thy herds, and all that thou hast. And I will sustain thee there; because yet there are five years of famine; lest, peradventure, thou be extirpated, and thy household, and all that thou hast. And behold your eyes see, and the eyes of my brother Benjamin, that my mouth is speaking to you. And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and haste ye, and cause my father to come down hither.* Haste ye, and go up to my father, signifies to spiritual good. And say unto him, Thus saith thy son Joseph, signifies his [Israel's] perception of the celestial internal principle. God hath set me for a lord to all Egypt, signifies that he arranges all and singular the things in the natural principle. Come down to me, tarry not, signifies sure conjunction. And thou shalt dwell in the land of Goshen, signifies the midst in the natural principle. And thou shalt be near unto me, signifies perpetual conjunction. Thou, and thy sons, and thy sons' sons, signifies spiritual good, and all things derived from it, and the things derived from these [derivatives]. And thy flocks, and thy herds, signifies natural good, interior and exterior. And all that thou hast, signifies whatsoever is derived from it. And I will sustain thee there, signifies the continual influx of spiritual life, from the celestial internal principle. Because yet there are five years of famine, signifies the duration of the defect of good. Lest, peradventure, thou be extirpated, signifies lest it perish. Thou, and thy household, and all that thou hast, signifies spiritual good and all that appertains thereto. And behold your eyes see, signifies testification from perception. And the eyes of my brother Benjamin, signifies especially from the perception of the medium. That my mouth is speaking to you, signifies manifestation. And ye shall tell my father of all my glory in Egypt, signifies communication of the spiritual heaven, in the natural principle, with spiritual good. And of all that ye have seen, signifies whatsoever was there apperceived and perceived. And haste ye, and cause my father to come down hither, signifies close conjunction.

5906. Ver. 9. "Haste ye, and go up to my father."—That

hereby is signified to spiritual good, appears from the representation of Israel, *the father*, as denoting spiritual good from the natural principle, see n. 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833. That spiritual good is the father of the celestial internal principle, when yet itself, being from the natural principle, is respectively external, is for the following reason. Man, before the internal man exists, must be external, for progression is made in order from exterior things to interior, as from scientifics to intellectals; for exterior things must next serve for a plane to things interior. From this progression, or from this nativity it is, that the external principle is called the father of the internal; consequently spiritual good from the natural principle, which good is Israel, is called the father of the celestial internal principle, which is Joseph.

5907. "And say unto him, Thus saith thy son Joseph."—That hereby is signified his [Israel's] perception of the celestial internal principle, appears (1.) from the signification of *saying* in the historicals of the Word, as denoting perception, frequently mentioned above; (2.) from the representation of *Joseph*, as denoting the celestial internal principle, see n. 5869, 5877. The reason why it signifies the perception of spiritual good, or Israel, concerning the celestial internal principle, which is Joseph, is, because it is said, "Thus saith thy son." Joseph, in the internal sense, is the perceptible influx from the celestial internal principle into spiritual good.

5908. "God hath set me for a lord to all Egypt."—That hereby is signified that he arranges all and singular the things in the natural principle, appears (1.) from the signification of being *set for a lord*, as denoting to arrange, as above, n. 5903, 5904; (2.) from the signification of *all Egypt*, as denoting the scientifics in the natural principle, thus all and singular the things therein; for the natural principle consists of scientifics. That Egypt denotes the scientific principle, has already been abundantly shown.

5909. "Come down unto me, tarry not."—That hereby is signified sure conjunction, appears (1.) from the signification of *coming down* or *coming unto me*, as denoting conjunction; (2.) from the signification of *tarry not*, as denoting what is sure.

5910. Ver. 10. "And thou shalt dwell in the land of Goshen."—That hereby is signified the midst in the natural principle, appears (1.) from the signification of *dwelling*, as denoting to live, see n. 1293, 3384, 3613, 4452; (2.) from the signification of *the land of Goshen*, as denoting what is middle or inmost; and as that land was in Egypt, and by Egypt is signified the scientific in the natural principle, it denotes the midst or inmost in that principle. Goshen was the best tract in the land of Egypt, and that which is best in the natural principle, where scientifics are, is in the midst or in the centre: for good

itself, as somewhat sun-like, is there, and thence gives light to the truths which are at the sides.

5911. "And thou shalt be near unto me."—That hereby is signified perpetual conjunction, appears from the signification of *being near*, as denoting perpetual conjunction; for by coming to Joseph is signified conjunction, n. 5909; hence to be near him, thus continually nigh to him, denotes perpetual conjunction.

5912. "Thou, and thy sons, and thy sons' sons."—That hereby is signified spiritual good, and all things derived from it, and the things derived from these [derivatives], appears (1.) from the representation of Israel, who here is *thou*, as denoting spiritual good, see above, n. 5906; (2.) from the signification of *thy sons*, as denoting the things derived from that good, which are truths in the natural principle, represented by his sons; (3.) from the signification of *thy sons' sons*, as denoting the things derived from these, viz., truths again born and derived. Good, when it is in the first place, and has dominion, produces truths continually, multiplies them around itself, and also around each other, and makes every single truth as a little star, in the midst of which is a luminous principle. Nor does good only multiply truths around itself, but also from truths produces [other] truths, by successive derivations, which are the sons' sons or grandsons, and so forth. Joseph invites his brethren to himself only through his father, saying that his father should come with his sons and his sons' sons. This is because the conjunction of the celestial internal principle with truths in the natural is not given except by a medium.

5913. "And thy flocks, and thy herds."—That hereby is signified natural good, interior and exterior, appears (1.) from the signification of *flock*, as denoting interior good, see n. 2566, here interior natural good, because they were the flocks of Israel, by whom is represented spiritual good *from the natural principle*, n. 5906; (2.) from the signification of *herd*, as denoting exterior natural good. Why by herd is signified exterior good, and by flocks interior, is, because the beasts which constituted a herd—as oxen and heifers—in sacrifices signified the external goods of charity, also the goods of the external man; but those which constituted flocks—as lambs, sheep, goats—signified the internal goods of charity, also the goods of the internal man. They therefore who are in these latter goods, are in the Word called, by one expression, a flock, and he who leads them, a shepherd.

5914. "And all that thou hast."—That hereby is signified whatsoever is derived from it, appears from the signification of *all that thou hast*, as denoting what is derived from it; for goods and truths in the natural principle are from spiritual

good, as from a father; hence as they are from it, so they appertain to it.

5915. Ver. 11. "And I wil. sustain thee there."—That hereby is signified the continual influx of spiritual life, from the celestial internal principle, appears from the signification of *sustaining*, when it is said by Joseph, (by whom is represented the celestial internal principle,) as denoting the influx of spiritual life from the celestial internal principle; sustenance, in the spiritual sense, being nothing else but the influx of good and truth, through heaven, from the Lord: hence the angels are sustained, and the soul of man, that is, the internal man, is sustained. To this sustenance corresponds the sustenance of the external man by meat and drink; therefore by meat is signified good, and by drink truth. Such also is the correspondence, that when man feeds on food, the associate angels are in the idea of good and truth, and (which is wonderful) with a difference according to the species of food; wherefore when man in the holy supper receives the bread and wine, the associate angels are in the idea of the good of love and the good of faith, n. 3464, 3735, by reason that bread corresponds to the good of love, and wine to the good of faith; and in the Word, because they correspond, they also signify the same. That by spiritual meat and drink, that is, by good and truth, the soul of man or the internal man is sustained, is manifest from the Lord's words in Moses: "Not by bread alone doth man live, but by every enunciation of the mouth of Jehovah doth man live," Deut. viii. 3; Matt. iv. 4. The enunciation of the mouth of Jehovah is the good and the truth which proceed from him. And in John: "Labour not for the meat which perisheth, but for the meat which endureth to everlasting life, which the Son of Man shall give unto you," vi. 27. Again: "The disciples entreated Jesus, saying, Master, eat: he said unto them, I have meat to eat which ye know not of," John iv. 31, 32. And concerning drink, "Jesus cried, saying, If any one thirst, let him come unto Me, and drink. Whosoever believeth in Me, as the scripture hath said, Out of his belly shall flow rivers of living water," vii. 37, 38.

5916. "Because yet there are five years of famine."—That hereby is signified the duration of the defect of good, appears from what has already been said and explained concerning *famine* and *five*, n. 5893, 5894.

5917. "Lest, peradventure, thou be extirpated"—That hereby is signified *lest it perish*, appears without explication.

5918. "Thou, and thy household, and all that thou hast."—That hereby is signified spiritual good and all that appertains thereto, appears (1.) from the representation of Israel, who in the present case is meant by *thou*, as denoting spiritual good, concerning which representation much has been said already;

(2.) that *thy household, and all that thou hast*, denotes every thing of his, is manifest.

5919. Ver. 12. "And behold, your eyes see."—That hereby is signified testification from perception, appears from the signification of *eyes* and of *seeing*, as denoting perception, see n. 2150, 3764, 4567, 4723, 5400; that it denotes testification, is evident.

5920. "And the eyes of my brother Benjamin."—That hereby is signified especially from the perception of the medium, appears (1.) from the signification of *eyes* and of *seeing*, as denoting to understand, and hence to perceive, as above, n. 5919; (2.) from the representation of *Benjamin*, as denoting a medium, see n. 5411, 5413, 5443, 5639, 5688, 5822. The case herein is this: Benjamin, inasmuch as he represented the medium, (and this medium was interior truth, n. 5600, 5631, immediately depending on internal good, which is Joseph,) had, on this account, clearer and more exquisite perception than his ten brethren, who represented the truths which were beneath or external. The nearer that truth and good are to what is internal, the more perfect perceptivity they enjoy, being more entirely in the light of heaven, and thus nearer to the Lord: for the influx of divine good and truth from the Lord proceeds through continual mediations and thereby successions; therefore they who are in first principles, or beginnings, receive the influx with clearer perception, because more immediately, than they who are mediates and ultimates. There is a successive obscuration of good and truth, as of light at distances, because the more imperfect principles, which are in successive gradation, cause dimness. From these considerations it is evident, in what manner is here meant testification especially from the perception of the medium; for the medium is interior, and the truths which the sons of Jacob represent are exterior.

5921. "That my mouth is speaking unto you."—That hereby is signified manifestation, appears from this consideration, that the first testification was that their eyes saw; the second, that the eyes of Benjamin saw; and now the third, that *Joseph's mouth spake unto them*, whereby he removed all doubt of his being Joseph; consequently he fully manifested himself. Hence the above words involve manifestation.

5922. Ver. 13. "And ye shall tell my father of all my glory in Egypt."—That hereby is signified communication of the spiritual heaven, in the natural principle, with spiritual good, appears (1.) from the signification of *telling*, as denoting to communicate; (2.) from the signification of *glory*, as denoting the spiritual heaven, which shall be spoken of presently; (3.) from the signification of *Egypt*, as denoting scientifics in the natural principle, thus the natural principle itself, as above, n.

5908; (4.) from the representation of Israel, *the father* with whom communication was to be made, as denoting spiritual good, see above, n. 5906: hence it is evident, that by the words, "ye shall tell my father of all my glory in Egypt," is signified communication of the spiritual heaven, in the natural principle, with spiritual good. In regard to glory denoting the spiritual heaven, the case is this. Heaven consists of two kingdoms, the celestial and the spiritual; the celestial kingdom is the inmost or third heaven, and the spiritual kingdom is the middle or second: the good in which the celestial are principled is called celestial good, and that in which the spiritual are principled is called spiritual good: celestial good is the good of love to the Lord, and spiritual good is the good of love towards the neighbour. The conjunction of these two kingdoms is effected by the good of charity towards the neighbour, for the internal principle of those who are in the celestial kingdom is love to the Lord, and their external principle is charity towards the neighbour: but of those who are in the spiritual kingdom, the internal principle is charity towards the neighbour, and their external principle is faith thence derived. Hence it appears, that the conjunction of those two kingdoms is effected by charity towards the neighbour; for therein the celestial kingdom closes, and from thence the spiritual kingdom commences: thus the ultimate principle of the one is the first principle of the other, and thus they mutually have hold on each other. What is meant by glory shall now be shown. Glory in the supreme sense is the Lord as to divine truth, thus it is the divine truth which proceeds from the Lord; but glory in the representative sense is the good of love towards the neighbour, or charity, which is the external good of the celestial kingdom, and the internal of the Lord's spiritual kingdom; for this good, in the genuine sense, is the Divine Truth in heaven. The subject here treated of being Israel, who denotes spiritual good or charity, which constitutes the spiritual kingdom in the heavens and the spiritual church in the earths, therefore by the glory of Joseph, which they were to tell to Israel, is meant the spiritual heaven. The spiritual heaven is called glory, because the things in that heaven appear in light, in splendour, and in lustre. Glory is predicated of the Divine Truth, which is from the Lord's Divine Human [principle], and it is attributed to the Lord as a king, because the kingly principle in the internal sense is divine truth, n. 1728, 2015, 2069, 3009, 3670, 4581, 4966, 5044, 5068: this is manifest in John: "The Word was made flesh, and dwelt amongst us, and we beheld His *glory*, the *glory* as of the only-begotten of the Father, full of grace and *truth*," i. 14. The Word is the Divine Truth, and as this proceeds from the Lord, it is the Lord himself: hence glory is predicated of the Divine Truth. And in Luke, when Jesus was

transfigured on the mountain : Behold there talked with him two men, Moses and Elias, *who were seen in glory*," ix. 30, 31. On this occasion the Lord showed to Peter, James, and John, his Divine Human [principle], such as it was and appeared in the divine light, and the form in which He was then seen exhibited the Word such as it is in the internal sense, thus such as the Divine Truth is in heaven, for the Word is the divine truth for the use of the church. On this account also it was presented at the same time that Moses and Elias talked with him ; for by Moses is represented the Law, by which are meant the books thereof with the historicals ; and by Elias are meant the Prophets or the prophetic Word : that by Moses is meant the Law, see the preface to Genesis xviii., also n. 4859 ; and that by Elias is meant the prophetic Word, see the same preface, also n. 2762, 5247. And in Matthew : "They shall see the Son of Man coming *in the clouds of heaven* with power and *glory*," xxiv. 30 : that the literal sense of the Word is a cloud, and the internal sense, glory, consequently the Divine Truth, such as it is in heaven, see the preface to Genesis xviii. ; and that glory is the intelligence and wisdom which is of the Divine Truth, see n. 4809. The Word, as to the external sense, is in a cloud, because human minds are in darkness ; wherefore, unless the Word were in a cloud, it would scarcely be understood by any one, and the holy things of the internal sense would be profaned by the wicked in the world. Therefore the Lord says in Isaiah : "Jehovah will create upon every habitation of Mount Zion, and upon her assemblies, *a cloud by day*, and the brightness of a flame of fire by night ; for *upon all the glory shall be a covering*, and the *tabernacle* shall be for a *shade by day*," iv. 5, 6 : hence it was, that upon the tabernacle there appeared a cloud by day, and a fire by night, because the tabernacle represented the Lord's Divine Human, consequently the Divine Truth which proceeds from Him,—thus the Word, which is the Divine Truth of the church, see n. 3210, 3439. The like is signified by the following words in Moses : "The cloud covered the tent of the congregation, and *the glory of Jehovah* filled the habitation," Exod. xl. 34 ; and again : "*The glory of Jehovah* appeared in the tent of the congregation, before all the sons of Israel," Numb. xiv. 10 ; and elsewhere : "The *cloud* covered it, (the tent of the congregation,) and the *glory of Jehovah* appeared," xvi. 42. Similar is the signification of the cloud and the glory on Mount Sinai, of which it is written : "Moses went up into the mountain, and *a cloud* covered the mountain, and *the glory of Jehovah* dwelt on Mount Sinai . . . six days," Exod. xxiv. 15, 16. These things also were represented, because the law, which is Divine Truth, was promulgated from that mountain the cloud and the glory of Jehovah were seen when Moses

went up into the mountain, because therein he represented the law, that is, the historical Word. Hence it is occasionally said, Moses and the Prophets, or The Law and the Prophets; and by the Law are meant the books thereof, with the rest of the historicals; but not the Prophets, because this latter Word was represented by Elias and Elisha: for the Word is historical and prophetical, as is known, wherefore when the Word is called The Law and the Prophets, by the Law is meant the historical Word, and by the Prophets the prophetical. The Divine Truth was also represented by the brightness, as of a rainbow, in the cloud round about the cherubim and above them, in Ezekiel, where it is thus written: "I saw an appearance of fire, as a brightness round about, as the appearance of a rainbow, which is *in a cloud* in a day of rain; this appearance was of the likeness of *the glory of Jehovah*," i. 27, 28: it is called also, "*the glory of Jehovah*" and "*the glory of the God of Israel*," Ezek. viii. 4; x. 18, 19; xi. 22, 23: it is called the glory of Jehovah, in respect to the inmost heaven, and the glory of the God of Israel, in respect to the middle or spiritual heaven. The Divine Truth in the heavens appears in glory, because truth itself in the spiritual heaven appears before the eyes as a bright cloud, (which it has been given occasionally to see,) and the good in that truth appears there as a fiery principle: hence the cloud variegated by fire yields wonderful aspects, which, in the external sense, are glory; but glory in the internal sense is intelligence and wisdom: the latter also are represented by the former. That the Divine Truth, from which is derived all wisdom and intelligence, also that the appearance of a variegated cloud before the external sight, is glory, is manifest from the following passages: "Jehovah said, I live, and the whole earth shall be filled with *the glory of Jehovah*," Numb. xiv. 21. This was said by Jehovah, when the Israelitish people were divorced, and it was declared that only their children should come into the land of Canaan. On this occasion, by the whole earth being filled with the glory of Jehovah, was signified, that in the representatives of the church instituted amongst them, and in the Word, which for the most part treated of them, there was the glory of Jehovah, with which the whole heaven should be filled, and thence the holy things of the church. And in Isaiah, the seraphim cried, "Holy, holy, holy, Jehovah Zebaoth, *the fulness of all the earth is his glory*," vi. 3. Again: "*The glory of Jehovah shall be revealed, and all flesh shall see together*," Isai. xl. 5. Again: "Therefore in Urim *give ye glory to Jehovah*; in the isles of the sea to the name of Jehovah the God of Israel," xxiv. 15. Urim denotes the light which is from the Divine Truth proceeding from the Lord; the isles of the sea denote those who are more remote from truth, see n. 1158. Again:

"*The glory of Lebanon* is given to Him; the *honour of Carmel and Sharon*; they shall see *the glory of Jehovah, the honour of our God*," Isai. xxxv. 2. Lebanon denotes the spiritual church, Carmel and Sharon the celestial church; of the latter is predicated the glory of Jehovah, when celestial truth is meant, which is charity; of the former is predicated the honour of the God of Israel, when spiritual good is meant, which also is charity. Again: "Arise, illuminate, because *thy light* is come, and *the glory of Jehovah* is risen upon thee. For lo! darkness covers the earth, and thick darkness the people: but upon thee shall Jehovah arise, and *his glory* upon thee shall be seen," lx. 1, 2. This is spoken of the Lord, who is called *light*, John i. 4, 9, and it is said that upon Him shall arise the glory of Jehovah; that is, that He has Divine Truth. In like manner: "For mine own sake, for mine own sake, will I do: for what should be profaned? *my glory do I not give to another*," Isai. xlviii. 11. This also is spoken of the Lord: glory in the supreme sense here denotes the Divine Human [principle], thus also the Divine Truth, because the latter is from the former: not to give glory to another, denotes to give it only to the Divine Human [principle], which is one with himself. And in the Apocalypse: "The city, the holy Jerusalem, coming down out of heaven, *having the glory of God*: and her luminary was like to a stone most precious," xxi. 11. The city, the holy Jerusalem, is the Lord's spiritual kingdom in the heavens, and his spiritual church in the earths, of which is predicated glory: luminary is truth from the Divine [being or principle]. Inasmuch as Divine Truth is represented by royalty in the Word, since the Lord as to Divine Truth was represented by kings, (see the places cited above,) therefore to it, as to a king, is attributed glory, as in David: "Lift up your heads ye gates, and be ye lifted up ye doors of the world, *that the King of Glory may come in*. Who is this *King of Glory*? Jehovah strong and mighty, Jehovah mighty in war. Lift up your heads ye gates, and lift up ye doors of the world, *that the King of Glory may come in*. Who is this *King of Glory*? Jehovah Zebaoth he is the *King of Glory*," Psalm xxiv. 7—10. And in Isaiah: "Jehovah Zebaoth shall reign in the Mount of Zion, and in Jerusalem, and before his elders, *glory*," xxiv. 23. Glory denotes the Divine Truth; Jehovah is called Jehovah Zebaoth, or Jehovah of armies, where Divine Truth is treated of; for by armies are signified truths, n. 3448. And because royalty represented Divine truth, therefore the throne, upon which kings sat in judgment, was called *a throne of glory*, Isai. xxii. 23; Jer. xiv. 21; xvii. 12. And in Matthew: "The Son of Man shall sit upon *the throne of his glory*," xix. 28. Again: "When the Son of Man shall come *in his glory*, and all the holy angels with him, then shall he sit *on the throne of his*

glory. And *the King* shall say unto them . . .," Matt. xxv. 31, 34, 40. A further reason why a throne was called a throne of glory was, because judgments were formed from truth. Again: "The Son of Man shall come *in the glory of his Father*, with his angels, and then shall he render to every one according to his deeds," xvi. 27. From what has been said it is also evident what is meant by glory in the Lord's Prayer: "Thine is the kingdom, the power, and *the glory* to ages," Matt. vi. 13. The Lord's spiritual kingdom in the heavens, and spiritual church in the earths, is also called *glory*, (*decus*;) Isai. lx. 7; lxiii. 15; lxiv. 11; Dan. viii. 9; xi. 16, 41, 45. Mention is made of glory by Joseph on this account also, because Joseph himself represents, in the supreme sense, the Lord as to the divine spiritual [principle] or Divine Truth; in the internal sense his spiritual kingdom, also the good of faith, see n. 3969, 4669, 4723, 4727.

5923. "And of all that ye have seen."—That hereby is signified whatsoever was there apperceived and perceived, appears from the signification of *seeing*, as denoting to understand, and hence to perceive and apperceive, see n. 2150, 2325, 2807, 3764, 3863, 4403—4421, 4567, 4723, 5400.

5924. "And haste ye, and cause my father to come down hither."—That hereby is signified close conjunction, appears from what was said above, n. 5909: the same thing being here said again, and from an affection of love, denotes close conjunction.

5925. Verses 14, 15. *And he fell upon the necks of his brother Benjamin; and wept; and Benjamin wept upon his necks. And he kissed all his brethren, and wept upon them; and afterwards his brethren talked with him.* And he fell upon the necks of his brother Benjamin, signifies inmost conjunction with the medium. And wept, signifies the effect of mercy. And Benjamin wept upon his necks, signifies reception, and thence reciprocity. And he kissed all his brethren, signifies adjunction from grace. And wept over them, signifies the effect of affection. And afterwards his brethren talked with him, signifies reciprocal communication from reception.

5926. Ver. 14. "And he fell upon his brother Benjamin's necks."—That hereby is signified inmost conjunction with the medium, appears (1.) from the signification of *necks*, as denoting influx, communication, and conjunction, see n. 3542, 3695, 3725, and properly the conjunction of celestial and spiritual things, n. 5320, 5328,—thus the conjunction of the celestial internal principle, which is Joseph, with the spiritual of the celestial principle, which is Benjamin; hence to fall upon his necks denotes to conjoin himself closely, consequently it denotes inmost conjunction; (2.) from the representation of Benjamin,

as denoting a medium, see n. 5411 5413, 5443, 5639, 5686, 5688, 5689.

5927. "And wept."—That hereby is signified the effect of mercy, appears from the signification of *weeping*, as denoting what is from mercy, thus its effect, see n. 5480, 5873.

5928. "And Benjamin wept upon his necks."—That hereby is signified reception, and thence reciprocity, appears from the consideration, that this was done mutually by each party; whence it denotes reception, and thence reciprocity. Concerning the conjunction of good with truths, and the reciprocal conjunction of truths with good, it is to be noted, that when good flows into truths, and conjoins them to itself, it then infuses into them good from its own [good], and by its own addicts them to itself, whence comes conjunction. Truths thereby receive life, and afterwards, when they act reciprocally or re-act, it appears as if they acted from themselves; nevertheless truths do not act from themselves, but from the good which flows into the good from itself [infused into and] addicted to truths. The case herein is like that of the blood-vessels in a living body: truths are as it were vessels without blood, but good is as it were blood; when this blood infuses itself into the vessels, which before were empty, it acts upon them, and also [re-acts] reciprocally; for from the blood they received the faculty of moving, and as it were life. From these considerations the case of the conjunction of good with truths is evident; also that of the reciprocal conjunction of truths with good.

5929. Ver. 15. "And he kissed all his brethren."—That hereby is signified adjunction from grace, appears from the signification of *kissing*, as denoting conjunction from affection, see n. 3573, 3574, 4353, but in the present case adjunction from grace, because the truths of the church in the natural principle, represented by the sons of Jacob, are more remote from internal good, which is Joseph; and the things which are more remote are indeed conjoined by a medium with internal good, but still for a long time they retain such things as do not correspond with internal good: on this account by kissing his brethren is signified adjunction from grace. It is said from grace, not from mercy; because the things which are more remote, and not fully correspondent, are not in such humiliation that they can implore mercy; nay, they cannot, from the heart, even name mercy, but instead thereof grace. This is because the non-correspondent principles, which adhere, are derived from self-love, and he who loves himself, cannot possibly humble himself from the heart; for he lifts himself up, having respect to himself in every thing, and making small account of those things which are not connected with himself.

5930. "And wept upon them."—That hereby is signified the effect of affection, appears from the signification of *weeping*,

as denoting the effect of mercy, see above, n. 5927, 5928, in the present case of affection, for the cause spoken of above, n. 5929.

5931. "And afterwards his brethren talked with him."—That hereby is signified reciprocal communication from reception, appears from what has been explained above, n. 5880. What reciprocal communication from affection is, see also above, n. 5928.

5932. Verses 16—20. *And the voice was heard in Pharaoh's house, saying, Joseph's brethren are come; and it was good in the eyes of Pharaoh, and in the eyes of his servants. And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; load your beasts of burden, and go, get you unto the land of Canaan. And take your father, and your households, and come unto me; and I will give you the good of the land of Egypt, and ye shall eat the fat of the land. And now thou art commanded, this do ye; take to you from the land of Egypt carriages for your young children, and for your women, and bring your father, and come. And let not your eye spare upon your household stuff; for the good of all the land of Egypt is yours.* And the voice was heard in Pharaoh's house, signifies that this filled the universal natural principle. Saying, Joseph's brethren are come, signifies a perception that the truths of the church are present in the natural principle. And it was good in the eyes of Pharaoh, signifies joy in that principle throughout. And in the eyes of his servants, signifies even to the lowest things therein. And Pharaoh said unto Joseph, signifies the perception of the natural principle from the celestial internal. Say unto thy brethren, signifies concerning the truths of the church in the natural principle. This do ye; load your beasts of burden, signifies that they should fill every truth with good. And go, get you unto the land of Canaan, signifies their habitation. And take your father, and your households, and come unto me, signifies the accession of spiritual good and of the truths of the church to natural scientifics. And I will give you the good of the land of Egypt, signifies the possession of scientifics. And ye shall eat the fat of the land, signifies the appropriation of good there. And now thou art commanded, this do ye, signifies the will. Take to you from the land of Egypt carriages, signifies the doctrinals of scientifics. For your young children, and for your women, signifies for those who do not yet know [the interior things of the church]. And bring your father, and come, signifies their service and accession. And let not your eye spare upon your household stuff, signifies that things instrumental should not be objects of regard. For the good of all the land of Egypt is yours, signifies that they have what is primary in the natural mind.

5933. Ver. 16. "And the voice was heard in Pharaoh's

house."—That hereby is signified that this filled the universal natural principle, appears (1.) from the signification of *voice*, which is heard elsewhere, and at a distance, when it is predicated of influx, as denoting to be filled; for as a voice that is heard fills, so doth that which flows-in; (2.) from the signification of *Pharaoh's house*, as denoting the universal natural principle; for by Pharaoh is represented the natural principle in general, n. 5160, 5799.

5934. "Saying, Joseph's brethren are come."—That hereby is signified a perception that the truths of the church were present in the natural principle, appears (1.) from the signification of *being come*, as denoting presence; (2.) from the signification of the sons of Jacob, or *Joseph's brethren*, as denoting the truths of the church in the natural principle, see n. 5403, 5419, 5458, 5512. In the natural principle there are scientifics of various kinds: there are scientifics relating to earthly, corporeal, and worldly things, which are the lowest; for these are immediately from the external things of sense or of the body: there are scientifics relating to the civil state, its government, statutes, and laws; these are somewhat more interior: there are scientifics respecting the things of moral life, which are still more interior: but those which regard spiritual life are more interior than all the rest. These are the truths of the church, which, so far as, with man, they are grounded only in doctrine, are nothing more than scientifics; but when grounded in the good of love, they ascend above scientifics, for then they are in spiritual light, from which light they view scientifics in their order beneath them. Man, by such degrees of scientifics, ascends to intelligence, for scientifics, through those degrees, open the mind, so that light from the spiritual world may flow-in. From these considerations it is now evident, what is meant by the presence of truths in the natural principle.

5935. "And it was good in the eyes of Pharaoh," [or "Good was in the eyes of Pharaoh."]—That hereby is signified joy in that principle throughout, appears (1.) from the signification of *good being in the eyes* of any one, as denoting his having joy; (2.) from the representation of *Pharaoh*, as denoting the natural principle in general, see above, n. 5933.

5936. "And in the eyes of his servants."—That hereby is signified even to the lowest things therein, appears from the signification of *servants*, as denoting lower things, see n. 2541, 5161, 5164, 5305, thus also lowest things. What scientifics in the natural principle are lower, and what lowest, see above, n. 5934.

5937. Ver. 17. "And Pharaoh said unto Joseph."—That hereby is signified the perception of the natural principle from the celestial internal, appears (1.) from the signification of *saying* in the historicals of the Word, as denoting perception, of

which frequent mention has been already made; (2.) from the representation of *Pharaoh*, as denoting the natural principle in general, see n. 5160, 5799; (3.) from the representation of *Joseph*, as denoting the internal celestial principle, see n. 5869, 5877. The celestial principle, represented by Joseph, being internal, and the natural principle, which Pharaoh represents, external, the perception is, therefore, that of the natural principle from the internal celestial; for all perception is from an interior principle, and in no case is there any perception of an interior principle from an exterior, for, whence influx is, from thence comes perception. Concerning perception, which is so frequently named, it shall be briefly stated what it is. Every man possesses a faculty of perceiving whether a thing be so, or be not so: the faculty of concluding inwardly in himself, or in his mind, causes a thing to be perceived; this faculty can in no case exist, unless there be influx from the spiritual world; and the gift of one man herein is superior to that of another. They less excel who conclude little inwardly in themselves, or in their own mind, and thus perceive but little: these say that a thing is so, because others, whom they believe, have said so. But their gift is more excellent, who see, not from others, but from themselves, that a thing is so. The perception, however, which appertains to every man, is a perception in worldly things, but in no instance, at this day, in spiritual things; and the reason is, because the spiritual principle, which flows-in and causes perception, is obscured and almost extinguished by the delights of worldly and selfish love. On this account men have no regard for spiritual things, but what arises from the obligation of duty and from custom; and those things would be despised, held in aversion, yea denied, if fear, grounded in duty, and delight, grounded in custom, were removed. He who would have perception in things spiritual, must be in the affection of truth grounded in good, and must continually desire to know truths: hence his intellectual principle will be illuminated; and when it is so, then it is given to him to perceive something interior within himself: but he who is not in the affection of truth, receives all he knows from the doctrinals of the church in which he believes, and because a priest, a presbyter, or a monk has said that it is so. From these considerations it is manifest what perception is, and that it is given in worldly things, but not in things spiritual. This is further evident from this consideration, that every one abides in the particular tenets in which he was born, both in the case of Jews, and also of those who are out of the church, notwithstanding they live within it. They likewise who are in any heresy, if the most essential truths were declared to them, and also confirmed, would, nevertheless, not at all perceive that they were truths, but would see them as falses.

5938. "Say unto thy brethren."—That hereby is signified concerning the truths of the church in the natural principle, that there is perception, appears from the representation of Joseph's brethren, as denoting the truths of the church in the natural principle, n. 5403, 5419, 5458, 5512. Pharaoh here invites the sons of Jacob to come into Egypt with their children and women, and to bring their father along with them: for Pharaoh says, "Say unto thy brethren, This do ye: . . take your father; . . and take to you from the land of Egypt carriages for your young children, and for your women; and bring your father, and come." But Joseph just above invites his father, and his brethren, no otherwise than as his [father's sons]; for he says, "Go up to my father, and say unto him, . . Come down to me, tarry not. And thou shalt dwell in the land of Goshen, and shalt be near unto me, thou, and thy sons, and thy sons' sons, . . and all that thou hast. Haste ye, and cause my father to come down hither." The reason why Pharaoh invited the sons of Jacob, and Joseph the father, does not appear but from the internal sense, which is, that the natural principle in general, represented by Pharaoh, has immediate communication with the truths of the church in the natural principle, represented by the sons of Jacob; hence it is that Pharaoh speaks of them. But the internal celestial principle, represented by Joseph, has not immediate communication with the truths of the church in the natural principle, which the sons of Jacob represent, but by spiritual good, which is Israel their father: hence it is that Joseph speaks of the father.

5939. "This do ye; load your beasts of burden."—That hereby is signified that they should fill every truth with good, appears (1.) from the signification of *loading beasts of burden*, as denoting to fill truths; (2.) from the signification of *the corn*, with which the beasts of burden were to be laden, as denoting the good of truth, see n. 5295, 5410. The reason why beasts of burden here denote truths is, because they were asses, Gen. xlii. 26, 27; xliii. 18, 24; xlv. 3, by which are signified scientifics, n. 5741; and since by asses are signified scientifics, and conjunction was not effected with internal good by a medium, they are scientific truths, on which account, instead of asses, they are here called beasts of burden.

5940. "And go, get you unto the land of Canaan."—That hereby is signified their habitation, (viz., the habitation of the truths of the church in the natural principle,) appears from the signification of *the land of Canaan*, as denoting where their habitation was who were from the church, n. 3686, 3705, 4447, 4454, 4517, 5136; thus the habitation of the truths of the church with good, because these constitute the church.

5941. Ver. 18. "And take your father, and your households, and come unto me."—That hereby is signified the accession of

spiritual good and of the truths of the church to natural scientifics, appears (1.) from the representation of Israel, *the father*, as denoting spiritual good, see n. 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833; (2.) from the representation of *his sons*, as denoting the truths of the church in the natural principle, see n. 5414, 5879, all the things of which are their *households*; (3.) from the signification of *coming*, as denoting to accede to; (4.) from the representation of Pharaoh, who is the *me* to whom they should come, as denoting the scientifics of the natural principle in general. From these considerations it is evident, that by the words, "Take your father, and your households, and come to me," is signified the accession of spiritual good and of the truths of the church to natural scientifics.

5942. "And I will give you the good of the land of Egypt."—That hereby is signified the possession of scientifics, appears (1.) from the signification of *the land of Egypt*, as denoting scientifics, see n. 1164, 1165, 1186, 1462, 4749, 4964, 4966, 5700; (2.) from the signification of *giving the good of that land*, as denoting possession; for he who gives possession, gives the good thereof, and *vice versâ*.

5943. "And ye shall eat the fat of the land."—That hereby is signified the appropriation of good there, appears (1.) from the signification of *eating*, as denoting to be communicated, to be conjoined, and to be appropriated, see n. 2187, 2343, 3168, 3513, 3832, 4745; (2.) from the signification of *the fat* or *fatness of the land* of Egypt, as denoting good in the natural principle. That fat denotes the celestial principle or good, is manifest from several passages in the Word; and not only the fat of animals, but also fat from other sources, as butter and oil; those things also which partake at all of fatness, so far as they partake, so much of good they signify: such are milk, honey, gums. That fatness was a representative of celestial good, thus of love from the Lord, is manifest from the burnt-offerings and sacrifices, in that all the fat was to be burnt upon the altar, that hence arose an odour of rest to Jehovah, and that, on this account, the sons of Israel were forbidden to eat fat. From these, as from the rest, it is evident that the institutes among the Israelites were representative of celestial and spiritual things, and thus that they involved holy things. Unless this were so, there would have been no divinely-originating reason in this law, that all the fat of an animal should be sacrificed; and that [from] it should arise an odour of rest to Jehovah; also that the eating thereof should be prohibited, as the eating of blood. Assuredly, it bespeaks a most gross way of thinking concerning the Divine [being], to believe that he was delighted with fat, and that Jehovah made a statute, which contained nothing of a deeper meaning stored up within it. To disregard the knowledge of what was signified by such things,

bespeaks also in man an excess of what is earthly and corporeal, and is a proof that he has no affection for the knowledge of things relating to the Word and to life eternal. Concerning fat it is thus written in Moses: "Thou shalt take all *the fat* that covers the intestines, and the *caul* over the liver, and the *fat* upon the kidneys, and shalt burn it upon the altar," Exod. xxix. 13, 22; Levit. iii. 4, 5, 9, 10, 14, 15; iv. 8, 9, 19, 26, 31, 35 vii. 3, 4. That the *fat of the breast* also should be sacrificed Levit. vii. 30, 31. That it was an odour of rest to Jehovah, is thus expressed: "This is the bread of an offering made by fire to Jehovah, *for an odour of rest*," iii. 16. "The priest shall sprinkle the blood upon the altar of Jehovah, and *shall offer the fat for an odour of rest to Jehovah*," xvii. 6. And elsewhere: "*The fat of the first-born of an ox and of a sheep shall be burned on the altar, for an odour of rest to Jehovah*," Numb. xviii. 17. An odour of rest signifies what is grateful from the good of love. That fat should not be eaten by the sons of Israel, is thus expressed: "All *the fat* shall be Jehovah's; it shall be an eternal statute to your generations, in all your habitations, *ye shall not eat any fat or any blood*," Levit. iii. 16, 17. And in another place: "Speak to the sons of Israel, saying, *Ye shall not eat any fat*, whether of an ox, or of a sheep, or of a she-goat; every one *who shall eat the fat of a beast*, of which an offering shall have been made by fire to Jehovah, the soul that eateth shall be cut off from his people; neither shall ye eat any blood," vii. 23—26. Burnt-offerings and sacrifices constituted the principal part of divine worship amongst that people, n. 923, 2180; therefore by burnt-offerings and sacrifices in general is signified worship; and by the things which were sacrificed, also by all the process of the sacrifice, is signified the quality of worship; and by the fat and the burning thereof, the essential celestial divine [principle], which is the good of love from the Lord. This is manifest from the following passages: "Thou (Jacob) hast not bought me a cane [reed] for silver; and *with the fat of thy sacrifices* thou hast not filled me; so much hast thou made me to serve by thy sins," Isa. xliii. 24. Thou hast not bought me a cane for silver, denotes thou hast not procured to thyself the truths of faith; and with the fat of sacrifices thou hast not filled me, denotes neither the good of love. And in David: "*Burnt-offerings of fat things* will I offer to thee, with incense of rams," Psalm lxvi. 15. Here burnt-offerings of fat things denote worship grounded in love. And in Moses: "When it shall be said, Where are their gods, the rock in which they confided, who did *eat the fat of their sacrifices*, and drank the wine of their drink-offering?" Dent. xxxii. 37, 38. This might be said by the gentiles, who supposed that their gods were fed especially with such things, being altogether ignorant that the fat of sacrifices was the celestial

principle, or the good of love in worship, and that the wine of the drink-offering was the truth of faith thence derived. These things affected the angels during the sacrifice, and were, on that account, commanded, that heaven might be near to man by means of representatives and correspondences. So in David: "Jehovah shall remember all thine oblations, and *shall make fat thy burnt offering*," Psalm xx. 3. To make fat the burnt-offering denotes to render worship good. And in Isaiah: "Jehovah Zebaoth shall make to all people in this mountain *a feast of fat things*, a feast of lees; *of fat things full of marrow*; of lees well refined. . . He will swallow up death for ever, and the Lord Jehovah will wipe away the tear from off all faces," xxv. 6, 8. A feast denotes heaven, and conjunction there with the angels by love and charity, n. 3596, 3832, 5161; fat things are the goods of love and charity. Again: "Wherefore do ye weigh out silver for that which is not bread, and your labour for that which doth not satisfy? attend in attending to me, and *eat good*, and your soul shall delight *in fatness*," Isai. lv. 2. And in Jeremiah: "I will turn their mourning into joy, and will comfort them, and will make them glad from their sorrow, and *will fill the soul of the priests with fat*, and my people shall be gluttoned with *my good*," xxxi. 13, 14. Fat manifestly denotes good, for it is said that the soul shall be gluttoned, and it is called the good of Jehovah, which is nothing else but the celestial principle from him. So in David: "My soul shall be satisfied as with *fat* and *marrow*, and with lips of songs shall my mouth praise," Psalm lxiii. 5. Here the sense is the same. Again: "Thou hast crowned the year of thy goodness, and thine orbits drop *with fat*," lxxv. 11. Again: "The sons of men confide in the shade of thy wings, thy houses *are filled with fatness*, and thou givest them to drink of the river of delights," xxxvi. 7, 8. And in Isaiah: "Then shall Jehovah give the rain of thy seed, where-with thou shalt sow the earth, and bread of the produce of the earth; and it shall be *fat* and plenteous," xxx. 23. And in the Apocalypse: "All things *fat* and splendid have departed, and thou shalt no longer find them," xviii. 14. This is spoken of Babylon: by all things fat and splendid departing, are denoted all the goods of love and the truths of faith. And in Moses: "He maketh him to suck *honey* out of the rock, and *oil* out of the flinty rock; *butter* of the herd, and *milk* of the flock, with the *fat* of lambs, and of rams the sons of Bashan, and of he-goats, *with the fat of the kidneys of wheat*; and thou drinkest the blood of the grape, pure wine," Deut. xxxii. 13, 14. The various goods of the ancient spiritual church are here recounted, and are signified by honey, oil, butter, milk, fat. Inasmuch as fat denotes good, it is adjoined to such things as are not fat in themselves, but still signify goods; thus fat and good are, as it were, the same thing, as in the passage adduced,

the fat of wheat. In like manner in David: "I would feed them with *the fat of wheat*," Psalm lxxxi. 16. And in another place: "Who setteth thy border peace, and satisfieth thee with *the fat of wheat*," cxlvii. 14. Also in Moses: "All the *fat of pure oil*, and all the *fat of new wine and corn*, which are the first-fruits, are given to Aaron," Numb. xviii. 12.

5944. Ver. 19. "And now thou art commanded, this do ye."—That hereby is signified the will, is manifest without explanation.

5945. "Take to you from the land of Egypt carriages."—That hereby are signified the doctrinals of scientifics, appears (1.) from the signification of *the land of Egypt*, as denoting scientifics, see above; (2.) from the signification of *carriages*, as denoting doctrinals. In the Word, where the subject treated of is Egypt, mention is frequently made of chariots and horses, and by chariots are there meant doctrinals, either false or true; and by horses things intellectual, also in both senses. That chariots denote doctrinals, see n. 5321: the same is the meaning of carriages, but by these are signified the doctrinals of scientifics, which are doctrinals derived from the literal sense of the Word, and are especially serviceable to men at their first inauguration into the interior truths of the church. Such are the following, that widows, orphans, and the poor in the streets, are the greatest objects of beneficence; such also are the precepts of the decalogue; these, with many more, are doctrinals of scientifics, and they are signified by the carriages of Egypt. Doctrinals of this kind, as they are the first which man learns, so afterwards they serve him for an ultimate plane; for when advancement is made towards interior things, scientifics become ultimates. In these doctrinals celestial and spiritual things actually close, and on them they, as it were, stand and are supported; for the spiritual world hath, as it were, its feet and the soles thereof in the natural principle; and with man, as to his spiritual life, in the doctrinals of scientifics: in like manner the internal sense of the Word [is based] in its literal sense. The carriages, by which these doctrinals are signified, are named only in a few passages in the Word. In the original tongue, where the ark is treated of, as being placed on a carriage, 1 Sam. vi. 7; 2 Sam. vi. 3, the same word is used, and also when the habitation was sanctified, Numb. vii. 3. This is, because the ark represented heaven, n. 3478, which, as was said, stands on and is supported by the doctrinals of scientifics.

5946. "For your young children, and for your women."—That hereby is signified for those who do not yet know the interior things of the church, appears (1.) from the signification of *young children*, as denoting those who do not yet know those things; (2.) from the signification of *women*, as denoting the affections of truth. When men (*vir*) signify truths, as the sons

of Jacob do here, their women signify the affections of truth : and on the other hand, when men signify goods, their women signify truths ; but the men are then called husbands, n. 3236, 4510, 4823. The affections of truth, which are here the women, know no more than children the interior things of the church, except by means of truths, which are the men : affections without these, are like the will without the understanding ; for the will cannot see or know any thing except by the understanding, and the understanding is its sight or eye.

5947. "And bring your father, and come."—That hereby is signified their service and accession, appears (1.) from the signification of *bringing a father*, as denoting service, which shall be spoken of presently ; (2.) from the signification of *coming*, as denoting accession, as above, n. 5941. In regard to service, signified by bringing the father, the case is this. Things which are inferior ought to serve those which are interior : inferior things are the truths of the church in the natural principle, represented by the sons of Jacob ; but the interior thing is spiritual good, represented by Israel their father ; and since this is interior, or, what is the same, superior, it ought to be served by exterior or inferior things. Inferior things are formed for no other purpose than to be servants : they are formed that an interior principle may live and act in them and by them ; and this in such a manner, that if the interior principle be taken away from them, they are nothing else but vessels without life and action, thus altogether dead. It is the same with the body in respect to its spirit ; wherefore when the spirit departs, the body instantly falls down dead. It is the same with the external man in respect to the internal, and also with the internal man in respect to the Lord ; for the internal man is formed to receive life from the Lord, and is nothing else but an organ of His life. The internal man is, therefore, formed to serve the Lord, as to all uses which love to Him and charity towards the neighbour require, first in the natural, and afterwards in the spiritual world.

5948. Ver. 20. "And let not your eye spare upon your household stuff."—That hereby is signified that things instrumental should not be objects of regard, appears from the signification of *household stuff* or *vessels*, as denoting things instrumental ; that these are not objects of regard, is signified by "let not your eye spare." There are things essential, and there are things instrumental, [or instruments :] in order that what is essential may produce an effect, it must have what is instrumental as a means whereby to act ; and as the instrument is formed, so it acts. For example, the body is the instrument of its spirit ; the external man is the instrument of the internal ; the scientific principle is the instrument of truth ; and truth is the instrument of good, n. 3068, 3079, and so forth. Things

instrumental are in the Word called vessels; in the present case household stuff, because they are spoken of as to their migration, thus of those things which were in the houses; but essentials are in the Word called things, and they are those things which act by instruments; interior things, inasmuch as they act by exterior things, are respectively essentials. By things instrumental not being objects of regard is meant, that they should not be regarded as ends, but that essentials should be so; for as far as instruments are regarded as ends, in the same degree essentials withdraw themselves and vanish. Thus, in case the scientific principle be regarded as an end, and truths as of no regard, the truths at length so vanish away, that it cannot be apperceived whether they be truths: in case, also, that truths be regarded as an end, and good as of no regard, good at length so vanishes away, as not to be. Again, in case earthly, or corporeal, and worldly things be accounted as ends, so that these alone be regarded, but not celestial things; these latter so vanish away, as to leave scarcely any acknowledgment of what is celestial. These and similar things are signified by, "let not your eye spare upon your household stuff." But it is to be noted, what the essential and the instrumental are respectively. The essential is so called, because it acts by another, as by its instrument or organ; but when another thing acts by that which was an essential, this latter then becomes an instrument, and so forth. Moreover in the created universe, there is nothing essential in itself, except the Supreme alone, that is, the Lord, who, inasmuch as he is an esse or essential in Himself, is called Jehovah from Esse [to be]: all other things are only instruments. From these considerations it now follows, that the Lord alone should be regarded as an End; since, as was said, essentials, and not things instrumental, are to be so regarded.

5949. "For the good of all the land of Egypt is yours."—That hereby is signified that they have what is primary in the natural mind, appears from the signification of *the land of Egypt*, as denoting the natural mind, see n. 5276, 5278, 5280, 5288, 5301; by *the good of all that land* is signified what is primary. By these words is also meant, that if essentials and not things instrumental are objects of regard to them, they shall have instruments in plenty: for example; if truths are objects of regard, they shall have scientifics in plenty, which are the good of the land of Egypt; in like manner if good be an object of regard, they shall have truths in plenty. Scientifics, indeed, and also truths, should be objects of regard, but they must regard good as their end. If the eye be in good as an end, man is then in the sight of things consequent, or in the perception of things thence derived; but this perception is in no case given, unless good be the end, that is, unless this end

rule universally in all and in every single thing. The case herein is like that of the body and its soul: man ought to have a regard for his body, to nourish it, to clothe it, to let it enjoy the delights of the world; but all this, not for the sake of the body, but of the soul, in order that the soul, in a sound body, may act correspondently and rightly, and may use the body as an organ altogether obsequious to it. Thus the soul should be the end; but man should regard even the soul itself only as a mediate end, not for its own sake, but for the sake of the uses it has to perform in each world; and when man regards uses as an end, he regards the Lord as an end, for the Lord arranges both things for uses, and uses themselves. Inasmuch as few know what is meant by regarding a thing as an end, it shall here be explained. To regard any thing as an end, is to love it above all other things, for what a man loves, he regards as an end: what man regards as an end, is evidently discernible, for it rules universally in him, thus it is continually present, even when he seems to himself to think nothing about it; for it is fixed in him, and constitutes his interior life, and thus secretly rules all and every single thing. For example; he who from the heart honours his parents, has that honour present in all and every single thing which he acts in their presence, and which he thinks in their absence, and it is also apperceived from his gestures and speech. So he who from the heart fears and honours God, has that fear and honour present in every single thing which he thinks, speaks, and acts; because it is in him, even when it does not seem to be present, as when he is engaged in more remote occupations, for it rules universally, thus in every particular thing: the ruling principle in man is manifestly apperceived in the other life; for the sphere of his whole life, exhaling from him, is thence derived. From these considerations it is manifest how it is to be understood, that God should always be set before our eyes: not that we ought continually to be thinking about Him, but that the fear or love of Him should reign universally. When this is the case, God is kept before the eyes in every particular thing, and man neither thinks, speaks, nor does what is adverse or displeasing to Him: or if at any time he transgress, that principle which universally reigns, yet lies interiorly concealed, manifests itself and admonishes.

5950. Verses 21—23. "*And the sons of Israel did so: and Joseph gave them carriages, according to the mouth of Pharaoh; and he gave them provision for the way. And to all of them he gave, to each man, changes of garments; and to Benjamin he gave three hundred [pieces] of silver, and five changes of garments. And to his father he sent after this manner; ten he-asses laden with the good of Egypt, and ten she-asses laden with corn and bread, and nourishment for his father by the*

way. And the sons of Israel did so, signifies the effect from spiritual truths in the natural principle. And Joseph gave them carriages, according to the mouth of Pharaoh, signifies that from the internal principle they had doctrinals, as it seemed good. And he gave them provision for the way, signifies support from good and truth in the mean time. And to all of them he gave, to each man, changes of garments, signifies truth initiated in good. And to Benjamin he gave three hundred [pieces] of silver, signifies that the medium had a fulness of truth from good. And five changes of garments, signifies much of truth from the natural principle. And to his father he sent after this manner, signifies what is freely given to spiritual good. Ten he-asses laden with the good of Egypt, signifies better scientifics, with many things of service. And ten she-asses laden with corn and bread, signifies the truth of good and the good of truth, also with many things of service. And nourishment for his father by the way, signifies interior truth for spiritual good, in the mean time.

5951. Ver. 21. "And the sons of Israel did so."—That hereby is signified the effect from spiritual truths in the natural principle, appears (1.) from the signification of *doing*, as denoting an effect; (2.) from the representation of *the sons of Israel*, as denoting spiritual truths in the natural principle, see n. 5414, 5879. What is meant by spiritual truths in the natural principle shall here be stated. The truths of faith exterior to man, spirit, and angel, are not the truths of faith, for they are not applied to any subject in which they become so; but when they are applied to a man, a spirit, or an angel, as a subject, they then become the truths of faith; with a difference, however, according to the states of life in each. With those who learn them they are, at first, only scientifics; afterwards, if they are held in holy veneration, they go further, and become the truths of the church; but when they move the affections, and influence the life, they then become spiritual truths: the good of love and charity, which is solely from the spiritual world, in such case imbues them, and causes them to live; for their influence on the affections and on the life is derived from that good. The quality of truths, called the truths of faith, with those who live according to them, and with those who do not so live, has been shown me. With those who do not live according to them, they appear as white filaments, and with those who had had those truths, but nothing of good, they appeared fragile; but with those who live according to them, they appeared as fibres from the brain, filled with spirit, and soft: thus these latter truths were animate, but the former inanimate. From these considerations it may be known, that with every man the quality of his truths is according to the state of his life. The truths represented by the sons of Jacob are

truths not yet spiritual, because not yet made truths of the life; but the truths represented by them, as sons of Israel, are spiritual, because, being now made truths of the life, they are imbued with the good of love and charity. These are the truths here meant, because the subject now treated of is, initiation to the conjunction of truths in the natural principle, which are the sons of Jacob, with internal good, which is Joseph, by the medium, which is Benjamin, and also by spiritual good, which is Israel.

5952. "And Joseph gave them carriages, according to the mouth of Pharaoh."—That hereby is signified that from the internal principle they had doctrinals, as it seemed good, appears (1.) from the representation of *Joseph, who gave*, as denoting internal good, see above; (2.) from the signification of *carriages*, as denoting doctrinals, see above, n. 5945; (3.) from the signification of "according to the mouth of Pharaoh," as denoting as it seemed good; that is, to spiritual truths, which are the sons of Israel, because these truths are in the natural principle, represented by Pharaoh, n. 5160, 5799; and the carriages, by which are signified doctrinals, were given them for arrangement. It is said, as it seemed good, because the doctrinals, signified by the carriages of Egypt, are from the literal sense of the Word, n. 5945, which, without the internal sense, may be applied to every good: for the Lord does not openly teach any one truths, but, by good, leads to think what is true; and also inspires, unknown to man, an apperception and consequent election in regard to this truth, because the Word so dictates, and because the truth agrees thereto. Thus the Lord adapts truths according to every one's reception of good; and as this is according to the affection of each, and thus in freedom, therefore it is here said, as it seemed good.

5953. "And he gave them provision for the way."—That hereby is signified support from good and truth in the meantime, appears from the signification of *provision (viaticum)*, as denoting support from good and truth, see. n. 5490.

5954. Ver. 22. "And to all of them he gave, to each man, changes of garments."—That hereby are signified truths initiated in good, appears from the signification of *garments*, as denoting truths, which shall be spoken of presently; hence changes of garments denote truths which are new, and truths become new when they are initiated in good, for they then receive life. The subject treated of is the conjunction of the natural man with the spiritual, or of the external with the internal; when the conjunction is effected, then truths are changed, and become new, for they receive life from the influx of good, see above, n. 5951; that to change garments was a representative that holy truths were put on, and that hence also came changes of garments, see n. 4545. The reason why garments, in

the Word, signify truths is, because truths clothe good almost as vessels do the blood, and fibres the animal spirit: why a garment is significative of truth is, because spirits and angels appear clad in garments, each according to the truths appertaining to him; those appear in white garments who are in the truths of faith by which good is procured, and those in bright shining garments who are in the truths of faith derived from good; for the good shines through the truth, and hence the splendor, see n. 5248. That spirits and angels appear in garments, is manifest from the Word, where it is related that angels were seen; as in Matthew, of the angel sitting at the Lord's sepulchre: "His countenance was as lightning, and his raiment white as snow," xxviii. 3. And in John: "On the thrones I saw four and twenty elders sitting clad in white garments," Apoc. iv. 4. Again: "He that sat on him (the white horse) . . . was clothed in a vesture dipped in blood, and his name is called The Word of God: his armies in heaven followed him on white horses, clothed in fine linen white and clean," xix. 11, 13, 14. Raiment white as snow, and fine white linen, signify holy truths, for whiteness and brightness are predicated of truths, n. 3301, 3993, 4007, 5319, because they most resemble the light; and the light which is from the Lord, is Divine Truth: on this account, when the Lord was transfigured, his raiment appeared as light; thus in Matthew: "When Jesus was transfigured, his countenance shone as the sun, and his raiment became as the light," xvii. 2. That light denotes the divine truth, is known in the church; and that it is compared to a garment, is manifest from David: "Jehovah covereth himself with light, as it were with a garment," Ps. civ. 2. That garments denote truths, is evident from several passages in the Word, as in Matthew: "When the king came in to see the guests, he saw there a man not having on a wedding garment; and he said to him, Friend, how camest thou in hither not having on a wedding garment?" wherefore, [wanting this garment,] he was cast out into outer darkness, xxii. 11—13. Who are understood by the man that had not on a wedding garment, may be seen, n. 2132. And in Isaiah: "Stir up, stir up, put on thy strength, O Zion, put on the garments of thy gracefulness, O Jerusalem, the city of holiness; because there shall no longer come into thee the uncircumcised and the unclean," lii. 1. The garments of gracefulness denote truth grounded in good. And in Ezekiel: "I clothed thee with needle-work, and shod thee with yew-tree, and girded thee with fine linen, and covered thee with silk. . . Thy garments were fine linen, and silk, and needlework; thou didst eat fine flour, honey, and oil," xvi. 10, 13. This is spoken of Jerusalem, meaning thereby the ancient spiritual church, which was established anew by the Lord after the expiration of the most

ancient celestial church : the truths, with which that church was gifted, are described by garments ; needle-work is the scientific principle, which, when genuine, appears, in the other life, as needle-work and as lace ; this it has been given me to see : fine linen and silk are truths grounded in good, which in heaven, being there in the light of heaven, are most splendid and transparent. Again : “ *Fine linen in needle-work from Egypt* was thy out-spreading ; and *blue* and *purple* from the isles of Elishah was thy covering,” Ezek. xxvii. 7 ; spoken of Tyre, by which are represented the knowledges of truth and good, n. 1201 : these, when genuine, are fine linen in needle-work from Egypt ; good thence, or the good of truth, is blue and purple. So in David : “ The king’s daughter is wholly glorious ; *her garment is of in-weavings of gold*. She shall be brought to the king in *needle-work*,” Ps. xlv. 13, 14. The king’s daughter denotes the affection of truth ; her garment, of the inweavings of gold, denotes truth wherein is good ; needle-work denotes the lowest truths. And in the Apocalypse : “ Thou hast a few names in Sardis, which *have not polluted their garments* ; and they shall walk with me in *white* : because they are worthy. He that overcometh, *the same shall be clothed in white raiment*,” iii. 4, 5. Not to pollute garments denotes not to defile truths with falses. Again : “ Blessed is he who watcheth and *keepeth his garments*, lest he walk naked, and they see his shame,” Apoc. xvi. 15. Garments, in like manner, denote truths ; they are the truths of faith derived from the Word, which are properly signified by garments. He who has not [from the Word] or from his religious [persuasion], as the Gentiles, acquired to himself truths or resemblances of truth, and applied them to life, is not principled in good, however he may believe himself to be so ; for having no truths from the Word or from his religious [persuasion], he suffers himself to be led by reasonings from evil spirits equally as from good, and thus he cannot be defended by the angels. This is meant by the exhortation to watch and to keep his garments, lest he walk naked and they see his shame. So in Zechariah : “ Joshua was in *polluted garments*, thus he stood before the angel, who said to them that stood before him, *Remove the polluted garments from before him* : but to him he said, See, I have caused thine iniquity to pass from thee, and *I will clothe thee with changes of garments*,” iii. 3, 4. Polluted garments denote truths defiled by falses from evil ; wherefore, when those garments are removed, and others put on, it is said, “ I have caused thine iniquity to pass from thee.” Every one may know that iniquity does not pass away by change of garments ; and hence, also, every one may conclude, that the change of garments was a representative, as also *the washing of garments*, which was commanded when the people were to be purified,—as when they approached

Mount Sinai, Exod. xix. 14, and when they were to be cleansed from things impure, Levit. xi. 25, 40. xiv. 8, 9 ; Numb. viii. 6, 7 ; xix. 10 ; xxxi. 19—24 ; for cleansings from impurities are effected by the truths of faith, because these teach what good is, what charity, what the neighbour, and what faith : [they teach] that the Lord is, that heaven is, and eternal life. What these things are, or even that they are, cannot be known, without truths which teach. Who of himself can know otherwise, than that the good of self-love and the love of the world is man's only good, seeing that it is the delight of his life ? And, except from the truths of faith, who can know that there is other good which may be applied to man, that is, the good of love to God, and the good of charity towards the neighbour, and that in these is heavenly life ? also that the influx of these goods through heaven from the Lord, is in proportion as man loves not himself above others, and as he loves not the world more than heaven ? From these considerations it is manifest, that the purification, represented by the washing of garments, is effected by the truths of faith.

5955. "And to Benjamin he gave three hundred [pieces] of silver."—That hereby is signified that the medium had a fulness of truth from good, appears (1.) from the representation of *Benjamin*, as denoting a medium, see n. 5600, 5631, 5639, 5688, 5822 ; (2.) from the representation of *Joseph, who gave*, as denoting internal good, see n. 5826, 5827, 5869, 5877 ; (3.) from the signification of *three hundred*, as denoting what is full, which shall presently be spoken of ; (4.) from the signification of *silver*, as denoting truth, see n. 1551, 2954, 5658. From these significations it is evident, that by "to Benjamin he gave three hundred of silver," is signified that he gifted the medium with a fulness of truth from good ; for the medium, which Benjamin represents, is interior truth by influx from the internal celestial principle, n. 5600, 5631. The reason why three hundred denotes what is full, is, because the number arises from three and a hundred by multiplication ; and three signifies what is full, n. 2788, 4495, and a hundred signifies much, n. 4400 ; for what the compound numbers signify, is manifest from the simple numbers of which they are compounded. Three hundred also involves a like meaning, where it is mentioned in other parts of the Word, as where it is said that the ark was in length three hundred cubits, Gen. vi. 15 ; also that with three hundred men Gideon smote the Midianites, as in Judges : "The number of them that lapped in their hand at their mouth was *three hundred men*. . . Jehovah said to Gideon, by *the three hundred men* who lapped, . . I will give Midian into thine hand. . . Gideon divided *the three hundred men* into *three troops*, and he gave a trumpet into the hand of every one of them, and empty pitchers, and torches in the midst of the pitchers. . .

When they sounded with the *three hundred trumpets*, Jehovah set the sword of a man against his companion, and against the whole camp," vii. 6, 7, 16, 22. By three hundred men is here signified what is full, as also by the three troops into which those three hundred were divided; and by a hundred, which was the number of every troop, is signified much, and enough; consequently that they were sufficient against Midian. Moreover all the above circumstances were representative, viz., that they were taken who lapped water in the hand; that each had a trumpet, and pitchers in which were torches; and this, because by Midian, against whom they were going, was represented truth which was no truth, because not the good of life; but each of these circumstances, by the divine mercy of the Lord, shall be treated of elsewhere. That numbers also were representative, is evident from several other passages; thus the number seven was representative at the taking of Jericho, for on that occasion it was commanded, that "*Seven priests* should carry *seven trumpets* of them that rejoiced before the ark; and that on the *seventh day* they should go about the city *seven times*," Josh. vi. 4.

5956. "And five changes of garments."—That hereby is signified much of truth from the natural principle, appears (1.) from the signification of *five*, as denoting much, see n. 5708; (2.) from the signification of *changes of garments*, as denoting truths initiated in good; that it is from the natural principle is, because garments are predicated of that principle. The reason why the medium, represented by Benjamin, had truth *from the natural principle* is, because to be a medium it must derive somewhat both from the internal principle and from the external, n. 5822: the derivation from the internal principle is meant by the medium having a fulness of truth from good, which is signified by the three hundred of silver, see above, n. 5955; the derivation from the external is meant by much of truth from the natural principle, which is signified by five changes of garments.

5957. Ver. 23. "And to his father he sent after this manner."—That hereby is signified what is freely given to spiritual good, appears (1.) from the representation of Israel, *the father*, as denoting spiritual good from the natural principle, see n. 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833; (2.) from the signification of *sending*, as denoting to give freely; for every thing which flows-in from the Lord, through the internal into the external or natural principle, even what flows-in into spiritual good, which is Israel, (inasmuch as this good is from the natural principle,) is freely given. The Lord indeed requires from man humiliation, adoration, thanksgivings, and several things which appear as recompences, and thus not free: but the Lord requires not those things for his own sake; for the Divine

Being derives nothing of glory from man's humiliation, adoration, and thanksgiving. In the Divine Being there is nothing of self-love at all conceivable, that such things should be required for his own sake, but they are required for the sake of man himself; for man, when in humiliation, is capable of receiving good from the Lord, being then separated from self-love and its evils, which oppose [such good]. Therefore the Lord, on man's account, wills him to abide in a state of humiliation; because, when man is in that state, the Lord can flow-in with celestial good: the case is similar in regard to adoration and thanksgiving.

5958. "Ten he-asses laden with the good of Egypt."—That hereby are signified better scientifics, with many things of service, appears (1.) from the signification of *ten*, as denoting much, see n. 3107, 4638, 5708; (2.) from the signification of *he-asses*, as denoting scientifics, n. 5741, in the present case lowest scientifics, see n. 5934, which, because they carry interior things, are things of service; (3.) from the signification of *the good of Egypt*, as denoting scientifics, as above, n. 5942, 5949; but scientifics of the church, for these properly are signified by Egypt, n. 4749, 4964, 4966. These are the good of Egypt, because they were sent by Joseph to Israel, that is, from the internal celestial principle to spiritual good.

5959. "And ten she-asses laden with corn and bread."—That hereby are signified the truth of good and the good of truth, also with many things of service, appears (1.) from the signification of *ten*, as denoting much, as above, n. 5958; (2.) from the signification of *she-asses*, as denoting things of service, see also above, n. 5958; (3.) from the signification of *corn*, as denoting the good of truth, see n. 5295, 5410; but in this case the truth of good, because from the internal celestial principle, which is Joseph; (4.) from the signification of *bread*, as denoting the good of that truth, see n. 276, 680, 2165, 2177, 3478, 3735, 4211, 4217, 4735, 4976. In regard to corn signifying here the truth of good, and elsewhere the good of truth, the case is this: the signification differs as the subject treated of is influx from the internal celestial, or from the internal spiritual principle. That which flows-in from the internal celestial principle is nothing but good, which indeed has in it truth, but this truth is good; but that which flows-in from the internal spiritual principle is nothing but truth, which, when it becomes of the life, is called the good of truth: hence now it is that corn signifies sometimes the good of truth, and sometimes the truth of good; in the present case the truth of good, because from the internal celestial principle, which is Joseph. Why she-asses carried corn and bread, and he-asses the good of Egypt, is, because by he-asses are signified things of service, so far as they relate to truth; and by she-asses things of service,

so far as they relate to good: on this account the he-asses and the she-asses were each laden with such things as suited them. Unless this had been the case, there would have been no need to make mention of he-asses and she-asses, and of the lading of each.

5960. "And nourishment for his father by the way."—That hereby is signified interior truth for spiritual good, in the mean time, appears (1.) from the signification of *nourishment*, as denoting interior truth; for this exists from the truth of good and the good of truth, signified by corn and bread, see above, n. 5959: interior truth also is nourishment to spiritual good; (2.) from the representation of Israel, *the father*, as denoting spiritual good, see above, n. 5957; (3.) from the signification of *by the way*, as denoting in the mean time, that is, before they came, or before full conjunction was effected.

5961. Verses 24—28. *And he sent his brethren away; and they went: and he said unto them, Contend not together in the way. And they went up out of Egypt, and came into the land of Canaan, unto Jacob their father. And they told him, saying, Joseph is yet alive, and he hath dominion in all the land of Egypt; and his heart failed, for he believed them not. And they spake to him all the words of Joseph, which he had spoken unto them: and he saw the carriages which Joseph had sent to carry him; and the spirit of Jacob their father revived. And Israel said, It is enough, Joseph my son is yet alive: I will go and see him before I die.* And he sent his brethren away; and they went, signifies concealment. And he said unto them, Contend not together in the way, signifies perception given to abide in tranquillity. And they went up out of Egypt, signifies a receding from the scientifics of the church. And came into the land of Canaan, unto Jacob their father, signifies habitation where is natural good, not spiritual. And they told him, saying, signifies influx and apperception. Joseph is yet alive, signifies that the internal principle was not rejected. And he hath dominion in all the land of Egypt, signifies that the natural mind is under its power. And his heart failed, for he believed them not, signifies a failing of the natural life, and thence of the understanding. And they spake to him all the words of Joseph, which he had spoken unto them, signifies influx from the celestial of the spiritual principle. And he saw the carriages which Joseph had sent to carry him, signifies doctrinals thence derived, which might persuade. And the spirit of Jacob their father revived, signifies new life. And Israel said, signifies spiritual good on this occasion. It is enough, Joseph my son is yet alive, signifies joy that the internal principle had not perished. I will go and see him before I die, signifies a desire of conjunction, previous to a new state.

5962. Ver. 24. "And he sent his brethren away; and they

went.”—That hereby is signified concealment, appears (1.) from the signification of *sending away*, as denoting to remove from himself, consequently to be no more thus present with them; (2.) from the signification of *going* or *departing*, as denoting to live, also to live more remotely, and likewise to leave, see n. 3335, 3416, 3690, 4882, 5493, 5605, thus denoting to be concealed. That the subject now treated of is removal from the internal celestial principle, and thus its concealment, is manifest from the things which follow in the internal sense. He who is unacquainted with the state of life of spirits, and of angels in the heavens, cannot know why the concealment of truth and good should now be treated of, which just before were in their light. The state of life in heaven is this: spirits and angels have their morning, mid-day, and evening; also twilight, and again morning, and so on successively. Morning is when the Lord is present, and blesses them with manifest happiness; they are then in the perception of good; mid-day is when they are in the light of truths; and evening, when they are removed from them; it then appears to them that the Lord is more remote, and concealed from them. All who are in heaven undergo and pass through these vicissitudes, otherwise they could not be continually perfected; for hence they are acquainted with relatives, and from relatives receive more perfect perception, inasmuch as from them they know what is not happy, because they know what is not good, and what is not true. It is worthy of admiration, that no one state is altogether like another to eternity; also that one spirit or angel passes not through changes of state similar to those of another, by reason that one is not altogether like another, as to good and truth, just as no two men are precisely alike in countenance. Nevertheless the Lord from those varieties makes a *one*, it being a general canon, that every *one* in which there is any quality, exists from varieties, which, by the agreement of harmony, are reduced into such unanimity that they appear all as one: the *one* thence derived, or the *unity* in the heavens, is effected by love and charity, see also n. 3241, 3267, 3744, 3745, 3986, 4005, 4149, 4598. The concealment, signified by Joseph’s sending away his brethren, and their going, is, in the Word, called evening, and this occurs with the angels when they do not perceive the Lord present; for there is in heaven a continual perception of the Lord. When in a state of non-perception, they are not then affected with good, neither do they see the truth, as before, and this torments them; but shortly afterwards twilight cometh, and thus the morning.

5963. “And he said unto them, Contend not together in the way.”—That hereby is signified perception given to abide in tranquillity, appears (1.) from the signification of *saying unto them*, as denoting perception given from the internal principle,

which is Joseph, see frequently above; (2.) from the signification of *not contending in the way*, as denoting to abide in tranquillity; for contention with others is intranquillity, because it is disturbance of the mind. The varying states in the other life (see above, n. 5962) are according to the perception of good and truth with the inhabitants, thus according to the perception of the Lord's presence: according to that perception they have tranquillity, for they who are in the perception of the Lord's presence, are in the perception that all and every single thing which befalls them tends to their good, and that evils do not reach them; hence they are in tranquillity. Without such faith or confidence in the Lord, it is impossible for any one to come to the tranquillity of peace, thus neither to blessedness in joy; because the principle of blessedness dwells in the tranquillity of peace.

5964. Ver. 25. "And they went up out of Egypt."—That hereby is signified a receding from the scientifics of the church, appears (1.) from the signification of *ascending thence*, as denoting to recede: it is called ascending from Egypt to the land of Canaan, and descending from the land of Canaan to Egypt, for a reason already spoken of occasionally: by ascending is here signified to depart; (2.) from the signification of *Egypt*, which, in a proper sense, denotes the scientifics of the church, see n. 4749, 4964, 4966; those scientifics are here signified, because they were in them when in Egypt with Joseph, n. 5958. The subject treated of, from hence to the end of this chapter, is removal from the things of good and truth, thus from those things that are of the church; this removal is meant by concealment, above, n. 5962, and here, by receding. This state in the Word is signified by evening, when they who are in it recede from things celestial and spiritual, and accede to such as contain nothing spiritual and celestial. But this concealment, or receding, is not an effect of the Lord's concealing himself, or receding, but of themselves doing so; inasmuch as they can no longer be withheld, because it agrees not with their proprium. This state, therefore, arrives when they are left to themselves, or to their own proprium; and as far as they are thus left, or are immersed in the proprium, so far they recede from the things of heaven, and so far good becomes imperceptible to them, and truth obscure. Hence it is evident that the Lord does not conceal himself, but that the man, the spirit, or the angel does so.

5965. "And came into the land of Canaan, unto Jacob their father."—That hereby is signified habitation where is natural good, not spiritual, appears (1.) from the signification of *the land of Canaan*, as denoting the church, see n. 3686, 3705, 4447, 4517, 5136, thus the habitation of those who represented the church, who, it is well known, were the posterity of Jacob;

(2.) from the representation of Jacob, as denoting natural good, see n. 3305, 3659, 3775, 4009, 4073, 4234, 4538; but not spiritual, for this is represented by Israel: that Jacob represents the external of the church, and Israel the internal, see n. 4286, 4570. Whether we speak of natural good or the external of the church, or of spiritual good or the internal of the church, it is the same; for natural good constitutes the external of the church, and spiritual good the internal. What is in the light of heaven is called spiritual, for it has within it the affection of good and the perception of truth; these being in that light, inasmuch as the light itself is from the Lord. They, therefore, who are principled in spiritual good and truth, are in the internal of the church; for they are with the head in heaven. But what is in the light of the world is called natural, and has not the affection of good and the perception of truth *in itself*, but *out of itself*; for the light of heaven flows in, and illuminates what is round about, thus what is without, not what is within, and causes good to be known for good, and truth to be known for truth, because it is so said, not because it is perceived to be so. They, therefore, who are principled in natural good are in the external of the church, for they are not with the head in heaven, but the head is illuminated thence, from without. Jacob is now called Jacob, not Israel, because now they are in externals, as is plain from what has been said above.

5966. Ver. 26. "And they told him, saying."—That hereby is signified influx and apperception, appears (1.) from the signification of *telling*, as denoting to be communicated and conjoined, see n. 4856, 5596, thus also denoting influx, for that which is told flows in into the thought; (2.) from the signification of *saying* in the historicals of the Word, as denoting perception, see frequently above, thus also apperception.

5967. "Joseph is yet alive."—That hereby is signified that the internal principle was not rejected, appears (1.) from the representation of *Joseph*, as denoting internal good, see n. 5805, 5826, 5827, 5869, 5877; (2.) from the signification of *being alive*, as denoting yet to be, thus not rejected. The reason why being alive denotes not to be rejected is, because the internal principle, represented by Joseph, was at first rejected by the sons of Jacob; and as their father had then believed that he perished by evils and falses, n. 5828, hence, by now being alive, is signified that it was not so.

5968. "And he hath dominion in all the land of Egypt."—That hereby is signified that the natural mind is under its power, appears (1.) from the signification of *having dominion*, as denoting to be under his power; (2.) from the signification of *the land of Egypt*, as denoting the natural mind, see n. 5276, 5278, 5280, 5301.

5969. "And his heart failed, for he believed them not."—

That hereby is signified a failing of the natural life, and thence of the understanding, appears (1.) from the signification of *the heart failing*, as denoting a failing of the life, and being said of Jacob, by whom is represented natural good, n. 5965, it denotes a failing of the natural life; (2.) from the signification of *not believing*, as denoting a failing of the understanding: the reason of its being said *thence* is, because the life of the will always precedes, and the life of the understanding follows; for the will alone has life in it, but not the understanding, except from the will. This is manifest from the good of the will, and from the truth of the understanding, since good has life in it, but not truth, except from good: for it is evident, that what lives is always prior, and what thence derives life is posterior. This is the reason why it is said, a failing of the natural life, and thence of the understanding. These are the things signified by his heart failing, because he believed them not.

5970. Ver. 27. "And they spake to him all the words of Joseph, which he had spoken unto them."—That hereby is signified influx from the celestial of the spiritual principle, appears (1.) from the signification of *speaking*, as denoting influx, see n. 2951, 5481, 5797; (2.) from the representation of *Joseph*, as denoting the celestial of the spiritual principle, see n. 4286, 4592, 4963, 5307, 5331, 5332, 5417.

5971. "And he saw the carriages which Joseph had sent to carry him."—That hereby are signified doctrinals thence derived, which might persuade, appears (1.) from the signification of *carriages*, as denoting doctrinals, see n. 5945, 5952; (2.) from the signification of *Joseph sending*, as denoting which were from the internal celestial principle; (3.) from the signification of *to carry him*, as denoting which might persuade; for to carry him to Joseph, to see him, is to persuade. That he was also persuaded by seeing the carriages, is manifest from the words which next follow: "The spirit of Jacob their father revived. And Israel said, It is enough; Joseph my son is yet alive."

5972. "And the spirit of Jacob their father revived."—That hereby is signified new life, appears (1.) from the signification of *the spirit reviving*, as denoting new life; (2.) from the representation of *Jacob*, as denoting natural good, see n. 5965; hence by the spirit of Jacob reviving, is signified new life to natural good. Life becomes new when the spiritual principle from the internal flows-in, and, from the interior, acts in the things of the natural principle; hence natural good becomes spiritual, [and is] adjoined to the spiritual good represented by Israel: on this account Jacob is now called Israel, for it is said, "The spirit of Jacob revived. And Israel said."

5973. Ver. 28. "And Israel said."—That hereby is signified spiritual good on this occasion, appears from the representation of *Israel*, as denoting spiritual good, see n. 5801, 5803, 5806,

5812, 5317, 5819, 5826, 5833; what is meant by spiritual good, or *Israel*, and what by natural good, or *Jacob*, may be seen above, n. 5965. He who is not acquainted with the internal sense of the Word, can in no wise know why *Jacob* is sometimes called *Jacob*, and sometimes *Israel*; for in the same chapter, yea in the same verse, both names are sometimes expressed. Hence it is very manifest that there is an internal sense of the Word; as here where it is said, "The spirit of *Jacob* their father revived. And *Israel* said." In like manner in other passages. "Benjamin, Joseph's brother, *Jacob* sent not with his brethren. . . And the sons of *Israel* came in the midst of them who came," Gen. xlii. 4, 5. And again: "*Israel* journeyed. . . And God said to *Israel* in the visions of the night, *Jacob, Jacob*. And he said, Behold me," xli. 1, 2. Again: "*Jacob* arose from Beersheba: and the sons of *Israel* brought *Jacob* their father," xli. 5. And again: "All the souls of the house of *Jacob* that came into Egypt were seventy. . . Joseph made ready his chariot, and went up to meet *Israel*. . . And *Israel* said to Joseph," xli. 27, 29, 30. And again: "*Israel* dwelt in the land of Egypt, in the land of Goshen. . . *Jacob* lived in the land of Egypt seventeen years. . . And the days of *Israel* drew near to die," xli. 27—29. Again: "And he told *Jacob*, and said, Behold thy son Joseph cometh to thee; and *Israel* confirmed himself, and sat upon the bed. And *Jacob* said to Joseph," xli. 2, 3. Again: "*Jacob* called his sons, and said, Be gathered together, and hear, ye sons of *Jacob*; hear ye *Israel* your father," xli. 1, 2. Again: "Cursed be their anger, because it is vehement; and their wrath, because it is hard: I will divide them in *Jacob*, and I will disperse them in *Israel*." Also: "The arms of his hands shall be strengthened by the hands of the strong *Jacob*; whence the shepherd, the stone of *Israel*," xli. 7, 24. The same occurs frequently in the prophets.

5974. "It is enough, Joseph my son is yet alive."—That hereby is signified joy that the internal principle had not perished, appears (1.) from the representation of *Joseph*, as denoting the internal celestial principle; (2.) from the signification of *being alive*, as denoting that it had not perished, neither was rejected, as above, n. 5967: that joy is denoted, is evident.

5975. "I will go and see him before I die."—That hereby is signified a desire of conjunction previous to a new state, appears (1.) from the signification of *going and seeing*, as denoting to be conjoined. That to see denotes to be conjoined is, because, in the spiritual world, interior sight, which is thought, conjoins; and there, in a society, when several act as one, and also in choirs, what one thinks, another also thinks; thus thought conjoins: likewise when any one thinks of another, he is presented to view; thus also thought conjoins: hence, by

going and seeing, is signified conjunction. That the desire of conjunction is signified, is by reason of the joy spoken of above, n. 5974; (2.) from the signification of the expression "before I die," as denoting what is new, (viz., a new state of representation;) for in the Word, representatives so succeed each other, that, when one [person] dies, either a like representative follows by another [person], or another representative, thus a new one, see n. 3253, 3259, 3276; as when Abraham died, a representative by Isaac succeeded; and when he died, a representative by Jacob succeeded; and when he died, a representative by his posterity succeeded. This is the new state which is here understood.

A CONTINUATION OF THE SUBJECT CONCERNING ANGELS AND SPIRITS ASSOCIATED WITH MAN,

5976. *AT the close of the preceding chapter it was shown, that there are associated with every man two spirits from hell and two angels from heaven, who cause communication with both, and also cause man to be in freedom.*

5977. *There are two [of each], because there are in hell two kinds of spirits, and in heaven two kinds of angels, with which man's two faculties, the will and the understanding, correspond. Of spirits the first kind are called, simply, Spirits, and these act upon the intellectual principle: the other kind are called Genii, and their action is upon the will-principle. They are perfectly distinct from each other: they who are simply called spirits, infuse falses by reasoning against the truth, and they are in the delight of their life, when they can make the truth to appear as false, and the false to appear as true. But they who are called genii, infuse evils, act into the affections and concupiscences of man, and in a moment scent what he desires: if this be good, they bend it most cunningly into evil, and are in the delight of their life, when they can make good to be apperceived as evil, and evil as good. It has been permitted them to act into my desires, that I might know their nature, and in what manner they act; and I can discover, that, unless the Lord had guarded me by angels, they would have perverted my desires into concupiscences of evil, and this so secretly and silently, that I should scarcely have apperceived any thing of it. These who are called genii, have nothing in common with those who are called spirits: the genii regard not what a man thinks, but only what he loves; whereas spirits regard not what a man loves, but what he thinks: the genii place their delight in being silent, but spirits in talking. They are also*

entirely separated from each other : the genii are in the hells backwards, at a great depth, and are there unseen by the spirits ; and when that way is intently viewed, they appear as shadows flying about ; but the spirits are in the hells on the sides and in front. Hence then it is, that there are associated with man two spirits from hell.

5978. *There are, likewise, two angels associated with every man, because of them also there are two kinds, one acting into man's will-principle, the other into his intellectual principle : they who act into man's will-principle, act into his loves and ends [of life], consequently into his goods ; but they who act into man's intellectual principle, act into his faith and persuasions, consequently into his truths. These angels are perfectly distinct from each other : they who act into man's will-principle are called Celestial, and they who act into his intellectual principle, Spiritual : to the celestial are opposed genii, and to the spiritual, spirits. These things it has been given me to know from much experience ; for with them both [spirits and angels] I am continually in consort and discourse.*

5979. *The man who is principled in faith, believes that none but angels from heaven are associated with him, and that diabolical spirits are altogether removed from him. But I can assert, that, with a man who is in the concupiscences and delights of self-love and the love of the world, and who regards these things as the ends [of his life], diabolical spirits are so near as to be in him, and to rule both his thoughts and affections ; angels from heaven can in no wise be within the sphere of such, but without. From such also the angels recede, as the infernal spirits approach nearer ; nevertheless, the angels from heaven in no case recede entirely from man, for then his end would be come, inasmuch as, without communication with heaven through angels, it would be impossible for him to live. That infernal spirits and heavenly angels are associated with man, appears also, in some manner, from the doctrine of the faith of Christian churches ; for the doctrine dictates that all good is from God, and evil from the devil : and preachers confirm this by their prayers in the pulpit, that God would govern their thoughts and words, and by their assertions that, in the matter of justification, the all of their endeavours, even the most minute, are from God : also that when man lives well, he suffers himself to be led by God : and likewise that angels are sent of God to be serviceable to man. On the other hand, when man has committed any enormous evil, they say that he has suffered himself to be led by the devil, and that such evil is from hell : they would also have said, that spirits from hell flowed-in into the interior evils of the will and thought, if they had acknowledged these evils to be so great.*

5980. *The angels attentively and continually observe the in*

tentions and attempts of the evil spirits and genii associated with man; and, so far as man suffers it, they bend evils into goods, or to goods, or towards goods.

5981. There appear, occasionally, with infernal spirits and genii, things base and filthy; such things, indeed, as an evil man thinks and speaks; but lest the angels, on this account, should entirely depart, those base and filthy things are apperceived as less base and filthy than they are in themselves. That I might know how things of this kind are apperceived by the angels, there was given me, when they presented themselves, the angelic apperception, which was such that I felt nothing of horror: they were turned into a mildness that cannot be described, but can only be compared with things angular and pungent, when they are deprived of their angularity and pungency. Thus the base and filthy things, appertaining to infernal spirits and genii, are blunted with the angels.

5982. In order that man may be in freedom, the Lord places him in equilibrium between evils and goods, and between falses and truths; by evil spirits on one part, and by angels on the other. Man must be in freedom, that he may be saved; and he ought, in freedom, to be drawn away from evil and led to good. Whatsoever is not done in freedom does not remain, because it is not appropriated: this freedom is a consequence of the equilibrium in which man is held.

5983. That, through two spirits and two angels, man has communication with hell and with heaven, may be manifest from this consideration: in the other life one society can have communication with another, or with an individual, only through spirits sent forth by them; these emissary spirits are called subjects, for by them, as by subjects, they discourse. The sending forth of subjects to other societies, and procuring thereby communication with themselves, is common in the other life; and I have had the fullest conviction of it, in consequence of their being sent to myself a thousand times, and [of my seeing] that, without them, societies could neither know any thing respecting me, nor could they communicate to me any thing respecting themselves. Hence it may be known, that the spirits and genii associated with man are no other than subjects, through whom he has communication with hell; and that the celestial and spiritual angels are subjects, through whom he has communication with the heavens.

5984. When [societies of] spirits, in the world of spirits, wish to have communication with several societies, they are wont to send forth subjects, one to each society: and I have observed, that evil spirits have sent forth several round about, arranging them as a spider arranges its web, remaining themselves in the midst of them: and what has surprised me, they are expert at this business as from a sort of instinct; for they who have had

no knowledge of such practices in the life of the body, adopt them instantly in the other life. Hence also it may be manifest, that communications are effected by emissary spirits.

5985. The subject is a spirit, in whom are concentrated the thoughts and discourses of several, and thus several are presented as one; and as a subject thinks and speaks nothing whatever from himself, but from others, and the thoughts and discourses of others are thus presented to the life, therefore the influent spirits suppose that the subject is as nothing, and scarcely animated, but merely receptive of their thought and discourse; but, on the other hand, the subject supposes that he does not think and speak from others, but from himself alone; thus fallacies are sportive with both. It has been frequently given me to tell a subject, that he thinks and speaks nothing from himself, but from others; and also that those others suppose that a subject is not able to think and speak any thing from himself, and thus that he appears to them as one in whom there is nothing of life from himself. On hearing this, the subject was exceedingly indignant; but that he might be convinced of the truth, it was given him to speak with the spirits who flowed-in, and they then confessed, that a subject does not think and speak any thing from himself, and thus that he appears to them to be scarcely an animated being. Once also it happened, that he, who said that a subject was nothing, himself became a subject, and on this occasion the rest said of him that he was nothing, at which he was greatly enraged; nevertheless he was hereby instructed how the case is.

5986. It is worthy of remark, that it has frequently been shown to be matter of fact, that no one, either in heaven or in hell, thinks, speaks, wills, and acts from himself, but from others, and thus finally all and each from the common influx of life, which is from the Lord. When I have heard them say that a subject did not think and speak any thing from himself, and that still the subject thought that it was solely from himself, it has been frequently given me on such occasions to speak with those who flowed-in to the subject; and when they persisted in the assurance that they thought and spake from themselves, but that the subject did not so, it was also given me to tell them that this was a fallacy, and that they, as well as the subject, thought and spake from others. To confirm this point, it was also given to speak with those who flowed-in to these latter; and when they also were in a like persuasion, it was also given to speak with those who flowed-in to these, and so on in a continued series; hence it was made manifest, that every one thought and spake from others. This experience excited the utmost indignation in the spirits, for every one of them is willing to think and speak from himself; but inasmuch as they were hence instructed how the case is, it was said to them, that the all of thought and

also of will flows-in, because there is but one only life, from which those faculties of life are derived, and that that life flows-in from the Lord through a wonderful form, which is the heavenly form, not only generally into all, but also particularly into each; and that it is varied every where, according as the form of each subject agrees or disagrees with the heavenly form. From these considerations it may also appear evident how the case is with man, of whom more will be said in the sequel, when we come to treat of influx.

5987. The greater the number of those who concentrate their view into one subject, the stronger is the subject's power of thinking and of speaking, for his power is increased according to the plurality of concordant views; this was also shown me by withdrawing some who flowed-in, whereby the subject's power of thinking and of speaking was diminished.

5988. There were subjects attendant on me near the head, who discoursed as if they were in sleep, but still they discoursed well, like those who are not in a state of sleep. It was observed that evil spirits flowed-in to those subjects with malignant deceptions, but that the influx in them was instantly dissipated; and as they knew that those had formerly been their subjects, they complained that they were so no longer. The reason was, because good spirits could now act into them, when they were in sleep, and thus by their influx the malignant influences of the evil spirits were dispersed. Nevertheless the evil spirits were compelled to flow-in to those subjects, and not into others. Hence it is evident, that there are subjects of different kinds and natures, and that the variations are according to the Lord's arrangement.

5989. The most deceitful, who are over the head, once took to themselves subjects, and sent them forth to me, that they might flow-in with their deceptions, but they were much disappointed; one, when he was made a subject, retorted himself and became closed, and folded himself as in a fold, that he might reject their influx; thus he extricated himself from them. They next took another, but neither could they reduce him to speak, as he was more deceitful than they, which he manifested by rolling himself as it were into the form of a spiral; thus they were disappointed. Moreover, evil spirits do not always send forth subjects from their own society, but observe what spirits are attendant on others, and also in what place the simple and obedient are, and these they make subjects for themselves; this is effected by directing their thoughts into the subject spirit, and infusing into him their own affections and persuasions, in consequence whereof he is no longer his own master, but serves them for a subject; of this he is sometimes ignorant.

5990. There are very many spirits at this day, who desire to flow-in not only into man's thoughts and affections, but also

into his speech and actions, thus even into his corporeal principles ; when yet the corporeal principles are exempt from the particular influx of spirits and angels, and are ruled by general influx ; in other words, when thought is determined into speech, and will into actions, the determination and transition into the body are according to order, and are not ruled by any spirits in particular ; for to flow-in to man's bodily principles is to obsess him. The spirits, who will and intend this, are such as in the life of the body had been adulterers, that is, who had perceived delight in adulteries, and had persuaded themselves that they were lawful ; also such as had been cruel : the reason is, because both the former and the latter are corporeal and sensual above all others, and have rejected all thought concerning heaven, by attributing all things to nature, and nothing to the Divine [being or principle.] Thus they have closed up their interiors, and have opened their exteriors ; and as in the world they had been principled only in the love of the latter, therefore in the other life they are in the desire of returning into those things through man, by obsessing him. But it is provided by the Lord, that they do not come into the world of spirits, and therefore they are kept shut up closely in their hells ; hence there are no external obsessions at this day. Nevertheless, there are internal obsessions, even by the infernal and diabolical crew, for evil men think such things as are filthy, and cruelties towards others, and likewise hostile thoughts and malignant ideas against divine things ; unless these were checked by fear of the loss of honour, gain, and reputation, of punishment enacted by law, and of life, they would burst forth openly, and thereby such men would rush forward, more than the obsessed, to destroy others, and blaspheme against the things of faith ; but those external restraints cause them not to seem obsessed, when yet they are so as to interiors, but not as to exteriors. This is manifest from such in the other life, where external restraints are taken away ; in that life they are devils, continually in the life and desire of ruining others, and of destroying whatsoever is of faith.

5991. I saw spirits, who may be called corporeal spirits ; they arose from a depth at the side of the sole of the right foot, and appeared to the sight of my spirit as in a gross body ; when I asked who they were that are of such a quality, it was said, that they are those who in the world had been distinguished by their talents and proficiency in the sciences, whereby they had confirmed themselves entirely against the Divine [being or principle], and thus against the things of the church ; and inasmuch as they had absolutely persuaded themselves that all things were to be attributed to nature, they had, more than other men, closed their interiors, and thus the things which belong to the spirit ; hence they appear grossly corporeal. Amongst them

was one whom I had known during his life in the world, and who at that time was eminent for his genius and erudition; but these gifts, which are the means of thinking well concerning divine things, were to him the means of thinking against them, and of persuading himself that they are nothing; for the powers of genius and learning multiply the means of such persuasion and confirmation; hence interiorly he was obsessed, but in the external form he appeared as a man of civility and good morals.

5992. The angels, by whom the Lord leads and protects man are near the head; their office is to inspire charity and faith, to observe the direction of the man's delights, and to moderate and bend them to good, so far as the man's free-will permits. They are forbidden to act violently, and thereby to break man's lusts and principles, but are enjoined to act with gentleness; their office also is to rule the evil spirits who are from hell, which is effected by innumerable methods, of which it is allowed to mention only the following: when the evil spirits infuse evils and falses, the angels insinuate truths and goods, which, if not received, are yet the means of moderating; the infernal spirits are continually assaulting, and the angels affording protection; such is the order. The angels principally moderate the affections, for these constitute the life and freedom of man. The angels also observe whether any hells be open, which were not open previously, and extend their influx to man, as is the case when man brings himself into any new evil; these hells, so far as man permits, the angels close, and remove any spirits attempting to emerge from them; the angels also disperse foreign and new influxes, which might be productive of evil effects; and they especially call forth the goods and truths in man, and oppose them to the evils and falses which the evil spirits excite; hence man is in the midst, nor does he perceive the evil or the good, and because he is in the midst, he is free to turn himself either to the one or to the other. By such offices the angels from the Lord lead and protect man, and this every moment, and every moment of a moment; for if the angels were to intermit their offices only a single instant, man would be plunged into evil, from which he could never afterwards be extricated. These offices the angels perform from the love which they derive from the Lord, for they perceive nothing more delightful and more happy, than to remove evils from man, and to lead him to heaven; that they have joy herein, may be seen Luke xv. 7. That the Lord has such care for man, and this continually, from the first moment of his life to the last, and afterwards throughout eternity, scarcely any man believes.

5993. From these considerations it may now be manifest, that for man to have communication with the spiritual world, two spirits must be adjoined to him from hell, and two angels

from heaven, and that without them he would not have any life whatsoever; for man cannot live at all from general influx, like animals void of reason, (concerning which, see n. 5850,) because all his life is contrary to order; so that in this state, if he was to be acted upon only by general influx, he must needs be acted upon only by the hells, but not from the heavens; and if not from the heavens, he would have no interior life, thus no life of thought and will such as man has, and not even such as a brute animal has, for man is born without any use of reason, into which he can only be initiated by influx from the heavens. From what has been adduced, it is also manifest, that man cannot live without a communication with the hells by means of spirits from thence; inasmuch as the all of his life, which he derives from his parents by inheritance, and that which he himself superadds from his own [proprium], is of self-love and the love of the world, but not of the love of his neighbour, and still less of the love of God. And whereas the all of man's life grounded in the proprium is of such a nature, it is a life of contempt of others in comparison with himself, and of hatred and revenge against all who do not favour himself; hence also, it is a life of cruelty, for he who hates, is desirous of murdering, on which account he is most highly delighted with the destruction of others. Unless spirits of a like quality, which can only be from hell, were applied to these evils, and unless man was led by them according to the delights of his life, it would be impossible for him to be bent towards heaven; in the beginning he is bent by his delights; by these he is also placed in freedom, and thus at length in choice.

GENESIS.

CHAPTER THE FORTY-SIXTH.

1. AND Israel journeyed, with all that he had; and came to Beersheba, and offered sacrifices unto the God of his father Isaac.

2. And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I.

3. And He said, I am God, the God of thy father; fear not to go down into Egypt, for I will there make of thee a great nation.

4. I will go down with thee into Egypt, and I will also surely bring thee up again; and Joseph shall place his hand upon thine eyes.

5. And Jacob rose up from Beersheba, and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the waggons which Pharaoh had sent to carry him.

6. And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob and all his seed with him.

7. His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

8. And these are the names of the sons of Israel who came into Egypt, of Jacob and his sons; Reuben, Jacob's first-born.

9. And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi.

10. And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Sharl, the son of a Canaanitish woman.

11. And the sons of Levi; Gershon, Kohath, and Merari.

12. And the sons of Judah; Er, and Onan, and Shelah, and Pharez, and Zarah; but Er and Onan died in the land of Canaan. And the sons of Pharez were Hezron and Hamul.

13. And the sons of Issachar; Toia, and Phuval, and Job, and Shimron.

14. And the sons of Zebulon; Sered, and Elon, and Jahleel.

15. These are the sons of Leah, which she bare unto Jacob in Padan-Aram; with her daughter Dinah: all the souls of her sons and of her daughters were thirty and three.

16. And the sons of Gad; Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli.

17. And the sons of Asher; Jimnah, and Ishuah, and Ishui, and Beriah, and Serah their sister; and the sons of Beriah, Heber, and Malchiel.

18. These are the sons of Zilpah, whom Laban gave to his daughter Leah, and these she bare unto Jacob, sixteen souls.

19. The sons of Rachel, Jacob's wife; Joseph, and Benjamin.

20. And unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath the daughter of Potipheh, priest of On, bare unto him.

21. And the sons of Benjamin; Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard.

22. These are the sons of Rachel, which were born to Jacob: all the souls were fourteen.

23. And the sons of Dan; Hushim.

24. And the sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem.

25. These are the sons of Bilhah, whom Laban gave unto

his daughter Rachel, and these she bare to Jacob ; all the souls were seven.

26. Every soul that came with Jacob to Egypt, that came forth of his thigh, besides the wives of the sons of Jacob, all the souls were threescore and six.

27. And the sons of Joseph, who were born to him in Egypt, were two souls ; all the souls of the house of Jacob that came into Egypt, were threescore and ten.

28. And he sent Judah before him unto Joseph, to point out Goshen before him, and they came into the land of Goshen.

29. And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and was seen by him, and fell upon his neck, and wept upon his neck a long time.

30. And Israel said unto Joseph, Now let me die, since I have seen thy face, that thou art yet alive.

31. And Joseph said unto his brethren, and unto his father's house, I will go up and show Pharaoh, and say unto him, My brethren, and my father's house, who were in the land of Canaan, are come unto me.

32. And the men are shepherds of the flock, because they are men of cattle ; and they have brought their flocks, and their herds, and all that they have.

33. And it may be, that Pharaoh will call you, and say, What are your works ?

34. And ye shall say, Men of cattle have thy servants been from their youth, even until now, both we, and also our fathers that ye may dwell in the land of Goshen ; because every shepherd of a flock is an abomination to the Egyptians.

THE CONTENTS.

5994. The subject treated of, in the internal sense, in this chapter, is the conjunction of the internal celestial principle, which is Joseph, with spiritual good from the natural principle, which is Israel. Next are enumerated the truths and goods of the church in their order, with which conjunction should afterwards be effected ; the truths and goods of the church are the sons and grandsons of Israel, who came into Egypt.

THE INTERNAL SENSE

5995. Verse 1. *AND Israel journeyed, with all that he had, and came to Beersheba, and offered sacrifices unto the God*

of his father Isaac. And Israel journeyed, with all that he had, signifies the beginning of conjunction : and came to Beersheba, signifies charity and faith : and offered sacrifices unto the God of his father Isaac, signifies worship thence, and influx from the Divine intellectual principle.

5996. "And Israel journeyed, with all that he had."—That hereby is signified the beginning of conjunction, appears from the signification of *journeying*, as denoting what is successive and continuous, see n. 4375, 4882, 5493 ; in the present case the continuous and successive [process] of the glorification of the Lord, Who in the supreme sense is Israel and Joseph ; but, in the internal sense, the continuous and successive [process] of the regeneration of man ; and as in this chapter the conjunction of the natural man with the spiritual, or of the external with the internal, now follows and is continued, therefore by Israel journeying with all that he had, is signified the beginning of conjunction.

5997. "And came to Beersheba."—That hereby is signified charity and faith, appears from the signification of *Beersheba*, as denoting the doctrine of charity and faith, see n. 2858, 2859, 3466 ; in the present case it denotes charity and faith, but not the doctrine thereof, for it is predicated of spiritual good, which is Israel. Spiritual good is more than doctrine, doctrine being derived from that good ; wherefore he who is arrived at spiritual good, no longer acquires doctrinals, which are from others, for he is in the end whither he was tending, and no longer in the means ; and doctrinals are only the means of arriving at good as at the end. Hence then it is, that by Beersheba is signified charity and faith.

5998. "And offered sacrifices unto the God of his father Isaac."—That hereby is signified worship thence, and influx from the Divine intellectual principle, appears (1.) from the signification of offering *sacrifices*, as denoting worship, see n. 922, 923, 2180 ; and (2.) from the representation of *Isaac*, as denoting in the supreme sense the Lord's Divine rational or intellectual principle, see n. 1893, 2066, 2072, 2083, 2630, 3012, 3194, 3210. That influx thence into worship is signified, follows of course, for the worship meant, is a worship from charity and faith, which are signified by Beersheba, n. 5997, where he sacrificed. Jacob's sacrificing to the God of his father Isaac, plainly shows the quality and character of the fathers of the Jewish and Israelitish nation, viz., that every one of them worshipped his own god. That the God of Isaac was another God, differing from his own, is evident from this consideration, that he sacrificed to Him, and that in the visions of the night it was said to him, "I am God, the God of thy father ;" and also from this, that he swore by the same, as it is written in Gen. chap. xxxi. : "*The God of Abraham, and the God of Nahor, judge*

between us, *the God of their father*; then Jacob swore *by the fear of his father Isaac*," verse 53; and it is also manifest that Jacob did not acknowledge Jehovah in the beginning, for he said, "If God will be with me, and will keep me in this way which I walk, and will give me bread to eat, and raiment to put on, so that I shall return in peace to the house of my father, *then Jehovah shall be to me for a God*," Gen. xxviii. 20, 21; thus he acknowledged Jehovah conditionally. It was their custom to acknowledge the gods of their fathers, but each his own specifically; and this custom they derived from their fathers in Syria, for Terah, the father of Abram, and also Abram himself when in Syria, worshipped other gods than Jehovah, see n. 1356, 1992, 3667; hence their posterity, who were called Jacob and Israel, were of such a temper, that in heart they worshipped the gods of the Gentiles, and Jehovah only in mouth, and as to the mere name. The reason why they were of such a temper was, because they were in external things alone, without any internal principle; and they who are of such a description, cannot believe otherwise than that worship consists merely in naming the name of God, and in saying that he is their God, and this so long as he is their benefactor; and that it does not at all consist in the life of charity and faith.

5999. Verses 2, 3, 4. *And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I. And He said, I am God, the God of thy father; fear not to go down into Egypt, for I will there make of thee a great nation. I will go down with thee into Egypt, and I will also surely bring thee up again, and Joseph shall place his hand upon thine eyes.* And God spake unto Israel in the visions of the night, signifies obscure revelation. And said, Jacob, Jacob, signifies to natural truth. And he said, Here am I, signifies perception. And He said, I am God, the God of thy father, signifies the Divine intellectual principle, from which was influx. Fear not to go down into Egypt, signifies that natural truth with all things belonging to it must be initiated into the scientifics of the church. For I will there make of thee a great nation, signifies that truths shall become good. I will go down with thee into Egypt, signifies the presence of the Lord in that state. And I will surely bring thee up again, signifies elevation afterwards. And Joseph shall place his hand upon thine eyes, signifies that the internal celestial principle shall vivify.

6000. "And God spake unto Israel in the visions of the night."—That hereby is signified 'obscure revelation, appears from the signification of God *speaking in visions*, as denoting revelation; for revelations were made either by dreams, or by visions of the night, or of the day, or by speech within man, or by external speech from visible angels, also by external speech from angels not seen. By these things in the Word are sig-

nified various kinds of revelations, and by a vision of the night obscure revelation; for night signifies what is obscure, n. 1712, 2514; and obscurity, in the spiritual sense, denotes that truth does not appear. Night also in the Word signifies false grounded in evil; for they, who from evil are principled in what is false, are in the obscurity of night; hence all who are in hell are said to be in night; they are indeed there in a sort of light, inasmuch as they see each other, but it is as it were a light derived from a charcoal fire, and is turned into darkness and thick darkness when heavenly light flows in; hence it is, that they who are in hell are said to be in night, and are called angels of night and of darkness; and on the other hand, they who are in heaven are called angels of day and of light. That night denotes what is obscure, and also what is false, is manifest from the following passages in the Word: "Jesus said, Are there not twelve hours in the day? If any man walk *in the day*, he stumbleth not; but if any man walk *in the night*, he stumbleth, because there is no light in him," John xi. 9, 10: twelve hours denote all the states of truth; to walk in the day, denotes to live in the truth; and to walk in the night, denotes to live in the false. Again, in the same evangelist, "I must work the works of Him who sent me, whilst *it is day*; *the night cometh*, when no man can work," ix. 4: day denotes truth grounded in good, and night denotes the false grounded in evil. The first time of the church is meant by day, for then truth is received, because they are principled in good; and the last time is meant by night, for then nothing of truth is received, because they are not principled in good; for when man is not principled in good, that is, in charity towards his neighbour, if things most true were declared to him, he does not receive them. For in such a case, what is true is not at all perceived, because the light of truth falls into such things as are of the body and of the world, which alone are attended to, and alone are loved and esteemed as realities; but not into such things as are of heaven, because these are respectively of little or no account; hence the light of truth is absorbed and suffocated in what is dark, as the light of the sun in what is black, and this is signified by the night coming when no one can work; of this description is the time at this day. Again, in Matthew, "While the bridegroom tarried, all the virgins slumbered and slept; *but at midnight* a cry was made, Behold, the bridegroom cometh," xxv. 5, 6, 7; midnight also denotes the last time of the old church, when there is nothing of faith because nothing of charity, and it also denotes the first time of the new church. So in Luke, "I say unto you, *in that night* two shall be on one bed, the one shall be taken, the other shall be left," xvii. 34; where night in like manner denotes the last time of the old church, and the first of the new. Again in Mathew, "Jesus said to his disciples, All

ye shall be offended because of me *this night*. And to Peter, *In this night*, before the cock crow, thou shalt deny me thrice," xxvi. 31, 34. The Lord's being pleased to be taken in the night, signified that divine truth at that time was in the obscurity of night, and that the false grounded in evil was in its place; and Peter's denying the Lord thrice in that night, 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 the Lord is then absolutely denied in the hearts of men; for the twelve apostles, like the twelve tribes of Israel, represented all things of faith, see n. 577, 2089, 2129, 2130, 3272, 3354, 3488, 3858, 3913, 3926, 3939, 4060; that Peter represented the faith of the church, see the prefaces to chap. xviii. and chap. xxii. of Genesis, and also n. 3750, 4738. Hence it is that the Lord said to Peter, that in that night he should deny him thrice, and to the disciples, "All ye shall be offended because of me this night." So in Isaiah, "He crieth to me out of Seir, Watchman, *what of the night*, watchman, *what of the night?*" the watchman saith, The morning cometh, and *also the night*," xxi. 11, 12; speaking of the Lord's coming, which is the morning; this coming was, when there was no longer any spiritual truth in the earth, and when this is the case, it is night. And in Zechariah, "The day shall be one, which is known to Jehovah, *not day nor night*, because *about the time of evening* there shall be light: it shall come to pass in that day, that living waters shall go forth from Jerusalem; and Jehovah shall be king over all the earth: in that day Jehovah shall be one, and His name one," xiv. 7, 8, 9; speaking here also of the Lord, and likewise of the new church; Jehovah, who should be a king, and Jehovah being one, and His name one, denotes the Lord as to the Divine human [principle], which should be one with the Divine itself, which is called the Father. Before the Lord's coming, the Divine human [principle] of Jehovah was in the heavens, for by passing through the heavens He presented Himself as a Divine Man before several on earth, and at that time the Divine human [principle] was not so intimately one with the Divine itself, which is called the Father, as when the Lord made it in Himself altogether one. That they had previously been as it were distinct, is evident from chap. xix. of Genesis, where it is said, "that *Jehovah* caused to rain upon Sodom and Gomorrah *sulphur* and *fire* from *Jehovah* out of heaven," verse 24, n. 2447: the day, when it was neither day nor night, denotes when the Lord was born, for it was then evening, that is, the end of the representatives of the church; light about the time of evening denotes Divine Truth which was then about to appear. So in Isaiah, "Surely *in the night* Ar is laid waste, Moab is cut off; surely *in the night* Kir of Moab is laid waste," xv. 1; where Moab denotes natural good,

and in the opposite sense adulterated good, n. 2468, the vastation of which is here treated of; vastations are said to be effected in the night, because truth is then obscured, and the false enters. And in Jeremiah, "The great city weeping shall weep *in the night*, and her tear is on her cheek," Lam. i. 2; speaking of the desolation of truth, where the night denotes the false. And in David, "Thou shalt not be afraid *for the terror by night*, nor for the arrow which flieth by day, nor for the death which wasteth at noon-day," Psalm xci. 5, 6: the terror of night denotes the falses of evil which are from hell; the arrow which flieth by day denotes the false which is openly taught, whereby good is destroyed; the death which wastes at noon-day denotes evil which is lived in openly, whereby truth is destroyed. And in the Apocalypse, "The gates of the holy Jerusalem shall not be shut by day, *for there is no night there*," xxi. 25: "*There shall be no night there*, neither have they need of a candle, nor of the light of the sun, because the Lord God giveth them light," Apoc. xxii. 5; no night there denotes no false principle. And in Daniel, "Daniel said, *I saw in my vision when it was night*. Afterwards also *I saw in the visions of the night*," vii. 2, 7; visions of the night also denote obscure revelation; for the subject there treated of is concerning the four beasts and their horns, and several things of obscure revelation. The same is true respecting the horses of various colours, which Zechariah "*saw in the night*," Zech. i. 9, and following verses.

6001. "And said, Jacob, Jacob."—That hereby is signified to natural truth, appears from the signification of *Jacob*, as denoting natural truth, see n. 3305, 3509, 3525, 3546, 3599, 3775, 4234, 4009, 4520, 4538. The reason why he is called Jacob, and not Israel, is, because natural truth, with all things belonging to it, must be initiated into the scientifics of the church, which are signified by Jacob with his sons going down into Egypt; see below, n. 6004.

6002. "And he said, Here am I."—That hereby is signified apperception, is manifest without explication.

6003. "And He said, I am God, the God of thy father."—That hereby is signified the Divine intellectual principle from which is influx, appears from the representation of *Isaac*, who is here his father, as denoting the Divine rational or intellectual principle of the Lord, as above, n. 5998, for it is said, God the God of his father; the reason why influx is thence, is, because all truth is of the intellectual principle, thus also natural truth, which is represented by Jacob, n. 6001. What the Divine rational or intellectual principle, represented by Isaac, is, may be seen, n. 1893, 2066, 2072, 2083, 2630, 3012, 3194, 3210. In the original tongue, God in the first place is named in the singular, but in the second place in the plural, viz., in the first

He is called EL, in the second, ELOHIM; the reason is, because in the first place by God is signified, that God is one and single, and in the second, by God, that he has several attributes; hence comes Elohim or God in the plural, as almost throughout the Word. As there are several attributes, and the ancient church assigned a name to each, therefore posterity, with whom the science of such things was lost, believed that there were several Gods, and each family chose to itself one of them for its God, as Abram chose Schaddai, n. 1992, 3667, 5628; Isaac chose the God who was called Pachad or Dread; and whereas the God of each was one of the divine attributes, the Lord said to Abram, "I am the God Schaddai," Gen. xvii. 1; and on this occasion to Jacob, "I am the God of thy father."

6004. "Fear not to go down into Egypt."—That hereby is signified that natural truth, with all things belonging to it, must be initiated into the scientifics of the church, appears (1.) from the representation of *Jacob*, who is he that should go down into Egypt, as denoting natural truth, see just above, n. 6001; (2.) from the signification of *going down*, as denoting to be initiated, for that this initiation might be represented, Jacob with all that belonged to him went down into Egypt; and (3.) from the signification of *Egypt*, as denoting the scientifics of the church, see n. 1462, 4749, 4964, 4966. In regard to truth being initiated into the scientifics of the church, the case is this: the scientifics of the church were at that time representatives and significatives of rituals, for all the rituals of the church were grounded in such things; there were also scientifics which served the doctrinals of charity taught amongst them, from which scientifics it was known who are meant by the poor, the needy, the miserable, the afflicted, the oppressed, the widows, the orphans, the sojourners, the bound in prison, the naked, the sick, the hungry, the thirsty, the lame, the blind, the deaf, the maimed, and several other classes, into which they distinguished the neighbour, and thereby taught how charity was to be exercised. Such were the scientifics of that time; that they are at the present day altogether obliterated, is evident from this consideration, that where the above names are mentioned in the Word, scarcely any one knows but that people of such a description are meant as are so named, as that widows are meant where they are named, sojourners where sojourners are named, the bound in prison where mention is made of such, and so forth. Such scientifics flourished in Egypt, wherefore by Egypt are signified scientifics: that natural truth, which is Jacob, was to be initiated into such scientifics, is represented by Jacob going down into Egypt with all that belonged to him. Truths are said to be initiated into scientifics, when they are brought together into them, so as to be in them; which is effected with this intent, that when a scientific comes into the

thought, the truths, which have been brought into it, may come at the same time into remembrance; as for example: when a sojourner is presented to the thought, inasmuch as by him are signified those who should be instructed, it was intended that all the exercises of charity towards such should instantly be brought into recollection, and thus truths were to be recollected; and in like manner in other cases. When scientifics are thus filled, then, in thinking on them, the thought extends and diffuses itself far and wide, and indeed to several societies at the same time in the heavens; for as a scientific of such a description consists of so many truths within itself, it unfolds itself as stated above, whilst man is not aware of it; but it is needful that truths should be in them. It is also according to Divine order, that interior things should proceed into exterior, or (which is the same) that prior things should pass into posterior, and thus all prior things at length into ultimates, to be together therein. This is the case in universal nature, and unless it be so, man cannot be fully regenerated, for by this collation of truths into scientifics, interior and exterior things, which otherwise would disagree, accord together and make one; but if they disagree, man is not in good, because he is not in a principle of sincerity. Moreover, scientifics are in a light nearly the same with that in which man's sensual principle of sight is; and this light is such, that unless it be enlightened within by the light which is from truths, it leads into falses, especially into those derived from the fallacies of the senses, and also into evils grounded in falses: that this is the case, will be seen from experience at the close of the chapters concerning influx.

6005. "For I will there make of thee a great nation."—That hereby is signified that truths should become good, appears (1.) from the representation of *Jacob*, of whom these words are spoken, as denoting natural truth, see above, n. 6001; and (2.) from the signification of *nation*, as denoting good, see n. 1259, 1260, 1416, 1849: frequent mention is made in the Word of nations and people, but every where with this difference, that by nations are signified goods or evils, and by people truths or falses.

6006. "I will go down with thee into Egypt."—That hereby is signified the presence of the Lord in that state, appears from the signification of *going down with thee*, as denoting the Lord's presence; for by the God who spake with Jacob in the visions of the night, is meant the Lord.

6007. "And I will also surely bring thee up again"—That hereby is signified elevation afterwards, appears from the signification of *bringing up*, as denoting elevation, see n. 3084, 4539, 5406, 5817. The elevation here signified, is from scientifics to interior things; for when scientifics have been filled with truths, (according to what was said, n. 6004,) man is ele-

vated by scientifics towards interior things, and in this case scientifics serve him as the ultimate plane of his mind's views. To be elevated towards interior things is to think interiorly, and at length as a spirit and as an angel: for thought is more perfect, in the degree that its tendency is more interior, because it is nearer to the influx of truth and good from the Lord. That thought is interior and exterior, may be seen, n. 5127, 5141.

6008. "And Joseph shall place his hand upon thine eyes."—That hereby is signified that the internal celestial principle shall vivify, appears (1.) from the representation of *Joseph*, as denoting the internal celestial principle, see n. 5869, 5877; and (2.) from the signification of placing the hand upon the eyes, as denoting to vivify. For by placing the hand upon the eyes is meant, that the external sensual principle, or that of the body, will be closed, and the internal sensual principle will be opened, thus that elevation will be effected, and thereby vivification. This was done at the time of death, because by death was signified resuscitation into life, see n. 3498, 3505, 4618, 4621; for when a man dies, he does not die, but only lays aside the body which had served him for use in the world, and passes into the other life in a body which serves him for use there.

6009. Verses 5, 6, 7. *And Jacob rose up from Beersheba, and the sons of Israel carried their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him. And they took their cattle, and their goods which they had gotten in the land of Canaan, and came into Egypt, Jacob and all his seed with him. His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed, brought he with him into Egypt. And Jacob rose up, signifies the elucidation of natural truth. From Beersheba, signifies from the doctrine of charity and faith. And the sons of Israel carried Jacob their father, signifies that spiritual truths promoted natural truth. And their little ones, signifies together with those things which are of innocence. And their wives, signifies and those things which are of charity. In the wagons which Pharaoh sent to carry him, signifies the doctrinals which are from the scientifics of the church. And they took their cattle, signifies the goods of truth. And their goods which they had gotten in the land of Canaan, signifies truths procured from prior [truths] of the church. And they came into Egypt, signifies initiation into the scientifics of the church. Jacob and all his seed with him, signifies to natural truth, and of all the things of faith belonging thereto. His sons and his sons' sons with him, signifies truths in order. His daughters and his sons' daughters, signifies goods in order. And all his seed, signifies the all of faith and of charity. He brought with him into Egypt, signifies that they were collated into the scientifics which are of the church.*

6010. "And Jacob rose up."—That hereby is signified the

elucidation of natural truth, appears (1.) from the signification of *rising up*, as denoting elevation into a state of light, and thus elucidation, see n. 4881; and (2.) from the representation of *Jacob*, as denoting natural truth, see above, n. 6001.

6011. "From Beersheba."—That hereby is signified from the doctrine of faith and charity, appears from the signification of *Beersheba*, as denoting the doctrine of faith and charity, see n. 2858, 2859, 3466.

6012. "And the sons of Israel carried Jacob their father."—That hereby is signified that the truths which were spiritual promoted natural truth, appears (1.) from the representation of the *sons of Israel*, as denoting spiritual truths, see n. 5414, 5879; and (2.) from the representation of *Jacob*, as denoting natural truth, see n. 3305, 3509, 3525, 3546, 3599, 3775, 4009, 4520, 4538. To carry, denotes to promote, because it is predicated of spiritual truths in respect to natural truth; nor can natural truth be promoted from any other source than from spiritual truth, for hence is its life and power of acting: it is on this account that the sons of Jacob are here called the sons of Israel, and Jacob, Jacob.

6013. "And their little ones."—That hereby is signified together with those things which are of innocence, appears from the signification of *little ones*, as denoting innocence, see n. 3183, 5608. It is said, with those things which are of innocence, also which are of charity, because without innocence and charity, natural truth cannot be promoted by spiritual truths; for truth, to be genuine, must derive its essence and life from charity, and this latter from innocence; for the interior things, which vivify truth, succeed in this order: innocence is inmost, charity is the inferior, and the work of charity grounded in truth, or according to truth, is the lowest. The reason why they succeed in such order is, because they observe the same order in the heavens, for the inmost or third heaven is the heaven of innocence, the middle or second heaven is the heaven of charity, in which is innocence from the inmost heaven, and the ultimate or first heaven is of truth, in which is charity from the second heaven, and in this innocence from the third. These things must be in the same order in man, for man as to his interiors is formed an image of the three heavens; hence also the regenerate man is a heaven in particular or in the least form; but as to exteriors, especially as to the body, he is formed an image of the world, and therefore by the ancients was called a microcosm: for the ear is formed to all the nature of air and sound; the eye to all the nature of ether and light; the tongue to all the sense of the dissolved and fluent parts in liquids; the nostrils to the sense of particles floating in the atmosphere, the touch to the sense of cold and heat, also of the heavy particles of earth, and so forth. As man's external senses are

formed to all the image of the natural world, so his internal senses, which are those of understanding and will, are formed to all the image of heaven, to the intent that every man in particular may be a recipient of divine good from the Lord, as heaven is in general.

6014. "And their wives."—That hereby is signified the things also which are of charity, appears from the signification of *wives*, as denoting goods, when their husbands denote truths see n. 4823, consequently denoting the things of charity, for all spiritual goods are of charity towards the neighbour, and all celestial goods are of love to the Lord.

6015. "In the wagons which Pharaoh sent to carry him."—That hereby are signified doctrinals from the scientifics of the church, appears from the signification of *wagons*, or carriages, as denoting doctrinals, see, n. 5945; and from the representation of *Pharaoh*, as denoting the scientific principle of the church in general, for by Egypt is signified the scientific principle of the church, n. 1462, 4749, 4964, 4966; hence by the king of Egypt is signified the scientific principle in general, as also in other parts of the Word; but in several passages, by Egypt, as also by Pharaoh, is signified the scientific principle perverted: that Pharaoh denotes the scientific principle in general, is evident from the following passages in Isaiah: "The princes of Zoan are fools, *the wise ones of the counsellors of Pharaoh*, counsel is become brutish; how will ye say *unto Pharaoh*, I am the son of the wise, the son of the kings of antiquity?" xix. 11: in this passage Pharaoh denotes the scientific principle of the church in general, hence he was called the son of the wise, and the son of the kings of antiquity. The wise and the kings of antiquity denote the truths of the ancient church; but this scientific principle is here understood to be infatuated, for it is said, the princes of Zoan are become fools, and counsel brutish. Again, "They depart to go down to Egypt, but they have not asked at my mouth, to strengthen themselves *in the strength of Pharaoh*, and to trust *in the shadow of Egypt*; therefore shall the *strength of Egypt* be your shame, and the trust in the *shadow of Egypt* your disgrace," xxx. 2, 3; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt, denotes to trust to scientifics in the things of faith, and not to have faith in any spiritual truth, unless it be agreeable to the dictate of the scientific and sensual principle, which nevertheless is of perverted order; for the truths of faith ought to have the first place, and confirming scientifics the second, inasmuch as nothing of truth is believed, if the latter be in the first place. And in Jeremiah, "Jehovah Zebaoth the God of Israel saith, Behold, I visit upon Ammon in No; and *upon Pharaoh, and upon Egypt*, and upon their gods, and upon their kings; especially *upon Pharaoh*, and

them that trust in him," xlv. 25. In this passage also Pharaoh denotes the scientific principle in general; they that confide in him denote those who trust to scientifics, but not to the Word; that is, to the Lord in the Word; hence every thing is perverted in the doctrine of faith, and hence comes the false, and also a denial that the Divine and celestial principle is any thing. Persons of this description are particularly bold in profession, and say, Give me ocular proof or scientific demonstration that it is so, and then I will believe; nevertheless, if they had ocular proof and demonstration, they would not yet believe, because a principle of negation has universal rule in them. Again, in the same prophet, concerning *Pharaoh*: "Behold, waters rise up out of the north, which shall become an overflowing stream, and they shall overflow the earth and the fulness thereof, the city and those who dwell therein; that men shall cry, and every inhabitant of the earth shall howl, because of the voice of the trampling of the hoofs of the horses of his mighty ones, and the tumult of his chariot, the noise of his wheels," xlvii. 1, 2, 3. From each of the things here said concerning Pharaoh, it is plain that he denotes the scientific principle in general, in the present instance in perverted order, which destroys the truths of faith: an overflowing stream denotes the scientific principle destroying the understanding of truth, and thus vastating; they shall overflow the earth and the fulness thereof, denotes the whole church; the city and those that dwell therein, denotes the truth of the church and the good thence derived; the trampling of the hoofs of the horses, denotes the lowest scientifics immediately derived from the things of sense; the tumult of the chariot, denotes the false doctrinals thence derived; the noise of the wheels, denotes sensual things and the fallacies thereof which promote. And in Ezekiel, "The Lord Jehovah saith, Behold I am against thee, *Pharaoh king of Egypt*, thou great whale, which lieth in the midst of his rivers, which saith, The river is mine, and I have made it for myself. Therefore will I put hooks into thy jaws, and I will cause the fish of thy river to stick to thy scales," xxix. 2, 3, 4; in this passage also Pharaoh denotes the scientific principle in general, which in like manner is evident from each of the things asserted of him. Again, in the same prophet, "Take up a lamentation upon *Pharaoh king of Egypt*, Thou art as the whales in the seas, and earnest forth with thy rivers, and didst disturb the waters with thy feet, thou hast disturbed the streams thereof. When I shall put thee out, I will cover the heavens, and will darken the stars thereof; I will cover the sun with a cloud, and the moon shall not cause her light to shine; all the luminaries of light I will make black over thee, and I will give darkness over thy land," xxxii. 2, 7, 8. That this passage, like several others in the prophets, cannot be understood by any one without the internal sense, is evident;

for who can comprehend what is meant by Pharaoh being as the whales in the seas, by coming forth with his rivers, by disturbing the waters with his feet, by the heavens being covered over him, the stars and all the luminaries of light being made black, by the sun being covered with a cloud, the moon not shining, and darkness being given over the land? But the internal sense teaches what these things signify, viz., that scientifics pervert the truths of the church, in case man enters by them into the arcana of faith, and believes nothing unless he sees from them, yea, unless he sees from the things of sense. That this is the internal sense, is evident from the explanation of each expression: Pharaoh is called *king of Egypt* from scientific truth, for truth in the natural principle is scientific; that king denotes truth, may be seen, n. 1672, 1728, 2015, 2069, 3009, 3670, 4575, 4581, 4966, 5044; and that the king of a people has a like signification as the people, n. 4739, thus by Pharaoh the like is signified as by Egypt, but in general; that Egypt denotes the scientific principle, has been frequently shown: Pharaoh is compared to *whales in the seas*, because a whale signifies the general things of scientifics, n. 42; and seas the congregations of scientifics, n. 28. It is also said, *that he came forth with his rivers*, because by rivers are signified those things which are of intelligence, n. 108, 109, 2702, 3051; in the present case they signify the things which are of insanity, because grounded in things of sense and science, n. 5196. It is next said, *that he disturbed the waters with his feet, and disturbed the streams thereof*, because by waters are signified spiritual truths, n. 680, 739, 2702, 3058, 3424, 4976, 5668; and by feet those things which are of the natural principle, n. 2162, 3147, 3761, 3986, 4280, 4938 to 4952; thus to disturb the waters with the feet, denotes to defile and pervert the truths of faith by scientifics which are of the natural principle; and to disturb the streams thereof, is to do the same to intelligence. It is finally said, *that when he shall be put out, the heavens shall be covered*, because by the heavens are signified the interiors of man, if indeed these are his heavens; these are closed when scientifics have dominion over the truths of faith, or the natural principle over the spiritual. In such a case, the knowledges of truth and good perish, which is signified by *the stars of the heavens and all the luminaries of light being made black*; that stars denote those knowledges, may be seen, n. 2495, 2849, 4697; that luminaries are goods and truths, see n. 30 to 38; that in such case neither the good of love can flow-in, is signified by *the sun being covered with a cloud*; nor the good of faith, which is signified by *the moon not causing her light to shine*; that the sun is the good of love, and the moon the good of faith, see n. 1529, 1530, 2120, 2495, 3636, 3641, 4060, 4696; and that thus mere falses will occupy the natural mind, is signified by *darkness*.

being given over thy land; that darkness denotes falses, see n. 1839, 1860, 4418, 4531, and that the land of Pharaoh, or of Egypt, denotes the natural mind, see n. 5276, 5278, 5280, 5288, 5301. From these considerations, therefore, the sense contained in the above prophetic words is evident. Inasmuch as by Pharaoh is signified the scientific principle in general, the natural principle in general is also signified by him, n. 5799.

6016. "And they took their cattle."—That hereby are signified the goods of truth, appears from the signification of *cattle*, as denoting the good of truth; for by cattle is meant both flocks and herds, and also horses, camels, mules, asses; and as in the internal sense flocks denote interior goods, and herds exterior goods, whilst horses, camels, mules, and asses, denote those things which are of the intellectual principle, all which have relation to truths, therefore by cattle is signified the good of truth.

6017. "And their goods, which they had gotten in the land of Canaan."—That hereby are signified truths procured by prior truths of the church, appears (1.) from the signification of *goods*, as denoting truth procured, see n. 4105, and also good procured, n. 4391, 4487; and (2.) from the signification of the *land of Canaan*, as denoting the church, see n. 3686, 3705, 4447, 4517, 5136. That they were procured from prior truths of the church, follows as a consequence, because when truths multiply themselves from good, they are multiplied from prior truths.

6018. "And came into Egypt."—That hereby is signified initiation into the scientifics of the church, appears from the signification of coming or going down into Egypt, as denoting the initiation of truth into the scientifics of the church, see n. 6004.

6019. "Jacob and all his seed with him."—That hereby is signified of natural truth and of all the things of faith therein, viz., their initiation into the scientifics of the church, appears (1.) from the representation of *Jacob*, as denoting natural truth, see n. 3305, 3509, 3525, 3546, 3599, 3775, 4009, 4234, 4520, 4538; and (2.) from the signification of *seed*, as denoting the faith of charity, see n. 255, 1025, 1447, 1610, 1940, 2848, 2310; thus all his seed with him denotes all the things of faith belonging to natural truth.

6020. "His sons and his sons' sons with him."—That hereby are signified truths in their order, appears from the signification of *sons*, as denoting truths, see n. 489, 490, 491, 533, 1147, 2623, 3373; so also sons' sons signify truths which are derived from them in their order.

6021. "His daughters and his sons' daughters."—That hereby are signified goods in order, appears from the signification of *daughters*, as denoting goods, see n. 489, 490, 491, 2362, 3963;

so also sons' daughters, but these latter denote the goods which are from the former, and thus in their order, as just above in the case of sons.

6022. "And all his seed."—That hereby is signified the all of faith and charity, appears from the signification of *seed*, as denoting the faith of charity, as above, n. 6019, and thus both faith and charity, for where the one is, there also is the other.

6023. "He brought with him into Egypt."—That hereby is signified that they were collated into the scientifics of the church, appears from the signification of coming or going down into Egypt, as denoting to initiate truths and collate them into the scientifics of the church, see above, n. 6004, 6018; the same also is signified by bringing with him into Egypt, see n. 5373, 6004. Truths are initiated and collated, when scientifics are ruled by truths, which takes place when truth is acknowledged because the Lord has so said in the Word; and afterwards the affirming scientifics are accepted, and the scientifics which assault the truth are removed; thus truth rules in its affirmatives, the non-affirmatives being rejected. When this is the case, man, in thinking from scientifics, is not led astray to falses, as is the case when truths are not in scientifics; for scientifics are not truths of themselves, but by virtue of the truths in them, and such as the truths are which are in them, such is the general scientific truth. The scientific is merely a vessel (see n. 1469, 1496) capable of receiving both truths and falses, and this with immense variety; as for example, in regard to this scientific of the church, that our neighbour is every man; into this scientific truths in immense store may be initiated and collated, as that every man indeed is a neighbour, but each one with a difference; and that he who is principled in good is chiefly a neighbour, and this also with a difference according to the quality of good; and that the origin of neighbour is derived from the Lord himself, thus the nearer that any are to Him, that is, the more they are principled in good, so much the more are they the neighbour, and that the more remote they are from him, so much the less: further, that a society is more a neighbour than an individual man, and a kingdom in general more than a society, but a man's own country more than other kingdoms; that the church is still more a neighbour than a man's country, and the Lord's kingdom still more; and also, that the neighbour is then loved, when every one duly discharges his office to the good of others, of his country, or of the church, and so forth. Hence it is evident how many truths may be collated into that one scientific of the church; for they are so numerous, that it is difficult to arrange them into genera, and to assign to each genus any specific truths, by which it may be distinguished and acknowledged: this was a study which prevailed in the ancient churches:

That the same scientific may be filled with falses in immense abundance, is also manifest by inverting the above truths, and saying, that every one is neighbour to himself, and that the origin of neighbour is to be derived from self in every case, and thus that every one's nearest neighbour is he who most favours him, and makes one with him, and thereby presents himself in him as his like; yea, that a man's country is only so far his neighbour, as it is a means of gain to him; besides innumerable other cases. Nevertheless, the scientific remains the same, viz., that every man is a neighbour; but by one it is filled with truths, by another with falses. The case is the same with all other scientifics.

6024. Verses 8 to 27. *And these are the names of the sons of Israel who came into Egypt, of Jacob and his sons; Jacob's first-born, Reuben. And the sons of Reuben, Hanoch, and Phallu and Hezron, and Carmi. And the sons of Simeon, Jemuel and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman. And the sons of Levi, Gershon, and Kohath, and Merari. And the sons of Judah, Er and Onan, and Shelah, and Pharez and Zarah; but Er and Onan died in the land of Canaan. And the sons of Pharez were Hezron and Hamul. And the sons of Issachar, Tola and Phuvah, and Job and Shimron. And the sons of Zebulon, Sereb, and Elon, and Jahleel. These are the sons of Leah, which she bare to Jacob in Padan-Aram; with Dinah her daughter. All the souls of her sons and of her daughters were thirty and three. And the sons of Gad, Ziphion, and Haggi, Shuni, and Ezbon, Eri and Arodi, and Areli. And the sons of Asher, Jimnah, and Ishuah, and Ishui, and Beriah, and Serah their sister. And the sons of Beriah, Heber and Malchiel. These are the sons of Zilpah, whom Laban gave to his daughter Leah, and these she bare to Jacob, sixteen souls. The sons of Rachel, Jacob's wife, Joseph and Benjamin. And unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath the daughter of Poti-pherah the priest of On bare to him. And the sons of Benjamin, Belah and Becher, and Ashbel, Gera and Naaman, Ehi and Rosh, Muphim and Huphim, and Ard. These are the sons of Rachel, which were born to Jacob; all the souls were fourteen. And the sons of Dan, Hushim. And the sons of Naphtali, Jahzeel, and Guni, and Jezer and Shillem. These are the sons of Bilhah, whom Laban gave to his daughter Rachel, and these she bare to Jacob; all the souls were seven. Every soul that came with Jacob into Egypt, they that came forth of his thigh, besides the wives of the sons of Jacob, all the souls were threescore and six. And the sons of Joseph, who were born to him in Egypt, were two souls; all the souls of the house of Jacob coming into Egypt werethree score and ten.*

And these are the names of the sons of Israel who came into Egypt, signifies the quality of truths derived from the spiritual principle in order, which were collated into the scientifics of the church. Of Jacob and of his sons, signifies the truth of the natural principle in general, and the truths of the natural principle in particular. Reuben, Jacob's first-born, signifies faith in the understanding, which is apparently in the first place. And the sons of Reuben, Hanoah and Phallu, and Hezron and Carmi, signifies the doctrinals of faith in general. And the sons of Simeon, Jemuel and Jamin, and Ohad, and Jachin, and Zohar, signifies faith in the will, and its doctrinals in general. And Shaul, the son of a Canaanitish woman, signifies a doctrinal not from a genuine origin. And the sons of Levi, Gherah and Kohath, and Merari, signifies spiritual love and its doctrinals in general. And the sons of Judah, Er and Onan, and Shelah, and Pharez and Zarah, signifies celestial love and its doctrinals. But Er and Onan died in the land of Canaan, signifies that the false and evil were extirpated. And the sons of Pharez were Hezron and Hamul, signifies the truths of that good, which are the goods of charity. And the sons of Issachar, Tola, and Phuvah, and Job, and Shinron, signifies celestial conjugal love and its doctrinals. And the sons of Zebulon, Sered, and Elon, and Jahleel, signifies the celestial marriage and its doctrinals. These are the sons of Leah, which she bare to Jacob in Padan-Aram, signifies that those [doctrinals] were from spiritual affection in the natural principle by the knowledges of good and truth. With Dinah her daughter, signifies the church. All the souls of her sons and of her daughters were thirty and three, signifies the state of spiritual life, and its quality. And the sons of Gad, Ziphion and Haggi, Shuni and Ezbon, Eri and Arodi, and Areli, signifies the good of faith, and consequent works, and their doctrinals. And the sons of Asher, Jimnah, and Ishuah, and Ishui, and Beriah, and Serah their sister : and the sons of Beriah, Heber and Malchiel, signifies the happiness of eternal life, and the delight of affections, and their doctrinals : these are the sons of Zilpah, signifies that these are of the external church. Whom Laban gave to Leah his daughter, signifies from the affection of external good. And these she bare to Jacob, signifies that they were from the natural principle. Sixteen souls, signifies their state and quality. The sons of Rachel, Jacob's wife, signifies the things from celestial affection : Joseph and Benjamin, signifies the internal of the church ; Joseph its good, Benjamin the truth thence derived. And there was born unto Joseph in the land of Egypt, signifies celestial and spiritual internals in the natural principle. Which Asenath, the daughter of Potipherah the priest of On, bare to him, signifies from the marriage of good with truth, and of the truth with good. Manasseh and Ephraim,

signifies the new will-principle and its intellectual, which are of the church. And the sons of Benjamin, Belah and Becher, and Ashbel, Gera and Naaman, Ehi and Rosh, Muppin and Huppin, and Ard, signifies the internal spiritual principle, and its doctrinals. These are the sons of Rachel, who were born to Jacob, signifies that they were from celestial affection: all the souls were fourteen, signifies their state and quality. And the sons of Dan, Hushim, signifies the holy principle of faith, and the good of life, and their doctrinals. And the sons of Naphtali, Jahzeel, and Guni, and Jezer, and Shillem, signifies temptations in which is victory, and doctrinals concerning them. These are the sons of Bilhah, signifies that these are of the internal church. Whom Laban gave to his daughter Rachel, signifies from the affection of internal good. All the souls were seven, signifies their state and quality. Every soul that came with Jacob into Egypt, signifies all the truths and goods initiated into the scientifics of the church. They that came forth of his thigh, signifies which were from marriage. Besides the wives of Jacob's sons, signifies excepting their affections which were not from that marriage. All the souls were threescore and six, signifies their state and quality. And the sons of Joseph, who were born to him in Egypt, signifies things celestial and spiritual in the natural principle. Where two souls, signifies hence the will-principle and the intellectual, which are of the church. All the souls of the house of Jacob coming into Egypt were threescore and ten, signifies what is full in order.

6025. It is needless to explain these things further, because they are mere names; what they signify, may be seen from the general explanation just given above, n. 6024; and what the sons of Jacob themselves signify, may be seen in the explanation where their nativity is treated of. This is worthy to be observed, that there was no son born to the sons of Jacob in Egypt, whither they were come, although as yet they were young; but that they were all born in the land of Canaan: but themselves in Padan-Aram, except Benjamin. This was from the peculiar Divine providence of the Lord, to the intent that the things of the church might be represented by them from their first nativity; their being born in Padan-Aram represented that the man of the church must be born anew or regenerated by the knowledges of good and truth, for Padan-Aram signifies those knowledges, see n. 3664, 3680, 4107; and nativity represented the new birth by faith and charity, n. 4668, 5160, 5598, thus at first by the knowledges of them. But their sons being all born in the land of Canaan represented, that hence came such things as are of the church, for the land of Canaan is the church, n. 3686, 3705, 4447, 4454, 4516, 5136, 5757. But sons being born to Joseph in the land of Egypt, was to represent the dominion of the internal principle of man in th

external, and specifically of the celestial spiritual principle in the natural; Manasseh is the will-principle, and Ephraim is the intellectual, which are of the church, in the natural principle.

6026. Verses 28, 29, 30. *And he sent Judah before him unto Joseph, to point out Goshen before him, and they came into the land of Goshen. And Joseph made ready his chariot, and went up to meet Israel his father to Goshen; and was seen by him, and fell upon his neck, and wept upon his neck a long time. And Israel said unto Joseph, Now let me die, since I have seen thy face, that thou art yet alive.* And he sent Judah before him unto Joseph, signifies communication of the good of the church with the internal celestial principle. To point out Goshen before him, signifies concerning the middle (or midst) in the natural principle. And they came into the land of Goshen, signifies the station of life there. And Joseph made ready his chariot, signifies doctrine from the internal principle. And went up to meet Israel his father, signifies influx. To Goshen, signifies into the midst in the natural principle. And was seen by him, signifies perception. And he fell upon his neck, signifies conjunction. And wept upon his neck a long time, signifies mercy. And Israel said unto Joseph, signifies perception of spiritual good. Now let me die, signifies new life. Since I have seen thy face, signifies after the perception of mercy. That thou art yet alive, signifies the perception of life thence in himself.

6027. "And he sent Judah before him unto Joseph."—That hereby is signified communication of the good of the church with the internal celestial principle, appears (1.) from the representation of *Judah*, as denoting the good of the church, see n. 5583, 5603, 5782, 5794, 5833; and (2.) from the representation of *Joseph*, as denoting the internal celestial principle, see n. 5869, 5877. To send before him, evidently denotes to communicate. The reason why Judah was sent, and no other, was, that the communication might be signified, which is immediate of good with good, viz., of the external good, represented by Judah, with the internal good represented by Joseph. For good from the Lord (which is the good of love to him, and of charity towards the neighbour) flows-in through the internal into the external; and so much of good as there is in the external, so much is there received; but if in man's external there be only the truth of faith, but not the good, the influx of good from the Lord through the internal is not received in the external, for communication is not given immediately with truth, but through the medium of good. This is the reason why no other than Judah was sent by Jacob to Joseph.

6028. "To point out Goshen before him."—That hereby is signified concerning the midst in the natural principle, viz.,

that there was communication, appears from the signification of *Goshen*, as denoting the midst, that is, the inmost, in the natural principle, see n. 5910. By the midst or inmost in the natural principle, is signified what is best therein; for what is best is in the midst, that is, in the centre or inmost; around it on every quarter are goods, arranged in a celestial form, nearer and more remote, according to the degrees of goodness, from the best in the midst. Such is the arrangement of goods with the regenerate; but with the wicked the worst things are in the midst, and goods are removed to the extremes, where they are continually driven outwards; this form exists in the wicked in particular, and in the hells in general, and thus is an infernal form. From what has been said respecting the best in the midst, and goods in order at the sides, it may be manifest what is meant by communication of the good of the church with the internal celestial principle from the midst in the natural principle.

6029. "And Joseph made ready his chariot."—That hereby is signified doctrine from the internal principle, appears from the representation of *Joseph*, as denoting the internal principle so often spoken of above; and from the signification of *chariot*, as denoting doctrine, see n. 5321.

6030. "And went up to meet Israel his father."—That hereby is signified influx from the internal celestial principle into spiritual good from the natural, appears (1.) from the representation of *Joseph*, who goes up to meet, as denoting the internal celestial principle, see n. 5869, 5877; and (2.) from the representation of *Israel*, as denoting spiritual good, see n. 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833. Hence it follows, that to go up to meet him denotes influx; for to go up to meet, denotes here to arise and come to him.

6031. "To Goshen."—That hereby is signified the midst in the natural principle, appears from what was said just above concerning Goshen, n. 6028.

6032. "And was seen by him."—That hereby is signified perception, appears from the signification of *seeing*, as denoting to understand and to perceive, see n. 2150, 3764, 4567, 4723, 5400; and as denoting to have faith, n. 2325, 2807, 3863, 3869, 4403 to 4421, 5400. That seeing denotes to understand and thence to perceive, and also to have faith, it must be known that there are two principles in man which constitute his life, viz., SPIRITUAL LIGHT and SPIRITUAL HEAT. Spiritual light constitutes the life of his understanding, and spiritual heat the life of his will; spiritual light from its first origin is Divine Truth from the Divine Good of the Lord, and hence the truth of faith from the good of charity; and spiritual heat from its first origin is the Divine Good of the Divine Love of the Lord, and hence the good of celestial love, which is love to the Lord, and the

good of spiritual love, which is charity towards the neighbour: these two principles, as was said, constitute all the life of man. Spiritual light, in the understanding of man, is like natural light in his external sight: as for example, that the eye may see, it is necessary that there be light to illuminate, and then the eye in the light sees all things which are around and beyond it. So, also, the intellectual mind, which is man's internal eye, to the intent that it may see, must needs have the light of heaven, which is from the Lord, to illuminate; and when this eye is illuminated by that light, it sees the things which are round about beyond itself; but the objects which it sees are spiritual, viz., scientifics and truths; but when this light does not illuminate, the intellectual mind, or internal eye of man, like the external or bodily eye, is in darkness, and sees nothing, that is, nothing of truth from scientifics, and nothing of good from truths. The light, which illuminates the intellectual mind, is truly light, and such light as exceeds a thousand times the mid-day light of the world, which I testify because I have seen it; by virtue of that light, all the angels in the heavens see surrounding objects out of themselves, and also by virtue of the same light they see and perceive the truths which are of faith, and their quality. Hence then it is, that by seeing, in the spiritual sense, is signified not only the understanding, but also whatsoever is of the understanding, as thought, reflection, observation, prudence, and several such qualities; besides not only faith, but also whatsoever is of faith, as truth, doctrinals derived from the Word, and the like. Spiritual heat acts in the will of man like natural heat in the body, in that it vivifies; but in its first origin, (which is from the Lord,) spiritual heat is nothing else than the Divine love towards the universal human race, and hence the reciprocal love of man to the Lord, and also towards his neighbour. And this spiritual heat is truly heat, which blesses the bodies of the angels with warmth, and at the same time their interiors with love. Hence it is, that by heat, flame, and fire, in the Word, in the genuine sense, are signified those things which are of love, as the affections of good and truth, and also good itself.

6033. "And fell upon his neck."—That hereby is signified conjunction, appears from the signification of falling upon the neck, as denoting close and intimate conjunction, see n. 5926. The reason why falling upon the neck denotes conjunction, is because the neck conjoins the head and the body; by the head are signified the interiors, and by the body the exteriors, hence the neck denotes the conjunction of the interiors with the exteriors, see n. 3542, 5320, 5328; and hence the communication of the interiors with the exteriors, also of things celestial with spiritual, (see the same passages,) which communication by virtue of conjunction is also signified by the same words, for

Joseph is the internal, and Israel is respectively the external.

6034. "And wept upon his neck a long time."—That hereby is signified mercy, appears from the signification of *weeping*, as denoting mercy, see n. 5480, 5873, 5927. The reason why it is said, upon his neck a long time, is, because the first and also the continual [principle] of conjunction is mercy, viz., the mercy of the Lord, who in the supreme sense is Joseph.

6035. "And Israel said unto Joseph."—That hereby is signified the perception of spiritual good, viz., from the internal celestial principle, appears (1.) from the signification of *saying* in the historicals of the Word, as denoting perception; (2.) from the representation of *Israel*, upon whose neck Joseph wept, as denoting spiritual good; and (3.) from the representation of *Joseph*, as denoting the internal celestial principle, all which have been frequently spoken of above.

6035. "Now let me die."—That hereby is signified new life, appears from the signification of *dying*, as denoting resurrection into life, and thus new life, see n. 3326, 3498, 3505, 4618, 4621, 6008. Why dying signifies new life, has been also shown in those passages; viz., because when a man dies, there instantly commences a new state of life, into which he is raised up, having rejected the material body, which had served him for use in the world. New life is here signified by dying, because it comes by influx from the internal, which is signified by Joseph going up to meet Israel his father, n. 6030; and from the conjunction, which is signified by Joseph falling on the neck of Israel, n. 6033.

6037. "Since I have seen thy face."—That hereby is signified after the perception of mercy, appears from the signification of *seeing*, as denoting perception, see n. 6032; and from the signification of *faces*, when predicated of the Lord, as denoting mercy, see n. 222, 223, 5585, 5816.

6038. "That thou art yet alive."—That hereby is signified the perception of life thence in himself, appears from the signification of being *alive*, as denoting in the internal sense spiritual life, n. 5890. That the perception of that life in himself is signified, follows from what goes before, viz., that he had new life from influx and conjunction, n. 6036, and from the affection of joy that he saw him, which affection gives the perception of life in himself.

6039. Verses 31—34. *And Joseph said unto his brethren and unto his father's house, I will go up and show Pharaoh, and say unto him, My brethren and my father's house, who were in the land of Canaan, are come unto me. And the men are shepherds of the flock, because they are men of cattle; and they have brought their flocks, and their herds, and all that they have. And it may be, that Pharaoh will call you, and*

say, What are your works? And ye shall say, Thy servants have been men of cattle from their youth even until now, both we and our fathers : that ye may dwell in the land of Goshen ; because every shepherd of a flock is an abomination to the Egyptians. And Joseph said unto his brethren, signifies the perception of truths in the natural principle. And to his father's house, signifies of goods in the same principle. I will go up and show Pharaoh, signifies communication with the natural principle in which are the scientifics of the church. And will say unto him, My brethren, and my father's house, who were in the land of Canaan, are come unto me, signifies concerning the truths and goods of the church, that they are to be initiated. And the men are shepherds of the flock, signifies that they lead to good. Because they are men of cattle, signifies that they have good from truths. And they have brought their flocks, and their herds, and all that they have, signifies that interior and exterior good, and whatsoever is thence derived, is present. And it may be that Pharaoh will call you, signifies if the natural principle, in which are the scientifics of the church, is willing to be conjoined. And will say, What are your works? signifies and to know your goods. And ye shall say, Thy servants have been men of cattle from their youth even until now, signifies that from the beginning, and as yet, they have truths productive of good. Both we and our fathers, signifies that it was so from the first goods. That ye may dwell in the land of Goshen, signifies so shall your station be in the midst of the natural principle where are the scientifics of the church. Because every shepherd of a flock is an abomination to the Egyptians, signifies separation thereby from perverted scientifics, which are opposite to the scientifics of the church.

6040. "And Joseph said unto his brethren."—That hereby is signified the perception of truths in the natural principle, appears (1.) from the signification of *saying*, as denoting perception, which has been repeatedly shown above; (2.) from the representation of the *sons of Israel*, as denoting spiritual truths in the natural principle, see n. 5414, 5879; and (3.) from the representation of *Joseph*, as denoting the internal celestial principle, see n. 5869, 5877; hence it is evident, that by Joseph said to his brethren, is signified the perception of truths in the natural principle from the internal celestial principle. The reason why by "Joseph said," is not signified his perception, is, because Joseph is the internal; and all perception flows-in through the internal into the external or natural principle. For the natural principle perceives nothing at all from itself, but its faculty of perception is from a principle prior to itself; yea, neither does the prior perceive from itself, but from what is still prior to itself, and thus finally from the Lord, Who Is of Himself; such is the nature of influx, and hence such is the

nature of perception. Influx is like existence and subsistence, inasmuch as nothing exists from itself, but from what is prior to itself, thus finally all things from the first, that is, from the Self-esse and Self-existere; whence likewise all things subsist, for the case is the same with subsistence as with existence, inasmuch as to subsist is perpetually to exist. The reason why it is called the perception of truths in the natural principle, but not the perception of those who are in those truths, is, because such is the nature of spiritual speech, for thus the ideas of the thought are abstracted from persons, and are determined to things; and things, viz., truths and goods, are what live in man, and cause man to live, for they are from the Lord, Who is the source of all life. Thus also the thought is withdrawn from attributing truths and goods to the person; by such speech also a general idea is obtained, which extends itself more widely than if the idea of a person was joined to it; as for example, if it be called the perception of those who are in those truths, in this case the ideas are at the same time determined to those who are of such a description, as usually happens, and thereby they are withdrawn from what is general, in consequence whereof illustration from the light of truth is diminished. To this we may add, that by thought concerning persons in the other life, they who are the subjects of thought are excited, for in the other life all thought is communicated: these are the reasons why an abstract form of speech is used, as in the present case, the perception of truths in the natural principle.

6041. "And unto his father's house."—That hereby is signified of goods in that principle, viz., their perception, appears from the signification of *house*, as denoting good, see n. 3128, 3652, 3720, 4982; and from the signification of *father*, as also denoting good, see n. 2803, 3703, 3704, 5581, 5902.

6042. "I will go up and show Pharaoh."—That hereby is signified communication with the natural principle in which are the scientifics of the church, appears from the signification of *showing*, as denoting communication, see n. 4856; and from the representation of *Pharaoh*, as denoting the natural principle in which are the scientifics of the church, see n. 5799, 6015.

6043. "And say unto him, My brethren and my father's house, who were in the land of Canaan, are come unto me."—That hereby is signified that the truths and goods of the church are to be initiated, appears (1.) from the representation of the *sons of Israel*, who are here his brethren, as denoting spiritual truths in the natural principle, see just above, n. 6040; (2.) from the signification of the *house of a father*, as denoting goods in that principle, see also just above, n. 6041; (3.) from the signification of the land of *Canaan*, as denoting the church,

see n. 3686, 3705, 4447, 4517, 5136; and (4.) from the signification of *coming to Joseph*, or to Egypt, where Joseph was, as denoting to be initiated into the scientifics of the church; the initiation of the truths of the church into the scientifics of the natural principle, may be seen above, n. 6023, and their conjunction below, n. 6047.

6044. "And the men are shepherds of the flock."—That hereby is signified that they lead to good, appears from the signification of shepherds of the flock, as denoting those who lead to good, n. 343, 3795, 5201; for a shepherd is he who teaches and leads, and a flock is he who is taught and led; but in the internal sense the truths which lead to good are meant, for by the sons of Israel, who here are the men, shepherds of the flock, are represented spiritual truths, n. 6040; truths also exist in those who teach what they lead to. That the truths, which are of faith, lead to the good of charity, was shown above; and it is also evident from the consideration, that all things, collectively and individually, have relation to an end, and respect it, and those things which do not respect an end, cannot subsist; for the Lord has not created any thing but for the sake of an end, insomuch that it may be said, that the end is the all in all of things created; and the things created are in such an order, that as the end from the first through the middle has respect to the last, so the end in the last has respect to the end in the first; hence comes the connection of things. The end itself, in its first origin, is nothing but the Divine good of the Divine love, thus it is the Lord Himself; whence also in the Word he is called the First and the Last, the Alpha and Omega, Isaiah xli. 4; chap. xlv. 6; chap. xlviii. 12; Apoc. i. 8, 11, 17; chap. ii. 8; chap. xxi. 6; chap. xxii. 13. This being the case, it is necessary that all and each of the things which are of life in man, should have relation to an end, and respect it; he who has any power of rationality may see, that the scientifics belonging to man should have respect to truths as their end, and that truths should have respect to goods, and that goods should have respect to the Lord, as the last and first end, as the last end when from truths, and as the first end when from good. Such is the case with the truths of the church, in that they lead to good, which is signified by the men being shepherds of the flock, and by men of cattle, as follows.

6045. "Because they are men of cattle."—That hereby is signified that they have good from truths, appears from the signification of *cattle*, as denoting the good of truth, or good from truths, see n. 6016: it is said of the sons of Israel, who are spiritual truths in the natural principle, n. 5414, 5879, thus of truths, in the present case, that they lead to good, on which subject see just above, n. 6044.

6046. "And they have brought their flocks and their herds, and all that they have."—That hereby is signified that interior and exterior good, and whatsoever is thence derived, is present, appears (1.) from the signification of *flock*, as denoting interior good; (2.) from the signification of *herd*, as denoting exterior good, see n. 5913; (3.) from the signification of *all that they have*, as denoting whatsoever is thence derived, see n. 5914; and (4.) from the signification of *bringing*, as denoting to be present.

6047. "And it may be that Pharaoh will call you."—That hereby is signified if the natural principle, in which are the scientifics of the church, is willing to be conjoined, appears (1.) from the signification of *calling* to himself, as denoting to be willing to be conjoined; for to call to himself from affection, that they may dwell in his land, and become one nation with his own, denotes to be willing to be conjoined; and (2.) from the representation of *Pharaoh*, as denoting the natural principle in which are the scientifics of the church, as above, n. 6042. By Pharaoh's calling is signified the reciprocal principle of initiation and conjunction of the scientifics of the church with truths and goods in the natural principle; for all conjunction requires reciprocity, whence comes consent on each side. The subject here treated of is the conjunction of the truths of the church with its scientifics; but the mode in which this conjunction is effected must be known; for the beginning is not from scientifics, nor can an entrance be made by them into the truths of faith, inasmuch as the scientifics belonging to man are derived from the things of sense, and thus from the world, which is the source of innumerable fallacies; but the beginning is from the truths of faith, in the following way. The doctrinals of the church are first to be learnt, and next exploration is to be made from the Word whether they be true; for they are not true because men of eminence in the church have said so, and their adherents affirm the same; for thus the doctrinals of all churches and religions might be called true, merely from the soil in which they are propagated, and from their birth-place; thus not only the doctrinals of the Papists, and of the Quakers, would be true, but also those of the Jews, and even of the Mahometans, because their leaders have said, and their adherents affirm them. From these considerations it is manifest, that the Word ought to be searched, and examination made therein whether doctrinals be true; when this is done from the affection of truth, man is enlightened by the Lord, so as to perceive, without knowing whence, what is true, and he is confirmed therein according to the good in which he is principled. If these truths disagree with the doctrinals, let him take heed lest he disturb the church. Afterwards when he is confirmed, and thus in an affirmative principle from the Word that they

are the truths of faith, he may confirm them by all the scientifics he possesses, of whatsoever name and nature they may be; for then, as a principle of affirmation reigns universally, he accepts the scientifics which are in agreement, and rejects those which, owing to the fallacies they contain, disagree. By scientifics faith is corroborated: wherefore no one is forbidden to search the Scriptures from the affection of knowing whether the doctrinals of the church, within which he was born, are true; for unless he does this, he cannot in any wise be enlightened; neither is he forbidden afterwards to strengthen himself by scientifics; but it is not allowed him before. This is the way, and the only way, of conjoining the truths of faith with scientifics, not only with the scientifics of the church, but also with those of every other kind. Nevertheless, very few at this day proceed in this manner; for the generality who read the Word, do not read from the affection of truth, but from the affection of thence confirming the doctrinals of the church within which they were born, whatsoever be their quality. In the Word the Lord's kingdom is described as to the conjunction of the spiritual, the rational and the scientific principles therein, but it is described by names which signify those principles, viz., by Israel, Assyria and Egypt; by Israel is described the spiritual principle, by Assyria the rational, and by Egypt the scientific, in these words in Isaiah: "In that day there shall be an altar to Jehovah *in the midst of the land of Egypt*, and a statue near the border thereof to Jehovah, and it shall be for a sign and a witness thereof to Jehovah Zebaoth *in the land of Egypt*, for they shall cry to Jehovah because of the oppressors, and he shall send them a Saviour and a prince, and shall deliver them; and Jehovah shall be known to Egypt, and *the Egyptians* shall know Jehovah in that day, and shall offer sacrifice and a meat-offering; and they shall vow a vow to Jehovah, and shall perform it. In that day there shall be a highway *from Egypt to Assyria*, and *Assyria* shall come into *Egypt*, and *Egypt* into *Assyria*; and *Egypt* shall serve *Assyria*. In that day shall *Israel* be the third with *Egypt* and with *Assyria*, a blessing in the midst of the land, which Jehovah Zebaoth will bless, saying, Blessed be *Egypt* my people, and *Assyria* the work of my hands, and *Israel* mine inheritance," xix. 19—25. Every one may see, that in this passage is not meant Egypt, nor Assyria, nor yet Israel, but something else by each; that by Israel is meant the spiritual principle of the church, may be seen, n. 3654, 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833; by Assyria the rational principle, n. 119, 1186; and by Egypt, scientifics, n. 1164, 1165, 1186, 1462, 4749, 4964, 4966, 5700, 6004, 6015. These three principles, conjoined in the man of the church, are described in the above passages by there being a highway from

Egypt to Assyria, and Assyria coming into Egypt and Egypt into Assyria, and Egypt serving Assyria; and by Israel in that day being a third with Egypt and Assyria, a blessing in the midst of the land; for, that man may become a man of the church, it is necessary that he be spiritual, and also rational, and that the scientific principle be subservient. From these considerations, then, it may be manifest, that the scientific principle is not by any means to be rejected from the truths of faith, but that they are to be conjoined, yet by the prior way, that is, from faith, but not by the posterior way, that is, from scientifics. See also what has been shown, n. 128, 129, 130, 195, 196, 232, 233, 1226, 1911, 2568, 2588, 4156, 4760, 5510, 5700.

6048. "And will say, What are your works?"—That hereby is signified, to know your goods, appears from the signification of *works*, as denoting goods. Works denote goods, because they are from the will; and the things which are from the will are either goods or evils, but the things from the understanding, such as discourses, are either truths or falses. The works of the sons of Jacob, and also of their fathers, were to feed cattle, and thus to act as shepherds; these works also signify goods, specifically goods derived from truths. The ground of their signification is from correspondences, for lambs, sheep, kids, and goats, which are of the flock, correspond to the goods of charity; in like manner cows and oxen, which are of the herd. That they so correspond, is manifest from this consideration, that when the angels discourse together from celestial affection concerning the goods of charity, flocks and herds appear in some places in the world of spirits, and also in the first or ultimate heaven; flocks, when they discourse concerning the interior goods of charity, but herds, when concerning the exterior, see n. 3218, 3219, 3220. Hence then it is, that in the Word such things are signified by flocks and herds. In general it is to be noted, that every significative in the Word derives its origin from representatives in the other life, and these from correspondences; the reason is, because the natural world is from the spiritual world, as an effect from its cause, to the intent that the spiritual world may flow-in to the natural world, and act in it as a cause; thus also all things in the natural world are held together in their course and order. That universal nature is a representative theatre of the Lord's kingdom, that is, of the spiritual and celestial things thereof, may be seen, n. 2758, 2987 to 3002, 4939, 5116.

6049. "And ye shall say, Thy servants have been men of cattle from their youth, even until now."—That hereby is signified, that from the beginning and as yet they have truths productive of good, appears from the signification of *men of cattle*, as denoting truths productive of good, see n. 6016, 6045; and

from the signification of *from their youth even until now*, as denoting from the beginning and as yet. In regard to cattle denoting truths productive of good, it is to be noted that cattle are all serviceable beasts, both greater and less, in the flock as well as in the herd, besides camels, horses, mules, and asses; these latter serviceable beasts signify such things as have relation to truths, but the former, viz., of the herd and of the flock, signify such things as have relation to good; hence then it is, that all those serviceable beasts in general, which are cattle, signify truths productive of good. Cattle (*pecora*) in the original tongue are from a word which also signifies acquisition, and in the spiritual sense acquisition also denotes truth productive of good, because good is acquired by truth. But cattle (*pecudes*)* signify interior goods, for they are of the flock, as lambs, sheep, kids, goats, and rams. Cattle (*pecora*) also signify truths productive of good in other passages in the Word, as in Isaiah, "Then shall he give the rain of thy seed, with which thou shalt sow the earth, and the bread of increase; and there shall be fat and plenty; *thy cattle* shall feed in that day in a broad pasture," xxx. 23; to feed denotes to be instructed in truths concerning goods, n. 5201; a broad pasture denotes the doctrine of truth; it is called broad, because breadth denotes truth, n. 3433, 3434, 4482; hence it is evident that cattle denote truths productive of good. So in Ezekiel, "To bring back thy hand upon the inhabited wastes, and upon the people gathered together out of the nations, *which have gotten cattle* and possession; that dwell in the midst of the earth," xxxviii. 12; where cattle in like manner denote truths by which good is procured; possession denotes good.

6050. "Both we and also our fathers."—That hereby is signified that it was so from the first goods, appears from the signification of *fathers*, as denoting goods, see n. 2803, 3703, 3704, 5581, 5902; hence, that they were and also their fathers, denotes from first goods. By fathers also, in many passages in the Word, in the internal sense, are not meant Abraham, Isaac, and Jacob, but they who were of the ancient church, who were in good.

6051. "That ye may dwell in the land of Goshen."—That hereby is signified, so shall your station be in the midst of the natural principle in which are the scientifics of the church, appears (1.) from the signification of *dwelling*, as denoting life and thereby the station of life, see n. 1293, 3384, 4451; and (2.) from the signification of *Goshen*, as denoting the midst or inmost in the natural principle, see n. 5910, 6028. That therein

* We have no words in the English language to mark the distinction here pointed out between the Latin *pecora* and *pecudes*.

are the scientifics of the church, which are signified by Egypt, is evident, for Goshen was the best tract of land in Egypt.

6052. "Because every shepherd of a flock is an abomination to the Egyptians."—That hereby is signified separation thus from perverted scientifics, which are opposed to the scientifics of the church, appears (1.) from the signification of *an abomination to the Egyptians*, as denoting the separation of scientifics; for the things which are an abomination are separated, inasmuch as the cause of abomination is, that they are contrary to received principles and loves, thus that they are opposite; in the present case they are opposed to perverted scientifics, which are signified by the Egyptians, when it is said that every shepherd of a flock is their abomination; and (2.) from the signification of a *shepherd of the flock*, as denoting one who leads to good, see above, n. 6044; the scientific which confirms good, is that to which the perverted scientific is opposite. Perverted scientifics are those which destroy the truth of faith and the good of charity, and also invert order, as the magical things which were in Egypt; for there are very many things according to order, which those magicians abused, such as correspondences and representatives, which were the scientifics more cultivated amongst them than amongst others. These things follow from order also when the wicked apply those scientifics, for in applying them to command and to hurt others, they are perverted, because they are magical. Their separation, which is here treated of, is effected by the orderly arrangement that takes place, when good with truths is in the midst or inmost, signified by Goshen; in which case the perverted scientifics, which are opposite, are ejected. The subject hitherto treated of is the conjunction of truths with scientifics; concerning which it is further to be noted, that the conjunction of the internal or spiritual man with the external or natural cannot be effected at all, unless truths be insinuated into scientifics; for scientifics, with the delights of the natural affections, constitute the external or natural man, wherefore, unless conjunction be effected with scientifics, it cannot take place at all; and yet, that man may be regenerated, his internal and external must be conjoined, for unless they are thus conjoined, all good flowing-in from the Lord, through the internal man into the external or natural, is either perverted, or suffocated, or rejected; and in this case the internal principle is also closed. The manner in which that conjunction is effected, is by the insertion of truths into scientifics, which has been described in this chapter.

CONCERNING INFLUX AND THE COMMERCE OF THE SOUL WITH
THE BODY.

6053. *IT is impossible that any thing should be known, or even thought, respecting influx and the commerce of the soul with the body, unless it be known what the soul is, and also somewhat concerning its quality. If the soul be a thing unknown, nothing can be said concerning its influx and commerce; for how can the communication of two parts be a subject of thought, when the mind is in total ignorance concerning the quality of one of them? That ignorance prevails as to every quality of the soul, especially in the learned world, is manifest from this consideration, that some believe it to be a certain ethereal principle, some a principle of flame or fire, some a principle of pure thought, some a principle of general vitality, some a principle of natural activity. A still greater proof of the prevailing ignorance concerning the nature of the soul is, that various places in the body are assigned it, some placing it in the heart, some in the brain, and in the fibres there, others in the striated bodies, others in the ventricles, and others in the small gland, some in every part; but in this case they imagine a vital principle such as is common to every living thing. From these considerations it is evident, that nothing is known concerning the soul, and this is the reason why all that has been asserted on the subject is grounded in mere conjecture. And whereas it was impossible thus to form any idea respecting the soul, the generality of mankind could not but believe that the soul is a mere principle of vitality, which, when the body dies, is dissipated; and hence it is that the learned have less belief in a life after death than the simple; and owing to their unbelief, they cannot believe in the things belonging to that life, which are the celestial and spiritual things of faith and love. This is also evident from the Lord's words in Matthew, "Thou hast hid these things from the wise and intelligent, and hast revealed them unto babes," xi. 25; and again, "Seeing they do not see, and hearing they do not hear, neither do they understand," xiii. 13; for the simple think no such thing concerning the soul, but believe that they shall live after death: in which simple faith, although they are not aware of it, a belief lies concealed, that they shall live there as men, shall see angels, discourse with them, and enjoy happiness.*

6054. *The soul, of which it is said that it shall live after death, is nothing but the man himself, who lives in the body; that is, it is the interior man, who by the body acts in the world, and enables the body to live. This man, when freed from the body, is called a spirit, and appears altogether in a human form; yet he cannot be seen by the eyes of the body, but by those of the spirit, before which he appears as a man in the world, has*

senses of touch, smell, hearing, and seeing, much more exquisite than in the world; he has appetites, cupidities, desires, affections, and loves, as in the world, but in a more excellent degree; he thinks also as in the world, but more perfectly, and he discourses with others. In a word, he is there as in the world, insomuch that if he does not reflect upon the circumstance of his being in the other life, he knows no other than that he is in the world, which I have occasionally heard from spirits; for the life after death is a continuation of the life in the world. This then is the soul of man which lives after death. But lest the idea should fall upon something unknown by using the term soul, in consequence of the conjectures and hypotheses concerning it, it is better to say the spirit of man, or if you prefer it, the interior man, for it appears there altogether as a man, with all the members and organs that man possesses, and it is also the real man himself in the body. That this is the case, is likewise manifest from the angels seen, as recorded in the Word, who were all seen in the human form; for all the angels in heaven have a human form, because it is the form of the Lord, Who after his resurrection appeared so often as a man. An angel, and the spirit of a man, are a man in form, because the universal heaven from the Lord has a tendency to conspire to a human form; whence the universal heaven is called the Grand Man, which man, and the correspondence of all things of man therewith, have been treated of at the close of several chapters: and as the Lord lives in every individual in heaven, and as the universal heaven acts upon every individual by influx from the Lord, therefore every angel is an image thereof, that is, a form most perfectly human; and so likewise is man after death. All the spirits, as many as I have seen, which are many thousands, have been seen by me altogether as men; and some of them have said that they are men as in the world, and have added, that in the life of the body they had not the least belief that it would be so; many have expressed concern, that mankind are in such ignorance respecting their state after death, and entertain such vain and empty thoughts concerning the soul, and that several, who have thought more deeply on the subject, have made the soul into something of a subtle ærial principle; which idea must necessarily lead into the insane error of its dispersion after death.

6055. He who is unacquainted with the interiors of man, cannot be acquainted with the influx and commerce of the soul with the body, for they are effected through the interiors. To know the interiors of man, it must first be known that there is an internal and an external man; that the internal man is in the spiritual world, and the external in the natural world; thus, that the former is in the light of heaven, and the latter in the light of the world. It is also necessary to know, that the inter-

nal man is so distinct from the external, that the former, being prior and interior, can subsist without the latter ; but that the latter, or external man, being posterior and exterior, cannot subsist without the former. It is still further to be noted, that it is the internal man who, in the proper sense, is called intellectual or rational, because he is in the light of heaven, in which is reason and intellect ; whereas it is the external man who is properly to be called scientific, because in him are scientifics, which for the most part derive their light from those things which are of the light of the world, illuminated and thus vivified by the light of heaven.

6056. *It was said that the internal man, as being prior, can subsist without the external, because the latter is the posterior, but not vice versa ; for it is an universal law, that nothing can subsist from itself, but from and through another ; consequently that nothing can be kept in a form except from and through another ; which also is manifest from everything in nature. The case is the same with man, who, as to the external, cannot subsist but from and through the internal ; neither can the internal man subsist but from and through heaven ; and neither can heaven subsist of itself, but from the Lord, Who alone subsists of Himself. According to existence and subsistence is influx, for by influx all things subsist. But that all things, collectively and individually, subsist by influx from the Lord, not only mediately through the spiritual world, but also immediately, both in mediates and in ultimates, will be demonstrated in what follows.*

6057. *Before any thing satisfactory can be established concerning influx and the operation of the soul into the body, it must be rightly known, that the internal man is formed in the image of heaven, and the external in the image of the world ; insomuch that the internal man is a heaven in the least form, and the external is a world in the least form, thus a microcosm. That the external man is an image of the world, may be manifest from the external or bodily senses ; for the ear is formed to all the nature of the modification of the air ; the lungs to all the nature of its pressure ; as also the exterior of the body, which is preserved in its form by the circumpressure of the air ; the eye is adapted to all the nature of ether and light ; the tongue to the sense of the dissolved and fluent parts in liquids, and together with the lungs, the windpipe, the larynx, the glottis, the jaws, and the lips, to the ability of suitably modifying the air, whereby articulate sounds, or voices, and harmonic sounds are produced ; the nostrils are formed to the sense of the fluent parts in the atmosphere ; the touch, which encompasses the whole body, to the perception of the changes of state in the air, viz., of its cold and heat, and also to the perception of liquids, and of what is heavy. The interior viscera, to which the ærial atmospheres*

cannot enter, are maintained in their connection and form by a more subtle air, which is called ether; not to mention, that all the arcana of interior nature are inscribed on and applied to it, as all the arcana of mechanics, all those of physics, of chymies, and of optics. From these considerations it may be manifest, that universal nature conduces to form the external of man; and hence the ancients called man a microcosm. As now the external man is formed to the image of all things of the world, so is the internal man formed to the image of all things of heaven, that is, to the image of things celestial and spiritual, which proceed from the Lord, from and in which is heaven; the celestial things therein are all the things of love to the Lord and of charity towards the neighbour, and the spiritual things therein are all those of faith; which are in themselves so great and of such a quality, that the tongue cannot express one thousand thousandth part of them. That the internal man is formed to the image of all those things, is conspicuously exemplified in the angels, who, when they appear before the internal sight, as they have appeared before mine, affect the inmost principles by their mere presence, insomuch as love to the Lord and charity towards the neighbour flow forth from them and penetrate, and the things thence derived, which are those of faith, shine forth from them and affect. Hence, and from other confirming proofs, it has been made manifest, that as the internal man is created to be an angel, he is a heaven in the least form. From these considerations it may now be evident, that in man the spiritual world is conjoined with the natural world, consequently that with man the spiritual world flows in to the natural world, so as to be livingly perceptible, if it be only attended to. Hence also it is evident what is the commerce of the soul with the body, viz., that properly it is the communication of the spiritual things of heaven with the natural things of the world, and that the communication is effected by influx, and is according to conjunction. This communication, which is effected by influx, according to conjunction, is at this day unknown, because all things are attributed to nature, and nothing is known of the spiritual, which at this day is so remote, that, when it is thought of, it appears as nothing.

6058. But influx is of such a nature, that from the Lord's Divine [principle] there is an influx into every angel, into every spirit, and into every man, and that thus the Lord rules every one, not only in the universal, but also in things most singular, both immediately from Himself, and likewise mediately through the spiritual world. That it may be known that there is such an influx, several things have been premised concerning the correspondence of the parts of man with the Grand Man, that is, with heaven, and at the same time concerning the representation of spiritual things in natural, which are treated of at th

close of the chapters xxiii. to xliii. ; and concerning the angels and spirits attendant on man, at the close of chapters xliv. and xlv. Now therefore, it follows, that influx and the commerce of the soul and body should be specifically treated of. But these subjects ought to be illustrated by experiences ; otherwise things so unknown, and rendered obscure by hypotheses, cannot be brought forth into the light : the illustrative experiences will be presented at the close of some of the following chapters ; to which, what has been now said may serve as an introduction.

GENESIS.

CHAPTER THE FORTY-SEVENTH.

1. AND Joseph came, and told Pharaoh, and said, My father and my brethren, and their flocks and their herds, and all that they have, are come out of the land of Canaan ; and behold ! they are in the land of Goshen.

2. And he took some of his brethren, even five men, and set them before Pharaoh.

3. And Pharaoh said unto his brethren, What are your works ? And they said unto Pharaoh, Thy servants are shepherds of the flock, both we and also our fathers.

4. And they said unto Pharaoh, To sojourn in the land are we come, for thy servants have no pasture for their flock, because the famine is grievous in the land of Canaan : now therefore, we pray thee, let thy servants dwell in the land of Goshen.

5. And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee :

6. The land of Egypt, it is before thee ; in the best of the land cause thy father and thy brethren to dwell ; in the land of Goshen let them dwell : and if thou knowest any men of stoutness among them, then make them rulers over my cattle.

7. And Joseph caused his father Jacob to come, and set him before Pharaoh ; and Jacob blessed Pharaoh.

8. And Pharaoh said unto Jacob, How many are the days of the years of thy life ?

9. And Jacob said unto Pharaoh, The days of the years of my sojournings are a hundred and thirty years : few and evil have been the days of the years of my life, and have not at-

tained unto the days of the years of the life of my fathers in the days of their sojournings.

10. And Jacob blessed Pharaoh, and went out from before Pharaoh.

11. And Joseph caused his father and his brethren to dwell, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.

12. And Joseph sustained his father and his brethren, and all his father's house with bread, to the mouth of an infant.

13. And there was no bread in all the land, because the famine was exceedingly grievous, and the land of Egypt and the land of Canaan fainted from before the famine.

14. And Joseph gathered up all the silver that was found in the land of Egypt and in the land of Canaan, for the provision which they bought; and Joseph caused the silver to come into the house of Pharaoh.

15. And when silver failed in the land of Egypt, and in the land of Canaan, all Egypt came unto Joseph, saying, Give us bread; for why should we die near thee because the silver faileth?

16. And Joseph said, Give your cattle; and I will give you for your cattle, if silver faileth.

17. And they brought their cattle unto Joseph; and Joseph gave them bread for the horses, and for the cattle of the flock, and for the cattle of the herd, and for the asses: and he provided them with bread for all their cattle for that year.

18. And this year was ended, and they came to him in the second year, and said unto him, We will not conceal it from our lord, that indeed the silver is consumed, and our lord hath the cattle of the beast; there is nothing left before our lord, except our body and our ground.

19. Wherefore shall we die before thine eyes, both we and also our ground? Buy us and our ground for bread, and we and our ground will be servants unto Pharaoh: and give us seed, that we may live and not die, that the ground be not desolate.

20. And Joseph bought all the land of Egypt for Pharaoh, and the Egyptians sold every man his field, because the famine prevailed over them; and the land became Pharaoh's.

21. And he removed that people to the cities, from one end of the border of Egypt, even to the other end thereof.

22. Only the ground of the priests did he not buy; because a portion was appointed to the priests by Pharaoh, and they did eat their appointed portion which Pharaoh gave them: wherefore they did not sell their ground.

23. And Joseph said unto the people, Behold I have bought you this day, and your ground for Pharaoh: lo! here is seed for you, and ye shall sow the ground.

24. And it shall be in the produce, that ye shall give the fifth part unto Pharaoh, and four parts shall be for yourselves for seed of the field, and for your food, and for them in your houses, and for food for your infants.

25. And they said, Thou hast made us alive; let us find grace in the eyes of our lord, and we will be servants to Pharaoh.

26. And Joseph appointed it for a statute even to this day over the land of Egypt, that a fifth part should be for Pharaoh; except the ground of the priests only, which became not Pharaoh's.

27. And Israel dwelt in the land of Egypt, in the land of Goshen; and they had possession therein, and were fruitful and multiplied exceedingly.

28. And Jacob lived in the land of Egypt seventeen years; and the days of Jacob the years of his life were seven years, and forty and a hundred years.

29. And the days of Israel drew near, that he must die; and he called his son Joseph, and said unto him, If, I pray, I have found grace in thine eyes, put, I pray thee, thy hand under my thigh, and do with me mercy and truth; bury me not, I pray thee, in Egypt.

30. But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their sepulchre. And he said, I will do according to thy word.

31. And he said, Swear unto me. And he sware unto him. And Israel bowed himself upon the head of the bed.

THE CONTENTS.

6059. AFTER that spiritual good from the natural principle, which is Israel, has been conjoined with the internal celestial principle, which is Joseph, as treated of in the preceding chapter, the subject discussed in this chapter, in the internal sense, is the insinuation of the truths of the church, which are in the natural principle, into the scientific principle. The truths of the church, which are in the natural principle, are the sons of Jacob; general truth itself therein is Jacob; the scientific principle, into which those truths are insinuated, is Pharaoh.

6060. The manner in which scientifics were reduced into order by the internal celestial principle which is Joseph, is next treated of, viz., that scientific truths were first reduced under their general principle, then the truths of good and the goods of truth, and at last, all the natural principle as to scientifics.

6061. Lastly, the subject treated of is the regeneration of spiritual good from the natural principle, which is Israel.

THE INTERNAL SENSE.

6062. Verse 1. *AND Joseph came, and told Pharaoh, and said, My father and my brethren, and their flocks and their herds, and all that they have, are come from the land of Canaan; and behold, they are in the land of Goshen.* And Joseph came, and told Pharaoh, and said, signifies the presence of the internal celestial principle in the natural where scientifics are, and influx and perception thence. My father and my brethren, signifies spiritual good in the natural principle, and the truths of the church therein. Their flocks and their herds, signifies interior and exterior goods of truth. And all that they have, signifies whatsoever is thence derived. Are come from the land of Canaan, signifies that they are from the church. And behold, they are in the land of Goshen, signifies that they are in the midst of the natural principle where scientifics are.

6063. "And Joseph came and told Pharaoh, and said."—That hereby is signified the presence of the internal celestial principle in the natural, where scientifics are, and influx and perception thence, appears (1.) from the signification of *coming* to any one, as denoting presence, n. 5934; (2.) from the representation of *Joseph*, as denoting the internal celestial principle, see n. 5869, 5877; (3.) from the signification of *telling*, as denoting influx, n. 5966; (4.) from the representation of *Pharaoh*, as denoting the natural principle, and thence the scientific in general, see n. 5799, 6015; and (5.) from the signification of *saying*, in the historicals of the Word, as denoting perception, see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3509, 5687. Hence it is evident, that by Joseph came and told Pharaoh, and said, is signified the presence of the internal celestial principle in the natural wherein are scientifics, and thence influx and perception. Concerning the influx of the internal principle into the natural or external, and concerning the perception of this latter, much has been said above; and it has been shown that the natural principle subsists and lives by virtue of influx from the internal, that is, through the internal from the Lord. For without this influx, the natural principle has no life, because it is in the nature of the world, and thence derives all that it has; and the nature of the world is altogether without life: consequently, that the natural principle belonging to man may live, there must be influx from the

Lord, not only immediate, from Himself, but also mediate, through the spiritual world, and thus into man's internal principle, which is in the spiritual world; hence, then, there must be influx into the natural principle, that it may live; for man's natural principle is formed to receive life from thence. This is meant by the influx of the internal celestial principle into the natural, wherein are the scientifics. By influx from the internal principle, perception exists in the external or natural principle, which is represented by Pharaoh, for influx and perception mutually correspond to each other, n. 5743.

6064. "My father and my brethren."—That hereby is signified spiritual good in the natural principle, and the truths of the church therein, appears from the representation of *Israel*, who is here the father, as denoting spiritual good in the natural principle, n. 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833; and from the representation of the *sons of Israel*, as denoting the truths of the church in the natural principle, see n. 5414, 5879, 5951. The influx and perception, spoken of just above, n. 6063, have respect to those principles, viz., to spiritual good, and to the truths of the church in the natural principle.

6065. "Their flocks and their herds."—That hereby are signified the interior and exterior goods of truth, appears from the signification of *flocks*, as denoting interior goods, and of *herds*, as denoting exterior goods, see n. 5913, 6048. The reason why they are the goods of truth which are signified is, because spiritual good, which is represented by *Israel*, is the good of truth, n. 4598. The goods, which are in heaven, and appertain to man, are from a twofold origin, viz., from an origin in the will, and from an origin in the understanding; the most ancient people, who were of the celestial church, were principled in good from an origin in the will; but the ancients, who were of the spiritual church, were principled in good from an origin in the understanding. Those who are in the inmost or third heaven, are in the former good; but those who are in the middle or second heaven, are in the latter. The nature of this difference has been frequently described in the explanations: good, from an origin in the will, is the good from which truth is derived; but good from an origin in the understanding is the good which is from truth, or the good of truth, which good in itself is nothing less than truth in act.

6066. "And all that they have."—That hereby is signified whatsoever is thence derived, as above, n. 6046, is evident.

6067. "Are come from the land of Canaan."—That hereby is signified that they were from the church, appears from the signification of *coming from* a certain land, as denoting to be from thence; and from the signification of the *land of Canaan*, as denoting the Lord's kingdom in the heavens, and His king-

dom in the earths, which is the church, see n. 1607, 3038, 3481, 3686, 3705, 4447, 4454, 5136.

6068. "And behold, they are in the land of Goshen."—That hereby is signified that they are in the midst of the natural principle where the scientifics are, appears from the signification of *Goshen*, as denoting the midst or inmost in the natural principle, see n. 5910, 6028, 6031. In regard to this circumstance, that it is in the midst of the natural principle, the case is this: when the goods and truths which are of the church, that is, which are from the Word of the Lord, are acknowledged and in faith received in the natural principle, they occupy the midst of that principle. Objects directly under the view, are in the midst, but those which are not directly under the view, are at the sides; hence those in the midst appear clearly, but those at the sides appear obscurely. The case herein is like that of eye-sight, the things which are directly under it being in the midst, that is, in the centre, and appearing clearly; but the things which are not directly under it being removed from the midst towards the sides, and appearing obscurely; for the internal eye, which is the intellectual mind, and has its sight from the light of heaven, views those things which are in the natural principle, and which are scientifics out of itself, as the external eye views objects, or an extensive field of objects, out of itself. The internal sight is determined to those things which afford the greatest delight, and which are dear to the heart, and it fixes a direct view upon them; so also does the external sight on similar things in extensive fields of objects: thus the internal sight is determined to the scientifics which have the greatest agreement with the truth and good in which the man is principled; these scientifics, then, to him are in the midst. The internal sight looks at scientifics because it is spiritual, and hence is determined to spiritual things, and thus to scientifics, for these fall under the spiritual view.

6069. Verses 2, 3, 4, 5, 6. *And he took some of his brethren, even five men, and set them before Pharaoh. And Pharaoh said unto his brethren, What are your works? And they said unto Pharaoh, Thy servants are shepherds of the flock, both we and also our fathers. And they said unto Pharaoh, To sojourn in the land are we come, for thy servants have no pasture for their flock, because the famine is grievous in the land of Canaan; now therefore, we pray thee, let thy servants dwell in the land of Goshen. And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee. The land of Egypt, it is before thee; in the best of the land cause thy father and thy brethren to dwell, let them dwell in the land of Goshen; and if thou knowest any men of stoutness among them, then make them rulers over my cattle. And he took some of his brethren, even five men, signifies some of the truths of the*

church. And set them before Pharaoh, signifies insinuation into scientifics. And Pharaoh said unto his brethren, signifies perception concerning the truths of the church in the natural principle. What are your works? signifies concerning offices and uses. And they said unto Pharaoh, Thy servants are shepherds of the flock, signifies that they lead to good. Both we and also our fathers, signifies that it was so from the ancients. And they said unto Pharaoh, signifies continuity of perception. To sojourn in the land are we come, signifies to seek life in scientifics. For thy servants have no pasture for their flock, signifies the want of scientifics in which are goods of truth. Because the famine is grievous in the land of Canaan, signifies that there is a defect of such things in the church. Now therefore, we pray thee, let thy servants dwell in the land of Goshen, signifies that they may live in the midst of them. And Pharaoh spake unto Joseph, saying, signifies perception in the natural principle where scientifics are. Thy father and thy brethren are come unto thee, signifies concerning the influx of the internal celestial principle into spiritual good from the natural principle, and into the truths of the church there. The land of Egypt, it is before thee, signifies that the scientifics of the natural mind are under the direction of the internal celestial principle. In the best of the land cause thy father and thy brethren to dwell, signifies that they should live in the inmost thereof. Let them dwell in the land of Goshen, signifies where the midst is. And if thou knowest any men of stoutness among them, signifies the more excellent things in doctrine. Then make them rulers over my cattle, signifies that they are the primary things of scientifics.

6070. "And he took some of his brethren, even five men."—That hereby is signified some of the truths of the church, appears from the representation of the *sons of Jacob*, who are here the brethren, as denoting the truths of the church, see n. 5403, 5419, 5427, 5458, 5512; and from the signification of *five*, as denoting some, see n. 4638, 5291.

6071. "And set them before Pharaoh."—That hereby is signified insinuation into scientifics, appears from the representation of *Pharaoh*, as denoting the scientific principle in general, see n. 5799, 6015; insinuation is signified by *setting before* him, for the end proposed in presenting them was to insinuate them, that is, the truths of the church, for these are the sons of Jacob. That truths must be insinuated into the scientifics of the church, may be seen in n. 6004, 6023, 6052; but as at this day this is unknown, it must be further illustrated. The scientifics of the church are at this day those of the literal sense of the Word, and unless truths from the internal sense be insinuated into them, the mind may be led away into every heresy; but when truths are insinuated into them, the mind

cannot be led away into heresies. Thus, for example, he, who has learnt from the literal sense of the Word, that God is angry, that He punishes, leads into temptations, casts into hell, and works evil, may be led away into false ideas concerning God; such as that from good itself, which is God, evil can also proceed, thus what is opposite to Him; when yet good comes from good, and evil from evil. But this scientific appears with an entirely different aspect, if interior truths be insinuated into it; as, for instance, this truth, that evil belongs to man, that it causes man to be angry, that it leads into temptation, punishes, casts into hell, and from itself continually produces evils; and that the case in this respect is like that of laws in kingdoms, which laws are from the king, whilst the evils of punishment are not from the king, but from those who do evils. So also this truth, that the hells are the sources of all evil, and that this is permitted them, because it is unavoidable on account of man, inasmuch as he is an evil, and his life is derived from evil, and therefore unless he be left in evil, he cannot be in freedom, and thus cannot be reformed; nevertheless, nothing but good comes from God, for so far as man allows, God turns evil into good. So again this truth, that the most general truths ought first to be believed, and afterwards illustrated by individual truths, thus this general scientific truth, that all things which exist are from God, so also are the evils of punishment; but in what manner they are from God must afterwards be learned, and also the quality and origin of that which is done from permission. In like manner this truth, that all the worship of God must necessarily derive its beginning from a holy fear, in which is a belief that God recompenses the good, and punishes the bad; the simple and children are to believe this, because they cannot as yet apprehend what permission is; and this is according to the Lord's words, "Rather fear ye Him, who is able to destroy both body and soul in hell," Matt. x. 28. When therefore in the beginning from a principle of fear they dare not commit evil, a principle of love with good is insinuated successively, and then they begin to know and perceive that nothing but good proceeds from God, and that evil is from themselves; and at length that all evil is from hell. Moreover, they who are in heaven perceive that nothing but good proceeds from God; but they who are in hell say that all evil is from God, because He permits and does not remove it; but to such of them as are in the world of spirits, it is said in reply, that if evil was taken away from them, they would have no life; neither would man who is in evil; and that the evil which is in them punishes itself according to the law, and that by the evils of punishment they at length abstain from doing evils, and also that the punishment of the evil is the protection of the good. Add to this, that they who are in evil, and they who are in external worship without inter

nal, as were the Jews, ought to be entirely in a principle of fear for God, and to believe that He punishes; for they are capable of doing good from this principle of fear, but not from a principle of love. When these and many other truths are insinuated into the above scientific, it appears altogether of another aspect, for it then becomes as a pellucid vessel, which the transparent truths contained within cause to be seen only as one general truth.

6072. "And Pharaoh said unto his brethren."—That hereby is signified perception concerning the truths of the church in the natural principle, appears (1.) from the signification of *saying*, as denoting perception, see above, n. 6063; (2.) from the representation of Pharaoh, as denoting the natural and scientific principle in general, see also above, n. 6063; and (3.) from the representation of the sons of Jacob, who are here the *brethren*, as denoting the truths of the church in the natural principle, see above, n. 6064. Hence it is evident that by Pharaoh said to his brethren, is signified the perception of the natural principle concerning the truths of the church therein.

6073. "What are your works?"—That hereby is signified concerning offices and uses, appears from the signification of *works*, as denoting goods, see n. 6048, thus uses and offices, for these are goods. All the goods, which are called goods of charity, are nothing but uses, and uses are nothing but works towards our neighbour, our country, the church, and the Lord's kingdom; charity itself also, viewed in itself, does not become charity until it comes into act and becomes a work. For to love any one, and not to do him good when there is the power, is not to love; but to do him good when there is the power, is to love him; and in this case all things of charity towards him are contained inwardly in the deed or work itself. For works are the complex of all the things of charity and faith in man, and are what are called spiritual goods, and also become goods by exercises, that is, by uses. As the angels in heaven are principled in good from the Lord, they desire nothing more than to perform uses; these are the very delights of their life, and they also enjoy blessedness and happiness according to their uses, n. 453, 454, 696, 997, 3645; which likewise the Lord teaches in Matthew, "The Son of Man shall come in the glory of his Father, with his angels, and then shall he render to every one *according to his works*," xvi. 27. In this passage, by works are not meant works as they appear in the external form, but as they are in the internal form, viz., according to the principle of charity contained in them; this is the only view which the angels have of works. And whereas works are the complex of all things of charity and faith with man, and the life causes charity to be charity and faith to be faith, thus good, therefore the Lord loved John above the rest of the disciples, and he lay on His

breast at supper, John xxi. 20, for by him were represented the goods or works of charity, (see the prefaces to Gen. chap. xviii and xxii.) For this reason also the Lord said to him, *follow me*, not to Peter, by whom faith was represented, (see the same prefaces;) wherefore faith, which is Peter, said with indignation, "Lord, *but what is this man?*" Jesus said to him, If I will that he remain till I come, what is that to thee? *follow thou me*," John xxi. 19, 21, 22, 23; whereby also it was predicted that faith would despise works, and still that they appertain to the Lord; as may likewise appear manifest from the Lord's words to the sheep and goats, Matt. xxv. 34 to 46, where nothing but works are recounted. But that faith rejected the Lord, is evident from the representation by Peter, in that he thrice denied him; his doing it in the night signifies the last time of the church, when there is no longer any charity, n. 6000; his doing it thrice, signifies that it was then complete, n. 1825, 2788, 4495, 5159; before the cock crowed, signifies before the new [principle] of the church existed, for twilight and morning, which succeed night, signify the first of the church, n. 2405, 5962.

6074. "And they said unto Pharaoh, Thy servants are shepherds of the flock."—That hereby is signified that they lead to good, is manifest from the signification of a *shepherd of the flock*, as denoting one who leads to good, see n. 6044, in the present case the truths which lead to good, because the truths of the church are the sons of Jacob.

6075. "Both we and also our fathers."—That hereby is signified that it was so from the ancients, appears from the signification of *fathers*, as denoting those who were of the ancient churches, see n. 6050. In the Word, where the Jews and the Israelites are treated of, the fathers are mentioned in several passages with praise; they who abide in the sense of the letter, understand by fathers no others than Abraham, Isaac, and Jacob, and also the sons of Jacob; but in the internal sense, by fathers in those passages, when in a good sense, are not meant the above patriarchs, but those who were of the most ancient church before the flood, and those of the ancient church after the flood; both the former and the latter were called fathers, because from them the church descended, and the things of the church were derived. By fathers are meant those who were of the ancient churches, in the following passages in Moses: "Jehovah delighted in *your fathers*, to love them, and he chose their seed after them," Dent. x. 15; and again, "Remember thou the days of eternity, understand ye the years of generation and generation; when the Most High gave an inheritance to the nations, when he separated the sons of man, he appointed the boundaries of the people, according to the number of the sons of Israel. But when Jeshurun waxed fat, he forsook God, he

sacrificed to demons, to gods, who came from near, and *your fathers* knew not," Deut. xxxii. 7, 8, 15, 17. This passage occurs in the prophetic song of Moses, wherein the ancient church is treated of, from verse 7 to 15, and the posterity of Jacob, from verse 15 to 44; the state of the most ancient church, which was before the flood, is signified by the days of eternity; and the state of the ancient church, which was after the flood, by the years of generation and generation; the state of their good, by the inheritance which the Most High gave to the nations; and the state of their truth, by the Most High separating the sons of man, appointing the boundaries of the people according to the number of the sons of Israel: that this number, or twelve, denotes all the truths of faith in the complex, may be seen in n. 577, 2089, 2129, 2130, 3272, 3858, 3913; hence it is evident, that by fathers are signified those who were of the ancient churches. In like manner in the following passages: "Our house of holiness, and our honourableness, where *our fathers praised thee*, is become a kindling of fire," Isaiah lxiv. 11. And in Jeremiah, "Did not *thy father* eat and drink, and do judgment and justice, then it was well with him," xxii. 15. Again, "They sinned against Jehovah, the habitation of justice, and *the hope of their fathers*, against Jehovah." l. 7. And in David, "We have heard with our ears, O God, *our fathers* have told us, the work worked in their days, in the days of antiquity," Psalm xlv. 1. See also Daniel xi. 24, 37, 38. That they who were of the ancient churches are meant by fathers in the above passages, does not appear in the sense of the letter, but from the internal sense in which the church is treated of, with its goods and truths. The church itself also, as being the heavenly marriage, that is, the marriage of good and truth, in the Word is called father as to good, and mother as to truth, n. 3703, 5581.

6076. "And they said unto Pharaoh."—That hereby is signified the continuity of perception, appears from the signification of *saying*, as denoting perception, see above, n. 6063; and from the representation of *Pharaoh*, as denoting the natural principle in general, see also above. The reason why continuity of perception by the natural principle is signified, is, because the expression *They said unto Pharaoh* was also used just above, n. 6074, and now again in this place.

6077. "To sojourn in the land are we come."—That hereby is signified to seek life in scientifics, appears (1.) from the signification of *sojourning*, as denoting to be instructed, and also to live. see n. 1463, 2025; thus, to come to sojourn, denotes to seek life; and (2.) from the signification of *lanā*, (which in this case is the land of Egypt,) as denoting where the scientific principle is, and thus the scientific principle itself. That Egypt denotes the scientific principle, has been frequently shown above

As to the life of truth being in scientifics, or truths seeking their life in scientifics, it is to be noted, that all things in the spiritual world, and hence all things in the natural, seek some ulterior end, in which they may be, and become an operative cause in effect, in order that they may continually produce something: this ulterior end is as it were a body; and that which seeks to be in it; is as it were a soul; this tendency ceases only in the ultimates of nature, where things inert [sluggish or inactive] have place. In the natural world this appears from every thing contained in it; and in the spiritual world from this circumstance, that good seeks to live in truths, truths to live in scientifics, scientifics in the things of sense, and the things of sense in the world. As to what specifically regards truths in scientifics, it is to be noted, that interior truths may indeed be insinuated into scientifics, but they have no life therein until good be in them; in good there is life, and in truths from good, and thus in scientifics from good through truths; in this case good is like a soul to truths, and through truths to scientifics, which are like a body. In a word, charity towards the neighbour vivifies and animates faith, and through faith, scientifics, which are of the natural mind. There are but few at this day who know that truths and scientifics are distinct from each other, because but few are in the truths of faith derived from charity; and the truths of faith in which there is not charity, are nothing else but scientifics, for they are in the memory merely like the other things which are there: but when the truths of faith are grounded in charity, or when charity is in them, they perceptibly distinguish themselves from scientifics, and occasionally elevate themselves from them, and then they view scientifics beneath them. This is at once manifest from the state of man after death; he can then think and speak rationally concerning the truths and goods of faith, and with much greater clearness than in the life of the body, but he is unable to draw any scientifics out of the memory, these things are in him as forgotten and obliterated, although he has them all with him, see n. 2475 to 2486. Hence it may be evident, that the truths of faith (which in themselves are spiritual) and scientifics (which in themselves are natural) are distinct from each other; and that the truths of faith are elevated from scientifics towards heaven by the affection of the good of charity.

6078. "For thy servants have no pasture for their flock." —That hereby is signified the want of scientifics in which are the goods of truth, appears from the signification of *pasture* for the flock, as denoting scientifics in which are the goods of truth; thus no pasture denotes scientifics in which the goods of truth are not. In the internal sense, pasture is that which sustains spiritual life, and it is principally scientific truth which the soul of man desires, as the body desires food; hence are nourish-

ments, and therefore to feed denotes to be instructed, n. 5201. That scientifics and truths sustain the souls of men, is very manifest from the desires of knowing which belong to man, and likewise from the correspondence of food with scientifics, n. 1480, 3114, 4792, 5147, 5293, 5340, 5342, 5576, 5579, 5915; which correspondence also manifests itself with man during the taking of food, for if this be done whilst he is discoursing and listening to discourse, the vessels which receive chyle are opened, and he is more fully nourished than if alone; spiritual truths, and the instructions in them, would have such an effect with men, if they were in the affection of good. That truths nourish the spiritual life, is especially manifest among good spirits and the angels in heaven; both the former and the latter are in the continual desire of knowing and growing wise, and when this spiritual food is wanting to them, they are in desolation, in languor of life, and in hunger; neither are they refreshed, and elevated into the blessedness of their life, until their desires are satisfied. But that scientifics may yield salutary nourishment to the soul, they must contain life derived from the goods of truth; if life from that source be not in them, scientifics indeed sustain the interior life of man, but only his natural life, and not the spiritual. That pasture in the internal sense denotes that which sustains man's spiritual life, is manifest also from other passages in the Word, as in Isaiah, "I have given thee for a covenant of the people, to restore the earth, to say to the bound, Go forth; to them who are in darkness, Be ye revealed; *they shall feed upon the ways, and their pasture shall be in all high places,*" xlix. 8, 9: to feed on the ways denotes to be instructed in truths; that ways are truths, see n. 627, 2333, and that to feed denotes to be instructed, n. 5201; pasture in all high places, denotes to be sustained from good, for high places or mountains are the goods of love, see n. 795, 796, 1430, 2722, 4210. And in Jeremiah, "Woe unto the shepherds that destroy and scatter *the flock of my pasture,*" xxiii. 1; where pasture denotes such things as sustain spiritual life. Again, "The princes of Zion are become as harts, *they have not found pasture,*" Lam. i. 6; not finding pasture, denotes that they did not find the truth of good. And in Ezekiel, "I, *even* I will seek my flock, *in a good pasture I will feed them,* and in the mountains of the height of Israel shall be their fold; thus they shall lie down in a good fold, and *shall feed in a fat pasture* on the mountains of Israel," xxxiv. 11, 14; where a good and fat pasture on the mountains of Israel denotes the goods of truth. Again, "Is it a small thing for you, *that ye eat up the good pasture, but the residue of your pastures ye read down with your feet?*" xxxiv. 18; where the sense is the same. And in Hosea, "I did know thee in the wilderness, in the land of drought: *according to their pasture,* so were they filled; they

were filled, and their heart was exalted," xiii. 5, 6. And in Joel, "The beast groaneth, the herds of cattle are perplexed, *because they have no pasture*, the flocks of sheep also are made desolate," i. 18. And in David, "Jehovah is my shepherd, *in a pasture of grass* He shall cause me to lie down, He shall lead me to the still waters, *He shall refresh my soul*," Psalm xxiii. 1—3. Again, "Jehovah hath made us, and not we ourselves, His people, and *the flock of His pasture*," c. 3. In the above passages, pasture denotes the truths in which man is instructed, and such things as relate to spiritual life; for spiritual life is of such a nature, that if that pasture fails, it grows languid, and as it were lean, like the body when deprived of food. That pasture denotes the good and truth which recreate and sustain the soul or spirit of man, is clear from the Lord's words in John. "I am the door; by me if any one enter in, he shall be saved, and shall go in and out, and *find pasture*," x. 9; where pasture denotes the goods and truths appertaining to those who acknowledge the Lord, and seek life from Him alone.

6079. "Because the famine is grievous in the land of Canaan."—That hereby is signified that there was a defect of such things in the church, appears from the signification of *famine*, as denoting a defect of good, see n. 5893; and from the signification of the *land of Canaan*, as denoting the church, see above, n. 6067.

6080. "Now therefore, we pray thee, let thy servants dwell in the land of Goshen."—That hereby is signified that they may live in the midst of them, appears from the signification of *dwelling*, as denoting to live, see n. 1293, 3384, 3613, 4451, 6051; and from the signification of the *land of Goshen*, as denoting the midst or inmost in the natural principle, see n. 5910, 6028, 6031, 6068.

6081. "And Pharaoh spake unto Joseph, saying."—That hereby is signified perception in the natural principle where scientifics are, appears (1.) from the signification of *saying*, as denoting perception, which has been frequently shown above; (2.) from the representation of *Pharaoh*, as denoting the natural principle wherein the scientific is, see n. 5799, 6015, 6063; and (3.) from the representation of *Joseph*, as denoting the internal principle, whence the natural derives perception, seen n. 5469.

6082. "Thy father and thy brethren are come unto thee."—That hereby is signified the influx of the internal celestial principle into the spiritual good from the natural principle, and into the truths of the church in the latter principle, appears from the representation of *Israel*, (who is here the father,) as denoting spiritual good from the natural principle, see n. 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833; and from the representation of his *sons*, (who are here the brethren,) as denoting the truths of the church in the natural principle, see n. 5414,

5879, 5951. Influx of the internal celestial principle is signified, because these things were said to Joseph, by whom the internal celestial principle is represented, n. 5869, 5877; and influx into the natural or external principle comes from the internal.

6083. "The land of Egypt, it is before thee."—That hereby is signified that the scientifics of the natural mind are under the direction of the internal celestial principle, appears from the signification of the *land of Egypt*, as denoting the natural mind where scientifics are, see n. 5276, 5278, 5280, 5288, 5301; and from the signification of *before thee*, as denoting under the direction of the internal celestial principle, which is Joseph, n. 5869, 5877.

6084. "In the best of the land cause thy father and thy brethren to dwell."—That hereby is signified that they may live in the inmost of the scientifics, appears (1.) from the signification of the *best of the land*, as denoting the inmost of the natural mind wherein scientifics are, of which we shall speak presently, for the land of Egypt is that mind, see just above, n. 6083; (2.) from the signification of *dwelling*, as denoting to live, see n. 1293, 3384, 3613, 4451, 6051; and (3.) from the representation of *Israel* and his *sons*, who are the father and the brethren who should live there, as denoting spiritual good from the natural principle and the truths of the church in that principle, see above, n. 6082. The best denotes the inmost, because that is the best which is kept directly under the view, for the eye is always directed to that which most affects and delights; and what is kept directly under it, is also the inmost, because it is in the centre, and hence before the eye in the greatest light; surrounding objects are in the circumference, and hence they are less clear, and at length obscure, because they do not delight and affect so much. The case is similar with scientifics before the internal sight, whose objects are no other than scientifics and truths; to which the sight is directed by the delight and good contained in them. But it is to be noted, that truths and the scientifics agreeing with them come directly under the view, that is, are in the inmost, with those whom spiritual and celestial truths delight and affect, for to them these truths are the best things; whereas falses and the scientifics in agreement with them come directly under the sight, or are in the inmost, with those who are affected and delighted by the evils of self-love and the love of the world; see also what was said, n. 6068.

6085. "Let them dwell in the land of Goshen."—That hereby is signified where the midst is, appears from the signification of *dwelling*, as denoting to live, see just above, n. 6084; and from the signification of the land of Goshen, as denoting the midst or inmost in the natural principle, see n. 5910, 6028, 6031, 6068.

6086. "And if thou knowest any men of stoutness among them."—That hereby are signified things more excellent in doctrine, appears from the signification of *men of stoutness*, as denoting such things: for man (*vir*) signifies one who is intelligent, and also truth, n. 158, 265, 749, 1007, 3134, 4823, consequently doctrine, and stout signifies what is excellent; for in the original tongue, stoutness is expressed by a word which also signifies strength and virtue, and in the internal sense these denote what is prevalent, thus what is more excellent.

6087. "Then make them rulers over my cattle."—That hereby is signified that they are the primary things of scientifics, appears from the signification of *rulers*, or princes, as denoting things primary, see n. 1482, 2089, 5044; and from the signification of *cattle*, as denoting truths productive of good, see n. 6016, 6045, 6048; in the present case it denotes scientifics productive of truths, because it is said, over my cattle, viz., Pharaoh's, by whom are represented scientifics in which are truths, not truths in which is good.

6088. Verses 7—10. *And Joseph caused Jacob his father to come, and set him before Pharaoh; and Jacob blessed Pharaoh. And Pharaoh said unto Jacob, How many are the days of the years of thy life? And Jacob said unto Pharaoh, The days of the years of my sojournings are a hundred and thirty years: few and evil have been the days of the years of my life, and have not attained unto the days of the years of the life of my fathers, in the days of their sojournings. And Jacob blessed Pharaoh, and went out from before Pharaoh. And Joseph caused Jacob his father to come, signifies the presence of general truth from the internal principle. And set him before Pharaoh, signifies insinuation into the general principle of scientifics. And Jacob blessed Pharaoh, signifies a sacred desire for conjunction and consequent fructification. And Pharaoh said unto Jacob, signifies perception in the natural principle where scientifics are, concerning the general truth of the church. How many are the days of the years of thy life? signifies concerning the state of natural life from the spiritual. And Jacob said unto Pharaoh, signifies the reply. The days of the years of my sojournings, signifies concerning the successive state of life. Are a hundred and thirty years, signifies state and quality. Few and evil have been the days of the years of my life, signifies that the state of the natural life was full of temptations. And have not attained unto the days of the years of the life of my fathers, signifies that it was not elevated to the state of the life of prior [principles]. In the days of their sojournings, signifies as to the state of their life. And Jacob blessed Pharaoh, signifies a sacred desire, as before, for conjunction and consequent fructification. And went out from before Pharaoh, signifies separation as to time.*

6089. "And Joseph caused Jacob his father to come."—That hereby is signified the presence of general truth from the internal principle, appears (1.) from the signification of *causing to come*, or of bringing, as denoting to present, and of *coming* to any one, as denoting presence, see n. 5934, 6063; and (2.) from the representation of *Jacob*, as denoting the doctrine of natural truth, also natural truth, see n. 3305, 3509, 3525, 3546, 4538; in the present case, he denotes truth in general, because his sons represent truths in particular. The reason why it is from the internal principle, is, because Joseph is the internal principle, from which is derived truth in the natural principle. General truth (*verum commune*) is called the father of Joseph, because it is first of all insinuated into man, and is afterwards enriched with particular truths, of which, at length, an intuitive perception from the internal principle exists, or reason and intellect. This is very manifest in man, for his judgment grows from infancy; and it is the same with spiritual truths and goods, when man is born anew, or regenerated. But after that the internal exists from general truth in the natural principle, the state is changed, and the internal no longer acknowledges truth in the natural principle for a father, but for a servant; that it is a servant, is pointed out by Joseph's dream concerning his father, "That the sun and moon and eleven stars should bow themselves to him; wherefore his father said, What is this dream which thou hast dreamed? Shall I and thy mother and thy brethren come to bow down ourselves to thee to the earth?" Gen. xxxvii. 9, 10; and therefore his father is so often, before Joseph, called his servant by the sons, Gen. xliii. 28; xlv. 24, 27, 30, 31; Joseph also was lord in the whole land of Egypt, and thus even over his father.

6090. "And set him before Pharaoh."—That hereby is signified insinuation into the general principle of scientifics, appears from what was explained above, n. 6071.

6091. "And Jacob blessed Pharaoh."—That hereby is signified a sacred desire for conjunction and consequent fructification, appears from the signification of *blessing*, as here denoting a sacred desire for the conjunction of truth with the scientific in the natural principle, for this conjunction is here treated of. To bless has several significations, it involves all things that are good, and also that are prosperous, in the spiritual sense; hence it signifies to be gifted with the good of love and charity, n. 3185, 4981; and also conjunction, n. 3504, 3514, 3530, 3565, 3584; and likewise fructification from the affection of truth, n. 2846; also a sacred wish of prosperity, n. 3185; in the present case, therefore, a sacred desire for that which is here treated of, viz., conjunction and thereby fructification. Fructification is a consequence of conjunction, inasmuch as when conjunction is effected, good increases and truth multi-

plies, for in such case there is a marriage of good and truth, from which such effects are produced: these effects were before impossible, except as grounded in whoredom, but the good produced from this source is spurious, and also the truth, the good having respect to self, and the truth deriving its sapience from that good.

6092. "And Pharaoh said unto Jacob."—That hereby is signified perception in the natural principle where scientifics are, concerning the general truth of the church, appears (1.) from the signification of *saying*, as denoting perception, see above, n. 6063; (2.) from the representation of *Pharaoh*, as denoting the natural principle where scientifics are, see n. 5799, 6015; and (3.) from the representation of *Jacob*, as denoting the general truth of the church, see above, n. 6089.

6093. "How many are the days of the years of thy life?"—That hereby is signified concerning the state of the natural life from the spiritual, appears (1.) from the signification of *days*, and also of *years*, as denoting states, see n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850; and (2.) from the signification of *life*, as denoting spiritual life, see n. 5407, 5890; in the present case it denotes spiritual life in the natural principle, or the natural principle from the spiritual.

6094. "And Jacob said unto Pharaoh."—That hereby is signified reply, appears without explanation.

6095. "The days of the years of my sojournings."—That hereby is signified concerning the successive states of life, appears from the signification of *days* and *years*, as denoting states, see just above, n. 6093; and from the signification of *sojournings*, as denoting life and instruction, see n. 1463, 2025, 3672, thus a successive state of life.

6096. "Are a hundred and thirty years."—That hereby is signified state and quality, appears from this consideration, that in the Word all numbers signify things, see n. 575, 647, 648, 755, 813, 1963, 2075, 2252, 3252, 4264, 4495, 4670, 5265, thus the state and quality of the thing which is treated of. This number, therefore, specifically signifies the state and quality of the life which had appertained to Jacob hitherto, that is, the state and quality of the spiritual life, which the natural principle at this time had from the spiritual.

6097. "Few and evil have been the days of the years of my life."—That hereby is signified that the state of the natural life is full of temptations, appears from the signification of *days* and *years*, as denoting states, see above, n. 6093, 6095; and from the signification of the *life of Jacob*, as denoting spiritual life in the natural principle, see above, n. 6093; temptations in that state are signified by the days having been *evil*. All temptations appear evil, because they are interior anxieties and griefs, and as it were damnation; for on such occasions man is

let into the state of his evils, consequently amongst evil spirits, who accuse and thereby torment his conscience; nevertheless the angels defend, that is, the Lord by the angels, Who keeps the man in hope and trust, which are the powers of combat from an interior principle, whereby he resists. The natural principle is especially let into temptations when it is to receive the spiritual, because the evils of life and falses of doctrine reside in the natural principle; on this account Jacob saith this of himself, for by him the natural principle as to truth is here represented.

6098. "And have not attained unto the days of the years of the life of my fathers."—That hereby is signified that he was not elevated to the state of their life, appears from the signification of *attaining unto*, as denoting to be elevated, of which we shall speak presently; and from the signification of *days* and *years* of life, as denoting states of the spiritual life, see above, n. 6093, 6095, 6097. Here, attaining unto, denotes to be elevated, because his fathers Isaac and Abraham represented more elevated, that is, more interior principles, than he; Abraham represented in the supreme sense the very Divine [principle] itself of the Lord, Isaac the Divine rational [principle] of the Lord, and Jacob His Divine natural. That Abraham represented the very Divine itself of the Lord, may be seen, n. 1965, 1989, 2011, 3245, 3251, 3305, 3439, 3703, 4615; that Isaac represented the Divine rational may be seen, n. 1893, 2066, 2072, 2083, 2630, 2774, 3012, 3194, 3210, 4615; that Jacob represented the Divine natural as to truth and good, may be seen, n. 3305, 3509, 3525, 3546, 3576, 3599, 4286, 4538, 4570, 4615. Hence also by Abraham is represented the celestial principle in man, by Isaac the spiritual, and by Jacob the natural, because the regeneration of man is an image of the glorification of the Lord, see n. 3138, 3212, 3296, 3490, 4402, 5688. From these considerations it is now evident, that by not attaining unto the days of the years of the life of my fathers, is signified that he was not elevated to the state of their life.

6099. "And Jacob blessed Pharaoh."—That hereby is signified a sacred desire for conjunction and consequent fructification, see above, n. 6091.

6100. "And went forth from before Pharaoh."—That hereby is signified separation as to time, appears from the signification of *going forth*, as denoting to be separated, in the present instance, as to time, from the natural principle where scientifics are, which are represented by Pharaoh. In regard to this signification of *going forth*, as denoting separation as to time, the case is this: the subject treated of in the preceding pages was the conjunction of spiritual good from the natural principle, which is Israel, and of the truths of the church in

the natural principle, which are his sons, with the internal celestial principle, which is Joseph; but not as yet concerning conjunction with the natural principle, but only concerning insinuation. In what now follows, that conjunction is treated of, verse 13 to 27 of this chapter, see the contents, n. 6059, 6060; hence it is, that by Jacob going forth from before Pharaoh, is signified separation as to time.

6101. Verses 11, 12. *And Joseph caused his father and his brethren to dwell, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded. And Joseph sustained his father and his brethren, and all his father's house, with bread, to the mouth of an infant.* And Joseph caused his father and his brethren to dwell, signifies the life of spiritual good and of the truths of the church from the internal celestial principle. And gave them a possession in the land of Egypt, in the best of the land, signifies in the inmost of the natural mind where scientifics are. In the land of Rameses, signifies the inmost of the mind, and its quality. As Pharaoh commanded, signifies with the consent of the natural principle where scientifics are. And Joseph sustained his father, and his brethren, and all his father's house, with bread, signifies that from the internal celestial principle there was a continual influx of good into spiritual good and the truths of the church in the natural principle, whence was their life. To the mouth of an infant, signifies each according to the quality of the good of innocence.

6102. "And Joseph caused his father and his brethren to dwell."—That hereby is signified the life of spiritual good and of the truths of the church from the internal celestial principle, appears (1.) from the signification of *dwelling*, as denoting life, see n. 1293, 3384, 3613, 4451, 6051; (2.) from the representation of *Israel*, who is here the father, as denoting spiritual good from the natural principle, see n. 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833; (3.) from the representation of his *sons*, who are here the brethren, as denoting the truths of the church in the natural principle, see n. 5414, 5879, 5951; and (4.) from the representation of *Joseph*, as denoting the internal celestial principle, see n. 5869, 5877. From these considerations it is evident, that by Joseph causing his father and his brethren to dwell, is signified the life of spiritual good, and of the truths of the church, from the internal celestial principle.

6103. "And gave them a possession in the land of Egypt, in the best of the land."—That hereby is signified in the inmost of the natural mind where scientifics are, appears (1.) from the signification of *possession*, as denoting a station of spiritual life, see n. 2658; (2.) from the signification of the *land of Egypt*, as denoting the natural mind where scientifics are, see n. 5276, 5278, 5280, 5288, 5371; and (3.) from the signification

of the *best of the land*, as denoting the inmost, see above, n. 6084. Hence it is evident, that by giving them a possession in the land of Egypt, in the best of the land, is signified a station of spiritual life in the inmost of the natural mind where scientifics are.

6104. "In the land of Rameses."—That hereby is signified the inmost of the mind and its quality, appears from this consideration, that all names in the Word, both of persons and of places, signify things, see n. 1888, 3422, 4298, 4442, 5095, 5225. And whereas the land of Goshen is the inmost of the natural mind, n. 5910, 6028, 6031, 6068, therefore Rameses, which was the best tract of land in the land of Goshen, is the inmost of the spiritual in the natural mind. But the quality of this inmost can scarcely be comprehended by man, for it contains innumerable and ineffable things, which can only be seen in the light of heaven, and thus by the angels; in the same manner as the quality of the other names, both of places and persons, which occur in the Word.

6105. "As Pharaoh had commanded."—That hereby is signified with the consent of the natural principle where scientifics are, appears from the signification of *commanding*, as denoting influx, see n. 5486, 5732, but in the present case it denotes consent, because the natural principle, represented by Pharaoh, derives every thing from the internal by influx; wherefore what the natural principle commands, appears indeed as if commanded by it, but it is from the internal, and thus is consent. The natural principle of man in regard to the internal is almost as the speech of man in regard to thought: it appears as if the speech of man commands or gives orders, but it is the thought.

6106. "And Joseph sustained his father and his brethren, and all his father's house, with bread."—That hereby is signified that from the internal celestial principle there was a continual influx of good into spiritual good and the truths of the church in the natural principle, whence was their life, appears (1.) from the signification of *sustaining with bread*, as denoting an influx of good, for to sustain denotes here continually to flow-in, whence man has spiritual life, and bread is the good of love, see n. 276, 680, 2165, 2177, 3464, 3478, 3735, 3813, 4211, 4217, 4735, 4976, 5915; (2.) from the representation of *Joseph*, as denoting the internal celestial principle, see n. 5869, 5877; (3.) from the representation of *Israel*, who is here the father, as denoting spiritual good from the natural principle; (4.) from the representation of his *sons*, who are here the brethren, as denoting the truths of the church in the natural principle, see above, 6102; and (5.) from the signification of *all his father's house*, as denoting in one complex all that is of and from spiritual good. Hence it is evident, that by Joseph sustaining his

father and his brethren, and all his father's house, with bread, as signified continual influx of the good of love from the internal celestial principle, into spiritual good and the truths of the church in the natural principle, and into all things which are of and from spiritual good.

6107. "To the mouth of an infant."—That hereby is signified each according to the quality of the good of innocence, appears from the signification of *to the mouth*, as denoting each and according to the quality; and from the signification of *infant*, as denoting the good of innocence, see n. 430, 2126, 3183, 5608. In regard to influx from the internal celestial principle into spiritual good and into the truths of the church in the natural principle being according to the quality of the good of innocence, the case is this: innocence is that which from the inmost principle qualifies every good of charity and of love; for the Lord flows in through innocence into charity, and so much as there is of innocence, so much of charity is received, for innocence is the very essential of charity, see n. 2780, 3111, 3183, 3994, 4797, 6013. What innocence is, may be seen as in a mirror from infants, in that they love their parents, and trust to them alone, neither have they any solicitude but to please their parents, thus they have food and raiment not only for necessity, but also for delight; and inasmuch as they love their parents, they do from a delight of affection whatsoever is agreeable to them, thus not only what they command, but also what they may be supposed willing to command; moreover they pay no respect to themselves; not to mention several other particulars. It is however to be noted, that the innocence of infants is not real innocence, but only its resemblance; real essential innocence dwells only in wisdom, see n. 2305, 2306, 3494, 4797; and wisdom consists in behaving towards the Lord as infants behave towards their parents, from the good of love and of faith, as stated above.

6108. Verses 13 to 26. *And there was no bread in all the land, because the famine was exceedingly grievous; and the land of Egypt and the land of Canaan fainted from before the famine. And Joseph gathered up all the silver that was found in the land of Egypt and in the land of Canaan, for the provision which they bought; and Joseph caused the silver to come into the house of Pharaoh. And when the silver failed in the land of Egypt and in the land of Canaan, all Egypt came unto Joseph, saying, Give us bread; for why should we die near thee, because the silver faileth? And Joseph said, Give your cattle; and I will give you for your cattle, if silver faileth. And they brought their cattle unto Joseph, and Joseph gave them bread for the horses, and for the cattle of the flock, and for the cattle of the herd, and for the asses; and he provided them with bread for all their cattle, in that year. And*

this year was ended, and they came to him in the second year, and said unto him, We will not conceal it from our lord, that indeed the silver is consumed, and our lord hath the cattle of the beast; there is nothing left before our lord, except our body and our ground. Wherefore shall we die before thine eyes, both we and also our ground? Buy us and our ground for bread, and we and our ground will be servants unto Pharaoh: and give us seed, that we may live and not die, that the ground be not desolate. And Joseph bought all the land of Egypt for Pharaoh, and the Egyptians sold every man his field, because the famine prevailed over them; and the land became Pharaoh's. And he removed that people to the cities, from one end of the border of Egypt even to the other end thereof. Only the ground of the priests he did not buy, because a portion was appointed to the priests by Pharaoh, and they did eat their appointed portion, which Pharaoh gave them: wherefore they did not sell their ground. And Joseph said unto the people, Behold, I have bought you this day, and your ground for Pharaoh; lo! here is seed for you, and ye shall sow the ground. And it shall be in the produce, that ye shall give the fifth part unto Pharaoh, and four parts shall be for yourselves, for seed of the field and for your food, and for them in your houses, and for food for your infants. And they said, Thou hast made us alive; let us find grace in the eyes of our lord, and we will be servants to Pharaoh. And Joseph appointed it for a statute even to this day over the land of Egypt, that a fifth part should be for Pharaoh: except the ground of the priests only, which became not Pharaoh's. And there was no bread in all the land, signifies that good no longer appeared. Because the famine was exceedingly grievous, signifies desolation. And the land of Egypt and the land of Canaan fainted from before the famine, signifies that this was in the natural principle, and within the church. And Joseph gathered up all the silver, signifies that every true and suitable scientific. That was found in the land of Egypt and in the land of Canaan, signifies which was in the natural principle and in the church. For the provision which they bought, signifies that by it they were sustained. And Joseph caused the silver to come into the house of Pharaoh, signifies that it all was referred to the general principle in the natural. And when the silver failed in the land of Egypt and in the land of Canaan, signifies that scientific truth and what was suitable was no longer conspicuous in the natural principle, and within the church, by reason of the desolation. All Egypt came unto Joseph, signifies application to the internal principle. Saying, Give us bread, signifies supplication concerning the support of spiritual life. For why should we die near thee, because silver faileth? signifies that otherwise by reason of the defect of truth there would be spiritual death. And Joseph

said, signifies the internal principle from which came the reply. Give your cattle, and I will give you for your cattle, signifies that they should offer the goods of truth, and should be sustained. If silver faileth, signifies if truth was no longer conspicuous to them. And they brought their cattle unto Joseph, signifies that the goods of truth were offered. And Joseph gave them bread, signifies support as to spiritual life. For the horses, signifies scientifics from the intellectual principle. And for the cattle of the flock, and for the cattle of the herd, signifies interior and exterior goods of truth. And for the asses, signifies things of service. And he provided them with bread for all their cattle, signifies support by the influx of good from the internal principle. In that year, signifies the period of that state. And this year was ended, signifies desolation after the period of this state. And they came unto him in the second year, signifies the beginning of the following state. And said unto him, We will not conceal it from our lord, signifies perception that it was known to the internal principle. That indeed the silver is consumed, signifies truth not conspicuous by reason of the desolation. And our lord hath the cattle of the beast, signifies the good of truth in like manner. There is nothing left before our lord except our body and our ground, signifies that the receptacles of good and truth were altogether desolated. Wherefore shall we die before thine eyes, both we and also our ground? signifies if they are desolated, that there is no longer spiritual life from the internal principle. Buy us and our ground for bread, signifies the appropriation of each that they may be sustained with good. And we and our ground will be servants unto Pharaoh, signifies total submission. And give us seed, signifies thereby the influx of the good of charity and of the truth of faith. That we may live and not die, signifies spiritual life thence, and no longer fear of damnation. That the ground be not desolate, signifies that the mind shall be cultivated with the scientifics of the church. And Joseph bought all the land of Egypt for Pharaoh, signifies that the internal principle appropriated to itself the whole natural mind where scientifics are, and placed it under general guidance and protection. And the Egyptians sold every man his field, signifies the abdication and subjection of all things which are serviceable to the church. Because the famine prevailed over them, signifies because there was desolation even to despair. And the land became Pharaoh's, signifies that all things were subject to the natural principle which was under the guidance and protection of the internal. And he removed that people to the cities, signifies that scientific truths were referred to doctrinals. From one end of the border of Egypt, even to the other end thereof, signifies extension through the whole natural principle where scientifics are. Only the ground of the priests he

did not buy, signifies that the internal principle from the natural procured to itself the faculties of receiving good, because they are from itself. Because a portion was appointed to the priests by Pharaoh, signifies that it was ordained by the natural principle which was under the guidance and government of the internal. And they did eat their appointed portion, which Pharaoh gave them, signifies that goods did not appropriate to themselves more than according to orderly arrangement. Wherefore they did not sell their ground, signifies that on that account they had no need to abdicate and submit them. And Joseph said unto the people, signifies influx of the internal principle into scientific truths. Behold, I have bought you this day and your ground for Pharaoh, signifies that it procured those things to itself, and subjected them to the general principle in the natural, which was under the guidance and government of the internal. Lo! here is seed for you, and ye shall sow the ground, signifies the good of charity and the truth of faith, which were to be implanted. And it shall be in the produce, signifies fruits thence derived. That ye shall give the fifth part unto Pharaoh, signifies remains, that they are for the general principle which is under the guidance and government of the internal. And four parts shall be for yourselves, signify those things which were not yet remains. For seed of the field, signifies for nourishment of the mind. And for your food and for them in your houses, signifies that thence the good of truth may be in all things, collectively and individually. And for food for your infants, signifies in those things which are of innocence. And they said, Thou hast made us alive, signifies spiritual life in no other manner, nor from any other source. Let us find grace in the eyes of our lord, signifies the will that thus things may be subjected, and humiliation. And we will be servants to Pharaoh, signifies that they renounce their proprium, and submit to the natural principle which is under the guidance and government of the internal. And Joseph appointed it for a statute, signifies what was concluded from consent. Even unto this day, signifies to eternity. Over the land of Egypt, that a fifth part should be for Pharaoh, signifies remains, as before. Except the ground of the priests only, which became not Pharaoh's, signifies the faculties of receiving good, that they are immediately from the internal principle.

6109. "And there was no bread in all the land."—That hereby is signified that good no longer appeared, is manifest from the signification of *bread*, as denoting the good of love and charity, see just above, n. 6106; and from the signification of there being *none in all the land*, as denoting that it no longer appeared. The subject treated of in the following verses is concerning the internal celestial principle, that it reduced all things in the natural principle into order under the general

principle, to effect the conjunction of scientifics with the truths of the church, and by those truths with spiritual good, and by this good with the internal celestial principle. But as the reduction of scientifics into order under a general principle can only be effected by vastations of good and desolations of truth, and by subsequent supports, therefore both the former and the latter are treated of in the internal sense in the following verses. These things, however, are but seldom effected in man during his life in the world, for several reasons; but in the other life they take place in all who are regenerated; and since they do not take place in man in the world, it is no wonder that they appear as things unknown to him, and are presented as arcana, of which he had never before heard.

6110. "Because the famine was exceedingly grievous."—That hereby is signified desolation, appears from the signification of *famine*, as denoting a want of good and of knowledges, see n. 1460, 3364, 5277, 5279, 5281, 5300, 5579, 5893, thus the famine being exceedingly grievous denotes desolation, see n. 5360, 5376, 5415, 5576. As to desolation, it must be known, that truths and goods and the knowledges thereof constitute the spiritual life of those who are in heaven, as these are the celestial and spiritual foods with which they are nourished, and which are given them daily by the Lord. When it is morning with them, goods are administered; when mid-day, truths are administered; but when it is evening, they fail, until twilight and the return of morning: on these occasions they are kept in an appetite, which is such, that they desire those foods more than the hungry long for food on earth. This state is signified by famine, and is a species of desolation, but not such as takes place amongst those who are in the inferior earth, see n. 698, 699, 1106 to 1113. That the angelic heaven has such an appetite for truths and goods, and the knowledges thereof, can scarcely appear credible to any one in the world; for they who are intent only on gain and glory, and pleasurable indulgences, must necessarily wonder that such things constitute the life of angels, and will say, What are the knowledges of good and truth to me? what life is to be derived from them? the things which give life, and the delight of life, are riches, honours, and pleasures. But let such know, that the life derived from the latter is the life of the body, which perishes with the body, not the life of the soul, which remains to eternity; and that they but ill consult their own good, who, during their abode in the world, neglect to think about spiritual life. Desolation is also for the sake of appetite, according to which, goods and truths are received; and when the desires which are grounded in appetite are obtained, they cause satisfaction and happiness; wherefore in the other life, they who are in desolation are soon refreshed, and enjoy their desires: by such vicis-

situdes all are perfected. It is worthy of observation, that the changes of day in the natural world, viz., morning, mid-day, evening, night, and the return of morning, represent the vicissitudes in the spiritual world, only with this difference, that the vicissitudes of the spiritual world flow-in to the understanding and will, and present those things which are of life; but the vicissitudes in the natural world flow-in to the things of the body, and support them. It is still more worthy of observation, that the shades of evening and the darkness of night do not come from the Lord, but from the propriums (selfhoods) of angels, of spirits, and of men: for the Lord as a sun is continually shining, and flowing-in, but the evils and falses derived from the proprium, inasmuch as they are in men, spirits, and angels, turn them from the Lord, and thus lead them into the shades of evening, and the evil into the darkness of night; in like manner as the sun of our world is continually shining and giving forth his influence, but the earth by its circumrotation turns itself away from him, and passes into shades and darkness. The reason why such phenomena exist in the natural world is, because the natural world exists from the spiritual world, and thence also subsists; hence it is, that universal nature is a theatre representative of the Lord's kingdom, see n. 3483, 4939. The reason why the above vicissitudes exist in the spiritual world is, that all who are in heaven may be continually perfected; hence also such vicissitudes take place in the natural world, for otherwise all things therein would perish with drought. Nevertheless it is to be noted, that in heaven there is no night, but only evening, which is succeeded by the twilight that precedes the morning; but in hell there is night: there are also vicissitudes in hell, but contrary to the vicissitudes in heaven, morning in hell being the heat of lusts, and mid-day the itch of falsities; evening is anxiety, and night is torment; nevertheless night bears rule through all these changes, which are alone occasioned by the variations of the shade and darkness of night. It is further to be noted, that in the spiritual world the vicissitudes are not alike with one as with another; also that the vicissitudes in that world are not distinguished into stated times, inasmuch as they are caused by variations of state; for instead of times in the natural world, there are states in the spiritual world, see n. 1274, 1382, 2625, 2788, 2837, 3254, 3356, 4814, 4816, 4882, 4901.

6111. "And the land of Egypt and the land of Canaan fainted from before the famine."—That hereby is signified that this desolation was in the natural principle where scientifics are, and within the church, appears (1.) from the signification of *the land of Egypt*, as denoting the natural mind where scientifics are, see n. 5276, 5278, 5280, 5288, 5301; (2.) from the signification of *the land of Canaan*, as denoting the church,

see above, n. 6067; and (3.) from the signification of *famine*, as denoting desolation, according to what was said just above, n. 6110. Hence it is evident, that by the land of Egypt and the land of Canaan fainting from before the famine, is signified that desolation was in the natural principle where scientifics are, and within the church.

6112. "And Joseph gathered up all the silver."—That hereby is signified every true and suitable scientific, appears (1.) from the signification of *gathering*, as denoting to collate into one; (2.) from the representation of *Joseph*, as denoting the internal celestial principle, of which frequent mention has been made above; and (3.) from the signification of *silver*, as denoting truth, see n. 1551, 2954, 5658, but in the present case the true and suitable scientific, for it is said of the silver in the land of Egypt and in the land of Canaan, as immediately follows. Hence, by Joseph collecting all the silver, is signified that the internal celestial principle collated into one every true and suitable scientific. A scientific is said to be true and suitable, when it is not darkened by fallacies, which, so long as they cannot be dispersed, render the scientific unsuitable; a scientific is also said to be true and suitable, which has not been perverted by applications to falses and to evils, by others or by one's-self, for these, when once impressed on any scientific, remain; the scientific therefore, which is free from such vitiations, is true and suitable.

6113. "That was found in the land of Egypt and in the land of Canaan."—That hereby is signified which was in the natural principle and in the church, appears from the signification of the *land of Egypt*, as denoting the natural principle where scientifics are, see above, n. 6111; and from the signification of the *land of Canaan*, as denoting the church, see also above, n. 6067. By the church is here meant that which is of the church with man; a man is a church when he is principled in good and truth, and a company of such men constitutes the church in general.

6114. "For the provision which they bought."—That hereby is signified that by it they were sustained, appears from the signification of *provision*, as denoting the truth of the church, see n. 5402; and from the signification of *buying*, as denoting to appropriate, see n. 4397, 5374, 5397, 5406, 5410, 5426; hence denoting to be sustained, for the subject treated of is spiritual food, signified by provision, which food, when appropriated, sustains the spiritual life.

6115. "And Joseph caused the silver to come into the house of Pharaoh."—That hereby is signified that it was all referred to the general principle in the natural, appears (1.) from the signification of *causing to come*, as denoting to refer, and to introduce; (2.) from the signification of *silver*, as denot-

ing the true and suitable scientific, see n. 6112; and (3.) from the representation of *Pharaoh*, as denoting the natural principle in general, see n. 5160, 5799, 6015; hence the house of Pharaoh denotes the general principle in the natural, because it is the all thereof in the complex. In regard to true and suitable scientifics being referred to a general principle, it is to be noted that all scientifics, as well as all truths, of whatsoever kind, must be referred to a general principle, in order to be any thing, and they must be placed and contained in, and under a general principle; for otherwise they are instantly dissipated. That scientifics and truths may be something, they must have a form induced, in which they may mutually respect each other; and this cannot be effected, unless they be consociated under a general principle: wherefore the general principle is that which keeps them together in a form, and causes each therein to have its quality. The general principle itself also, together with other general principles, must be referred under more general principles, and these latter again under the most general; otherwise the general principles also, and likewise the more general, would be dissipated. The most general Universal principle, from which all things are kept together, is the Lord Himself, and that which keeps them together is the Divine Truth proceeding from Him; the more general principles are the general societies in the spiritual world, into which the Divine Truth flows, and distinguishes them in general one from another; the general principles are the less general societies, under each more general principle. The more general societies are those to which the members, organs, and viscera in man correspond, which by a wonderful connection are in such a form, that they mutually respect each other, and thus mutually keep each other together, and also present themselves as one. In man the most general universal principle, which keeps the singular parts together, is the soul; thus also it is the Divine Truth proceeding from the Lord, for this continually flows-in, and causes the soul to be of such a quality. The Divine Truth proceeding from the Lord is what is called the Word, by which all things were created, (John i. 1, 2, 3,) or by which all things have existed, consequently by which all things subsist. That all things in the universal natural world are under a general principle, and each individual thing under its own general principle and that otherwise they cannot subsist, will be found to be true by every one who is willing to attend to the things in nature.

6116. "And when the silver failed in the land of Egypt, and in the land of Canaan."—That hereby is signified that the true and suitable scientific was no longer evident in the natural principle and within the church, owing to the desolation, appears (1.) from the signification of *failing*, as denoting to be no longer

evident; (2.) from the signification of *silver*, as denoting the true and suitable scientific, see above, n. 6112; (3.) from the signification of the *land of Egypt*, as denoting the natural principle where scientifics are, see above, n. 6111; and (4.) from the signification of the *land of Canaan*, as denoting the church, see also above, n. 6067; that it was owing to the desolation, is evident from the preceding, see n. 6110.

6117. "All Egypt came unto Joseph."—That hereby is signified application to the internal principle, appears (1.) from the signification of *coming* to him, as denoting to be applied; (2.) from the signification of *Egypt*, as denoting the scientific principle, see above; and (3.) from the representation of *Joseph*, as denoting the internal principle, see also above. That every scientific in the natural principle was under the guidance and government of the internal, is signified by Joseph being ruler over the whole land of Egypt; but the conjunction of the truths of the church with the scientifics in the natural principle is what is now described in the internal sense.

6118. "Saying, Give us bread."—That hereby is signified concerning the support of spiritual life, appears (1.) from the signification of *giving*, when predicated of bread, as denoting to support; and (2.) from the signification of *bread*, as denoting spiritual life. For by bread specifically is signified the good of love and of charity; but in general, spiritual life is signified, for then by bread all food is meant, as was shown, n. 2165; and since all food in general is meant, spiritual life is meant, for in the spiritual sense food in general is all the good of love, and also all the truth of faith, these two principles constituting spiritual life.

6119. "For why should we die near thee, because the silver faileth?"—That hereby is signified that otherwise, owing to a deficiency of truth, there would be spiritual death, appears from the signification of *dying*, as denoting spiritual death, of which we shall speak presently; and from the signification of *silver failing*, as denoting a deficiency of truth; that silver denotes the true and suitable scientific, see n. 6112. There is spiritual death when there is a deficiency of truth; spiritual life consists in exercises according to truths, consequently in uses; for they who are in spiritual life desire and seek after truths with a view to life, that is, that they may live according to them, and thus with a view to uses; as far therefore as they can imbibe truths, according to which they are to effect uses, so far are they in spiritual life, because they are so far in the light of intelligence and wisdom. When therefore truths fail, as is the case when a state of shade comes on, which, in the Word, is signified by evening, n. 6110, then spiritual life is in distress, for the things of shade, that is, of spiritual death, present themselves, inasmuch as they are not then kept in light, as heretofore, but are

remitted in some part into their proprium; hence, an image of spiritual death, that is, of damnation, is presented from the shade. That by death is signified spiritual death, or damnation, is manifest from very many passages in the Word, of which it may suffice to adduce the following: "He shall judge the poor in justice, and shall seize with rectitude the miserable of the earth. On the other hand he shall smite the earth with the rod of his mouth, and with the spirit of his lips *he shall cause the wicked to die*," Isaiah xi. 4, speaking of the Lord; the rod of the mouth and the spirit of the lips denote the Divine Truth from which comes judgment; to die denotes to be damned. Again, "*He shall swallow up death for ever*;"* and the Lord Jehovah shall wipe away tears from off all faces," xxv. 8. Again, "*The dead shall not live; the Rephaim shall not rise again, in that thou hast visited, thou hast extinguished them*," xxvi. 14. Again, "*Thy dead shall live, my dead body, they shall rise again*," xxvi. 19. Again, "Ye have said, We have made a covenant with death, and with hell we have made a vision; *your covenant with death shall be annulled, and your vision with hell shall not stand*," xxviii. 15, 18. And in Jeremiah, "Ye wait for light, but he turns it into *the shadow of death*, he turns it into thick darkness," xiii. 16. And in Ezekiel, "Ye have profaned me among my people for handfuls of barley, and for pieces of bread, *to slay the souls which should not die*, and to make alive the souls which should not live," xiii. 19, 22. And in Hosea, "From the land of hell I will redeem them; *from death I will deliver them; O death, I will be thy plagues, O hell, I will be thy destruction*," xiii. 14. And in David, "Thou liftest me up *from the gates of death*," Psalm ix. 13. Again, "Enlighten mine eyes, *lest peradventure I may sleep death*," xiii. 3. Again, "The *cords of death* encompassed me, and the cords of hell," xviii. 5. Again, "Like sheep they shall be set in hell, *Death shall feed upon them*," xlix. 14. And in the Apocalypse, "I have the keys of hell and of death," i. 18. Again, "He that overcometh shall not suffer hurt in the *second death*," ii. 11. Again, "I know thy works, that thou hast a name that thou livest, and *art dead*. Be watchful, and strengthen the things that remain, *which are ready to die*," iii. 1, 2. And in Matthew, "The people which sat in darkness have seen a great light, and *to them that sat in the region and shadow of death, light is sprung up*," iv. 16. And in John, "He who heareth my word, and believeth on him who sent me, shall have eternal life, and shall not come into judgment, but *hath passed from death to life*," v. 24. Again, "I go away, and ye shall seek me, and *ye shall die in your sins* ;

* In our English version of the Bible this passage is rendered, "He will swallow up death *in victory*;" but the Hebrew expression, here rendered *in victory*, signifies also *continually*, or *forever*, and is so rendered by Schmidius and others

for unless ye believe that I am, *ye shall die in your sins*; if any one keep my word, *he shall never see death*," viii. 21, 24, 51, 52. Inasmuch as death signified damnation, those who were of the representative church were forbidden to touch the dead; and if they touched, they were to be unclean, and were to be cleansed, Ezek. xliv. 25; Levit. xv. 31; xxi. 1, 2, 3; xxii. 8; Numb. vi. 6 to 12; xix. 11 to the end.

6120. "And Joseph said."—That hereby is signified the internal principle from which reply was made, appears from the representation of Joseph, as denoting the internal principle, see above; that reply is denoted, is evident.

6121. "Give your cattle, and I will give you for your cattle."—That hereby is signified that they should offer the goods of truth, and should be sustained, appears (1.) from the signification of *cattle*, as denoting the goods of truth, see n. 6016, 6045; and (2.) from the signification of *giving for them*, viz., bread, as denoting the support of spiritual life, see above, n. 6118.

6122. "If silver faileth."—That hereby is signified if truth be no longer conspicuous to them, appears from the signification of *silver failing*, as denoting a deficiency of truth, thus that truth is no longer conspicuous, see above, n. 6116, 6119. Truth is said not to be conspicuous, because in a state of desolation it appears as if it had fled away; nevertheless it is present, for all truth and good, which have been given at any time by the Lord to a man, spirit, or angel, remain, and nothing is taken from them, but in a state of desolation they are obscured by the proprium (selfhood) so as not to appear. Howbeit, when a state of light returns, they are made present and conspicuous; hence it is evident what is meant by truth not being conspicuous.

6123. "And they brought their cattle unto Joseph."—That hereby is signified that the goods of truth were offered, appears from the signification of *bringing*, as denoting to be offered; and from the signification of *cattle*, as denoting the goods of truth, see n. 6016, 6045.

6124. "And Joseph gave them bread."—That hereby is signified support as to spiritual life, appears from the signification of *giving bread*, as denoting the support of spiritual life, see above, n. 6118.

6125. "For the horses."—That hereby are signified scientifics from the intellectual principle, appears from the signification of *horses*, as denoting intellectual things, see n. 2760, 2761, 2762, 3217, 5321; and whereas they are predicated of Egypt, by which scientifics are signified, horses here denote scientifics from the intellectual principle. It may be expedient to say what is meant by scientifics from the intellectual principle; man has an intellectual principle, and he has a will-principle, not only i

his internal man, but also in his external. The intellectual principle in man is increased, and grows from infancy to his age of manhood, and consists in a view of things from the grounds of experience and science, also in a view of causes from effects, and likewise of consequences from a connection of causes; thus the intellectual principle consists in the comprehension and perception of such things as relate to civil and moral life. It exists by virtue of the influx of light from heaven, wherefore every man may be perfected as to the intellectual principle; it is given to every one according to his application, life, and peculiar turn of mind, nor is it wanting to any, if the mind be sane; and it is given to man in order that he may be in freedom and choice, that is, in the freedom of choosing good or evil; unless he has such an intellectual principle, as has been described, he cannot do so of himself, neither could any thing be appropriated to him. It is further to be noted that man's intellectual principle is what receives the spiritual, so that it is a recipient of spiritual truth and good; for nothing of good, that is, of charity, nor of truth, that is, of faith, can be insinuated into any one who has not an intellectual principle, but they are insinuated according to his intellectual principle. On this account also man is not regenerated by the Lord, until he arrives at adult age, when he has an intellectual principle; before which period the good of love and the truth of faith fall as seed into ground altogether barren; and when man is regenerated, his intellectual principle performs the use of seeing and perceiving what good is, and thence what truth is, for the intellectual principle transfers those things, which are of the light of heaven, into those things which are of the light of nature; whence the former appear in the latter as the interior affections of man in a face without simulation. And as the intellectual principle performs this use, therefore in the Word, in many passages where the spiritual principle of the church is treated of, its intellectual principle is also treated of; on which subject, by the divine mercy of the Lord, we shall speak elsewhere. From these considerations it may now be manifest what is meant by scientifics from the intellectual principle, viz., that they mean the scientifics which confirm those things that a man intellectually apprehends and perceives, whether they be evil or good; these scientifics are what are signified in the Word by horses from Egypt, as in Isaiah, "Wo to them that go down to Egypt for help, and *stay on horses*, and trust in chariots, because they are many, and *on horsemen* because they are very strong, and look not unto the Holy One of Israel, and do not seek Jehovah. For Egypt is a man and not God, and *his horses* are flesh, and not spirit," xxxi. 1, 3; where horses from Egypt denote scientifics from a perverted intellectual principle. And in Ezekiel, "He rebelled against him, sending his ambassadors into Egypt, *to give him*

horses, and much people; shall he prosper, shall he that doeth this be delivered?" xvii. 15; where horses from Egypt also denote the scientifics from a perverted intellectual principle, which are consulted in the things of faith, whilst the Word, that is, the Lord, is not believed unless from them; thus it is never believed, for in a perverted intellectual principle a negative principle reigns. That such scientifics were destroyed, is represented by the horses and chariots of Pharaoh being drowned in the Red Sea; and whereas the above things are signified by horses, and false doctrinals by chariots, therefore horses and chariots are so often mentioned on the occasion, see Exod. xiv. 17, 18, 23, 26, 28; and hence in the Song of Moses and Miriam it is said, "*The horse of Pharaoh*, and his chariot, went in, and also *his horsemen*, into the sea; but Jehovah caused the waters of the sea to return upon them. Sing ye to Jehovah, because in exalting he hath exalted himself, the horse and his rider hath he cast into the sea," Exod. xv. 1, 19, 21. Similar scientifics are also signified by what was prescribed to the king over Israel, in Moses, "If they desire a king, from the midst of the brethren a king shall be set over them: *only let him not multiply to himself horses*, nor bring the people back into Egypt, *to multiply horses*," Deut. xvii. 15, 16. A king represented the Lord as to the Divine Truth, n. 1672, 1728, 2015, 2069, 3009, 3670, 4575, 4581, 4789, 4966, 5044, 5068, thus as to intelligence, for this, when genuine, is from the Divine Truth; that intelligence ought to be procured by the Word, which is Divine Truth, but not by scientifics from man's own intellectual principle, is signified by the injunction that the king should not multiply horses, and should not bring back the people into Egypt to multiply horses.

6126. "And for the cattle of the flock, and for the cattle of the herd."—That hereby are signified the interior and exterior goods of truth, appears from the signification of *flock*, as denoting interior goods, and from the signification of *herd*, as denoting exterior goods, see n. 5913; and whereas they are goods of truth which are signified, it is said cattle of the flock, and cattle of the herd, *cattle* denoting the good of truth, see n. 6016, 6045, 6049.

6127. "And for the asses."—That hereby are signified things of service, appears from the signification of *asses*, as denoting things of service, see n. 5958, 5959.

6128. "And he provided them with bread for the cattle."—That hereby is signified support by the influx of good from the internal principle, appears (1.) from the signification of *providing with bread*, or giving them bread, as denoting the support of spiritual life, see above, n. 6118; (2.) from the representation of *cattle*, as denoting the good of truth, see just above, n. 6126; and (3.) from the representation of *Joseph*, who provided them,

as denoting the internal principle, see above. That it was by an influx of good from the internal principle, follows of course, because all support of spiritual life in the natural principle is effected by influx from the internal, that is, through the internal from the Lord. Inasmuch as mention is so frequently made of influx, and possibly but few know what is meant by influx, it may be expedient to say something on the subject. What influx is, may be evident from a comparison of such things in nature as flow-in, as from the influx of heat from the sun into all things of the earth, whence comes vegetative life; and from the influx of light into the same things, whence comes what is useful to vegetative life, and also colours and beauties; in like manner from the influx of heat into the external parts of our bodies, also of light into the eye; again, from the influx of sound into the ear, and so forth. Hence may be comprehended what is the influx of life from the Lord, Who is the Sun of Heaven, from Whom comes the heat which is love, and the spiritual light which is faith; the influx itself is also manifestly sensible, for heavenly heat, which is love, constitutes the vital heat in man, and heavenly light, which is faith, constitutes his intellectual light; but they vary according to receptions.

6129. "In this year."—That hereby is signified the period of that state, appears from the signification of *year*, as denoting an entire period from beginning to end, see n. 2906.

6130. "And this year was ended."—That hereby is signified desolation after the period of this state, appears from the signification of the year *being ended* in the present case, as denoting after the period of this state; that year denotes the period of an entire state, see just above, n. 6129. That desolation was after that period, is evident from what now follows.

6131. "And they came unto him in the second year."—That hereby is signified the beginning of a following state, appears without further explanation from what goes before.

6132. "And said unto him, We will not conceal it from our lord."—That hereby is signified that it was known to the internal principle, appears (1.) from the signification of *saying*, as denoting perception, see above, n. 6063; (2.) from the representation of *Joseph*, who is here the *lord*, as denoting the internal principal spoken of heretofore; and (3.) from the signification of *not concealing* from him, as denoting to be known. The reason why not concealing, in the internal sense, denotes to be known, is, because every thing which exists and is done in the natural principle, is known to the internal, inasmuch as the natural principle derives thence whatsoever it has, and therefore nothing can be concealed from it; nevertheless it is so expressed in the external sense, especially the historical; as also when the Lord speaks to man, He first questions him concerning the thing at the time in agitation, as the angel of Jehovah questions

Hagar, Gen. xvi. 7, 8; and Abraham, Gen. xviii. 9; and Moses, Exod. iv. 2: neither is the external [man] otherwise satisfied, for he does not believe a thing to be known unless he utters it.

6133. "That indeed the silver is consumed."—That hereby is signified truth not conspicuous by reason of the desolation, appears from what was said above, n. 6116, where similar words occur.

6134. "And our lord hath the cattle of the beast."—That hereby is signified the good of truth in like manner, appears from the signification of the *cattle of the beast*, or of the cattle of the flock and herd, as denoting the interior and exterior good of truth, see above, n. 6126; that this in like manner was no longer conspicuous by reason of the desolation, is evident from what was said just above concerning silver, n. 6133.

6135. "There is nothing left before our lord, except our body and our ground."—That hereby is signified that the receptacles of good and truth were altogether desolated, appears (1.) from the signification of *body*, as denoting a receptacle of good, of which we shall speak presently; and (2.) from the signification of *ground*, as denoting a receptacle of truth. The reason why ground denotes a receptacle of truth is, because it receives seeds; and by the seeds which are sown in it, are signified specifically those things which are of faith derived from charity, and thus of truth derived from good, see n. 1025, 1447, 1610, 1940, 2848, 3038, 3310, 3373, hence ground denotes a receptacle of truth; see also what was before said and shown concerning ground, n. 566, 1068, 3671: that those receptacles were desolated, is signified by there being nothing else left before the Lord. In the genuine sense, body signifies the good of love, and ground the truth of faith; but when truths and the goods of truth, which are signified by silver and cattle, are no longer conspicuous on account of desolation, then by body is signified only a receptacle of good, and by ground a receptacle of truth. The reason why body in the genuine sense signifies the good of love is, because the body, or whole man, which is meant by the body, is a receptacle of life from the Lord, thus a receptacle of good, for the good of love constitutes the very life itself in man; for the vital heat, which is love, is the very vital heat itself, and unless this heat be in man, he is something dead; hence then it is that in the internal sense, by body is meant the good of love. And although in man there is no celestial love, but infernal love, the inmost of his life is notwithstanding from celestial love; for this love continually flows in from the Lord, and in its beginning forms the vital heat to man, but in its progress it is perverted by the man, whence comes infernal love, and from this an unclean heat. That in the genuine sense, body denotes the good of love, is manifest from the angels, as

when they are present love exhales from them, insomuch that you would believe them to be nothing but love, and this from their whole body; the body also appears bright and lucid by virtue of the light thence derived, for the good of love is like a flame, emitting from itself a light, which is the truth of faith thence derived. Since therefore the angels in heaven are of such a quality, what must the Lord Himself be, Who is the source of all the love in angels, and whose Divine Love appears as a sun, from which the universal heaven derives its light, and all the inhabitants thereof their heavenly heat, that is, love, consequently life! The Lord's Divine Humanity is what thus appears, and from which all those things are derived; hence it is manifest what is meant by the Lord's body, viz., that it means the Divine Love, in like manner as His flesh, see n. 3813; the Lord's body itself also, when glorified, that is, when made Divine, is nothing else; what other sentiments can be entertained of the Divine Being, Who is Infinite? From these considerations it may be known, that by the body in the Holy Supper, nothing else is understood than the Lord's Divine Love towards the universal human race, concerning which it is thus written in the Evangelists: "Jesus took bread, and blessed it, and brake and gave to the disciples, and said, Take, eat, *this is my body*," Matt. xxvi. 26; Mark xiv. 22; Luke xxii. 29; this is my body, He said of the bread, because by bread is also signified the Divine Love, n. 276, 680, 2165, 2177, 3464, 3478, 3735, 4735, 5915. The Divine Love is also signified by the Lord's body in John, "Jesus said, Destroy this temple, and in three days I will raise it up. But he spake of the temple of his body," ii. 19, 21; the temple of the body is the Divine Truth from the Divine Good; that *temple* denotes the Lord as to Divine Truth, see n. 3720. And as body, in the supreme sense, is the Divine Good of the Lord's Divine Love, hence all, who are in heaven, are said to be in the Lord's body. That the Lord's body is Divine Good, is manifest also from these words in Daniel, "I lifted up my eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with gold of Uphaz, and his body was as Tarshish, and his face as the appearance of lightning, and his eyes as torches of fire, and his arms and his feet as the brightness of polished brass, and the voice of his words as the voice of a multitude," x. 5, 6; by the gold of Uphaz with which the loins were girded, by the appearance of lightning which the face presented, by the torches of fire which the eyes resembled, and by the brightness of brass which was of the arms and feet, are signified the goods of love; that gold is the good of love, see n. 113, 1551, 1552, 5658; that fire is the same good, see n. 934, 4906, 5215; and as fire is that good, so also is lightning; that brass is the good of love and charity in the natural principle, see n. 425,

1551; by Tarshish, as the rest of the body appeared, viz., the middle of the body between the head and loins, is signified the good of charity and faith, for Tarshish is a sparkling precious stone.

6136. "Wherefore shall we die before thine eyes, both we and also our ground?"—That hereby is signified if they should be desolated, that there would no longer be spiritual life from the internal principle, appears (1.) from the signification of *before thine eyes*, as denoting under the internal principle, for by Joseph, to whom these words were spoken, is represented the internal principle; and (2.) from the signification of *both we and also our ground*, as denoting the receptacles of good and truth, as above, n. 6135, thus the receptacles of spiritual life. Those receptacles are said to die, when there is not any thing of spiritual life within; for by dying is signified desolation, that is, the privation of good and truth, which principles constitute spiritual life.

6137. "Buy us and our ground for bread."—That hereby is signified the appropriation of both, that they might be sustained with good, appears (1.) from the signification of *buying*, as denoting appropriation, see n. 4397, 5374, 5397, 5406, 5410, 5426; (2.) from the signification of *us and our ground*, as denoting the receptacles of good and truth, see above, n. 6135, 6136, thus both principles; and (3.) from the signification of the expression *for bread*, as denoting support from good; the reason why bread denotes the good both of love and of faith is, because by it is also meant all food in general, n. 6118.

6138. "And we and our ground will be servants unto Pharaoh."—That hereby is signified a total submission, appears from the signification of *we and our ground*, as denoting the receptacles of good and of truth, see just above, n. 6135, 6136, 6137; and from the signification of *servants*, as denoting to be without freedom from the proprium, see n. 5760, 5763, thus denoting total submission. By receptacles are meant the very essential forms of man, for men are only forms receptive of life from the Lord; and in consequence of what is hereditary and actual, those forms are such, that they refuse to admit the spiritual life which is from the Lord; when these receptacles are so far renounced, as to have no longer any freedom grounded in the proprium, there is a total submission. Man, who is being regenerated, is at length so far reduced by repeated desolations and supports, that he no longer wills to be his own, but the Lord's; and when he is made the Lord's, he comes into that state, that when he is left to himself, he grieves and is seized with anxiety, and when he is exempted from this state, he returns into his satisfaction and blessedness; all the angels are in such a state. The Lord, with a view to render any one blessed and happy, wills a total submission, that

is, that he should not be partly his own, and partly the Lord's, for in such case there are two Lords, whom man cannot serve at the same time, Matt. vi. 24. A total submission is also meant by the Lord's words in Matthew, "Whosoever loveth father and mother more than me, is not worthy of me; and whosoever loveth son and daughter more than me, is not worthy of me," x. 37; by father and mother are signified in general those things which are of man's proprium in what is hereditary, and by son and daughter those things which are of man's proprium in what is actual. Man's proprium is also signified by life in these words, "He who loveth his life shall lose it, but he who hateth his life in this world, shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be," John xii. 25, 26. A total submission is also signified by the Lord's words in Matthew, "Another disciple said, Lord, suffer me first to go and bury my father. But Jesus said unto him, Follow me; and let the dead bury their dead," viii. 21, 22. That submission must be total, appears manifest from the primary precept of the church, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first commandment," Mark xii. 30; thus, as love to the Lord does not come from man, but from the Lord Himself, therefore the whole heart, soul, mind, and strength, which are recipients, must be the Lord's, and consequently submission must be total. Such is the submission here signified by the words, "We and our ground will be servants unto Pharaoh," for by Pharaoh is represented the natural principle in general, which is under the guidance and government of the internal celestial principle, in the supreme sense under the guidance and government of the Lord, who in that sense is Joseph.

6139. "And give us seed."—That hereby is signified influx of the good of charity and of the truth of faith, appears from the signification of *seed*, as denoting the good of charity and the truth of faith, see n. 1025, 1447, 1610, 1940, 2848, 3038, 3310, 3373; that to give those principles denotes influx, is evident, because they come into man by influx from the Lord.

6140. "That we may live and not die."—That hereby is signified spiritual life thence derived, and no longer fear of damnation, appears from the signification of *living*, as denoting spiritual life, see n. 5890; and from the signification of *dying*, as denoting damnation, see n. 6119; in the present case the fear of damnation, because in a state of desolation, when man is regenerating, there is not damnation, but the fear of damnation.

6141. "That the ground be not desolate."—That hereby is signified that the mind will be cultivated with the scientifics of

the church, appears (1.) from the signification of *ground*, as denoting the receptacle of truth, see above, n. 6135, 6136, 6137; the receptacle itself is the mind, in the present case the natural mind, because the ground of Egypt is spoken of; and (2.) from the signification of being *desolate*, as denoting to be without conspicuous truth, in the present case without the scientifics of the church, for by the Egyptians are signified the scientifics of the church, see n. 4749, 4964, 4966, 6004, which are also natural truths. That the land of Egypt denotes the natural mind where scientifics are, may be seen in n. 5276, 5278, 5280, 5288, 5301, wherefore the ground of Egypt denotes that mind specifically; hence then by the ground not being desolate, is signified that the mind should be cultivated with scientifics.

6142. "And Joseph bought all the land of Egypt for Pharaoh."—That hereby is signified that he appropriated to himself the whole natural mind where the scientifics are, and placed it under general guidance and government, appears (1.) from the representation of *Joseph*, as denoting the internal principle frequently spoken of above; (2.) from the signification of *buying*, as denoting to appropriate to himself, see n. 4397, 5374, 5397, 5406, 5410, 5426; (3.) from the signification of the *land of Egypt*, as denoting the natural mind where scientifics are, see n. 6141; and (4.) from the representation of *Pharaoh*, as denoting the natural principle in general, see n. 5160, 5799, 6015. Thus, buying those things for Pharaoh, denotes that they were placed under general guidance and government in the natural principle.

6143. "And the Egyptians sold every man his field."—That hereby is signified the abdication and subjection of all things which are serviceable to the church, appears (1.) from the signification of *selling*, as denoting to alienate so as to be no longer his property, see n. 4098, 4752, 4758, 5886, thus to abdicate and make subject; and (2.) from the signification of *field*, as denoting doctrine which is of the church, and in a general sense the church, see n. 368, 2971, 3310, 3766. Hence it is evident, that by the Egyptians selling every man his field, is signified the abdication and subjection of all things which are serviceable to the church.

6144. "Because the famine prevailed over them."—That hereby is signified because there was desolation even to despair, appears from the signification of *famine*, as denoting desolation as to those things which are of the church, see n. 5415, 5576; and when this is said to *prevail*, it denotes despair, as in n. 5279, for the last state of desolation is despair. There are several reasons why despair is the last desolation and temptation, n. 5279, 5280, of which we shall only adduce the following: by despair is produced an effectual and sensible ac-

knowledge, that nothing of truth and good is from self, and that men are of themselves damned, but are delivered by the Lord from damnation, and that salvation flows in by truth and good. Despair is also on this account, that the satisfaction of life, which is from the Lord, may be made sensible; for they, who come out of that state, are like condemned criminals set at liberty from prison. By desolations and temptations also, states contrary to heavenly life are perceived, and hence a sense and perception of the satisfaction and happiness of heavenly life is induced; for the sense and perception of what is satisfactory and happy cannot be derived from any other source than from relation to their contraries; desolations and temptations therefore are brought to the utmost pitch, that is, to despair, to the intent that full relations may be had.

6145. "And the land became Pharaoh's."—That hereby is signified that all things were subjected to the natural principle which was under the guidance and government of the internal, appears (1.) from the signification of the *land becoming his*, as denoting the appropriation and subjection of all things which are signified by the land; and (2.) from the representation of *Pharaoh*, as denoting the natural principle in general, see n. 5160, 5799, 6015, into which are collated the scientifics signified by Egypt, n. 6115. The reason why it is under the guidance and government of the internal principle, is, because the whole natural principle, both in general and in part, being under the guidance and government of the internal principle, is signified by Joseph being ruler over all the land of Egypt, and also by his being governor over the house of Pharaoh, Gen. xli. 40, 41, 42, 43; and chap. xlv., where are these words, "Joseph said to his brethren, God hath made me a father to Pharaoh, and lord of all his house, and I rule throughout all the land of Egypt," verse 8; hence then it is said of the natural principle, which is under the guidance and government of the internal.

6146. "And he removed that people to cities."—That hereby is signified that he referred scientific truths to doctrinals, appears (1.) from the signification of *people*, as denoting truths, see n. 1259, 1260, 3295, 3581, in the present case scientific truths, because they are predicated of the people of Egypt; and (2.) from the signification of *cities*, as denoting doctrinals, see n. 402, 2449, 3216, 4492, 4493; hence now to remove the people to cities, denotes to refer scientific truths to doctrinals. This follows from what goes before, viz., that truths were referred to the general or common principle in the natural, n. 6115; for doctrinals are the general or common things to which truths are referred; for the doctrine of the church is digested under its heads, and every head is a general principle of the church. Hence also the people was removed to the cities by

Joseph, that thereby might be represented the relation of truths to general or common principles, thus to doctrinals.

6147. "From one end of the border of Egypt, even to the other end thereof."—That hereby is signified extension through the whole natural principle where scientifics are, appears (1.) from the signification of "*from one end of the border to the other end thereof*," as denoting extension through the whole; and (2.) from the signification of *Egypt*, as denoting the scientific in the natural principle, frequently spoken of above, and hence the natural principle where scientifics are. For the natural principle is what contains, and scientifics are what are contained, hence by Egypt is signified both what contains and what is contained, that is, both the natural principle and the scientific; wherefore also by Pharaoh king of Egypt is signified the natural principle in general, n. 5160, 5799, and also the scientific principle in general, n. 6015; also by the land of Egypt the natural mind, n. 5276, 5278, 5280, 5288, 5301.

6148. "Only the ground of the priests he did not buy."—That hereby is signified that the internal principle from the natural procured to itself the faculties of receiving good, because they are from itself, appears (1.) from the representation of *Joseph*, of whom these things are said, as denoting the internal principle, concerning which see above; (2.) from the signification of *ground*, as denoting the receptacle of truth, see above, n. 6135, 6136, 6137, in the present case the faculty of receiving good, for the faculty is the receptibility, which must be in a receptacle, to render it a receptacle. This faculty comes from good, that is, through good from the Lord; for unless the good of love flowed-in from the Lord, no man would have the faculty of receiving either truth or good; it is the influx of the good of love from the Lord, which causes all things within man to be disposed for reception: that the faculty of receiving good is from the natural principle, is signified by the ground being in Egypt, for by *Egypt* is signified the natural principle as to scientifics, n. 6142; (3.) from the signification of *priests*, as denoting good, of which we shall speak presently; and (4.) from the signification of *not buying*, as denoting that those faculties were not appropriated to himself, as he had appropriated to himself truths and the goods of truth with their receptacles, (which was done by desolations and supports,) because those faculties were from himself, that is, from the internal principle. Hence it is, that by these words, "only the ground of the priests he did not buy," is signified that the internal principle from the natural procured to itself the faculties of receiving good, because they are from itself. The case herein is this: the faculties of receiving good and truth, in man, are immediately from the Lord, nor does any assistance in procuring them to himself come from man; for he is always kept in

the faculty of receiving good and truth, and by virtue of that faculty he has understanding and will; but the reason why he does not receive is, because he turns himself to evil, in which case the faculty indeed remains, but the passage to the thinking and sensitive principle is shut up against it, on which account the faculty of seeing truth and of being made sensible of good perishes, in proportion as man turns himself to evil, and confirms himself therein by his life and faith. That man contributes nothing at all to the faculty of receiving good and truth, is known from the church doctrine which teaches, that nothing of truth which is of faith, and nothing of good which is of charity, comes from man, but from the Lord; nevertheless man can destroy that faculty in himself. Hence then it may appear manifest how it is to be understood, that the internal principle from the natural procured to itself the faculties of receiving good, because they are from itself. The reason why it is said, from the natural principle, is, because the influx of good from the Lord is effected through the internal into the natural principle from the Lord; in which principle, when the faculty of receiving is procured, there is influx, for then there is reception, see n. 5828. In regard to goods being signified by priests, it is to be noted, that there are two principles which proceed from the Lord, viz., good and truth; the Divine Good was represented by priests, and the Divine Truth by kings; hence it is that by priests are signified goods, and by kings truths. Concerning the priesthood and the royalty, which are predicated of the Lord, see n. 1728, 2015, 3670. In the ancient representative church, both the priesthood and the royalty were conjoined in one person, because the good and truth, which proceed from the Lord, are united; and they are also conjoined in heaven in the angels. The person, in whom those two principles were conjoined in the ancient church, was called Melchizedek, or king of justice; which may be manifest from the Melchizedek who came to Abraham, of whom it is thus written, "Melchizedek the king of Salem brought forth bread and wine, and he was priest to the Most High God; and he blessed Abraham," Gen. xiv. 18, 19; that he represented the Lord as to each principle, is evident from this consideration, that he was a king and also a priest, and that he was allowed to bless Abraham, and to offer him bread and wine, which also at that time were symbols of the good of love and the truth of faith. That he represented the Lord as to each principle, is further evident from David, "Jehovah hath sworn, and will not repent; Thou art a priest for ever, after the order of Melchizedek," Psalm cx. 4, which words were spoken of the Lord: according to the manner of Melchizedek, denotes that he was both a king and a priest: that is, in the supreme sense, that from Him proceed Divine Good and Divine Truth together.

Inasmuch as a representative church was instituted amongst the posterity of Jacob, therefore also the Divine Good and Divine Truth, which proceed united from the Lord, were conjointly represented in one person; but on account of the wars and idolatry of that people, those principles were divided in the beginning, and they who reigned over the people were called leaders, and afterwards judges; and they who officiated in holy things, were called priests, and were of the seed of Aaron, and Levites. But afterwards those two principles were conjoined in one person, as in Eli and in Samuel; yet whereas the people were such, that a representative church could not be established amongst them, but only a representative of a church, owing to the idolatrous principle which prevailed amongst them, therefore it was permitted that those principles should be separated, and that the Lord as to Divine Truth should be represented by kings, and as to Divine Good by priests. That this was done in consequence of the wilful desire of the people, but not from the good pleasure of the Lord, is manifest from the word of Jehovah to Samuel, "Obey thou the voice of the people in all that they have said to thee, since they have not rejected thee, but they have rejected me, that I should not reign over them; and thou shalt declare to them the right of a king," 1 Sam. viii. to the end; chap. xii. 19, 20. The reason why those two principles were not to be separated is, because the Divine Truth separated from the Divine Good damns every one; whereas the Divine Truth united to the Divine Good saves; for from the Divine Truth man is damned to hell, but by the Divine Good he is delivered thence, and is elevated into heaven: salvation is of mercy, thus from the Divine Good; but damnation is, when man refuses mercy, and thus rejects from himself the Divine Good, whence he is left to judgment from Truth. That kings represent the Divine Truth, may be seen, n. 1672, 1728, 2015, 2069, 3009, 3670, 4575, 4581, 4966, 5044, 5068. That priests represented the Lord as to Divine Good, and that hence by priests is signified good, may be manifest from all those things in the internal sense which were instituted concerning the priesthood, when Aaron was chosen, and afterwards the Levites; as that the high priest should alone enter into the Holy of Holies, and there minister; that the holy things of Jehovah should be for the priest, Levit. xxiii. 20; chap. xxvii. 21; that they should not have part and inheritance in the land, but that Jehovah should be their part and inheritance, Numb. xviii. 20; Deut. x. 9; chap. xviii. 1; that the Levites were given to Jehovah instead of the first-born, and that they were given by Jehovah to Aaron, Numb. iii. 9, 12, 13, 40 to the end; chap. viii. 16 to 19; that the high priest with the Levites should be in the midst of the camp, when they pitched and when they journeyed Numb. i. 50 to 54; chap. ii.

17; chap. iii. 23 to 38; chap. iv. 1 to the end; that no one of the seed of Aaron, in whom was any spot, should come near to offer burnt-offerings and sacrifices, Levit. xxi. 17 to 20; besides many more passages, as Levit. xxi. 9, 10, 11, 12, 13, and elsewhere. All these things represented in the supreme sense the Divine Good of the Lord; and hence, in a respective sense, the good of love and charity. But the garments of Aaron, which were called the garments of holiness, represented the Divine Truth from the Divine Good; concerning which garments, by the divine mercy of the Lord, more will be said in the explanations upon what is written in Exodus. Inasmuch as truth is signified by kings, and good by priests, therefore kings and priests in the Word are frequently named together, as in the Apocalypse, "Jesus Christ hath made us *kings and priests* unto God and his Father," Apoc. i. 6; chap. v. 10; kings are said to be made from the truth which is of faith, and priests from the good which is of charity; thus truth and good, with those who are in the Lord, are conjoined, as they are in heaven, as stated above, and this is meant by being made kings and priests. So in Jeremiah, "It shall come to pass in that day, the heart of *the king* and of the princes shall perish, and *the priests* shall be astonished, and the prophets shall wonder," iv. 9. Again, "The houses of Israel are ashamed, *their kings* themselves, their princes, and *their priests*, and their prophets," ii. 26. Again, "*The kings of Judah*, the princes, *the priests* and prophets, and the inhabitants of Jerusalem," viii. 1; in these passages kings denote truths, princes primary truths, n. 1486, 2089, 5044, priests denote goods, and prophets those who teach, n. 2534. It is moreover to be noted, that it is evident from a similar law concerning the fields of the Levites, that Joseph's not buying the ground of the priests was a representative that all the faculty of receiving truth and good is from the Lord; the law is thus expressed in Moses, "*The field of the suburb of the cities of the Levites shall not be sold, because it is an eternal possession to them*," Levit. xxv. 34; by this is meant in the internal sense, that no man ought to claim to himself any thing of the good of the church, which is the good of love and charity, because it is from the Lord alone.

6149. "Because a portion was appointed to the priests by Pharaoh."—That hereby is signified that on that account it was ordained by the natural principle, which was under the guidance and government of the internal, appears (1.) from the signification of an *appointed portion*, as denoting what is ordained [made orderly]; and (2.) from the representation of *Pharaoh*, as denoting the natural principle in general, see n. 5160, 5799, 6015; and inasmuch as that ordination in the natural principle comes from the internal, therefore it is added, under the guidance and government of the internal, which was

also represented by Joseph being governor over all Egypt, and likewise over the house of Pharaoh, see n. 6145.

6150. "And they did eat their appointed portion which Pharaoh gave them."—That hereby is signified that goods did not appropriate to themselves more than according to ordination [orderly arrangement], appears (1.) from the signification of *eating*, as denoting to appropriate to themselves, see n. 3168, 3513, 3596, 3832, 4745; and (2.) from the signification of the *appointed portion*, as denoting what was ordinate, as just above, n. 6149: thus, by eating the appointed portion, is signified, that goods did not appropriate to themselves more than according to ordination. That it was from the natural principle, which is represented by Pharaoh, that is, in the natural principle under the guidance and government of the internal, may be seen also just above, n. 6149.

6151. "Wherefore they did not sell their ground."—That hereby is signified that therefore they had no need to abdicate and submit them, appears (1.) from the signification of *selling*, as denoting to abdicate, see above, n. 6143, thus to submit, for what is abdicated, is submitted to another; and (2.) from the signification of *their ground*, viz., the ground of the priests of Egypt, as denoting the faculty of receiving good in the natural principle, see also above, n. 6148; that *therefore they had no need*, viz., to abdicate and submit them, is signified by the expression, *wherefore they did not*.

6152. "And Joseph said unto the people."—That hereby is signified influx of the internal principle into scientific truths, appears (1.) from the signification of *saying*, as denoting perception, see n. 6063, and since it is predicated of the internal principle, which is Joseph, it denotes influx, for what is perceived in the external principle, flows-in from the internal; (2.) from the representation of *Joseph*, as denoting the internal principle, so frequently mentioned above; and (3.) from the signification of the *people*, as denoting scientific truths, see n. 6146.

6153. "Behold, I have bought you this day, and your ground for Pharaoh."—That hereby is signified that he procured those things to himself, and subjected them to the general principle in the natural, which was under the guidance and government of the internal principle, appears (1.) from the signification of *buying*, as denoting to appropriate and to procure, see n. 4397, 5374, 5397, 5406, 5410, 5426; and (2.) from the signification of *ground*, as denoting the receptacles of truth, see n. 6135, 6136, 6137. That to subject them to the general principle in the natural, is signified by buying them for Pharaoh, by whom is represented the natural principle in general, see n. 5160, 5799, 6015; it is said, under the guidance and government of the internal principle, according to what was explained above, n. 6145.

6154. "Lo, here is seed for you, and ye shall sow the ground."—That hereby is signified the good of charity and the truth of faith, which were to be implanted, appears (1.) from the signification of *seed*, as denoting truth derived from good, or faith derived from charity, thus both principles, see n. 1025, 1447, 1610, 1940, 2848, 3038, 3310, 3373, 3671; (2.) from the signification of *sowing*, as denoting to implant; and (3.) from the signification of *ground*, as denoting receptacles, see n. 6135, 6136, 6137; but when truth and good are implanted, the ground no longer signifies a receptacle, but that which is of the church, as a field, n. 566.

6155. "And it shall be in the produce."—That hereby is signified fruit thence derived, appears from the signification of *produce*, as denoting fruit; for the harvest, which is the produce of the field, is its fruit.

6156. "That ye shall give the fifth part unto Pharaoh."—That hereby are signified remains, that they are for the general principle which is under the guidance and government of the internal, appears from the signification of *five*, and of *the fifth part*, as denoting remains, see n. 5291, 5894; and from the representation of *Pharaoh*, as denoting the general principle in the natural, as above, 6153; it is said, under the guidance and government of the internal principle, for the reason spoken of above, n. 6145. What is meant by remains, may be seen, n. 1050, 1738, 1906, 2284, 5135, 5897, 5898, viz., that they are goods and truths from the Lord stored up in the interior man; these are remitted into the exterior or natural man, when he is in a state of good, but on his coming into a state of evil, they are instantly drawn back and stored up again lest they should be mixed with evils, and thereby perish. When man cannot be regenerated, remains are in this case well reserved with him in his interiors: but whilst man is regenerating, they are then remitted from the interiors to the exteriors, so far as he is regenerated; the reason whereof is, because by regeneration the interiors are conjoined with the exteriors, and act in unity; and in this case they are first remitted into general principles, and next into particulars; hence, as the regeneration of the natural principle is here treated of in the internal sense, it may be known what is meant by remains being for the general principle in the natural.

6157. "And four parts shall be for yourselves."—That hereby are signified those things which are not yet remains, appears from the signification of *four parts*, when predicated of what is subtracted from the fifth part, by which are signified remains, n. 6156, as denoting those things which are not yet remains. By four the same is signified as by two, viz., things which are pairs, and which are conjoined, n. 1686, as are good and truth; as these are not made remains, they are here

signified by four parts; for goods and truths are not made remains until they are appropriated to man, and they are then first appropriated to man, when they are received from affection in freedom.

6158. "For seed of the field."—That hereby is signified for the nourishment of the mind, appears from the signification of *seed*, as denoting truth and good, thus faith and charity, see above, n. 6154; and from the signification of *field*, as denoting in a general sense the church, see n. 2971, 3766, and in a particular sense the church with man, thus the man in whom the church is, that is, he who receives truth and good. When man is called a field, it is his mind which is meant, for man is man not from the external form, but from his mind, that is, from understanding and will, which constitute the mind, also from the truth of faith and the good of charity, which constitute the still more inward mind; when this mind is in the genuine sense a man, it is nourished and supported by truth and good; and whereas truth and good are signified by seed, nourishment is also signified by it; which is also evident from the words which immediately follow, "for your food, and for them in your houses, and for food for your infants." Hence then it is, that seed of the field denotes the nourishment of the mind.

6159. "And for your food, and for them in your houses."—That hereby is signified that hence the good of truth may be in all things, collectively and individually, appears from the signification of *food*, as denoting the good of truth, see n. 5410, 5426, 5487, 5582, 5588, 5655; and from the signification of *those who were in their houses*, as denoting all and every thing of good derived from truth; thus "for food to them in their houses," denotes the good of truth in all and every thing. In regard to the good of truth being in all things collectively and individually, the case is this: in proportion as man is regenerated, in the same proportion good insinuates itself into all and every thing belonging to him, for the affection of good becomes the universally reigning principle with him, and what reigns universally, reigns also singularly, that is, in all things, and in each. This may be manifest from the ruling affection in every one: whatsoever this affection is, it is present in every particular of his will, and also of his thought; and although it does not always appear to be present in the thought, it nevertheless is in it; the reason why it does not appear, is, because at those moments it is clothed with the affections which are insinuated through objects, and as these affections are put off, so the ruling affection presents itself conspicuously. This cannot better be evidenced than from the case of spirits and angels: the spirits who are evil, or in whom evil bears rule, are evil in all things, and in every thing; even when they speak what is true and act what is good, for in so doing they intend only to de-

ceive others, by gaining the credit of being good, and thus by beguiling under a semblance of good ; when this is the case, it is manifestly heard merely from the tone of their speech, and it is also perceived from their sphere. The angels in heaven, in whom good reigns universally, are good in all things, that is, with them good from the Lord shines forth in all things, and in every thing ; even if they do any thing of evil in an external form, still it is their end or intention that good may thence come forth. From these considerations it may be manifest, that where good universally reigns, it reigns in all things collectively and individually, and in like manner evil ; for the universally reigning principle then first exists, when all the particulars are such, and according to their quality and quantity is the universal principle ; for what is called universal, is universal from this circumstance, that it is in all things individually.

6160. "And for food for your infants."—That hereby is signified in those things which are of innocence, appears from the signification of *food*, as denoting the good of truth, as just above, n. 6159 ; and from the signification of *infants*, as denoting innocence, see n. 430, 3183, 5608.

6161. "And they said, Thou hast made us alive."—That hereby is signified spiritual life no otherwise nor from any other source, appears from the signification of *making alive*, as denoting spiritual life, see n. 5890 ; inasmuch as the subject treated of in the preceding pages is the vivification or regeneration of the natural principle, and the whole process is there described, which is such and no other ; therefore it is added, that it is no otherwise, nor from any other source.

6162. "Let us find grace in the eyes of our lord."—That hereby is signified the will that thus things may be subjected, and humiliation, may appear from this consideration, that those words, after all things belonging to them were abdicated, are words of acknowledgment, thus also of the will that they may be so subjected, and thereby that they are words of humiliation. That these things are in those words, is manifest from the state in which they then were, which state is also evident from the preceding and succeeding series.

6163. "And we will be servants to Pharaoh."—That hereby is signified that they renounce their proprium (selfhood), and submit to the natural principle which is under the guidance and government of the internal, appears (1.) from the signification of *servants*, as denoting to be without liberty grounded in the proprium, see n. 5760, 5763, thus to renounce the proprium ; and (2.) from the signification of *being to Pharaoh*, as denoting to be submitted to the natural principle which is under the guidance and government of the internal, see n. 6145.

6164. "And Joseph appointed it for a statute."—That

hereby is signified a conclusion from consent, appears from the signification of *appointing for a statute*, as denoting to conclude from consent, for what is appointed for a statute is done from consent on each side, and is referred amongst those things which are ordained from agreement, and thus duly.

6165. "Even to this day."—That hereby is signified to eternity, appears from the signification of the expression, "even to this day," as denoting to eternity, see n. 2838, 4304.

6166. "Over the land of Egypt, that a fifth part should be for Pharaoh."—That hereby are signified remains as before, see n. 6156.

6167. "Except the ground of the priests only, which became not Pharaoh's."—That hereby are signified the faculties of receiving good, that they are immediately from the internal principle, see above, n. 6148. What has been now said concerning the conjunction of the natural principle with the internal, thus concerning its regeneration by means of repeated desolations and vivifications, must necessarily appear to the man of the church at this day as something hitherto unheard of. Nevertheless, the case is really so, and is amongst those things with which even the simple spirits in another life are well acquainted; wherefore when the Word is read by man, they who are in the other life, inasmuch as they are in the internal sense of the Word, not only perceive all the above things, but moreover they see innumerable arcana therein, and such as cannot be expressed by any human speech; those which have been adduced are only a few in comparison.

6168. Verses 27—31. *And Israel dwelt in the land of Egypt, in the land of Goshen; and they had possession therein, and were fruitful, and multiplied exceedingly. And Jacob lived in the land of Egypt seventeen years; and the days of Jacob, the years of his life, were seven years, and forty and a hundred years. And the days of Israel drew near, that he must die; and he called his son Joseph, and said unto him, If I pray, I have found grace in thine eyes, put I pray thee thy hand under my thigh, and do with me mercy and truth; bury me not, I pray thee, in Egypt. But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their sepulchre. And he said, I will do according to thy word. And he said, Swear unto me. And he swore unto him. And Israel bowed himself upon the head of the bed. And Israel dwelt in the land of Egypt signifies that spiritual good lived amongst the scientifics which were of the church. In the land of Goshen, signifies in the midst of them. And they had possession therein, signifies given and ordained thus by the internal principle. And were fruitful and multiplied exceedingly, signifies hence the goods of charity and the truths*

of faith. And Jacob lived in the land of Egypt, signifies the truth of the natural principle that it was in scientifics. Seventeen years, signifies the state there. And the days of Jacob, the years of his life, were seven years, and forty and a hundred years, signifies a general state and its quality. And the days of Israel drew near, that he must die, signifies the state immediately before regeneration. And he called his son Joseph, signifies the presence of the internal principle. And said unto him, If, I pray, I have found grace in thine eyes, signifies desire. Put, I pray thee, thy hand under my thigh, signifies holy obligation. And do with me mercy and truth, signifies humiliation. Bury me not, I pray thee, in Egypt, signifies regeneration not in scientifics. But I will lie with my fathers, signifies life such as the ancients had. And thou shalt carry me out of Egypt, signifies that there may be elevation out of scientifics. And bury me in their sepulchre, signifies such regeneration. And he said, I will do according to thy word, signifies that so it shall be done by providence from the Divine [Being]. And he said, Swear unto me, signifies that it may be irrevocable. And he swore unto him, signifies that it is irrevocable. And Israel bowed himself upon the head of the bed, signifies that he turned himself to those things which are of the interior natural principle.

6169. "And Israel dwelt in the land of Egypt."—That hereby is signified that spiritual good lived amongst the scientifics which are of the church, appears (1.) from the signification of *dwelling*, as denoting to live, see n. 1293, 3384, 3613, 4451; (2.) from the representation of *Israel*, as denoting spiritual good, see n. 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833; and (3.) from the signification of the *land of Egypt*, as denoting the natural mind where scientifics are, see n. 5276, 5278, 5280, 5288, 5301. That Egypt signifies the scientifics of the church, may be seen, n. 4749, 4964, 4966, 6004.

6170. "In the land of Goshen."—That hereby is signified in the midst of them, appears from the signification of the *land of Goshen*, as denoting the midst or inmost in the natural principle, see n. 5910, 6028, 6031, 6068; thus in the midst of scientifics, because Goshen was the best tract of land in Egypt.

6171. "And they had possession therein."—That hereby is signified given and ordained thus by the internal principle, appears from the signification of *possession*, as denoting a station of spiritual life, see n. 6103; and whereas Joseph gave it them for a possession, verse 11, it signifies that that station was given and ordained by the internal principle; that this is signified, follows from the series.

6172. "And were fruitful and multiplied exceedingly."—That hereby are signified the consequent goods of charity and truths of faith, appears (1.) from the signification of *being*

fruitful, as denoting to produce the goods which are of charity; and (2.) from the signification of *multiplying*, as denoting to produce the truths which are of faith, see n. 43, 55, 913, 983, 2846, 2847. For to be made fruitful has reference to fruits, which in the internal sense signify works of charity; and to be multiplied has reference to a multitude, which in the internal sense is predicated of the truths of faith; for, in the Word, *much* is an expression applied to truths, but *great* to goods.

6173. "And Jacob lived in the land of Egypt."—That hereby is signified the truth of the natural principle that it was in scientifics, appears (1.) from the signification of *living*, as denoting spiritual life, see n. 5890; (2.) from the representation of *Jacob*, as denoting the truth of the natural principle, see n. 3505, 3509, 3525, 3546, 3599, 3775, 4009, 4234, 4520, 4538; and (3.) from the signification of the *land of Egypt*, as denoting the scientifics of the church, see just above, n. 6169.

6174. "Seventeen years."—That hereby is signified the state there, appears from the signification of *seventeen*, as denoting from beginning to end, or from the beginning to what is new, see n. 755, 4670; and from the signification of *years*, as denoting states, see n. 487, 488, 493, 893; thus in this passage, by seventeen years which Jacob lived in Egypt, is signified the beginning of a state of spiritual life in the natural principle amongst scientifics even to its end. That all numbers in the Word are significative of things, may be seen, n. 575, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3252, 4264, 4495, 4670, 5265.

6175. "And the days of Jacob, the years of his life, were seven years, and forty and a hundred years."—That hereby is signified a general state and its quality, may be manifest, if the numbers, seven, forty, and a hundred, be unfolded: what seven imply, see n. 395, 433, 716, 728, 881, 5265, 5268; what forty, n. 730, 862, 2272, 2273; and what a hundred, n. 1988, 2636, 4400; but the numbers thus compounded, cannot easily be explained, for they contain more things than can be reduced to a sum, and expressed to the apprehension. These numbers in general contain an entire state of the thing represented by Jacob, and its quality; the angels see these things in one complex, merely from that number; for with them, all the numbers in the Word fall into ideas of things. This has also been shown from this circumstance, that occasionally numbers in a long series have been seen by me, and instantly it was said by the angels, that they involved things in a series, concerning which they discoursed amongst themselves. Hence also the most ancient people, who were of the celestial church, made a constant computation even from numbers, into which were con-

veyed celestial things, not so comprehensible to the ideas of the natural mind. But after their times, these perished together with the perception of celestial things, nothing remaining but the knowledge of what was signified in general by the simple numbers, as three, six, seven, twelve, but not so what was signified by the compound numbers. But at this day it is not even known that numbers in the Word signify any thing except number; wherefore what has been said on the subject will possibly be thought incredible.

6176. "And the days of Israel drew near, that he must die."—That hereby is signified the state immediately before regeneration, appears (1.) from the signification of *drawing near*, as denoting to be nigh, thus immediately before; (2.) from the signification of *days*, as denoting states, see n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850; (3.) from the representation of *Israel*, as denoting spiritual good, see above, n. 6199; and (4.) from the signification of *dying*, as denoting to rise again, and to be raised up into life, viz., spiritual life, see n. 3326, 3498, 3505, 4618, 4621, 6036, thus to be regenerated, for he who is regenerated, rises again from spiritual death, and is raised up into new life.

6177. "And he called his son Joseph."—That hereby is signified the presence of the internal principle, appears from the signification of *calling to himself*, as denoting to make present to himself, thus presence; and from the representation of *Joseph*, as denoting the internal principle, see frequently above, n. 6089, 6117, 6120, 6128, 6132, 6136, 6145, 6149, 6152, 6153, 6156, 6163, 6167.

6178. "And said unto him, If, I pray, I have found grace in thine eyes."—That hereby is signified desire, appears from the affection which prevailed in Jacob, when he spake these things with Joseph; this affection is in this form of speech; for the words, "If, I pray, I have found grace in thine eyes," are merely a form of speech, by which the affection, thus the desire of the will, is expressed, as also above, n. 6162.

6179. "Put, I pray thee, thy hand under my thigh."—That hereby is signified a holy obligation, appears from the signification of placing the hand under the thigh, as denoting an obligation by that which is of conjugal love from all the ability, for by *hand* is signified ability, n. 878, 3091, 4931 to 4937, 5328, 5544; and by *thigh*, that which is of conjugal love, see n. 3021, 4277, 4280, 4575, 5050 to 5062. The conjugal principle, in the supreme sense, is the union of the Divine and of the Divine Human in the Lord; hence it is the union of Divine Good and Divine Truth in heaven, for what proceeds from the Lord is Divine Truth from Divine Good, hence heaven is heaven, and is called a marriage, for the conjunction of good and truth there, which proceed from the Lord, is what constitutes

it; and whereas the Lord is the good there, and heaven is the truth thence derived, therefore the Lord in the Word is called the bridegroom, and heaven and also the church is called the bride, for good and truth make a marriage, and their conjunction is what is meant by the conjugal principle. Hence it is evident how holy a thing it was to be obliged by the conjugal principle, which was signified by placing the hand under the thigh. From the above marriage of good and truth, genuine conjugal love descends, concerning which and its sanctity, see n. 2727 to 2759.

6180. "And do with me mercy and truth."—That hereby is signified humiliation, appears from the signification of *doing mercy*, as denoting the good of love, and from the signification of *doing truth*, as denoting the truth of faith, of which significations we shall speak presently; when these words are spoken, they are words of supplication, and thus of humiliation. The reason why doing mercy denotes the good of love is, because all mercy is of love, for he who is principled in love or charity, is also principled in mercy; and in this case love and charity with him become mercy, when a neighbour is in want or misery, and in that state he affords him help; hence it is that by mercy is signified the good of love. The reason why doing truth denotes the truth of faith, is, because all truth is of faith, wherefore also in the original tongue faith is signified by the same expression. As the good of love and the truth of faith are in the closest conjunction, and the one is not given without the other, therefore this form of speaking was customary amongst the ancients, because it was known to them that the good of love was inseparable from the truth of faith; and this being the case, those two principles are frequently in the Word spoken of conjointly, as in Exodus, "Jehovah great in *mercy and truth*," xxxiv. 6. And in the second book of Samuel, "David said to the men of Jabesh, May Jehovah do with you *mercy and truth*," ii. 5, 6. And in the same book, "David said to Ittai the Gittite, Return and take back thy brethren with thee with *mercy and truth*," xv. 20. And in Hosea, "Jehovah hath a controversy with the inhabitants of the earth, because *there is no truth nor mercy* nor the knowledge of Jehovah in the earth," iv. 1. And in David, "All the ways of Jehovah are *mercy and truth* to such as keep His covenant," Psalm xxv. 10. Again, "O Jehovah! thou wilt not withhold thy tender mercies from me, *thy mercy and thy truth* shall continually preserve me," xl. 11. Again, "I will sing of the eternal *mercies of Jehovah*, with my mouth will I make known *thy truth* to generation and generation. For I have said, *Mercy* shall be built up for ever, *Thy truth* shalt thou establish in the very heavens. Justice and judgment are the support of thy throne, *mercy and truth* stand firm before thy faces," lxxxix. 1, 2, 14. And again

in David, Psalm xxvi. 3; xxxvi. 6; lvii. 3, 10; lxi. 7; lxxxv. 10; lxxxvi. 15; lxxxix. 24, 33; xcii. 2.

6181. "Bury me not, I pray thee, in Egypt."—That hereby is signified regeneration not in scientifics, appears (1.) from the signification of *burying*, as denoting resurrection and regeneration, see n. 2916, 2917, 4621, 5551; and (2.) from the signification of *Egypt*, as denoting scientifics, see frequently above. What is meant by regeneration not in scientifics, may be seen in what presently follows, n. 6183.

6182. "But I will lie with my fathers."—That hereby is signified life such as the ancients had, appears (1.) from the signification of *lying*, as denoting life, for to lie is here to be buried with them, and inasmuch as to be buried denotes resurrection and regeneration, to lie with them denotes life, for resurrection is into life, and in like manner regeneration; and (2.) from the signification of *fathers*, as denoting those who were of the ancient and of the most ancient church, see n. 6075, thus denoting the ancients.

6183. "And thou shalt carry me out of Egypt."—That hereby is signified that there may be elevation out of scientifics, appears (1.) from the signification of *carry me*, as denoting elevation, for from Egypt to the land of Canaan is described as an ascent, whereby is signified elevation, n. 3084, 4539, 4969, 5406, 5817, 6007, so by carrying thither out of Egypt; and (2.) from the signification of *Egypt*, as denoting scientifics, see above. It may be expedient briefly to say what is meant by elevation from scientifics: the regeneration of the natural principle is effected by the insinuation of spiritual life from the Lord through the internal man into the scientifics in that principle; this insinuation has been treated of in this chapter. When man is thus regenerated, if he be capable of being further regenerated, he is elevated thence to the interior natural principle, which is under the immediate guidance and government of the internal; but if the man be not of such a quality, his spiritual life is then in the exterior natural principle. Elevation is effected by a withdrawing from sensuous and scientifics, and thus by elevation above them; the man then comes into a state of interior thought and affection, and thus more interiorly into heaven. They who are in this latter state, are in the internal church; but they who are in the former state, are in the external church, and are represented by Jacob, whereas the others are represented by Israel. These things are mentioned, to the intent that Jacob may become Israel, and thereby by him as Israel may be represented spiritual good which is in the interior natural principle, and thus the internal spiritual church.

6184. "And bury me in their sepulchre."—That hereby is signified such regeneration, appears from the signification of *burying*, as denoting regeneration, see above, n. 6181; thus to

be buried in their sepulchre, or in the same sepulchre, denotes such regeneration.

6185. "And he said, I will do according to thy word."—That hereby is signified that so it shall be done [of providence from the Divine (Being)], appears from the signification of *doing according to the word* of any one, as denoting that so it shall be done. The reason why it is added, of providence from the Divine [Being] is, because Abraham, Isaac, and Jacob represented three [things or principles], but which make one; in the supreme sense, in the Lord, Abraham represented the very Divine [principle] itself, Isaac the Divine rational, and Jacob the Divine natural, n. 3305, 4615, 6098; and in the respective sense with man, the inmost principle which is celestial good, the interior which is spiritual good, and the exterior which is natural good. These are signified by those three in one sepulchre, because by sepulchre is signified resurrection into life and regeneration, n. 2916, 2917, 4621, 5551.

6186. "And he said, Swear unto me."—That hereby is signified that it may be irrevocable, appears from the signification of *swearing*, as denoting an irrevocable confirmation, see n. 2842.

6187. "And he swore unto him."—That hereby is signified that it was irrevocable, appears from the signification of *swearing*, as denoting what is irrevocable, see just above, n. 6186.

6188. "And Israel bowed himself upon the head of the bed."—That hereby is signified that he turned himself to those things which are of the interior natural principle, appears from the signification of *bowing himself*, as here denoting to turn himself; and from the signification of *bed*, as denoting the natural principle, of which we shall speak presently; thus the head of the bed denotes what is superior in the natural principle, that is, what is interior, for by head in the Word, where it is named, is signified what is interior, and this in respect to the body, which is exterior. By his turning himself to those things which are of the interior natural principle, is signified that natural truth, which is Jacob, was elevated to spiritual good, which is Israel, according to what was said and explained above, n. 6183. The reason why bed denotes the natural principle is, because the natural principle is beneath the rational, and serves it as a bed; for the rational principle lies down as it were on the natural, and because the natural is thus spread out underneath, it is therefore called a bed; as also in Amos, "As the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear, so shall the sons of Israel be taken out, that dwell in Samaria, *in the corner of a bed*, and *in the extremity of a couch*," iii. 12; in the corner of a bed denotes the lowest of the natural principle; and in the extremity of a couch denotes in the

sensual principle; for by the people Israel, who had Samaria for a metropolis, was represented the Lord's spiritual kingdom; of this it is said, as of the father Israel in this passage, that it is on the head of the bed, for spiritual good, which is represented by the father Israel, is the head of the bed; but when they turn themselves thence to those things which are of the lowest natural principle, and which are of the sensual, it is then said that they are in the corner of the bed and in the extremity of the couch. Again in the same prophet, "They who lie *on beds of ivory*, and stretch themselves *upon their couches*; but on the breach of Joseph they are not affected with grief," vi. 4, 6; beds of ivory are the pleasures of the lowest natural principle, which are the pleasures of those who are proud; not to be affected with grief on the breach of Joseph, denotes to have no concern about the dissipation of good from the internal principle. So in David, "If I shall enter within the tent of my house, *if I shall ascend upon the couch of my bed*," Psalm cxxxii. 3; the tent of my house denotes the holy principle of love, n. 414, 1102, 2145, 2152, 3312, 4391, 4128, 4599; to ascend upon the couch of the bed, denotes upon the natural principle to the truth which is from the good of love. It may be manifest to every one, that to enter within the tent of the house, and to ascend upon the couch of the bed, is a prophetic [saying], which cannot be understood without the internal sense.

CONTINUATION OF THE SUBJECT CONCERNING INFLUX, AND THE
COMMERCE OF THE SOUL WITH THE BODY.

6189. *THAT two angels from heaven, and two spirits from hell, are attendant on man, and that hence he has communication with each [place], and also that hence he has liberty to turn to the one or to the other, was shown at the close of the chapters xlv. and xlv.; but that all and singular things appertaining to man flow in according to his liberty, evil from hell, and good from heaven, that is, through heaven from the Lord, is a fact of which man is ignorant, and therefore possibly he will scarcely believe it.*

6190. *As the subject treated of is concerning influx, and as this word is so often mentioned, it is necessary previously to say what influx is. The meaning of spiritual influx cannot be better shown than by natural influxes, which exist and appear in the world; for instance, by the influx of heat from the sun into all things of the earth, with all its variety according to the seasons of the year and the climates of the earth; and by the influx of light into the same things, with all its variety likewise*

according to the times of the day and also of the year, and in a different manner according to climates. From the influx of heat from the sun into all things of the earth, whence comes vegetative life, and from the influx of light into the same things, whence comes what aids that life, and also colours and appearances of beauties, in like manner from the influx of sound into the ear, and from others of a similar kind, it may be comprehended what is the influx of life from the Lord, who is the Sun of heaven, from Whom comes the heavenly heat which is the good of love, and the heavenly light which is the truth of faith. The influx of these principles is also manifestly felt; for the heavenly heat, which is love, constitutes the vital heat which is in man, and the heavenly light, which is truth, constitutes his understanding, for the truth which is of faith, which proceeds from the Lord, enlightens his intellectual principle; but in both cases with much variety, for the effect produced is according to reception on the part of man.

6191. That man is ruled through angels and spirits by the Lord, has been given me to know by experience so manifest, as not to leave the smallest doubt concerning it; for now through a course of several years, all my thoughts and affections, as to the most single minutiae of them all, have flowed-in by means of angels and spirits. This it has been given me to perceive so evidently, that nothing could be more evident; for I have perceived, I have seen, I have heard, who they were, what was their quality, and where they were; and when any thing adverse fell into the thought or will, I have discoursed with them, and chided them; and I have also observed, that the power they had of infusing such things was restrained by the angels, and also in what manner, and likewise that they were frequently driven away; and when they were driven away, that new [spirits] were present in their place, from whom again there was influx. It has been also given me to perceive whence those spirits were, or of what societies they were the subjects; an opportunity of discoursing with the societies themselves has likewise frequently been granted me. And notwithstanding that all things, as to the most single particulars of the thoughts and affections, flowed-in through spirits and angels, still I thought and willed as before, and conversed with men as before; nothing different from my former life being observed by any one. I am aware that scarcely any one believes in this sort of communication, but still it is an eternal truth.

6192. It has been shown me to the life, in what manner spirits flow into man: when they come to him, they put on all the things of his memory, and thus all which the man has learnt and acquired from infancy; the spirits suppose these things to be their own, thus they act as it were the part of man with a man; but they are not allowed to enter further into man, than

to the interior things which are of the thought and will, not to the exterior things of the actions and speech ; for these latter come into act by a general influx from the Lord without the mediation of particular spirits and angels. But although spirits act the part of man with a man as to those things which are of his thought and will, still however they do not know that they are attendant on man, because they possess all things of his memory, and believe that those things are not another's, but their own ; and also lest they should hurt man, for unless the spirits from hell attendant on man believed those things to be their own, they would attempt by every method to destroy man as to the body and soul, for this is infernal delight itself.

6193. Inasmuch as spirits thus possess all the things which are of man's thought and will, and angels the things which are yet more inward, and man is thereby most closely conjoined to them, he cannot otherwise perceive and feel, than that it is himself who thinks and wills ; for in the other life there are such communications, every one in a society containing similar spirits believes that to be his own, which is another's. When, therefore, the good come into a heavenly society, they enter instantly into all the intelligence and wisdom of that society, insomuch that they know no other than that those things are in themselves ; so also it is with a man, and with a spirit attendant upon him. The things which flow-in from spirits from hell, are evils and falses, but the things which flow-in from angels from heaven, are goods and truths ; thus by these opposite influxes, man is kept in the midst, and thereby in freedom. The things from the angels flow-in through more inward principles, and thus they are not so apparent to the external sense as the things which flow-in from evil spirits. The angels also are by no means willing to hear that the influxes of good and truth are from themselves, but that they are from the Lord ; and if it be thought otherwise, they are indignant, for they are in the manifest perception that it is so, and they love nothing more than that they may not will and think from themselves, but from the Lord. On the other hand, evil spirits are angry if they are told that they do not think and will from themselves, because this is contrary to the delight of their loves ; and more so when they are told that life is not in them, but that it flows-in. When this is shown them by living experience, which has been often done, they then confess indeed that it is so, for they cannot speak against experience ; nevertheless after some pause they deny it, nor are they then willing that it should be any longer confirmed by experience.

6194. It has occasionally happened, that I have thought with myself, and also that I have discoursed with others, without reflecting that exciting spirits were present ; but instantly afterwards the spirits accosted me, and told the state in which they

then were, viz., that they knew no other than that they were [the persons] who thought, and this with me in such a manner, that the nearest believed themselves to be entirely the thinkers, but the more remote less so, and they who were still more remote, still less so. And it was also shown what societies flowed-in to the spirits, as into their subjects.

6195. There have been spirits attendant on me a long time, neither remarkably good nor remarkably evil, a little above the head; they had the power to flow-in thoroughly into the affections, and inasmuch as they willed this, they also after a pause entered, and bound themselves with me in such a manner, that it seemed as if they could scarcely be separated. I discoursed with them on the subject, showing the expediency of their separation, but they were not able to effect it; when they attempted it, and separated themselves a little, they communicated such a dullness to my thoughts, that I could not think except confusedly and abruptly, and I felt a painful sensation in my head, such as is experienced by those who fall into a swoon. Hence it was made evident in what manner loves conjoin, and that hence is the conjunction of all in the other life; wherefore the spirits who enter into the very affections themselves, possess another; such also is the case in the world, when one man favours another's love; whereas truths do not conjoin, but the affections of truth. Hence it was manifest to me how man is conjoined either with heaven or with hell, viz., by loves; with hell by self-love and the love of the world, but with heaven by neighbourly love and the love of God. It was also manifest, that a man bound to hell cannot possibly be loosed from thence, except by Divine means from the Lord; which was likewise shown from those who were bound with me only by slight affections, inasmuch as I was not loosed from them except by intermediate loves, whereby they were gradually conjoined with others; and as they were separated, they appeared to be removed to a distance from me towards the left in front; the separation was effected by changes of the state of the affections, for as the affections were changed, so they receded. Hence also it is evident whence come the appearances of distances in the other life.

6196. That spirits are associated to man according to his loves, has been made known to me from manifold experience; as soon as I have begun to love any thing intensely, spirits were present who were principled in such love, nor were they removed until the love ceased.

6197. As often as any thing has fallen into the thought, and into the desires of the will, the source of which I have not known, so often, when I have willed to know it, it has been shown me from what societies it came, and sometimes by what spirits as subjects; and on such occasions they have discoursed with me, and confessed that they thought the thing, and likewise that they

knew that they flowed-in to me, and appeared to myself as in me. The deceitful, who appear directly above the head, have occasionally flowed-in to me with such subtlety, that I knew not whence the influx was, and could scarcely perceive otherwise than that what flowed-in was in myself and from myself, as is the usual perception with others: but as I knew of a certainty that it was from another source, such an exquisite perception was given me from the Lord, that I perceived each single influx of them, also where they were, and who they were: when they observed this, they were exceedingly indignant, especially because I reflected upon what came from them; that reflection flowed-in through the angels. Those deceitful spirits principally insinuated such things as were contrary to the Lord; and on this occasion it was also given me to reflect upon the fact, that no one in hell acknowledges the Lord, but that on the contrary, they are contumelious against Him, so far as it is allowed them; yet that they are not displeased to hear mention made of the Father the Creator of the universe. Hence, as from a most manifest proof, it is evident, that the Lord is He who rules the universal heaven, as He himself teaches in Matthew, "All power is given unto me in heaven and in earth," xxviii. 18; and that they are opposed to the Lord, because they are opposed to heaven, where the Lord is all in all.

6198. There have been spirits attendant upon me, who supposed that themselves were they who lived, and that I had life from no other source than from them, thus that they were I; but when they were told that they were separate spirits, and that I also was a spirit as to the interiors, they could not believe it. In order to convince them, they were separated, and thereby it was shown that they were spirits by themselves; nevertheless they were still unwilling to believe, and were obstinately pressing; they went away for a time, and when they returned, they were in a like persuasion. Hence also it may be manifest, that spirits know no other than that the things appertaining to man are their own. But they who are of such a quality as obstinately to believe so, are not easily admitted to men, because they cannot be separated without difficulty. A like persuasion indeed is impressed on all other spirits, to the intent that they may be serviceable to man, but with a difference.

6199. Another spirit also supposed himself to be me; inso-much that he believed, when he discoursed with me in my mother tongue, that he spake from his own, saying that that tongue was his: but it was shown, that the language proper to spirits is quite different, and that it is the universal language of all, and that from it ideas flowed-in to my mother tongue, and thus they spake not from themselves but in me; and that this is a proof that they not only come into those things which are man's, but also suppose them to be their own.

6200. *Inasmuch as I have now for nine* years continually, been in consort with spirits and angels, I have carefully observed how the case is with influa. During the exercise of thought, the material ideas thereof have appeared as it were in the midst of a kind of wave, which it was observed was nothing else than such things as were adjoined to that subject in the memory, and thus the full thought appears to spirits; but on such occasions nothing else comes to man's apprehension than that which is in the midst, and thus it appeared as material. I likened the surrounding wave to spiritual wings, by which the thing thought of is elevated out of the memory. Hence man has a perception of a thing. That in this surrounding waving matter there were innumerable things agreeing with the thing thought of, was manifest to me from this consideration, that the spirits, who were in a more subtle sphere, knew from thence all those things which I had ever known on that subject; and thus that they fully imbibe and put on all things which are of man; and genii, who only attend to the lusts and affections, those things which are of the loves. To illustrate this by an example: whilst I was thinking of a man who was known to me, instantly the idea of him, such as appears when his name is mentioned before man, was presented in the midst, but round about, like something waving and volatile, were all the things I had known and thought about him from childhood; hence the whole of him, such as he was in my thought and affection, appeared in an instant amongst the spirits. When I have been thinking also concerning any city, the spirits instantly knew, from that encompassing waving sphere, all that I saw and knew concerning it. Such also is the case with things of science.*

6201. *The thought appeared amongst spirits in the manner above described, when I was a little withdrawn from the things of the senses; but when the thought was in the things of the senses, no such waving appeared, but it was all material, and not unlike the external principle of sight; in this latter case man is said to think in the sensual principle; but when he thinks more interiorly, he is said to be withdrawn from the things of the senses. That man can be withdrawn from the things of the senses, was known to the ancients, wherefore also some of them have written concerning that state. They who think in the sensual principle, are called sensual, and similar spirits are adjoined to them; these spirits scarcely apprehend more things appertaining to man, than those which come to*

* It is to be noted, that this part of the present work, being published by the author in the year 1753, was written by him in 1752, which was exactly nine years after his receiving the extraordinary privilege of being admitted to open communication with the spiritual world in 1743; and as this privilege was continued until his decease in the year 1772, it appears that he enjoyed it during a space of twenty-nine years.

man's sensations also ; for they are more gross than other spirits. It has been observed, that when man is in the sensual principle, and not elevated thence, he thinks of nothing but what is of the body and the world ; in this case he is not willing to gain any acquaintance with the things of eternal life, yea he is averse from hearing any thing of that life. To the intent that I might know that this is the case, I have occasionally been let down into the sensual principle, whereupon this unwillingness instantly presented itself, and the spirits also, who were in that grosser sphere, infused base and scandalous things ; but as soon as I was withdrawn from the sensual principle, such things were dissipated. In the sensual life there are several who indulge in pleasures of the body, and have altogether rejected thinking beyond what they see and hear ; and especially every thought concerning eternal life. Wherefore all such make light of both the latter and the former thoughts, and when they hear, they loathe them. Such spirits abound in the other life at this day, for troops of them come from the world ; the influx from them prompts man to indulge his favourite inclination, and to live to himself and the world, but not to others, except so far only as they favour him and his pleasures. If man wishes to be elevated from these spirits, he must think about eternal life.

6202. Another influx has also been observed, which is not effected by the spirits attendant on man, but by others who are emitted from some infernal society into the sphere of man's life ; these discourse amongst themselves concerning such things as are adverse to man, whence generally there flows-in what is inconvenient, unpleasing, sad or anxious, with much variety. Such spirits have often been with me, and they who infused anxieties were perceived in the province of the stomach, without my knowing whence those anxieties were ; but they have been as often detected, and then I have heard what they discoursed about amongst themselves, and that the subject was such as was adverse to my affections. The covetous have sometimes appeared in the same region, but a little higher, and have infused anxiety grounded in care for the future ; and it has been also given me to chide them, and to tell them that they have relation to such things in the stomach as are indigested, have a bad smell, and thus create loathing ; I have also seen that they were driven away, whereupon the anxiety totally ceased ; and this happened repeatedly, that I might of a certainty know that they caused the anxiety. Such an influx prevails in those who without cause are oppressed with melancholy anxiety ; and likewise in those who are in spiritual temptation ; but in this latter case such spirits not only flow-in in general, but also infernal spirits in particular excite the evils which a man has done, and pervert and put a wrong interpretation upon his good principles. On such occasions the angels engage in combat with these spirits.

Man, during regeneration, comes into such a state, whereby he is let down into his own proprium (selfhood); and this effect takes place when he immerses himself too much in worldly and corporeal things, and when he is about to be elevated to spiritual things.

6203. *In regard to the origin of the influx of evil from hell, the case is this: when a man at first from consent, next from purpose, and lastly from delight of affection, casts himself into evil, a hell which is in such evil is instantly opened, (for the hells are distinct one amongst another, according to evils, and all their varieties,) and presently there is from that hell also an influx. When a man thus comes into evil, it inheres; for the hell, in the sphere of which he then is, is in its very delight, when in its evil; wherefore it does not desist, but obstinately presses in, and causes man to think about that evil, at first occasionally, afterwards as often as any thing presents itself which is related to it, and at length it becomes with him the universally reigning principle. When this is the case, he seeks out such arguments as prove it not to be an evil, until he absolutely persuades himself that it is not an evil; and then, as far as he is able, he studies to get quit of external restraints, and makes evils allowable and ingenious, and at length even creditable and honourable, such as adulteries, thefts effected by art and deceit, various sorts of arrogance and boasting, contempt of others, impeachment of the reputation of others, persecution under an appearance of justice, and the like. The case with these evils is like that of open theft, from which, when a man has purposely committed it twice or thrice, he cannot afterwards desist, for it continually inheres in his thought.*

6204. *It is further to be noted that the evil which enters into the thought does not hurt man, because evil is continually infused by spirits from hell, and is continually repelled by the angels; but when evil enters into the will, it then hurts, for in this case it comes forth into act as often as external bonds do not restrain it. Evil enters into the will by being detained in the thought, by consent, and especially by act and the delight thence derived.*

6205. *It has been often observed, that evil spirits principally put on man's persuasions and lusts, and when they put them on, that they rule man with absolute power: for he who introduces himself into man's lusts, and into his persuasions, subjects the man to himself, and makes him his servant. But influx through the angels takes place according to man's affections, which they lead gently, and bend to good, and do not break: the influx itself is tacit, and scarcely perceptible, for it is into the interiors, and continually by freedom.*

6206. *It is further to be noted, that all evil flows in from hell, and all good through heaven from the Lord; but the reason why evil is appropriated to man, is, because he believes and per*

suades himself that he thinks and does it from himself, thus he makes it his own; whereas if he believed as the fact really is, evil would not then be appropriated to him, but good from the Lord instead. For in this case, when evil flowed-in, he would instantly think that it was from the evil spirits attendant upon him, and when he thought thus, the angels would avert and reject it; for the influx of the angels is into that which a man knows and believes, but not into that which he does not know and believe; for it is fixed only where there is something appertaining to man. When man thus appropriates evil to himself, he procures to himself a sphere of that evil, to which sphere the spirits from hell who are in a sphere of the like evil adjoin themselves; for like is conjoined to like. The spiritual sphere appertaining to man or to a spirit is the exhalation flowing forth from the life of his loves, by virtue whereof his quality is known at a distance; in the other life all are conjoined according to their spheres, even societies one amongst another; and they are also dissociated according to their spheres, for opposite spheres are in collision, and mutually repel each other. Hence the spheres of the loves of evil are all in hell, and the spheres of the loves of good are all in heaven; that is, they who are in those spheres.

6207. *The influx of the angels is especially into the conscience of man, the plane into which they operate being there; this plane is in the interiors of man. Conscience is twofold, interior and exterior; interior conscience is that of spiritual good and truth, exterior conscience is that of justice and equity. At the present day a considerable number of persons are gifted with this latter conscience, but only a few with the former. Nevertheless they who enjoy exterior conscience, are saved in the other life; for they are of such a quality, that if they act contrary to what is good and true, or just and equitable, they are inwardly tortured and tormented; not because they suffer a loss thereby of honour, gain, or reputation, but because they had acted contrary to goodness and truth, or to justice and equity. But where these consciences do not exist, there is a certain lowest principle which occasionally assumes the semblance of conscience, viz., to do what is true and good, and just and equitable, not from the love of those principles, but for the sake of self-honour and gain. Persons of this character also are tortured and tormented, when adverse things befall them; but this conscience is no conscience, because it is of self-love and the love of the world, and there is nothing in it which regards the love of God and of the neighbour: wherefore in the other life it does not appear. Men of this description can also discharge duties of the highest eminence, like those who enjoy genuine conscience, for in the external form their deeds are similar, but they are done for the sake of self-honour and repu-*

tation; the more, therefore, they fear the loss of these goods, the more exact is their attention to public offices with a view to secure the favour of their neighbour and of their country; but they who do not fear the loss of those goods, are in the state as members fit only to be rejected. They who are in this false conscience, do not even know what conscience is; and when they are told by others what it is, they deride it, and believe it to be the result of simpleness or disorder of mind. These observations are made, to the intent that it may be known how the case is with influx, viz., that conscience is the plane into which the angels flow-in, and indeed into the affections of good and truth, and of justice and equity therein, and thus they keep man bound, but still in freedom.

6208. There are several who enjoy natural good hereditarily, by virtue whereof they have delight in doing good to others, but they are not imbued with principles of well doing derived from the Word, or doctrine of the church, or their religious tenets; consequently they cannot be gifted with any conscience, for conscience does not come from natural or hereditary good, but from the doctrine of truth and good, and a life according thereto.

When such come into the other life, they wonder that they are not received into heaven, saying, that they have led a good life; but they are told that a good life, when grounded in what is natural or hereditary, is not a good life, but only when grounded in those things which are of the doctrine of truth and good, and thus of life; by these they have principles impressed on them concerning truth and good, and receive conscience, which is the plane into which heaven flows-in. To convince them that this is the case, they are sent into various societies, and of such occasions they suffer themselves to be led astray into evils of every kind, merely by reasonings and consequent persuasions that evils are goods, and goods are evils; and thus wheresoever they go, they are persuaded and carried away as chaff before the wind; for they are without principles, and without the plane into which the angels can operate and withdraw them from evils.

6209. The influx of the angels into man is not perceived like the influx of spirits; for what flows-in from them is not material, but spiritual, and it appears altogether as a streaming aërial [principle]; from the interior angels as lucid, and from the still more interior as flaming; on which subject, by the divine mercy of the Lord, more will be said at the close of the following chapters.

6210. It has occasionally come to pass, that I thought with eagerness about worldly things, and about such as are matters of concern to the generality of mankind, about possessions, the acquirement of riches, pleasures, and the like; on which occasions I observed that I was relapsed into the sensual principle; and that in proportion as the thought was immersed in such things, I was removed from consort with the angels. Hence also it was

made evident to me, that they who are deeply immersed in such cares, cannot have commerce with the angels in the other life; for when such thoughts occupy the whole mind, they carry the soul downwards, and are as weights which draw it down; and when they are regarded as an end, they remove from heaven, to which man cannot be elevated except by the good of love and of faith. This was made still more manifest to me from this circumstance: on a time when I was led through the mansions of heaven, and was in a spiritual idea, it happened that I suddenly lapsed into a thought concerning worldly things, whereupon all that spiritual idea was instantly dissipated and became as none.

6211. I have sometimes wondered why speech and action were not governed by particular spirits, as well as thought and will; but I was instructed that speech follows from thought, and action from will, and that this flows from order, thus by common influx. Nevertheless, spirits are appointed to every member of speech and to every member of action, but those spirits do not know it. Common (or general) influx is a continual tendency (conatus) from the Lord through the universal heaven into every single thing of man's life.

6212. It is known from the Word, that there was an influx from the world of spirits, and from heaven, into the prophets, partly by dreams, partly by visions, and partly by speech; and also in some cases into the speech itself, and into the very gestures, thus into those things which are of the body; and that on such occasions they did not speak nor act from themselves, but from the spirits which then occupied their body. On such occasions some behaved themselves like insane persons, as Saul in that he lay naked, others in that they wounded themselves, others in putting horns on themselves; not to mention several similar circumstances. And whereas I was desirous to know how they were acted upon by spirits, it was shown me by living experience. To this intent, I was for a whole night possessed by spirits, who so occupied my corporeal parts, that I had only a very obscure sensation that it was my own body. When those spirits came, they appeared as little black clouds crowded together in various forms, for the most part pointed. In the morning there was seen by me a chariot drawn by two horses, in which a man was conveyed, afterwards a horse was seen, on which some one had been seated, who was thrown off from the horse backwards, and there lay whilst the horse was kicking at him; afterwards another was seen seated on a horse; the horses were fine ones. After these things the angels said what was signified by them, viz., that the chariot, in which the man was, signified the spiritual sense in the signified prophetics which the [prophets] spake, and which they represented; that the horse which threw his rider, and kicked that the Jewish and Israelitish people, who had the prophecies, were principled merely in external things, and thus that the intellect-

ual principle threw them back, and as it were by kicking put them away; and that the other rider, seated on the horse, signified the intellectual principle of those who are in the internal sense of the prophetic Word. By that state, in which I was during the night until morning, I was instructed how the prophets, through whom spirits spake and acted, were possessed, viz., that the spirits occupied their body, so that scarcely any thing was left but a knowledge that they existed. Spirits have been appointed to this use, who were not willing to obsess men, but only to enter into man's corporeal affections, and when they entered into these, they entered into all things of the body. The spirits usually attendant on me said, that I was absent from them whilst I remained in that state. The spirits who possessed my body, as formerly the bodies of the prophets, afterwards discoursed with me, and said, that at the time they knew no other, than that they had life as in the body, besides many other particulars. It was further said, that there were other influxes also with the prophets, viz., that they exercised their own discretion and thought, only that spirits spake with them, for the most part on such occasions inwardly in them; but that the influx was not into the thought and will, but was only a discourse which came to their hearing.

6213. That hell by its spirits continually injects evil and false, and perverts and extinguishes truths and goods, and that the Lord by his angels continually averts, removes, mitigates, and moderates those injections, has been made so familiar to me by the almost continual experience of several years, that I cannot even think of any doubt concerning it. But that the angels may be able to avert the influxes from hell, there must be in man truths of faith joined to good of life, into which they may flow-in; these must be the plane into which they may operate. But if man has not such truths, he is carried away by hell; and in such case the Lord by the angels rules him as to external things, which are called external restraints, and are of man's own prudence, that he may appear in an external form as a lover of his neighbour and country, but for the sake of his own honour, gain, and reputation thence derived, or owing to his fear of the penalties of the law, and of death. These are the external bonds by which man is ruled, when there are no internal restraints of conscience. But these external bonds are of no avail in the other life, for they are taken away from him, and then the man appears such as he had been inwardly.

6214. How difficult it is for man to believe that spirits know his thoughts, was manifest to me from this circumstance: before I discoursed with spirits, it happened that a certain spirit accosted me in a few words concerning the subject of my thoughts; I was amazed hereat, that a spirit should know what I was thinking about, because I supposed that such things were deeply concealed, and known to God alone. Afterwards when I began

to speak with spirits, I was indignant that I could not think any thing but what they knew, and because this might be troublesome to me; but presently by some days' habit it became familiar to me. At length it was also known, that spirits not only perceive all things of man's thought and will, but even many more things than the man himself; and that the angels perceive still more, viz., intentions and ends, from the first through the middle to the last. And that the Lord knows not only the quality of the whole man, but also what his quality will be to eternity. Hence it may be manifest, that nothing at all is hidden, but that what man inwardly thinks and devises is open to view in the other life, as in clear day.

6215. *The subject of influx, and the commerce of the soul and body, will be continued at the close of the following chapter.*

GENESIS.

CHAPTER THE FORTY-EIGHTH.

1. AND it came to pass after those words, that *one* said unto Joseph, Behold, thy father is sick; and he took with him his two sons, Manasseh and Ephraim.

2. And *one* told Jacob, and said, Behold, thy son Joseph cometh unto thee; and Israel strengthened himself, and sat on the bed.

3. And Jacob said unto Joseph, God Schaddai was seen by me in Luz, in the land of Canaan, and blessed me;

4. And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will give thee a multitude of people, and will give this land to thy seed after thee, for an everlasting possession.

5. And now thy two sons who were born unto thee in the land of Egypt, before I came unto thee into Egypt, shall be mine; Ephraim and Manasseh, as Reuben and Simeon, shall be mine.

6. And thy issue, which thou begetteth after them, shall be thine, and shall be called after the name of their brethren in their inheritance.

7. And I in my coming from Padan, Rachel died by me in the land of Canaan in the way when as yet there was a tract of land to come to Ephrath; and I buried her there in the way of Ephrath; it is Bethlehem.

8. And Israel beheld the sons of Joseph, and said, Whose are these?

9. And Joseph said unto his father, These are my sons, whom God hath given me here. And he said, Bring them, I pray thee, unto me here, and I will bless them.

10. And the eyes of Israel were heavy through old age, he could not see; and he caused them to come unto him, and he kissed them, and embraced them.

11. And Israel said unto Joseph, I had not thought to see thy faces, and lo, God hath made me to see also thy seed.

12. And Joseph brought them out from between his thighs, and bowed himself with his face to the earth.

13. And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and caused them to come unto him.

14. And Israel stretched out his right hand, and placed it upon the head of Ephraim, who was the younger, and his left hand upon the head of Manasseh; he put forth his hands conversely, because Manasseh was the first-born.

15. And he blessed Joseph, and said, The God before whom my fathers Abraham and Isaac walked, the God who fed me from then even unto this day,

16. The angel who redeemed me from all evil, bless the boys, and in them shall my name be called, and the name of my fathers Abraham and Isaac, and may they grow into a multitude in the midst of the earth.

17. And Joseph saw that his father laid his right hand upon the head of Ephraim; and it was evil in his eyes, and he took hold of his father's hand to remove it from the head of Ephraim upon the head of Manasseh.

18. And Joseph said unto his father, Not so, my father; for this is the first-born: place thy right hand upon his head.

19. And his father refused, and said, I know, my son, I know, he also shall become a people, and he also shall become great; nevertheless his younger brother shall be greater than he, and his seed shall be the fulness of the nations.

20. And he blessed them in that day, saying, In thee shall Israel bless, saying, God set thee as Ephraim, and as Manasseh; and he set Ephraim before Manasseh.

21. And Israel said unto Joseph, Behold, I die, and God shall be with you, and shall bring you again unto the land of your fathers.

22. And I give thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.

THE CONTENTS.

6216. THE subject treated of in this chapter in the internal sense is concerning the intellectual principle of the church, which is from truth, and its will-principle which is from good: the intellectual principle of the church is Ephraim, and the will-principle is Manasseh.

6217. That the truth of faith, which is of the intellectual principle, is apparently in the first place, and the good of charity, which is of the will-principle, apparently in the second, is signified by Israel's putting the right hand on the head of Ephraim, and the left on the head of Manasseh.

THE INTERNAL SENSE.

6218. Verses 1, 2. *AND it came to pass after those words, that one said unto Joseph, Behold, thy father is sick; and he took with him his two sons, Manasseh and Ephraim. And one told Jacob, and said, Behold, thy son Joseph cometh unto thee; and Israel strengthened himself, and sat on the bed.* And it came to pass after those words, signifies the things which follow from the foregoing. That one said unto Joseph, signifies eminent perception. Behold, thy father is sick, signifies the successivity of regeneration. And he took with him his two sons, Manasseh and Ephraim, signifies the will-principle and the intellectual principle of the church born from the internal. And one told Jacob, signifies perception from the truth of the natural principle. And said, Behold, thy son Joseph cometh unto thee, signifies concerning the presence of the internal principle. And Israel strengthened himself, signifies new strength by spiritual good. And sat on the bed, signifies which was turned to the natural principle.

6219. Ver. 1. "And it came to pass after those words."—That hereby are signified the things which follow from the foregoing, appears from the signification of *words*, as denoting things, which were treated of in what goes before, thus "after those words" denotes the things which follow from the foregoing.

6220. "One said unto Joseph."—That hereby is signified eminent perception, appears from the signification of *saying*, as denoting perception; see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3509, 5687. It denotes eminent perception, because the subject treated of in what follows is concerning the intellectual principle and the will-principle of the

church, thus concerning its truth and good, and this from influx through the internal celestial principle, which is Joseph.

6221. "Behold, thy father is sick."—That hereby is signified the successivity of regeneration, appears from the signification of *dying*, as denoting resurrection unto life, and regeneration, see n. 3326, 3498, 3505, 4618, 4621, 6036; hence *sickness*, which precedes death, denotes what is progressive to regeneration, thus the successivity of regeneration. That dying denotes regeneration, and that being sick denotes the successivity of regeneration, cannot but appear too remote a sense of the expressions to engage belief; but he who knows any thing concerning angelic thought and speech, will acknowledge that it is so. The angels know nothing concerning death, nor sickness, wherefore neither have they any idea of such things; consequently, when man reads of death and sickness, they have an idea of the continuation of life and of the resurrection, because when man dies, he only puts off that which had served him for use in the world, and enters into the life in which he had been as to his spirit. This is the idea which presents itself to the angels when man reads of dying and being sick; in like manner the idea of regeneration presents itself, inasmuch as this is resurrection into life, for man had before been spiritually dead, but when he is regenerated, he becomes alive, and a son of the resurrection. Man himself, who desires heaven, during his life in the body entertains no other thought concerning death, or of the preceding sickness, than as being resurrection into life; for when he thinks about heaven, he withdraws himself from the idea concerning the body, especially when he is sick and draws nearer to death. Hence it is evident, that the spiritual idea concerning the death of the body, is concerning newness of life; on which account, when the subject treated of in heaven is the resurrection or the regeneration, and this is conveyed downwards, and determined into the things of the world, it falls only into like things. This is the case with the Word, which as to all and singular things has descended from the Lord, and passed through heaven even into the world; in the descent it clothes itself with forms adequate to apprehension in the threefold heaven, and at length with a form adapted to the apprehension of man, which form is the literal sense.

6222. "And he took with him his two sons, Manasseh and Ephraim."—That hereby is signified the will-principle and the intellectual principle of the church, born from the internal, appears from the representation of *Manasseh*, as denoting the new will-principle in the natural principle, and its quality, see n. 5354 at the end; and from the representation of *Ephraim*, as denoting the new intellectual principle in the natural, and its quality, see n. 5354; that they were born from the internal principle, is signified by their being the sons of Joseph, by

whom the internal celestial principle is represented, n. 5869, 5877. It may be expedient to say what is meant by the intellectual principle, and by the will-principle of the church: the intellectual principle of the church is to perceive from the Word what the truth of faith is, and what the good of charity; it is a known thing, that the literal sense of the Word is such, that whatsoever particular tenet a man embraces, he confirms from that sense; the reason is, because those things which are of the literal sense, are common vessels which receive truths, and that the quality of those vessels does not appear except when they have received truths, in which case it appears as it were by transparence; thus they are only common (or general) things, which are first to be imbibed by man, that he may aptly receive particular and singular things. That the literal sense of the Word is such, that whatsoever tenet a man embraces he confirms from that sense, is very manifest from so many heresies which have prevailed in the church, and still prevail; each of which is confirmed by sectaries from the literal sense of the Word, and is so confirmed by them that they absolutely believe it to be so; and in this case, if they heard the truth itself from heaven, they would not receive it in the least; because they have not the intellectual principle of the church. For the intellectual principle of the church consists in man's perceiving, whilst he reads the Word, and carefully compares one passage with another, what is thence to be believed, and what to be done; this intellectual principle falls to the lot only of such as are enlightened by the Lord, and who also in the Christian world are called enlightened; and this enlightening or illustration falls only into such as desire to know truths, not for the sake of reputation, and glory, but for the sake of life and use. The illustration itself is received by the intellectual principle in man, for it is this principle which is enlightened; this is very manifest from this consideration, that they who have little of an intellectual principle, cannot in any wise see such things from the Word, but have faith in those whom they believe to be enlightened. It is further to be noted, that they who are regenerated, receive from the Lord an intellectual principle which is capable of being enlightened; it is the light of heaven from the Lord which flows in to the intellectual principle and illustrates it; for the intellectual principle has its light, its sight, and consequently its perception, from no other source. But this intellectual principle, which is called the intellectual principle of the church, is more inward than the intellectual principle derived merely from scientifics; for it is a perception that a thing is so, not because it is dictated by science and philosophy, but because it is dictated by the Word in its spiritual sense; as for example, they who are in the intellectual princi-

ple of the church, can clearly perceive that the Word in all and singular things teaches, that love to the Lord and charity towards the neighbour are the essentials of the church, and that the life of man remains after death, and that his life is derived from those loves; also that faith separate from charity is not faith; and that faith has no effect in regard to eternal life, only so far as it is adjoined to the good of love to the Lord and to the good of charity to the neighbour; consequently that they must be conjoined to form spiritual life: that these are truths, can be clearly perceived by those who have the intellectual principle enlightened, but not at all by those in whom it is not enlightened. It is believed that they have an intellectual principle in the things of the church, who are skilful in confirming the tenets or doctrinals of their own church, and this even to a persuasion that it is so, and also who are skilful in dexterously confuting many heresies; but this is not the intellectual principle of the church, for to confirm a tenet is not the part of the intellectual principle, but of ingenuity in the sensual principle, and is a faculty which sometimes falls to the lot of the worst men, and of those who believe nothing, and who are even in false principles; nothing is easier than for such to confirm whatsoever they please, insomuch that the simple are persuaded. But the intellectual principle of the church consists in perceiving and seeing, previous to the confirmation of any tenet, whether it be true or not, and then to confirm it. This is the intellectual principle represented by Ephraim; but the good of the church, represented by Manasseh, is the good of charity which is insinuated from the Lord into the man of the church by the truths of faith; for these together with the good of charity are what flow-in to the intellectual principle, and enlighten it, and also cause the intellectual principle and the will-principle to constitute one mind. That both the intellectual principle and will-principle are born from the internal, may be evident from what has been frequently said and shown heretofore; for every affection of good and truth, by which is illustration, flows-in, and consequently is born from no other source than from the internal principle; that is, through the internal, from the Lord.

6223. Ver. 2. "And *one* told Jacob."—That hereby is signified perception from the truth of the natural principle, appears from the signification of *telling*, as denoting perception, see n. 3608, 5601; and from the representation of *Jacob*, as denoting the truth of the natural principle, see n. 3305, 3509, 3525, 3546, 3599, 3775, 4009, 4234, 4520, 4538, 6001.

6224. "And said, Behold, thy son Joseph, cometh unto thee."—That hereby is signified the presence of the internal principle, appears from the representation of *Joseph* as denoting the internal principle, n. 6177; and from the signification

of *coming* to any one, as denoting presence, see n. 5933, 5941, 5947, 6063, 6089. The reason why Joseph denotes the internal principle, and in other places the internal celestial principle, is in application to those things which are beneath in the natural principle; when it is applied to the inferior things of the natural principle, which are represented by Jacob, it is called the internal principle, and in like manner when it is applied to Pharaoh; but when it is applied to the interior things of the natural principle, which are represented by Israel, and also by his ten sons, it is then called the internal celestial principle, and internal good, and this by reason of influx.

6225. "And Israel strengthened himself."—That hereby is signified new strength by spiritual good, appears (1.) from the signification of *strengthening* himself, as denoting to receive new strength; and (2.) from the representation of *Israel*, as denoting spiritual good from the natural principle, see n. 4286, 4598, 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833. The reason why it is *by* spiritual good is, because Jacob in what immediately precedes is called Jacob, and here Israel, for it is said, "One told *Jacob*, and said, Behold, thy son Joseph cometh unto thee, and *Israel* strengthened himself," for Israel is spiritual good from the natural principle, but Jacob is the truth of the natural principle, and the truth of the natural principle, which is of faith in that principle, is confirmed by spiritual good, which is the good of charity. Israel also is the internal of the church, and Jacob its external, n. 4286, 4292, 4570; the external of the church is confirmed, and receives strength, from no other source than from its internal; they are in the internal of the church who are in the good of charity, which is the good of faith, also the good of truth, and likewise spiritual good, which are Israel; but they are in the external who are in the truth of faith, and not as yet manifestly in the good, but in whose truth nevertheless there is good, which is Jacob.

6226. "And sat upon the bed."—That hereby is signified that it was turned to the natural principle, appears from the signification of *bed*, as denoting the natural principle, see n. 6188. The reason why Israel sitting on the bed denotes that spiritual good was turned to the natural principle is, because by Israel bowing himself on the head of the bed (see the last verse of the preceding chapter) was signified, that spiritual good turned itself to those things which are of the interior natural principle, see n. 6188; therefore, by his removing himself thence and sitting on the bed, is signified, that he turned himself to the natural principle. What is meant by turning himself to the interior natural principle, and to the exterior, cannot be explained to the apprehension, because very few know that the natural principle is interior and exterior, and

that the thought is sometimes in the former and sometimes in the latter; and they who do not know this, nor reflect upon it, cannot acquire to themselves a knowlege of the subject by any thing of experience. Nevertheless this principle is common to every one, but with the difference, that sometimes the thought is elevated to those things which are superior, and sometimes falls down to those things which are inferior, thus the thought of man sometimes looks upwards, sometimes downwards. Besides every one may see, that Israel bowing himself on the head of the bed, and afterwards sitting upon the bed, are things too light to be mentioned in the most Holy Word, unless they had involved an arcanum, which can only be discovered by the internal sense, consequently by the knowledge of what each expression signifies in the spiritual sense, that is, in the sense in which the angels are; for the angels do not think like man from the objects of the world, of the body, and of the earth, but from the objects of heaven. The quality of the difference between these objects is especially evident from the correspondences treated of at the close of several chapters.

6227. Verses 3 to 7. *And Jacob said unto Joseph, God Schaddai was seen by me in Luz, in the land of Canaan, and blessed me; and said unto me, Behold, I will make thee fruitful, and multiply thee, and I will give thee a multitude of people, and will give this land to thy seed after thee for an everlasting possession. And now thy two sons, who were born unto thee in the land of Egypt, before I came unto thee into Egypt, shall be mine; Ephraim and Manasseh, as Reuben and Simeon, shall be mine. And thy issue, which thou begettest after them, shall be thine; they shall be called after the name of their brethren in their inheritance. And I in my coming from Padan, Rachel died by me in the land of Canaan, in the way when there was yet a tract of land to come to Ephrath, and I buried her in the way of Ephrath; it is in Bethlehem. And Jacob said unto Joseph, signifies communication of the truth of the natural principle with the internal. God Schaddai was seen by me in Luz, in the land of Canaan, signifies the Divine [being or principle] appearing in the natural principle in a former state. And blessed me, signifies prediction concerning vivification. And said unto me, Behold, I will make thee fruitful, and multiply thee, signifies vivification by the good of charity and the truth of faith. And I will give thee a multitude of people, signifies indefinite increase. And I will give this land to thy seed after thee for an everlasting possession, signifies the Lord's kingdom to those who are principled in the above good and truth. And now thy two sons who were born unto thee in the land of Egypt, signifies good and truth in the natural principle from the internal. Before I came unto thee*

into Egypt, signifies before the truth of the natural principle was in scientifics in that principle. Shall be mine, signifies that they are in me. Ephraim and Manasseh, signifies the intellectual principle and the will-principle of the church. As Reuben and Simeon, shall be mine, signifies that they shall be truth and the good of truth. And thy issue which thou begetteth after them, signifies interior truths and goods, which were afterwards. Shall be thine, signifies that they are in the rational principle which is from the internal. And they shall be called after the name of their brethren in their inheritance, signifies that they should be of the quality of the truths and goods of the church, and together amongst them. And I in my coming from Padan, signifies from a state of knowledges. Rachel died by me in the land of Canaan, signifies the end of the former affection of interior truth. In the way when there was yet a tract of land, signifies what is intermediate. To come to Ephrath, signifies the spiritual of the celestial principle in a former state. And I buried her in the way of Ephrath, signifies the rejection of that state. It is Bethlehem, signifies in its place a state of new affection of truth and good.

6228. Ver. 3. "And Jacob said unto Joseph."—That hereby is signified the communication of truth of the natural principle with the internal, appears (1.) from the signification of *saying*, as denoting perception, see above, n. 6220, and also communication, see n. 3060, 4131, for what is perceived by another, is communicated; (2.) from the representation of *Jacob*, as denoting the truth of the natural principle, see just above, n. 6223; and (3.) from the representation of *Joseph*, as denoting the internal principle, see also above, n. 6224.

6229. "God Schaddai was seen by me in Luz, in the land of Canaan."—That hereby is signified the Divine [principle] appearing in the natural, is evident (1.) from the signification of *God Schaddai*, as denoting the Divine [Being or principle], for the God, who was of Abraham, of Isaac, and of Jacob, was called Schaddai, see n. 3667, 5628; and that he was Jehovah, or the Lord, thus the Divine, is shown in Genesis, xxviii. 13, 19; (2.) from the signification of *was seen by me*, as denoting that He appeared; (3.) from the signification of *Luz*, as denoting the natural principle in a former state, see n. 4556; and (4.) from the signification of the *land of Canaan*, as denoting the church, see frequently above. Hence it is evident, that by God Schaddai being seen by me in Luz, in the land of Canaan, is signified the Divine [principle] appearing in the natural, where is the truth of the spiritual church.

6230. "And blessed me."—That hereby is signified prediction concerning vivification, appears from the signification of *blessing*, as here denoting prediction concerning vivification; for this was the blessing, that He would make him fruitful, and

multiply him, and give him for a company of people, and give the land to his seed after him for an eternal possession. All these things are of prediction concerning vivification; not that the posterity of Jacob should be vivified, but they who are in the truth of faith and the good of charity, for these are Jacob and Israel in the internal sense.

6231. Ver. 4. "And said unto me, Behold, I will make thee fruitful, and multiply thee."—That hereby is signified vivification by the good of charity and the truth of faith, appears from the signification of being made *fruitful*, predicated of the good of charity, and from the signification of being *multiplied*, predicated of the truths of faith, see n. 43, 55, 913, 983, 2846, 2847; inasmuch as these are the things which make man alive (*vivificant*), therefore it is said vivification by them.

6232. "And I will give thee a multitude of people."—That hereby is signified indefinite increase, appears from the signification of a *multitude of people*, as denoting truths derived from good to an indefinite degree, for people signify truths, n. 1259, 1260, 3295, and multitude a store, or abundance; to give a multitude of people, therefore, is to cause truths to increase abundantly. The reason why it is to an indefinite degree, is, because all things in the spiritual world, which proceed from the infinite, as truths and goods, are capable of being multiplied and of growing to an indefinite degree. That which cannot be defined and comprehended by number is called indefinite; nevertheless the indefinite is finite in respect to the infinite, and so finite, that there is no proportion between them. Truths and goods derive their capacity of growing indefinitely from this, that they proceed from the Lord, Who is Infinite. That truths and goods have such a capacity, may be evident from this consideration, that the universal heaven is in truth and good, and yet not any one is in truth and good altogether like that of another; this would also be the case, if heaven was a thousand and a thousand times greater. It may also be evident from this consideration, that the angels are perfected to eternity, that is, they continually grow in good and truth, and yet can in no case arrive at the degree of any perfection; for the indefinite always remains, inasmuch as truths are indefinite in number, and each truth has in itself what is indefinite, and so forth. This may be still more evident from the things in nature: although men should increase indefinitely, still no one would have exactly the same face as another, nor the same internal face, that is, the same mind as another, and not even the same tone of voice; hence it is evident, that there is an indefinite variety of all things, and that one thing is in no case the same as another. This variety is more indefinite in truths and goods which are of the spiritual world, because one thing in the natural world corresponds to a thousand and a thou-

sand in the spiritual world; wherefore as things are more interior, so much the more are they indefinite. The reason why all things in the spiritual world, and also in the natural world, are so indefinite, is, because they exist from the infinite, as was said above, for unless they existed thence, they would not be indefinite. Hence, also, from the indefinite things in each world, it is very manifest that the Divine Being is Infinite.

6233. "And I will give this land to thy seed after thee for an everlasting possession."—That hereby is signified the Lord's kingdom to those who are principled in the above good and truth, appears (1.) from the signification of *land*, in this case the land of Canaan, as denoting the Lord's kingdom, see n. 1607, 3038, 3481, 3705, 4240, 4447; (2.) from the signification of *seed*, as denoting the truth of faith and the good of charity, see n. 1025, 1447, 1610, 1940, 2848, 3038, 3310; that the seed of Abraham, Isaac, and Jacob, denotes those who are principled in goods and truths, and are called the sons of the kingdom, see n. 3373; and (3.) from the signification of an *everlasting possession*, as denoting to have the Lord's life; these are the sons of the kingdom.

6234. Ver. 5. "And now thy two sons, who were born unto thee in the land of Egypt."—That hereby is signified good and truth in the natural principle from the internal, appears (1.) from the representation of Manasseh and Ephraim, who are here the *two sons*, as denoting the will-principle and intellectual principle of the church in the natural principle, born from the internal, see above, n. 6222; and inasmuch as good is of the will-principle, and truth is of the intellectual principle, by these two sons is signified the good and truth of the church; (2.) from the signification of *born unto thee*, viz., to Joseph, as denoting from the internal principle; and (3.) from the signification of the land of *Egypt*, as denoting the natural mind, where the scientifics of the church are, see n. 5276, 5278, 5280, 5288, 5301; and as denoting the natural principle, n. 6147.

6235. "Before I came unto thee into Egypt."—That hereby is signified before the truth of the natural principle was in scientifics, appears (1.) from the signification of *before I came unto thee*, as denoting before it was; (2.) from the representation of *Jacob*, who says this of himself, as denoting the truth of the natural principle, see above, n. 6223; and (3.) from the signification of *Egypt*, as denoting scientifics in the natural principle, see n. 1164, 1165, 1186, 1462, 4749, 4964, 4966, 5700, 6004. That Jacob and his sons coming into Egypt represented that truths should be insinuated into the scientifics of the church, was shown in the two preceding chapters, see n. 6004.

6236. "Shall be mine."—That hereby is signified in me, appears from the representation of Jacob, who says this of him

self, as denoting the truth of the natural principle, of which we shall speak presently ; and from the representation of Manasseh and Ephraim, concerning whom he speaks, as denoting the will-principle and intellectual principle of the church in the natural principle, see n. 5354, 6222. The reason why *they shall be mine* denotes in me, is, because Jacob is the truth of the natural principle, thus also the natural principle as to truth, and in the natural principle there are the intellectual and will-principles, represented by Ephraim and Manasseh ; hence, inasmuch as they are in that natural principle, by their being mine is signified in me. That Jacob is the natural principle, in the supreme sense the Lord's Divine Natural principle, may be seen, n. 3305, 3509, 3525, 3576, 4009, 4538, 4570, 6098 ; and in the respective sense, truth in the natural principle, thus also the natural principle as to truth, see n. 3509, 3525, 3546 ; and as Jacob in general is truth in the natural principle, therefore his ten sons are the truths of the church in that principle in particular, see n. 5403, 5419, 5427, 5458, 5512, so also now the sons of Joseph. By Pharaoh also is represented the natural principle, yet not as to truths, but as to scientifics, which are inferior, and into which truths may be initiated and insinuated, which was represented by the coming of Jacob and his sons into Egypt.

6237. "Ephraim and Manasseh."—That hereby is signified the intellectual principle and the will-principle of the church, may be seen, n. 5354, 6222.

6238. "As Reuben and Simeon, shall be mine."—That hereby is signified that they shall be truth and the good of truth, appears (1.) from the representation of *Reuben*, as denoting faith in the understanding, and the truth of doctrine whereby the good of life may be arrived at, see n. 3861, 3866, thus in general truth which is of the intellectual principle ; and (2.) from the representation of *Simeon*, as denoting faith in the will, consequently truth in act, which is the good of faith or the good of truth, see n. 3869, 3870, 3871, 3872, 4497, 4502, 4503, 5256, 5630, thus in general the good which is of the new will-principle. That things similar to these are represented by Ephraim and Manasseh, is evident ; but whereas Reuben profaned his representative, n. 4601, and Simeon also defiled his, n. 4497, 4502, 4503, and on this account they were cursed, (see the following chapter, verses 5—7,) therefore they lost their birthright, and in their place Ephraim and Manasseh the sons of Joseph were acknowledged for the first-born, 1 Chron. v. 1. Nevertheless, the representative still remained with Reuben and Simeon, for it is the same thing whatever be the quality of the person who represents, see n. 665, 1097, 4281, viz., there remained the representative of faith in the understanding with Reuben, and the representative of faith in the wil

with Simeon ; but with Ephraim there was the representative of the intellectual principle of the church, and with Manasseh the representative of the will-principle of the church.

6239. Ver. 6. "And thy issue which thou begetteth after them."—That hereby is signified interior truths and goods, which are afterwards, appears (1.) from the signification of *issue*, or generation, as denoting those things which are of faith and charity, see n. 613, 2020, 2584, thus truths and goods ; and (2.) from the signification of *after them*, as denoting the interior things which are afterwards. The reason why interior things are signified, is, because those things which are begotten from the internal principle afterwards, are more interior ; for those things which were previously begotten serve successively as the means of producing those which are afterwards begotten more interiorly, for the internal principle by degrees elevates the natural to itself. This is evident from the generation of all things which are of the intellectual principle in man ; for man at first is sensual, afterwards he becomes more and more interior, until he becomes intellectual ; the case is the same with the new generation, which is effected by faith and charity ; hence it is, that man by degrees is perfected. See what was said concerning successive elevation towards interior things, when man is regenerating, n. 6183. Generation, in the Word, signifies those things which are of faith and charity, because no other generation than what is spiritual can be understood in the internal sense ; this generation is also meant in David, "They shall fear a fear, because God is in the *generation of the just*," Psalm xiv. 5 ; the generation of the just denotes truths derived from good, for justice is predicated of good. And in Isaiah, "They shall not labour in vain, and *shall not bring forth* in terror ; for they are the seed of the blessed of Jehovah," lxxv. 23. Again, "Who hath wrought and done, *who called generations from the beginning* ; I Jehovah the first, and with the last I am the same," xli. 4. And in Ezekiel, "Thy tradings, and *thy generations* are from the land of Canaan ; thy father was an Amorite, and thy mother an Hittite. As to *thy generations*, in the day in which thou wast born, thy navel was not cut, and thou wast not washed with water for my sight," xvi. 3, 4, speaking of the abominations of Jerusalem, where it is very evident that generations denote generations in the spiritual sense. Again in Isaiah, "Awake according to the days of eternity, the *generations of eternities*," li. 9, where days of eternity denote the state and time of the most ancient church, of which eternity is predicated, because it was principled in the good of love to the Lord ; to which good, as it is immediately from the Lord, eternity is ascribed ; generations of eternities denote the goods thence derived. In like manner in Moses, "Remember the days of eternity, understand the

years of generation and generation," Deut. xxxii. 7; days of eternity denote the state and time of the most ancient church, which was before the flood, and was a celestial church; years of generation and generation denote the state and time of the ancient church, which was after the flood, and was a spiritual church; those churches are here treated of in Moses. And in Joel, "Judah shall sit to eternity, and Jerusalem to *generation and generation,*" iii. 20; eternity is predicated of Judah, because by Judah is represented the celestial church, n. 3881; and generation and generation is predicated of Jerusalem, because by Jerusalem is signified the spiritual church, n. 402. And in Isaiah, "My justice shall be to eternity, and my salvation to *generation of generations,*" li. 8; where eternity is predicated of the good of love, for justice is predicated of that good, n. 612, 2235; and generation of the good of faith. And in David, "Thy kingdom is a kingdom of all eternities, and thy dominion to *all generation and generation,*" Psalm cxlv. 13, where the sense is the same; for unless eternity was predicated of what is celestial, and generation of what is spiritual, only one would be mentioned, both would be a vain repetition. Those things which are of a state of faith are also signified by a bastard not being allowed to come into the congregation of Jehovah in the *tenth generation*, Deut. xxiii. 2; and by the Ammonite and Moabite not even in the *tenth generation*, xxiii. 3; and by the Edomite and Egyptian being allowed to come into the congregation of Jehovah in the *third generation*, verse 8 of the same chapter. In like manner in the commandment of the Decalogue, by Jehovah God visiting the iniquity of the fathers upon the sons, *upon the third and fourth generation* of them that hate him, Exod. xx. 5. The reason why generations denote the things of faith and charity, is, because in the spiritual sense no other generations can be understood than those which are of regeneration, or the regenerate; in like manner as nativities, births, and conceptions in the Word are of faith and charity, which may be seen, n. 1145, 1255, 3860, 3868, 4668, 5160, 5598.

6240. "Shall be thine."—That hereby is signified that they shall be in the rational principle, which is in the internal, appears from this, that the internal celestial principle, represented by Joseph, is in the rational principle, n. 4286, 4963; and therefore by *being thine* is signified that they shall be in the rational principle, as before by *being mine* was signified that they should be in the natural principle, in which is the truth of the natural principle, represented by Jacob, n. 6236. It may be expedient briefly to say what the rational principle is: the intellectual principle of the internal man is called rational, but the intellectual principle of the external man is called natural; thus the rational principle is internal, and the natural principle external;

and they are most distinct one from the other. But no man is truly rational except he who is called a celestial man, and who has a perception of good, and from good a perception of truth; whereas he who has not that perception, but only knowledge that a thing is true because he is so instructed, and thence has conscience, is not a truly rational man, but an interior natural man; such are they who are of the Lord's spiritual church they differ from each other, as the light of the moon differs from the light of the sun; wherefore also the Lord appears to the spiritual as a moon, but to the celestial as a sun, see n. 1521, 1529, 1530, 1531, 4060, 4696. Several in the world suppose, that he is a rational man, who can reason ingeniously on many subjects, and so combine his reasonings, that what he concludes may appear as true; but this faculty falls to the lot even of the very worst, who can reason cunningly and make evils appear as goods, and falses as truths, and also *vice versâ*; but every reflecting person may see that this is a depraved phantasy, and not the rational principle. The rational principle consists in inwardly seeing and perceiving that good is good, and thence that truth is truth, for the sight and perception thereof is from heaven. The reason why they who are of the Lord's spiritual church are interiorly natural, is, because they only acknowledge that for truth which they have imbibed from parents and masters, and which they have afterwards confirmed in themselves, and do not see inwardly and perceive whether truth be from any other source than from this, that they have confirmed it in themselves. It is otherwise with the celestial; hence the latter are rational, but the former interiorly natural. The internal celestial principle, represented by Joseph, is in the rational principle; whereas the spiritual good, represented by Israel, is in the interior natural principle, n. 4286; for they are the spiritual, who are represented by Israel; and the celestial, who are represented by Joseph.

6241. "And shall be called after the name of their brethren in their inheritance."—That hereby is signified that they should be of the quality of the truths and goods of the church, and together amongst them, appears (1.) from the signification of a *name*, and of being called by a name, as denoting quality, see n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421; (2.) from the representation of Ephraim and Manasseh, who are here the *brethren*, as denoting the intellectual principle and will-principle of the church, see n. 3969, 5354, 6222, thus truth and good, n. 6234; and (3.) from the signification of *in their inheritance*, as denoting together amongst them.

6242. Ver. 7. "And I in my coming from Padan."—That hereby is signified from a state of knowledges, appears from the signification of *Padan-Aram*, as denoting the knowledges of

truth and good, see n. 3664, 3680, 4107; thus Padan denotes a state of knowledges.

6243. "Rachel died by me in the land of Canaan."—That hereby is signified an end of the former affection of interior truth, appears (1.) from the signification of *dying*, as denoting to cease to be such, see n. 494, and as denoting an end of the former representation, see n. 3253, 3259, 3276, 5975; and (2.) from the representation of *Rachel*, as denoting the affection of interior truths, see n. 3758, 3782, 3793, 3819.

6244. "In the way when there was yet a tract of land."—That hereby is signified what is intermediate, may appear without explanation.

6245. "To come to Ephrath."—That hereby is signified the spiritual of the celestial principle in a former state, appears from the signification of *Ephrath*, as denoting the spiritual of the celestial principle in a former state, see n. 4585, 4594.

6246. "And I buried her in the way of Ephrath."—That hereby is signified the rejection of that state, appears from the signification of *burying*, as denoting rejection, see n. 4564; and from the signification of *Ephrath*, as denoting the spiritual of the celestial principle in a former state, n. 6245.

6247. "It is Bethlehem."—That hereby is signified in its place a state of new affection of truth and good, appears from the signification of *Bethlehem*, as denoting the spiritual of the celestial principle in a new state, see n. 4594, thus a state of new affection of truth and good; for the spiritual of the celestial principle is the truth of good, and thus the affection of truth derived from good. It may be expedient to show how the case is with the contents of this verse in the internal sense: the subject treated of is the rejection of a former affection of truth, and the reception of a new affection; the former affection of truth prevails during man's regeneration, but the latter, which is the new affection, prevails when he is regenerated. In the former state, man is affected with truth to the end that he may become intelligent, but in the latter state that he may become wise; or what is the same thing, in the former state he is affected with truth for the sake of doctrine, but in the latter for the sake of life; when for the sake of doctrine, he looks at good from truth, but when for the sake of life, he looks at truth from good. Thus the latter state is the inverse of the former; wherefore the former state is rejected during man's regeneration, and the latter, which is a new state, is received; the former state also, in respect to the latter new one, is impure, for when man is affected with truth for the sake of doctrine that he may become intelligent, he is affected also at the same time with reputation and glory; this affection must necessarily be then present, and it is also permitted as an introductory means, because such is the quality of the man; but when he is affected with truth

for the sake of life, he rejects glory and reputation as ends, and embraces the good of life, that is, charity towards his neighbour.

6248. Verses 8, 9. *And Israel beheld the sons of Joseph, and said, Whose are these? And Joseph said unto his father, These are my sons, whom God hath given me here. And he said, Bring them, I pray thee, unto me, and I will bless them.* And Israel beheld the sons of Joseph, signifies perception concerning the intellectual principle and the will-principle of the church. And he said, Whose are these? signifies, and concerning their origin. And Joseph said unto his father, signifies a reply from the interior principle. These are my sons, whom God hath given me here, signifies that they were from the internal in the natural principle. And he said, Bring them, I pray thee, unto me, signifies that they should accede to spiritual good. And I will bless them, signifies prediction concerning good and truth.

6249. Ver. 8. "And Israel beheld the sons of Joseph."—That hereby is signified perception concerning the intellectual principle and the will-principle of the church, appears from the signification of *seeing*, as denoting perception, see n. 2150, 3764, 4403 to 4421, 4567, 4723, 5400; and from the representation of *Ephraim* and *Manasseh*, as denoting the intellectual principle and the will-principle of the church, born from the internal, which is Joseph, see n. 5354, 6222.

6250. "And he said, Whose are these?"—That hereby is signified perception concerning their origin, appears (1) from the signification of *saying*, as denoting perception, see above, n. 6220; and (2.) from the signification of *whose are these*, as denoting concerning their origin; for in the internal sense, an interrogation denotes knowledge from perception, see n. 2693, 6132.

6251. Ver. 9. "And Joseph said unto his father."—That hereby is signified reply from an interior principle, appears without explanation, when by Joseph is meant the internal principle, n. 6177; for when a man perceives, then on inquiring with himself concerning any subject, he also replies to himself from an interior principle. It has also been observed, when spirits inquired any thing of me, that they received an answer from merely looking into my thought.

6252. "These are my sons, whom God hath given me here."—That hereby is signified that they were from the internal in the natural principle, appears from the representation of *Joseph*, whose sons they were, as denoting the internal principle, see 6177, 6224; and from the signification of the *land of Egypt*, which is *here*, as denoting the natural mind, see n. 5276, 5278, 5280, 5288, 5301; thus the natural principle.

6253. "And he said, Bring them, I pray thee, unto me."—

That hereby is signified that they should accede to spiritual good, appears from the signification of *bringing* them to him, as denoting that they should accede; and from the representation of *Israel*, to whom they should accede, as denoting spiritual good, see n. 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833.

6254. "And I will bless them."—That hereby is signified prediction concerning good and truth, appears from the signification of *blessing*, as denoting prediction, as above, n. 6230, in the present case concerning good and truth, which are represented by Manasseh and Ephraim. To bless, signifies various things, because it is a very general expression; that it also signifies prediction concerning the goods which befall, as well as concerning evils, is evident in the following chapter, where Israel predicted to his sons what should befall them, evils to some, as to Reuben, Simeon, and Levi, and goods to others, as to Judah and Joseph; this prediction is called a blessing in verse 28 of that chapter, "This is what their father spake unto them, *and blessed them; every one, according to his blessing he blessed them;*" that blessing denotes prediction, is manifest from the words in the first verse of that chapter, "Jacob called his sons, and said, Gather yourselves together, and *I will tell you what shall befall you in the last end of days.*"

6255. Verses 10—14. *And the eyes of Israel were heavy through old age, he could not see; and he caused them to come unto him, and he kissed them, and embraced them. And Israel said unto Joseph, I had not thought to see thy faces, and lo, God hath caused me to see also thy seed. And Joseph brought them out from between his thighs, and he bowed himself with his face to the earth. And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and caused them to come unto him. And Israel stretched out his right hand, and set it upon the head of Ephraim, who was the younger, and his left hand upon the head of Manasseh; he put forth his hands conversely, because Manasseh was the first-born. And the eyes of Israel were heavy, signifies his obscure perception. Through old age, signifies because in the end of representation. He could not see, signifies non-observance. And he caused them to come unto him, signifies presence. And he kissed them, signifies conjunction from the affection of truth. And embraced them, signifies conjunction from the affection of good. And Israel said unto Joseph, signifies elevation to the internal principle. I had not thought to see thy faces, signifies that he was not in hope concerning the influx of his love. And lo, God hath caused me to see also thy seed, signifies that not only the influx of love was perceived, but also the good and truth thence derived. And Joseph brought them out from between his thighs, signifies the good of the will-principle and the truth of the intel*

lectual principle in the natural, from the affection of love on the part of spiritual good. And he bowed himself with his face to the earth, signifies their humiliation. And Joseph took them both, Ephraim in his right hand toward Israel's left hand, signifies the truth of the intellectual principle as in the second place. And Manasseh in his left hand toward Israel's right hand, signifies the good of the will-principle in the first place. And caused them to come unto him, signifies adjunction. And Israel stretched out his right hand, and set it upon the head of Ephraim, signifies that he regarded truth in the first place. Who was the younger, signifies although it be in the second place. And his left hand upon the head of Manasseh, signifies that he regarded good in the second place. He put forth his hands conversely, signifies thus not according to order. Because Manasseh was the first-born, signifies if indeed good is in the first place.

6256. Ver. 10. "And the eyes of Israel were heavy."—That hereby is signified his obscure perception, appears (1.) from the signification of *eyes*, as denoting the intellectual sight, see n. 2701, 4403 to 4421, 4083, 4086, 4339, as also seeing, n. 6249; (2.) from the representation of *Israel*, as denoting spiritual good in the natural principle, see above, n. 6253; and (3.) from the signification of *being heavy*, when predicated of the eyes, as denoting what is obscure, thus obscure perception. The reason why Israel was in obscure perception, when he blessed the sons of Joseph, is, because he was in the end of representation; but in general, because that spiritual good, which is represented by Israel, is in obscure perception, for it is from the natural principle, where natural light prevails, but not celestial light, in which spiritual and celestial good is, which is from the rational principle; the external man, who is also called natural, is of this character. When we speak of spiritual good from the natural principle, they are meant who are principled in that good, viz., they who are of the Lord's spiritual church; wherefore also by Israel that church is represented, n. 4286; that the spiritual, who are those of that church, are respectively in an obscure principle, may be seen, n. 2708, 2715, 2716, 2718, 2831, 2849, 2935, 2937, 3246, 3833, 4402; and because they are in an obscure principle, they set truth which is of faith in the first place, as Israel here did, in setting Ephraim before Manasseh. The reason why the spiritual so believe, is, because they are introduced through truth to good, n. 2954; and when they are introduced, they do not perceive the good, because it flows-in to the affection of truth from an interior principle, thus not into perception before they are regenerated. Hence also it is, that they call the goods of charity, fruits of faith; and yet they are little solicitous about fruits, who assert that faith alone saves without good works, and this

in the last hour of death, howsoever the man had before lived ; that this is an obscure perception concerning good and truth, is evident. Nevertheless the case is so : those who prefer faith to charity from principles derived from doctrine, and still live a life of charity, are of the Lord's spiritual church ; and they are saved, for in life they prefer the good of charity, but in doctrine the truth of faith.

6257. "Through old age."—That hereby is signified because in the end of representation, appears from the signification of *old age*, as denoting newness of representation, see n. 3254, thus the end of the former.

6258. "He could not see."—That hereby is signified non-observance, appears from the signification of *seeing*, as denoting perception, see above, n. 6249, thus also observance.

6259. "And he caused them to come unto him."—That hereby is signified presence, appears from the signification of *causing to come*, as denoting to render present.

6260. "And he kissed them."—That hereby is signified conjunction from the affection of truth, appears from the signification of *kissing*, as denoting conjunction from affection, see n. 3573, 3574, 4215, 4353, 5929. The reason why it denotes from the affection of truth, is, because it follows, that he embraced them, whereby is signified conjunction from the affection of good ; for to embrace denotes an interior and thence a closer affection than to kiss, as the affection of good is more interior and closer than the affection of truth.

6261. "And embraced them."—That hereby is signified conjunction from the affection of good, appears from the signification of *embracing*, as denoting the conjunction of love, see n. 4351, thus conjunction from the affection of good, see just above, n. 6260. That to embrace denotes such affection, is very manifest from the testification of love by embracing, embracing being an act which flows from thence ; for every spiritual affection has a gesture corresponding to it in the body of man, which gesture is representative thereof ; that this is the case with kissing, spoken of just above, is well known.

6262. Ver. 11. "And Israel said unto Joseph."—That hereby is signified elevation to the internal principle, appears from the signification of *saying*, as denoting perception, and also influx, before spoken of. The reason why it denotes elevation is, because the subject treated of in this verse is the influx of love, and thence of good and truth from the internal principle, which influx is elevation to the internal principle ; for the external principle cannot be in love towards the internal, except by influx and elevation from the internal. For the very love itself, of which the external principle is sensible, is of the internal ; and whereas every active principle has its re-active or reciprocal principle, that any effect may be produced, the

active principle is the cause, and the re-active is the thing caused; therefore re-activity is also of the active principle, as the thing caused is of the cause, for all energy in the thing caused is from the cause; this is the case with re-action in every thing of universal nature.

6263. "I had not thought to see thy faces."—That hereby is signified that he was not in hope concerning the influx of his love, appears (1.) from the signification of *faces*, as denoting things interior, see n. 358, 2434, 3527, 3573, 4066, 4796, 4798, 5695, thus the affections, for these shine forth principally from the face, see n. 4796, 5102; hence the face of God denotes the Divine Love, consequently mercy, n. 5585; and (2.) from the signification of *I had not thought*, as denoting that he had not been in hope. That the *influx* of love is denoted, is signified by seeing the faces, as is also evident from what precedes, and from what presently follows.

6264. "And lo, God hath caused me to see also thy seed."—That hereby is signified, that not only the influx of love was perceived, but also good and truth thence derived, appears from the representation of Manasseh and Ephraim, who are here the *seed*, as denoting the good of the will-principle and the truth of the intellectual, see n. 5354, 6222; and likewise from the signification of *seed*, as also denoting good and truth, see n. 1610, 2848, 3310, 3373, 3671; and because it is said, I had not thought to see thy faces, and lo, God hath caused me to see (also thy seed), hereby is signified that not only the influx of love was perceived, but also (good and truth thence derived); for that by seeing faces is signified an influx of love, may be seen just above, n. 6263.

6265. Ver. 12. "And Joseph brought them out from between his thighs."—That hereby is signified the good of the will-principle and the truth of the intellectual from the affection of love on the part of spiritual good, appears (1.) from the representation of *Joseph*, as denoting the internal celestial principle, see n. 5869, 5877; (2.) from the representation of *Manasseh* and *Ephraim*, who are here they whom Joseph took away, as denoting the good of the will-principle and the truth of the intellectual, see n. 5354, 6222; and (3.) from the signification of *thighs*, as denoting the affection of love, see n. 3021, 4277, 4280, 4575, 5050 to 5062; that it was on the part of spiritual good, is denoted by Israel, who is spiritual good, n. 6253. By these things is signified, that the internal celestial principle removed the good of the will-principle and the truth of the intellectual from spiritual good, that is, from the affection of the love thereof; because Israel, by whom spiritual good is represented, caused that good and truth to come to himself, besides that they were brought to him by Joseph, by whom is represented the internal celestial principle; wherefore they were

removed, and were afterwards brought by Joseph, as it follows. The reason is, because hereby there is an influx of love from the internal celestial principle through spiritual good into them, for this is according to order, and hence, when they were to be blessed, this external ritual was strictly to be observed; for on this occasion they were presented before the Lord, from Whom is prediction, which is here signified by blessing, n. 6254. Hence then it is, that Joseph took his sons from the thighs of his father, and afterwards brought them thither himself.

6266. "And he bowed himself with his face to the earth."—That hereby is signified their humiliation, appears from the signification of *bowing himself with his face to the earth*, as denoting interior humiliation, see n. 5682; for such bowing is an act of the body corresponding to humiliation of the mind; hence they, who are in adoration of God from the heart, thus bow themselves. It is said he bowed himself, because Joseph was in their stead, not on this occasion before Israel, but before the Lord, from Whom was blessing by Israel. The reason why this was done by Joseph in their stead, is, because this is the case in things spiritual; the good of the will-principle and the truth of the intellectual in the natural principle cannot humble themselves before the Lord of themselves, but from the internal principle by influx; because without influx through the internal principle into the natural, there is nothing of will and understanding therein, and not even any thing of life; for the internal principle is the medium, through which there is life from the Lord in the natural principle.

6267. Ver. 13. "And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand."—That hereby is signified truth of the intellectual principle as in the second place, and good of the will-principle in the first place, appears (1.) from the representation of *Ephraim*, as denoting truth of the intellectual principle; (2.) from the representation of *Manasseh*, as denoting good of the will-principle, see n. 5354, 6222; and (3.) from the signification of the *right hand*, as denoting to be in the first place, and of the *left hand*, as denoting to be in the second, as is manifest from universal use in life. How the case is herein, will be shown in what presently follows.

6268. "And caused them to come unto him."—That hereby is signified adjunction, is manifest without explanation.

6269. Ver. 14. "And Israel stretched out his right hand, and set it upon the head of Ephraim."—That hereby is signified that he regarded truth in the first place, appears (1.) from the signification of *stretching out his right hand*, as denoting to regard in the first place; that the right hand denotes in the first place, is evident; and (2.) from the representation of *Ephraim*, as denoting the intellectual principle, thus also the truth of

faith, for this dwells in the intellectual part of man, where there is sight from the light of heaven, thus spiritual sight, in that part, see n. 6222. The subject treated of in this verse, and also in the following verses, 17, 18, 19, is concerning Israel putting his right hand on the head of Ephraim, and his left hand on the head of Manasseh; and thereby is signified that he regarded the truth of faith in the first place, and the good of charity in the second; the reason was, because the spiritual man, who is represented by Israel, n. 4286, 6256, regards no otherwise until he is regenerated, for he sensibly observes what the truth of faith is, but not what the good of charity; for the latter flows in by an interior way, but the former by an exterior, as by the scientific principle. But they who are not in the process of regeneration, say absolutely that faith is in the first place, that is, that it is the essential of the church, because thus they can live as they please, and still say that they have hope of salvation. Hence also at this day charity has so disappeared, that scarcely any one knows what it is; consequently faith also has disappeared, for the one is not given without the other. If charity was in the first place, and faith in the second, the church would have another face, for then none would be called Christians, but they who lived according to the truth of faith, that is, the life of charity; and also it would then be known what charity is. Then, too, more churches than one would not be made, by distinguishing between them according to opinions concerning the truths of faith; but the church would be called one, containing all who are in the good of life, not only those who are within the orb where the church is, but those also who are beyond it. The church would thus be in illustration concerning such things as are of the Lord's kingdom, for charity illustrates, and in no case faith without charity; the errors too, induced by faith separate from charity, would be clearly seen. Hence it is evident what a different face the church would have, if the good of charity was in the first place, or the essential, and the truth of faith in the second, or the formality thereof. The face of the church would then be like the face of the ancient church, which made the church to consist in charity, and had no other doctrinals of the church than those of charity; hence they had wisdom from the Lord. The quality of that church is described in these words in Moses: "Jehovah led him about, He instructed him, He guarded him as the pupil of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth out her wings; He took him, He bare him upon His wing. Jehovah alone did lead him, neither was any strange god with him; He caused him to ride on the high places of the earth, and fed him with the produce of the fields, He made him suck honey out of the rock, and oil out of the flinty rock; butter of the herd, and milk of the flock, with fat of lambs, and of

rams the sons of Bashan, and of goats, with fat of the kidneys of wheat, and thou didst drink the pure blood of the grape," Dent. xxxii. 10 to 14. Wherefore they who were of that church are in heaven, and in all happiness and glory there.

6270. "Who was the younger."—That hereby is signified although it be in the second place, appears from the signification of the *younger*, as denoting to be in the second place.

6271. "And his left hand upon the head of Manasseh."—That hereby is signified that he regarded good in the second place, appears (1.) from the signification of *putting forth his left hand*, as denoting to regard in the second place; and (2.) from the representation of *Manasseh*, as denoting the will-principle, thus also the good of charity; how this case is, may be seen just above, n. 6269.

6272. "He put forth his hands conversely."—That hereby is signified thus not according to order, appears from the signification of putting forth the hands *conversely*, as denoting not according to order, for thereby he makes the younger the first-born, and *vice versâ*; consequently the truth of faith prior and superior, and the good of charity posterior and inferior, for primogeniture is priority and superiority, n. 3325. How much evil this introduces into the church, may appear manifest, for by it such obscurity is occasioned, that it is not known what good is, thus neither what truth is; for good is like a flame, and truth like the light thence issuing: if you take away the flame, the light also perishes, and if any light appears, it is like a fallacious light which is not derived from the flame. Hence it is that churches are at variance with each other, and dispute about the truth, and one congregation asserts a thing to be true, which another asserts to be false. And what is still worse, when once they have set faith in the first place in a church assembly, they next begin to separate faith from charity, and to make light of the latter in comparison, and thus to have no concern about the life, to which man by nature also inclines. Hence the church perishes, for it is the life which constitutes the church with man, but not doctrine without life; nor yet confidence, which is faith in an eminent degree, for genuine confidence cannot possibly be given except to those who are in charity, the life of confidence being thence derived. Moreover, that the good of charity is actually the first-born, that is, in the prior place, and that the truth of faith appears to be so, may be seen, n. 3324, 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3701, 4243, 4244, 4247, 4337, 4925, 4926, 4928, 4930, 4977.

6273. "Because Manasseh was the first-born."—That hereby is signified if indeed good is in the prior place, appears (1.) from the representation of *Manasseh*, as denoting good which is of the will-principle, spoken of above; and (2.) from the signifi-

cation of primogeniture, as denoting priority and superiority, see n. 3325, thus the first-born denotes one who is in the prior place. That good is in the prior place, as also the will-principle of man, and that truth is in the posterior place, as also the thinking principle of man, who cannot see from natural light alone, if it be illustrated in but a small degree? also that man's will-principle causes him to think in one way rather than in another, consequently that good with man causes this or that to be true, thus the truth is in the second place, and the good in the first. Think and reflect with yourself, can the truth which is of faith take root except in good, and is faith faith unless it be rooted therein? Hence you will be able to conclude what is primary or essential to the church, that is, to man in whom the church is.

6274. Verses 15, 16. *And he blessed Joseph, and said, The God before whom my fathers Abraham and Isaac walked, the God who fed me from then even unto this day, the angel who redeemed me from all evil, bless the boys; and in them shall my name be called, and the name of my fathers Abraham and Isaac, and may they grow into a multitude in the midst of the earth.* And he blessed Joseph, signifies prediction concerning truth of the intellectual principle and good of the will-principle having life from the internal. And said, The God before whom my fathers walked, Abraham and Isaac, signifies the Divine principle from which internal good and internal truth had life. The God who fed me, signifies that Divine principle vivifying the good of spiritual truth from the natural principle. From then even unto this day, signifies continually. The angel who redeemed me from all evil, signifies the Divine Human [principle] from whom is deliverance from hell. Bless the boys, signifies that he may give them truth and good. And in them shall my name be called, signifies that in them should be the quality of the good of spiritual truth from the natural principle. And the name of my fathers Abraham and Isaac, signifies, and the quality of internal good and truth. And may they grow into a multitude in the midst of the earth, signifies extension from the inmost principle.

6275. Ver. 15. "And he blessed Joseph."—That hereby is signified prediction concerning the truth of the intellectual principle and the good of the will-principle having life from the internal, appears from the signification of *blessing*, as denoting prediction, see n. 6230, 6254; and from the representation of Ephraim and Manasseh, who in this case are *Joseph*, as denoting the truth of the intellectual principle and the good of the will-principle in the natural, born from the internal, see n. 6234, 6249. That by Joseph are meant his sons, is evident from the blessing itself in which it is said, "The angel that redeemed me from all evil *bless the boys*, and in them shall my name be

called ;” and the reason is, because the good and truth in the natural principle, which are represented by Manassch and Ephraim, are the very internal principle therein. The internal and the external principles are indeed distinct from each other; but in the natural principle, where they are together, the internal principle is as in its form adapted to itself; which form does not act at all from itself, but from the internal which is in it, thus it is only acted upon. The case herein is like that of the efficient in the effect; these are distinct from each other, nevertheless the efficient is in the effect as in its form adapted to itself, and by it acts as a cause in the sphere where the effect is presented. The case is similar with good and truth in the natural principle in man, which are born from the internal principle; for the internal principle clothes itself with such things as are of the natural principle, that it may be therein, and there exert vital activity; but those things with which it clothes itself are only coverings, which do not act at all from themselves.

6276. “And said, The God before whom my fathers walked, Abraham and Isaac.”—That hereby is signified the Divine [being or principle] from Whom internal good and internal truth had life, appears (1.) from the signification of *God*, as denoting the Divine [being or principle]; (2.) from the signification of *walking*, as denoting to live, or to have life, see n. 519, 1794; (3.) from the representation of *Abraham*, as denoting in the supreme sense the very Divine [principle] of the Lord; and (4.) from the representation of *Isaac*, as denoting His Divine rational principle, thus the internal Human principle, for Jacob is the Lord’s Divine natural, or His external Human principle, see n. 2011, 3245, 3305, 3439, 4615. But in the representative sense Abraham denotes internal good, and Isaac internal truth, see n. 3703, 6098, 6185; these things in the representative sense are signified by Abraham and Isaac, because the essential good and truth which are in the Lord’s kingdom proceed from His Divine and Divine Human principles, and cause the Lord Himself to be there; thus He Himself is His kingdom.

6277. “The God who fed me.”—That hereby is signified that Divine principle vivifying the good of spiritual truth from the natural principle, appears (1.) from the signification of *feeding*, as denoting to vivify; that to feed denotes to instruct, see n. 6044. The reason is, because pasture denotes that which supports the spiritual life of man, see n. 6078: but feeding, and pasture, which are there spoken of, are predicated of a flock; whereas feeding is here predicated of Jacob, in that he was supported by food and the necessities of life, by which in the internal sense the same thing is signified; for that which supports and vivifies the life of the body, signifies in the internal sense that which supports and vivifies the spiritual life; 2

(2.) from the representation of *Israel*, as denoting spiritual good from the natural principle, see n. 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833; and whereas this good, which Israel represents, is the good of truth, therefore it is here said the good of spiritual truth; for in the genuine sense, Israel is the spiritual church, and the good which is of that church is the good of truth; for the members of that church are instructed concerning good by truth, and when they act according to the truth in which they are instructed, then that truth is called good. This good is that which is called the good of truth, and is represented by Israel.

6278. "From then even unto this day."—That hereby is signified continually, appears from the signification of *to-day* and *to this day*, as denoting what is perpetual and eternal, see n. 2838, 4304, 6165; in the present case, therefore, from then even unto this day signifies continually, viz., continually vivifying, which is feeding, n. 6277.

6279. Ver. 16. "The angel who redeemed me from all evil."—That hereby is signified the Lord's Divine Human [principle] from whom is deliverance from hell, appears (1.) from the signification of *angel*, as denoting the Lord's Divine Human [principle], of which we shall speak presently; (2.) from the signification of *redeeming*, as denoting to deliver, of which also we shall speak presently; and (3.) from the signification of *evil*, as denoting hell. The reason why evil denotes hell, is, because hell itself is nothing but evil; for it is the same thing whether you say that all in hell are evil, or say that hell is evil. In the spiritual sense, when evil is spoken of, hell is meant; for they who are in the spiritual sense, as the angels in heaven are, think and speak abstractedly from persons, because universally, thus to them evil is hell; in like manner sin, when by it is meant the ruling evil, as in Genesis, "Jehovah said unto Cain, If thou doest not well, *sin* lieth at the door: unto thee shall be his desire, and thou shalt rule over him," iv. 6, 7; here sin denotes hell, which is at hand when man does evil. Evil itself also in man is nothing but hell, for it flows-in from thence, and man is then a hell in its least image, as also is every one who is in hell; so on the other hand, good itself in man is nothing but heaven in him, for good flows-in through heaven from the Lord, and the man who is principled in good, is a heaven in its least image, as also is every one in heaven.

6280. That the redeeming angel is the Lord as to the Divine Human [principle], is manifest from this consideration, that the Lord by assuming the human [principle], and making it Divine, redeemed man, that is, delivered him from hell; on which account the Lord as to His Divine Human [principle] is called the Redeemer. The reason why the Divine Human [principle] is called an angel, is, because by angel is signified *sent*, and the

Lord as to the Divine Human [principle] is said to be sent, as is evident from very many passages in the Word of the evangelists. And moreover the Divine Human [principle], before the Lord's coming into the world, was Jehovah Himself flowing-in through heaven when he spake the Word; for Jehovah was above the heavens, but that which passed from Him through the heavens, was at that time the Divine Human [principle]; for by the influx of Jehovah into heaven, it resembled a man, and the Divine [principle] itself thence flowing was a Divine Man; this now is the Divine Human [principle] from eternity, and is what is called the sent, whereby is meant proceeding; and this is the same as angel. But as Jehovah could no longer flow-in to men, by that his Divine Human [principle], because they had so far removed themselves from that Divine [principle], therefore He assumed the human [principle], and made it Divine; and thus by influx thence into heaven He was able to reach those of the human race who received the good of charity and the truth of faith from the Divine Human [principle], thus rendered visible, and deliver them thereby from hell; which otherwise could not have been effected. This deliverance is what is called redemption, and the Divine Human [principle] itself, which delivered or redeemed, is what is called the redeeming angel. But it is to be noted, that the Lord as to the Divine Human [principle], as well as with respect to the Divine itself, is above heaven, for He is the Sun which illuminates heaven, and thus heaven is far beneath Him; the Divine Human [principle], which is in heaven, is the Divine Truth proceeding from Him, which is light from Him as from the sun; the Lord as to His essence is not Divine Truth, for this is from Him as light from the sun, but He is Divine Good itself, one with Jehovah. The Lord's Divine Human [principle] is also called an angel in other passages in the Word, as when He appeared to Moses in the bush, concerning which circumstance it is thus written in Exodus: "When Moses came to the mountain of God, to Horeb, *the angel of Jehovah appeared unto him* in a flame of fire out of the midst of a bush. Jehovah saw that Moses went aside to see, therefore God called unto him out of the midst of the bush. And moreover he said, *I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob,*" iii. 1, 2, 4, 6; it is the Lord's Divine Human [principle], which is here called the angel of Jehovah, and it is plainly said, that it was Jehovah Himself; that Jehovah was there in the Divine Human [principle], may be manifest from this consideration, that the Divine itself could not appear except by the Divine Human [principle] according to the Lord's words in John, "No one hath seen God at any time; the only-begotten Son, who is in the bosom

of the Father, he had brought him forth to view,"* i. 18; and in another place, "Ye have neither heard the voice of the Father at any time, nor seen his shape," v. 37. Moreover, the Lord as to the Divine Human [principle] is called an angel, in speaking of leading the people into the land of Canaan, on which occasion it is thus written in Exodus, "*Behold I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Take heed to thyself from his faces, because he will not endure your transgression, for My Name is in the midst of them,*" xxiii. 20, 21, 23; that the angel in this passage is the Divine Human [principle], is evident from this consideration, that it is said, "For My Name is in the midst of them," that is, Jehovah Himself; by my name is signified the quality of Jehovah, which is in the Divine Human [principle]; that the Lord as to the Divine Human [principle] is the name of Jehovah, see n. 2628; and that the name of God denotes quality, also everything in one complex by which God is worshipped, see n. 2724, 3006. And in Isaiah, "In all their affliction he was afflicted, *and the angel of his faces shall deliver them; for his love and his pity he redeemed them; and he took them, and carried them all the days of eternity,*" lxiii. 9; that the angel of the faces of Jehovah is the Lord as to the Divine Human [principle], is evident, for it is said that he redeemed them. So in Malachi, "Behold, the Lord, whom ye seek, shall suddenly come to his temple, and *the angel of the covenant* whom ye desire; behold he cometh, saith Jehovah Zebaoth. But who shall abide the day of his coming, and who shall stand when he shall appear? Then shall the offering of Judah and Jerusalem be pleasant unto Jehovah, according to the days of eternity, and according to the former years," iii. 1, 2, 4; that the angel of the covenant is the Lord as to the Divine Human [principle], is very manifest, for the subject treated of concerning his coming; the offering of Judah and Jerusalem being then pleasant unto Jehovah, signifies that worship grounded in love and faith in Him should then be pleasant. That by Judah in the above passage is not meant Judah, nor by Jerusalem Jerusalem, is clearly evident, for neither then nor afterwards was the offering of Judah and Jerusalem pleasant. That the days of eternity denote states of the most ancient church, which was celestial, and that former years denote states of the ancient church, which was spiritual, may be seen. n. 6239. Moreover by angel in the Word, in the internal sense,

* The original Greek word here rendered "*hath brought forth to view,*" is ἐγγήσατο, which in our English version is expressed by *hath declared*. But the former rendering appears to be more agreeable to the meaning of the original, and at the same time more expressive of the idea intended to be suggested, viz., the manifestation of the invisible Father in and by the humanity which He was pleased to assume in the person of Jesus Christ.

is not signified an angel, but some Divine attribute in the Lord, see n. 1925, 2319, 2821, 3039, 4085.

6281. Redeeming, in the proper sense, signifies to restore and appropriate to himself what had been his own, and it is predicated of slavery, of death, and of evil : when of slavery, they are meant who have been made slaves, in the spiritual sense, who are enslaved to hell ; when of death, they are meant who are in damnation ; and when of evil, as in the present case, they are meant who are in hell, for the evil, from which the angel redeems, is hell, n. 6279. Inasmuch as the Lord delivered man from those things by making the human [principle] in Himself Divine, therefore His Divine Human [principle] is what in the Word is called the Redeemer, as in Isaiah, "I help thee, saith Jehovah, and *thy Redeemer the Holy One of Israel*," xli. 14. Again, "Thus saith Jehovah, *the Redeemer of Israel, his Holy One*," xlix. 7, 26. Again, "Jehovah Zebaoth is his name, and *thy Redeemer the Holy One of Israel* ; the God of the whole earth shall be called," liv. 5 ; in these passages, the Divine [principle] itself, which is called Jehovah, is distinguished from the Divine Human, which is called *the Redeemer, the Holy One of Israel*. But that it is Jehovah Himself in the Divine Human [principle], is manifest from the following passages : "Thus said Jehovah the king of Israel, and *his Redeemer, Jehovah Zebaoth* ; I am the first, and I am the last ; and besides me there is no God," xlv. 6. Again, "Thus saith *Jehovah thy Redeemer*, I am Jehovah thy God, teaching thee," xlviii. 17. Again, "Thou art our Father, for Abraham doth not know us, and Israel doth not acknowledge us ; *Thou Jehovah art our Father, our Redeemer* ; thy name is from everlasting," lxiii. 16. And in David, "*Jehovah who redeemeth thy life from the pit*," Psalm ciii. 4. From these passages also it is evident, that in the Word, by Jehovah, no other is meant than the Lord, see n. 1343, 1736, 2921, 3035, 5663 ; and that Jehovah the Redeemer is His Divine Human [principle]. Therefore also they who are redeemed are called the redeemed of Jehovah, in Isaiah, "Say ye to the daughters of Zion, Behold, thy salvation cometh ; behold, his reward is with him, and the price of work before him ; they shall call them, The people of holiness, *The redeemed of Jehovah*," lxii. 11, 12 ; that it is the Lord from whom they are called the redeemed of Jehovah, is very manifest, for the subject treated of is concerning his coming, "Behold, thy salvation cometh ; behold, his reward is with him." Moreover, see Isaiah xliii. 1 ; lii. 2, 3 ; lxiii. 4, 9 ; Hosea xiii. 14 ; Exod. vi. 6 ; xv. 13 ; Job xix. 25 ; where it is evident that redemption is predicated of slavery, of death, and of evil.

6282. "Bless the boys."—That hereby is signified that he would give them truth and good, appears (1.) from the signification of *blessing*, as denoting to gift with truth and good, for

blessing in the spiritual sense involves nothing else, see n. 1420, 1422, 4981; and (2.) from the representation of Ephraim and Manasseh, who are here the *boys*, as denoting the intellectual principle of the church and the will-principle of the church, to which truth and good should be given; truth to the intellectual principle, and good to the will-principle.

6283. "And in them shall my name be called."—That hereby is signified that in them should be the quality of the good of spiritual truth from the natural principle, appears (1.) from the signification of *his name being called in any one*, as denoting his quality in him, see n. 1754, 1896, 2009, 3421; and (2.) from the representation of *Israel*, as denoting the good of spiritual truth from the natural principle, see above, n. 6277. And because the quality of Israel was in them, they were also received amongst the rest of the sons of Jacob, and were made tribes, one of Manasseh, and the other of Ephraim, and with them formed the twelve tribes which obtained inheritance by lot, when the tribe of Levi, because made the priesthood, was not numbered; see Joshua, and also Ezekiel, chap. xlviii.

6284. "And the name of my fathers, Abraham and Isaac."—That hereby is signified, and the quality of internal good and truth, appears from the signification of *name*, as denoting quality, see just above, n. 6283; and from the representation of *Abraham* and *Isaac*, as denoting internal good and truth, see n. 6276. Internal good and truth must be in external good and truth, that these latter may be good and truth; for, as was said above, n. 6275, the external principle is nothing but a certain formation of such a quality, that the internal principle may be there, and exert therein its vital activities according to the influx from the Lord into itself; neither also is the internal principle any thing else in respect to the supreme, which is the Lord: hence is the all of life; and the things which are beneath are merely forms recipient of life by degrees in their order, even to the last, which is the body.

6285. "And may they grow into a multitude in the midst of the earth."—That hereby is signified extension from the inmost principle, appears from the signification of *midst*, as denoting the inmost, see n. 2940, 2973, 6068, 6084, 6103. Hence, growing into a multitude denotes extension, for the truths, which are signified by a multitude, extend themselves round about from the inmost, as from a centre; and the greater the extension thence is, and the more this extension is according to heavenly order, so much the more perfect is the state. This state is what is signified by this part of the blessing, that they may grow unto a multitude in the midst of the earth.

6286. Verses 17—20. *And Joseph saw that his father laid his right hand upon the head of Ephraim, and it was evil in his eyes; and he took hold of his father's hand to remove it*

from upon the head of Ephraim, upon the head of Manasseh. And Joseph said unto his father, Not so, my father: for this is the first-born; put thy right hand upon his head. And his father refused, and said, I know, my son, I know; he also shall become a people, and he also shall become great; nevertheless his younger brother shall be greater than he, and his seed shall be the fulness of the nations. And he blessed them in that day, saying, In thee shall Israel bless, saying, God set thee as Ephraim and as Manasseh; and he set Ephraim before Manasseh. And Joseph saw that his father laid his right hand upon the head of Ephraim, signifies perception that he regarded truth in the first place. And it was evil in his eyes, signifies displeasure. And he took hold of his father's hand, signifies influx into the ability of his obscure perception. To remove it from the head of Ephraim upon the head of Manasseh, signifies to turn him from error. And Joseph said unto his father, Not so, my father, because this is the first-born, signifies perceptible influx concerning good, that it has priority. Put thy right hand upon his head, signifies that thus he should be in the first place. And his father refused, signifies non-consent. And said, I know, my son, I know, signifies that so it is, but that it appears otherwise. He also shall become a people, and he also shall become great, signifies that truth from good shall also be increased, thus the celestial man. Nevertheless his younger brother shall be greater than he, signifies that good from truth shall receive more increase, thus the spiritual man. And his seed shall be the fulness of the nations, signifies the truth which is of faith about to reign. And he blessed them in that day, signifies foresight and providence (*prævidentiam et providentiam*) to eternity. Saying, In thee let Israel bless, saying, God set thee as Ephraim and as Manasseh, signifies that his own spiritual principle may be in the truth of the intellectual and the good of the will-principle. And he set Ephraim before Manasseh, signifies that he regarded truth in the first place, because he was spiritual.

6287. Ver. 17. "And Joseph saw that his father laid his right hand upon the head of Ephraim."—That hereby is signified perception that he regarded truth in the first place, appears (1.) from the signification of *seeing*, as denoting to understand and perceive, see n. 2150, 2807, 3764, 4567, 4723, 5400; (2.) from the representation of *Joseph*, as denoting the internal celestial principle, see n. 5869, 5877, 6224; (3.) from the representation of *Israel*, who is here the *father*, as denoting spiritual good from the natural principle; (4.) from the signification of *laying the right hand upon the head*, as denoting to regard in the first place, see above, n. 6269; and (5.) from the representation of *Ephraim*, as denoting truth which is of the intellectual principle in the natural, see above, n. 6234, 6238.

6267. From these considerations it is evident, that by Joseph seeing that his father laid his right hand upon the head of Ephraim, is signified perception of the internal celestial principle that spiritual good from the natural principle regarded truth in the first place; see what was said and shown above, n. 6256, 6269, 6272, 6273.

6288. "And it was evil in his eyes."—That hereby is signified displeasure, appears without explanation. The reason why it displeased Joseph, was, because by him is represented the internal celestial principle, which is above the spiritual good represented by Israel; what is superior is able to perceive how the case is with what is doing in an inferior principle, thus also whether that which is thought in it be truth, or not. The superior principle sees the things which are in inferior principles, because it sees from the light of heaven; thus the internal celestial principle, which is Joseph, saw that spiritual good from the natural principle, which is Israel, was in error; wherefore it displeased him.

6289. "And he took hold of his father's hand."—That hereby is signified influx into the ability of his obscure perception, appears from the signification of *taking hold of the hand*, as denoting influx into the ability of perception; for when the internal principle by influx is willing to drive the external to think and will any thing, it as it were takes hold of it, in the present case, of the ability of perception which is signified by the hand; that hand denotes ability, see n. 878, 3387, 4931 to 4937. The perception is said to be obscure, because the spiritual, who are represented by Israel, are in obscurity in respect to the celestial, who are represented by Joseph; that the spiritual are respectively in an obscure principle, see n. 2708, 2715, 2716, 2718, 2831, 2849, 2935, 2937, 3833, 4402. That the spiritual are in an obscure principle, is very manifest from this consideration, that before they are regenerated, they are altogether in thick darkness concerning truth and good, and that whilst they are regenerating they acknowledge such truth as is contained in the doctrine of their church, in which truth they have faith, whether it be really true or not. Nevertheless, this truth becomes good with them when it becomes of the will, and thence of the life, and in this case it is that good which is called the good of truth, the good of faith, and likewise spiritual good, or the good of the spiritual church; the quality of good from such an origin may be known by every one who weighs it in his own mind. Nevertheless the good derived from such truth, even amongst the Gentiles, is accepted by the Lord, provided it has charity towards the neighbour for its principle, and there be innocence in that charity.

6290. "To remove it from the head of Ephraim upon the head of Manasseh."—That hereby is signified to turn him away

from error, appears from the signification of *removing*, as denoting to turn away; and from the signification of *from the head of Ephraim upon the head of Manasseh*, as denoting from error, for it was an error that he regarded truth in the first place, and good in the second, as was shown above.

6291. Ver. 18. "And Joseph said unto his father, Not so, my father; for this is the first-born."—That hereby is signified perceptible influx concerning good, that it has the priority, appears from the signification of *saying*, when predicated of the internal celestial principle, which here is Joseph, as denoting influx, see n. 6152, in the present case perceptible influx, because he not only took hold of the hand, but also said, Not so, my father, for this is the first-born.

6292. "Put thy right hand on his head."—That hereby is signified that thus he should be in the first place, appears from the signification of *putting the right hand on the head*, as denoting to regard in the first place, as above, n. 6269, 6287. The custom of putting the hand on the head, when blessing was given, was derived from a ritual received from the ancients; for the very intellectual principle and will-principle of man are in the head, but the acts according to those principles, and compliance are in the body: to put the hand on the head, therefore, was representative that blessing was communicated to the intellectual principle and will-principle, and thus to the man himself. From that ancient time the same ritual remains even at this day, and is in use in inaugurations, and also in benedictions.

6293. Ver. 19. "And his father refused."—That hereby is signified non-consent, appears without explanation.

6294. "And said, I know, my son, I know."—That hereby is signified that so it is, but that it appears otherwise, is manifest from the signification of *knowing*, as here denoting to know that it is so, but that it appears otherwise. That spiritual good, which is Israel, now perceived this, was in consequence of the influx of the internal celestial principle, which is Joseph; concerning which influx, see above, n. 6289, 6291. When spiritual good is in illumination from such influx, it perceives that it is so, that is, that good is in the prior place, and truth in the posterior, and also that it appears otherwise; but in this case he makes priority consist in this, that truth should reign above good, as it follows, and for this reason he retains the right hand on the head of the younger son, and the left on the head of the first-born.

6295. "He also shall become a people, and he also shall become great."—That hereby is signified that truth from good also shall be increased, thus the celestial man, appears (1.) from the signification of *people*, as denoting truth, see n. 1259, 1260, 3581, 4619; (2.) from the signification of *becoming great*, as

denoting to be increased ; and (3.) from the representation of *Manasseh*, concerning whom those things are said, as denoting good of the will-principle in the natural, which good is born from the internal, see n. 6234, 6238, 6267. That truth from good is of the celestial man, is manifest from what has been often said and shown heretofore concerning the celestial man ; viz., that the celestial man is in good, and thence in truth, from the will-principle ; and that he is distinguished from the spiritual man in this, that the latter is in truth, and thence in good, from the intellectual principle ; and as *Manasseh* is the good of the will-principle, therefore the celestial man is represented by him, but this celestial man is the external, or the man of the external celestial church, for *Manasseh* is the good of the will-principle in the natural, thus in the external man ; whereas *Joseph* is the man of the internal celestial church, because he is the good of the will-principle in the rational, thus in the internal man. It may be expedient also to say a few words concerning the truth of good which is of the celestial man ; this truth is indeed called truth, but it is good ; in the celestial man there is the good of love towards the neighbour ; the good of love to the Lord is his internal principle, but the good of love towards the neighbour is his external ; wherefore those of the celestial church, who are in love to the Lord, are in the internal principle of that church, and they who are in love towards the neighbour, are in its external principle ; the good of this latter love, viz., of love towards the neighbour, in the celestial man, is what is here called the truth of good, and is represented by *Manasseh*. For the celestial man is of such a nature, that he does not reason from truth, nor about truth, inasmuch as he has perception from good, (that is, through good from the Lord,) that a thing is so or not so, n. 202, 337, 2715, 3246, 4448 ; nevertheless the good of charity with him is called truth, but it is celestial truth.

6296. "Nevertheless his younger brother shall be greater than he."—That hereby is signified that good from truth will take more of increase, thus the spiritual man, appears (1.) from the representation of *Ephraim*, who is here the *younger brother*, as denoting truth of the intellectual principle in the natural born from the internal, see n. 6234, 6238, 6267 ; but in the present case *Ephraim* is good from truth, of which we shall speak presently ; and (2.) from the signification of *becoming greater than another*, as denoting to take more of increase. *Ephraim* here denotes good derived from truth, because he represents, not the man of the spiritual church, but the man of the external spiritual church, as *Manasseh* represents the man of the external celestial church, n. 6295 ; this man, viz., the man of the spiritual church, is constituted by good derived from truth ; and the internal principle of that church is represented by

Israel, but the external by Ephraim. The man of the spiritual church differs from the man of the celestial church in this, that the good of the former is implanted in the intellectual part, but the good of the latter in the will-part, see n. 863, 875, 895, 927, 928, 1023, 1043, 1044, 2256, 4328, 4493, 5113; therefore Ephraim represents the spiritual man, and Manasseh the celestial. The reason why good derived from truth, or the spiritual man, should take more of increase than good from which truth is derived, or the celestial man, is, because the will-principle of man has been continually depraved, and at length to such a degree, that evil has taken entire possession of it, insomuch that there is nothing sound remaining therein. Lest, therefore, man should perish, the Lord has provided that he might be regenerated as to the intellectual part, and thereby be saved: hence now it is, that there are but few in whom any thing still sound exists in the will-part; thus there are but few who can become celestial men, but several who can become spiritual. Thus the latter increase more than the former; and this is what is signified by his younger brother becoming greater than he.

6297. "And his seed shall be the fulness of the nations."—That hereby is signified that the truth which is of faith should reign, appears (1.) from the signification of *seed*, as denoting faith and charity, see n. 1025, 1447, 1610, 1940, 2848, 3187, 3310, 3373, 3671, in the present case it denotes faith, because it is predicated of Ephraim; and (2.) from the signification of the *fulness of the nations*, as denoting abundance, thus that it should reign. In the Word, fulness signifies all, and where it does not signify all, it signifies abundant, and is predicated both of truth and of good: for multitude is predicated of truth, but magnitude of good, thus fulness of both; as in Jeremiah, "Behold, waters rise up out of the north, which shall become an overflowing stream, and shall overflow the earth and the *fulness thereof*; the city, and them that dwell therein," xlvii. 2, where the earth and its fulness denote all which is of the church, both what is true and what is good; therefore it is added, the city and them that dwell therein, for by city are signified truths, and by them that dwell therein, goods, n. 2268, 2451, 2712. And in Ezekiel, "They shall eat their bread with carefulness, and drink their water with astonishment, *that her land may be wasted from its fulness*," xii. 19; land denotes the church, and fulness denotes the good and truth therein; that both are signified, is evident from what precedes, that they should eat bread with carefulness, and drink water with astonishment, for by bread is signified the good of love, and by water the truth of faith, which are called the fulness of the earth. In like manner in Amos, "I abhor the pride of Jacob, and hate his palaces: therefore will I shut up the city and the *fulness thereof*," vi. 8. And in David, "The heavens are thine, the earth

also is thine; thou hast founded the world and the fulness thereof," Psalm lxxxix. 11. And again, "The earth is Jehovah's and the *fulness thereof*; the world, and they that dwell therein. He hath founded it upon the seas, and established it upon the rivers," xxiv. 1, 2; where fulness also denotes truth and good; earth denotes the church in a specific sense; world denotes the church in a universal sense; Jehovah founding the world upon the seas, denotes upon those things which are of science, n. 28; and establishing it upon the rivers, denotes upon those things which are of intelligence, n. 3051. Who cannot see that it is not meant, that Jehovah founded the world upon the seas, and established it upon the rivers, for the world is not founded and established thereon; wherefore every considerate person may see that something else is signified by seas and rivers, and that this other signification is the spiritual or internal principle of the Word.

6298. Verse 20. "And he blessed them in this day."—That hereby is signified foresight and providence to eternity, appears (1.) from the signification of *blessing*, as denoting prediction, see n. 6230, 6254, but in the supreme sense it denotes the Lord's foresight and therefore also providence, for the one is not given without the other; for evil is foreseen and good is provided, and the evil which is foreseen is by providence blended into good. Blessing here denotes foresight and providence, because Israel, who here blesses, is in the supreme sense the Lord, n. 4286. (2.) From the signification of *in this day*, or to-day, as denoting eternity, see n. 2838, 3998, 4304, 6165.

6299. "Saying, In thee shall Israel bless, saying, God set thee as Ephraim and as Manasseh."—That hereby is signified that their spiritual principle may be in the truth of the intellectual principle and the good of the will-principle, appears (1.) from the representation of *Israel*, as denoting spiritual good, see n. 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833; and (2.) from the representation of *Ephraim*, as denoting truth of the intellectual principle, and of *Manasseh*, as denoting good of the will-principle, concerning which see above; that the spiritual principle, which is Israel, may be in them, is signified by the words, "In thee shall he bless," and "God set thee." In regard to the spiritual principle, represented by Israel, being in the truth of the intellectual principle and the good of the will-principle, which are Ephraim and Manasseh, the case is this: the spiritual good, which is represented by Israel, is the spiritual principle of the internal church, but the truth and good, represented by Ephraim and Manasseh, are of the external church, see n. 6296; that an internal principle may be the internal principle of the church, it must necessarily be in its external, for the external is a foundation on which the internal may stand, and a receptacle into which it may flow-in.

Hence it is that the natural principle, which is external, must necessarily be regenerated, for unless it be regenerated, the internal principle has neither a foundation nor a receptacle; in which case, it perishes entirely. This now is what is meant by his spiritual principle being in the truth of the intellectual and the good of the will-principle. This may be illustrated by the following example: the affection of charity, viz., when man feels in himself peace and happiness in doing good to his neighbour without a view to any recompense, is the internal principle of the church; but to will this and to perform it from truth, that is, because it is so commanded in the Word, is the external principle of the church. If the natural principle, which is the external, does not agree, that is, neither wills nor performs it, because it sees therein no reward, thus nothing of self, (for in the natural or external man such an influence prevails, both from what is hereditary, and from what is actual,) in this case the internal principle has no foundation, nor corresponding receptacle, but something of such a nature as either rejects, perverts, or extinguishes the influx. Consequently the internal principle perishes, viz., is closed and stopped up, so that nothing from heaven can transpire into the natural principle through the internal, except somewhat of light in general through the surrounding clefts in every direction, that there may be the faculty of thinking, willing and speaking, but according to that which is in the natural principle, and thus in favour of evil and the false against good and truth; to which purpose he makes that principle of spiritual light subservient which in general flows in through the surrounding clefts.

6300. "And he set Ephraim before Manasseh."—That hereby is signified that he regarded truth in the first place, because he was spiritual, appears from what has been explained above at verses 13, 14, 17, 18, 19.

6301. Verses 21, 22. *And Israel said unto Joseph, Behold, I die; and God shall be with you, and bring you again unto the land of your fathers. And I give thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.* And Israel said unto Joseph, Behold, I die, signifies perception of spiritual good from the internal celestial principle concerning new life, and the end of representation. And God shall be with you, signifies the Divine Providence of the Lord. And bring you again unto the land of your fathers, signifies to the state of each ancient church. And I give thee one portion above thy brethren, signifies that truth of the intellectual principle and good of the will-principle would have more there. Which I took out of the hand of the Amorite, signifies from victory over evil: with my sword, signifies by truth combating. And with my bow, signifies from doctrine.

6302. Ver. 21. "And Israel said unto Joseph, Behold, I die."—That hereby is signified perception of spiritual good from the internal celestial principle concerning new life, and the end of representation, appears (1.) from the signification of *saying*, as denoting perception, see above, n. 6220; (2.) from the representation of *Israel*, as denoting spiritual good, see also above, n. 6225; (3.) from the representation of *Joseph*, as denoting the internal celestial principle, see n. 5869, 5877; and (4.) from the signification of *dying*, as denoting resurrection into life, see n. 3498, 3505, 4618, 4621, 6036, 6221, and also as denoting the end of a former representation, n. 3253, 3259, 3276, which end is also here signified by dying, for when a person, who had represented any thing of the church, dies, another succeeds who continues the representation in its order. Thus, after Abraham died, the representative was continued in its order in Isaac, and afterwards in Jacob, and after him in his sons: in like manner when Moses died, the representative succeeded in Joshua, and afterwards in the judges in order, even to the kings, and so forth.

6303. "And God shall be with you."—That hereby is signified the Divine Providence of the Lord, appears from the signification of *God shall be with you*, as denoting the Divine Providence of the Lord; for when the Lord is with any one, He leads him, and provides that whatsoever things befall him, whether unpleasant or pleasant, all turn to his good; this is the Divine Providence. It is called the Providence of the Lord, because it is said, God shall be with you; and by God and by Jehovah, in the Word, is meant the Lord, for there is no other God besides Him; for He is the very Father, and He is the very Son, for they are one; the Father is in Him, and He in the Father, as Himself teaches in John, chap. xiv. 9, 10, 11, see n. 1343, 1736, 2921, 3035, 5663.

6304. "And bring you again unto the land of your fathers."—That hereby is signified to the state of each ancient church, appears from the signification of *land*, as denoting the church, see n. 566, 662, 1066, 1067, 1733, 1850, 2117, 2118, 3355, 4535, 4447, 5577; and from the signification of *fathers*, as denoting those who were of the ancient church, and of the most ancient church, see n. 6075. It is said, to the state of each ancient church, because the sons of Israel and their posterity, as well as they who were of the ancient churches, represented the Lord's celestial and spiritual kingdom in every thing; the representative itself was also instituted, the representative of the celestial kingdom with the Jewish nation, and that of the spiritual kingdom with the Israelitish people. But with that generation, nothing but a mere representative could be instituted, and not any thing of the church or kingdom of the Lord; for they were not willing to see and acknowledge any thing in representatives

except that which was external, but not any thing internal. Nevertheless, that a representative might exist, and by it some communication be given with heaven, and by heaven with the Lord, they were kept in externals; and it was then provided by the Lord, that communication should be given by a mere external representative without an internal principle. This was the state to which the posterity of Jacob could be brought back; nevertheless, Divine things were inwardly concealed in the external representatives amongst them; in the supreme sense those which had respect to the Lord's Divine Human [principle], and in the respective sense those which had respect to the Lord's kingdom in the heavens, and the church. This state of each ancient church is signified by the words, "God shall bring you again to the land of your fathers."

6305. Ver. 22. "And I give thee one portion above thy brethren."—That hereby is signified that truth of the intellectual principle and good of the will-principle should have more there, appears (1.) from the representation of *Ephraim* and *Manasseh*, who in this case are Joseph, as above, n. 6275, as denoting truth of the intellectual principle and good of the will-principle, of which frequent mention has been made above; and (2.) from the signification of *giving one portion above the brethren*, as denoting to have more there, viz., in the church, which is signified by land, n. 6304. The reason why the good of the will-principle and the truth of the intellectual would have more there, is because they are the two essentials of the church; therefore also the primogeniture was ceded to the sons of Joseph, 1 Chron. v. 1.

6306. "Which I took out of the hand of the Amorite with my sword and with my bow."—That hereby is signified from victory over evil, appears from the representation of the *Amorite*, as denoting evil, see n. 1857; and from the signification of *taking out of the hand*, as denoting to procure to himself by victory. It is to be noted, that by the Amorites, as also by the Canaanites, is signified evil; and by the rest of the nations in that land, which are named in the Word, are signified the various kinds of evil and false. The nations represented these principles, when the sons of Israel came into possession of the land of Canaan; the reason was, that those nations should represent infernal things, when the sons of Israel represented celestial things, and thereby that the land of Canaan should represent every state of the other life; and as the nations represented infernal things, they were therefore given to the curse, and Israel was forbidden to enter into a covenant with those which remained. That the sons of Israel took possession of and dwelt in the land of those who represented the hells, was a representative that the infernals, about the time of the Lord's coming, would occupy a considerable part of heaven; but that the

Lord, by coming into the world, and making the Human [principle] in Himself Divine, would expel them thence, and cast them down into the hells; and thus deliver heaven from them, which he then gave for an inheritance to those who were of his spiritual kingdom. That by the nation of the Amorites, evil in general was represented, is evident from those passages where it is named, as in Ezekiel, "Jerusalem, thy tradings and thy generations were from the land of the Canaanite; *thy father was an Amorite*, and thy mother an Hittite," xvi. 3, 45; inasmuch as father in the internal sense signifies the good of the church, but in the opposite sense evil, and mother signifies the truth of the church, but in the opposite sense the false, therefore it is said, "thy father was an Amorite, and thy mother an Hittite." And in Amos, "I destroyed the *Amorite* before them, whose height was as the height of the cedars, and he was strong as the oak. I led you in the wilderness, to possess the land of the *Amorite*," ii. 9, 10; here also the Amorite denotes evil, for the evil of self-love is described by the height of cedars and the strength of the oak. The reason why the Amorite denotes evil in general, is, because the whole land of Canaan was called the land of the Amorite, for it is said, "I led you in the wilderness, to possess the land of the Amorite." Moreover in the Second Book of Kings, "Manasseh king of Judah *did evil above all the evil which the Amorites did who were before him*," xxi. 11. That "with my sword" signifies by truth combating, appears from the signification of *sword*, as denoting truth combating, see n. 2799, 4499. And that "with my bow" signifies from doctrine, appears from the signification of *bow*, as denoting doctrine, see n. 2686, 2709. That these words, *the portion which I took out of the hand of the Amorite with my sword and with my bow*, were spoken by Israel on account of the internal sense, is very manifest, because Jacob did not take that portion from the Amorite with his sword, nor with his bow, but bought it of the sons of Hamor; as is evident from Genesis, where are these words, "Jacob came to Shechem, a city of Shechem, which is in the land of Canaan, in coming up from Padan-Aram; and pitched his camp at the faces of the city; and *bought a portion of a field*, where he stretched his tent, from the hand of the sons of Hamor the father of Shechem, for a hundred pieces of money (*kesithæ*)," xxxiii. 18, 19; that this field was the portion which he gave to Joseph, is manifest from these words in Joshua, "The bones of Joseph, which the sons of Israel brought up out of Egypt, they buried in Shechem, in a part of the field, *which Jacob bought of the sons of Hamor*, the father of Shechem, for an hundred pieces of silver (*kesithæ*); and the sons of Joseph had it for an inheritance," xxiv. 32; hence it is evident, that that portion was bought, and was the same which was given to Joseph. That the city of Shechem

is not here meant, which was near there, where Simeon and Levi slew every male, and which they took with the sword, Gen. xxxiv., may be manifest from this consideration, that Jacob detested that deed, and on that account cursed Simeon and Levi, and altogether removed that enormity from himself, saying, "*Let not my soul come into their secret; in their assembly, let not my glory be united,* because in their anger they slew a man, and in their good pleasure they unstrung an ox." Cursed be their anger, for it was vehement, and their wrath, for it was hard. I will divide them in Jacob, and scatter them in Israel," xlix. 5, 6, 7. Hence now it may be manifest, that those words, "the portion which I took out of the hand of the Amorite with my sword and with my bow," were said by him, when he was in the prophetic spirit, for the sake of the internal sense.

CONTINUATION OF THE SUBJECT CONCERNING INFLUX AND THE
COMMERCE OF THE SOUL AND BODY.

6307. *THAT there is an influx out of the spiritual world by angels and by spirits, into the affections and thoughts, it has been given me to know so manifestly by the experience of now many years, that nothing can be more manifest. I have been sensible of the influx not only as to the thoughts, but also as to the affections; and when evils and falses flowed in, it was given me to know from what hells they came, and when goods and truths, from what angels. Hence, this has become so familiar to me, that at length I could know from what source every particular of my thoughts and affections was derived; and still they were my thoughts, as the thoughts which I had had before.*

6308. *This influx is effected by spirits and angels; its order is such, that evil spirits first flow-in, and that the angels dissipate those influences. Man does not perceive that the influx is such, because his thought is kept in freedom by his being in equilibrium between those two influxes, and because he does not attend to those things: nor could the evil know if they did attend, because with them there is not an equilibrium between evil and good; but they who are in good, are capable of knowing this; they also know from the Word, that there is something within, which fights against evil and the false in them, and that the spiritual man fights against the natural, thus the angels, who are in man's interior and spiritual principles, against the evil spirits who are in his exterior and natural principles; hence also the church is called militant. But the evil, which flows-in to the thought from evil spirits, does not at all hurt man, if he does not receive it; but if he receives it, and*

transfers it from the thought into the will, he then makes it his own; and in this case he goes over to the side of the infernal spirits, and recedes from the angels of heaven. This is what the Lord teaches in Mark, "The things which enter into a man do not render him unclean, but the things which come out, because these latter are from the heart or the will," vii. 14 to 23.

6309. I have discoursed with good spirits concerning the internal and external man, saying, that it is wonderful that few within the church believe, although they know from the Word that there is an internal man distinct from the external; when yet by looking slightly every day into their own thought and will, they might know that such is the case from this circumstance, that frequently they think interiorly otherwise than they do exteriorly. And what they think exteriorly, they put forth into their speech, countenance, and act; but what they think interiorly, they do not thus show, but conceal deeply within themselves, as is customary with dissemblers, hypocrites, and deceivers. They who are principled in good, may know it from this circumstance, that in correcting themselves, they think they ought not to act so and so; whence it may be manifest to them, that there is an interior man, separate from the exterior. But the reason why they do not attend to this, or if they attend, that they do not perceive it, is, because they make life to consist in the body; and because, when they immerse the whole thought in bodily and worldly things, they cease to look at the above distinction, yea, they lose all belief that it is so. It has been given me to know this also from experience; when I was in any heavenly idea, and descended thence into thought concerning worldly and earthly things, the celestial things instantly perished so absolutely, as scarcely to be acknowledged; the reason is, because those things which are of the light of heaven become darkness, when they fall into those things which are of the world's lumen, for in themselves they are contraries. But that they may not be contraries, man is regenerated, and is also elevated from sensual towards interior things, and so far as he is elevated from the former, so far he leaves evils and falses; but he cannot be elevated, unless principled in the good of faith and of life.

6310. The interiors of man are distinct, according to degrees by derivations; lights also are according to those degrees. The internal sensual principle, which is nearest to the sensual principles of the body, has a most gross lumen, which it has been given me to discern by much experience; and it was observed, that as often as I sunk down into this lumen, so often falses and evils of several kinds presented themselves, yea, also scandals against celestial and divine things, and moreover what was filthy and defiled: the reason is, because this lumen prevails in the hells, and through it, principally, the hells flow in

to man. When man is in this lumen, his thought is nearly in the same lumen as his external sight, and is at such times almost in the body. Men, who are in this lumen, are to be called *SENSUAL*, for they do not think beyond the sensual things of the body; the things beyond those, they neither perceive nor believe, for they only believe what they see and touch. In this lumen are they who have not at all cultivated interior things, living in the neglect and contempt of all things which are rational and spiritual; such, especially, are the covetous and adulterers, and also they who have lived in mere pleasures and in dishonourable ease. Hence these latter think what is filthy and often what is scandalous concerning the holy things of the church.

6311. The hells, as we have said, are in this lumen; in it also are some who are not so evil, viz., those who have not been covetous, adulterers, or voluptuous, but who have become such, because they have not cultivated their rational principle. It was given me one morning to see these spirits; they appeared in a place of public resort, in companies, carrying bags in which were rude materials, weighing them, and conveying them away. Some sirens were at that time not far off, and I heard them saying, that they wished to be there, because they saw men with their eyes: for as the sirens have been distinguished adulteresses, and in opposition to all celestial and spiritual things, they cannot see any other spirits than such as are in a sensual lumen, inasmuch as they themselves are such.

6312. As the hells are in this sensual lumen, man must necessarily perish, unless he be elevated out of it; this is effected by the good of faith. There are also hells which are in a more subtle sphere, wherein are they who have been inwardly malignant, and have devised several arts of depriving others of their goods, and have contrived several treacherous plans in order to obtain dominion. But it was observed, that this sphere flows in to the external sensual principle, from the part of the back where are the involuntary principles of man. Hence the sensual sphere is so strong.

6313. When man is elevated towards interior things, he comes out of the gross sensual lumen into a milder lumen; and at the same time he is withdrawn from the influx of scandals and defilements, and is brought nearer to those things which are of justice and equity, because nearer to the angels who are attendant upon him, thus nearer to the light of heaven. This elevation from sensual things was known to the ancients, and also to the Gentiles; wherefore their sophists said, that when the mind is withdrawn from sensual things, it comes into an interior light, and at the same time into a tranquil state, and into a sort of heavenly blessedness; hence also they drew a conclusion in favour of the immortality of the soul. Man is capable of being yet more interiorly elevated; and the more interiorly he

is elevated, into so much the clearer light does he come, and at length into the light of heaven, which is nothing else but wisdom and intelligence from the Lord. The three heavens are no otherwise distinct than according to elevations towards interior things, thus also according to degrees of light; as the third heaven is in inmost principles, it is in the greatest light, and thus in a wisdom which much exceeds the wisdom of the inferior heavens.

6314. As it is with light, so also it is with the heat which to man is vital; this vital heat does not derive its origin at all from the heat proceeding from the sun of this world, but from spiritual heat which is love, and proceeds from the Lord; this heat the angels have. Hence, so far as man is principled in love, so far he is in vital heat; the body nevertheless is in the heat of this world, and also the interior sensual principle, but vital heat flows in to this latter heat, and vivifies it. The case is the same with its purities and grossnesses as with lights. It is this heat which is meant by the sacred fires in the Word, wherefore by those fires are there signified heavenly loves: in the opposite sense, it is this heat which is meant by the fires of hell, and therefore in the Word by those fires are signified infernal loves and their lusts.

6315. The man, who in his life is elevated from sensual things by the good of faith, is alternately in the sensual lumen and in the interior; when he is in worldly cares, in engagements where external things acquire vigour, and in pleasures, he is then in the sensual life; in this state he shuns and is averse from speaking and thinking about God and those things which are of faith; and if he were then to speak and think on those subjects, he would make light of them, unless at the instant he were elevated thence towards interior things by the Lord.

When this man is not in worldly things, but in the interior lumen, he thinks from a principle of justice and equity; and if he be in a still more interior lumen, he thinks from spiritual truth and good. He, who is in the good of life, is elevated from one lumen into the other, and into the interior lumen in the instant when he begins to think what is evil, for the angels are near to him. These things it has been given me to know by much experience, because I have frequently perceived the elevations, and at the same time on such occasions the changes of state as to the affections and thoughts.

6316. A considerable part of the learned (at which the reader will be surprised) are sensual: the reason is, because they have learned the sciences merely for the sake of reputation, that they may be promoted to honours, and thereby to gain, but not with a view to grow wise; for all the sciences, which are in the learned world, are the means of growing wise, and also the means of becoming insane. When the learned are exalted to

honours, they live more sensual than the simple; and in this case they believe it to be the effect of simplicity to attribute any thing to the Divine Being, and not to prudence and nature, and the rest to chance.

6317. There were spirits attendant upon me, who, when they lived as men in the world, were called learned; and they were remitted into the state of thought in which they were when in the body, and their thought was communicated to me. It was concerning spirits. This thought was such, that they could not at all be brought to believe that a spirit possesses any sense; and the rest of the things, which they had thought concerning spirits or souls after death, were without any quality; because they had made life to consist in the body, and had confirmed themselves by scientific and philosophic reasonings against the life of a spirit or soul after death; hence they had closed interior things to themselves, into which it was thereby impossible that they could in any wise be elevated. After they had confirmed themselves against the things relating to a life after death, if the greatest truths had then been told them on the subject, they would, in regard to them, have been as the blind who do not see, and as the deaf who do not hear; some of them also mock at such things, and the more so in proportion as they believe themselves wiser than others. But the unlearned, who have been principled in the good of faith, are not of this character; for they have not confirmed themselves by any scientific and philosophic reasonings against the things of the church, wherefore their perception is more extended and clearer: and inasmuch as they have not closed the interiors, they are in the faculty of receiving goods and truths.

6318. There are also men, who are more than sensual, viz., who are corporeal; they are such as have altogether confirmed themselves against the Divine Being, and have ascribed all things to nature, and thereby have lived without any regard to what is just and equitable, except only in the external form. Inasmuch as these are inwardly like brute animals, although outwardly they appear as men, they are more sensual, and in the other life appear to themselves and others as corporeal. These were seen by me in front near the right foot, rising out of the deep, very hairy, and as it were hard and gross; when they rose up, there appeared the resemblance of a sword hanging over their heads. I spake with them, and they said that it appeared to themselves as if they were in the body.

6319. The influx of the angels attendant on man is not such as man thinks, but it is according to correspondences; for the angels think spiritually, whereas man perceives this naturally; thus spiritual things fall into their correspondents, and consequently into their representatives, with man. For example, when

man speaks of bread, of seed-time, of harvest, of fatness, and the like, the thought of the angels is concerning the goods of love and charity, and so forth. I once dreamed a common dream; when I awoke, I related all the particulars from beginning to end; the angels said, that they coincided entirely with what they were discoursing about amongst themselves; not that they were the same things which I dreamed, but corresponding and representative things, and so in each particular. I next discoursed with them concerning the influx. But before the spirits who are attendant on man, objects do not appear such as man sees with the eyes, neither are words apprehended such as man hears with the ear, but as man thinks. That the thought is altogether otherwise than the speech, is manifest from this consideration, that man thinks in a moment more things than he can utter in half an hour, because he thinks abstractedly from the expressions of language. Hence it may in some sort be known, what is the nature of the commerce of the soul with the body, viz., that it is like the influx of the spiritual world into the natural world; for the soul or spirit of man is in the spiritual world, and the body in the natural world; thus it is according to correspondences.

6320. When the angels flow-in, they also adjoin affections, and the affections themselves contain innumerable things; but of those innumerable things only a few are received by man, viz., those which are applicable to the things which are already in his memory; the rest of the things of the angelic influx encompass them, and keep them as it were in the bosom.

6321. That there is angelic influx, and that without it man cannot live, it has been given me to know by experience. There are malignant spirits, who have devised the arts of withholding the angelic influx, but only as to some part; this it was permitted them to practise also with me, to the end that I might know from experience how the case was; in proportion as they withheld the influx, the life of the thought fluctuated, and at length became as with those who fall into a swoon; but I was restored in a moment, and those spirits were cast down into their hell. They appeared to the left in the plane of the crown of the head, where at first they were in concealment.

6322. It is according to every appearance, that the external senses, as the sight and hearing, flow-in to the thought, and excite ideas there; for it appears that objects move the senses, first the external, and then the internal; and that speech acts in a similar manner: but this appearance, however strong it may be, is nevertheless a fallacy; for that which is external, being gross and material, cannot flow-in and move the internal, which is pure and spiritual; this is contrary to nature. It is the internal sense, or the sense of the spirit itself, which perceives through the external sense, and disposes the external sensory to

receive objects according to its good pleasure; wherefore also the sensories, as the sensory of sight or the eye, accommodate themselves instantly to all objects according to their quality. This faculty would not exist in the sensories, unless there was an influx from an interior principle; for all the fibres and little appendages, which are very numerous about every sensory or organ of sense, are in an instant determined suitably to the quality of the object; yea, a conformable state is infused in a moment into the very organ itself. Spirits have often discoursed together concerning this appearance, and it was as often replied by the angels, that influx never takes place from external things into internal, but from internal things into external; and that this is according to order, contrary to which there can be no influx. I have twice or thrice seen spirits separated from an angelic society, because from appearance they believed, that influx is given from external things into internal, thus that influx is physical and not spiritual; the cause of the separation was, because it might thereby have been concluded, that the hells, which are in external things, could flow-in to the heavens, which are in internals; and also that the influx of life was not from the Lord, when yet the all of life flows-in from Him, because He is in the inmost, and in respect to Him all things are external.

6323. That in the good of love, which flows-in from the Lord through the angels, there is all truth, which would manifest itself from itself, if man had lived in love to the Lord and in love towards his neighbour, is evident not only from those things which exist in heaven, but also from those which exist in inferior nature: it is allowable to adduce some particulars in the way of illustration, from these latter things in inferior nature, inasmuch as they are open to view. The brute animals are impelled to action solely by loves and the affections thereof, into which they are created, and afterwards are born; for every animal is carried whither his affection and love attracts him; and this being the case, they are also in all the scientifics which are at all proper to that love: for they know from a love which bears some resemblance to conjugal love, how to copulate, cattle in one way, and birds in another; birds know how to build their nests, how to lay their eggs, and brood upon them, how to hatch their young, and how to nourish them; and these without any instruction, merely from the love which bears some resemblance to conjugal, and from love towards their offspring, which loves have implanted in them all those scientifics. In like manner they know what food is proper for their nourishment, and how to seek it; and what is more, bees know how to seek their food from flowers of various kinds, and also to collect wax, of which to make their cells, wherein they first deposit their offspring, and next store up food; they also have the skill

to exercise forecast in regard to the winter; not to mention several other particulars. All these scientifics are included in their loves, and dwell there from their first origin; into these scientifics they are born, because they are in the order of their nature into which they were created: and in this case they are acted upon by a common influx from the spiritual world. If man was in the order into which he was created, viz., in love towards his neighbour, and love to the Lord, (for these loves are proper to man,) he above all animals would be born not only into scientifics, but also into all spiritual truths and celestial goods, and thus into all wisdom and intelligence, for he is capable of thinking concerning the Lord, and of being conjoined to him by love, and thus of being elevated to what is divine and eternal, of which brute animals are not capable; thus man in such case would be governed by no other than a common influx from the Lord through the spiritual world. But as he is not born into order, but contrary to his order, he is therefore born into ignorance of all things; and this being the case, it is provided that he may afterwards be re-born, and thereby come into so much of intelligence and wisdom, as he receives of good, and of truth by good, from a free principle.

6324. The spirits who reason much in the other life, perceive little what is true and good; wherefore neither can they be admitted into the interior angelic societies, for nothing of intelligence can be communicated to them there. These spirits also reasoned amongst themselves concerning the influx of all thoughts and affections, and said, if this be the case, no one can become guilty and suffer punishment for any fault; but reply was made, that if man believed, as the case really is, that all good and truth is from the Lord, and all evil and false from hell, he could not become guilty of any fault, nor could evil be imputed to him. But whereas he believes that it is from himself, he appropriates to himself evil, for this is the effect of his faith; thus evil inheres, neither can it be separated from him: yea, such is man, that he would be indignant if any one should say that he thought and willed from others, and not from himself.

6325. It is an eternal truth, that the Lord governs heaven and earth; also that no one lives from himself except the Lord, consequently that the all of life flows-in, good of life from the Lord, and evil of life from hell; this is the faith of the heavens. When man is in this faith, in which he may be when in good, then evil cannot be affixed and appropriated to him, because he knows that it is not from himself, but from hell.

When man is in this state, he can be gifted with peace, for then he will trust solely in the Lord; neither can peace be given to others than to those who are in this faith grounded in charity; for others cast themselves continually into solitudes and lusts,

whence come intranquillities. Spirits who are willing to govern themselves, suppose that this would be to lose their will-principle, and thus their freedom; consequently all delight, and all life and its sweetness. This they say and suppose, because they do not know how the case really is; for the man who is led by the Lord is in essential freedom, and thereby in essential delight and blessedness; goods and truths are appropriated to him, an affection and desire of doing good is given to him, and then nothing is more happy to him than to perform uses; the perception and sensation of good, together with intelligence and wisdom, are also given him; and all these things are as his own; for in this case he is a recipient of the Lord's life. It is known in the learned world, that the principal cause and the instrumental act together as one cause; man, inasmuch as he is a form recipient of the Lord's life, is an instrumental cause, but life from the Lord is the principal cause; this latter life is felt in the instrumental as its own, when yet it is not so.

6326. There was a philosopher, who ranked amongst the more celebrated and sane, and died some years ago, with whom I discoursed concerning the degrees of life in man, saying, that man consists of mere forms for receiving life, and that one form is more interior than another, but that one exists and subsists from another; also, that when an inferior or exterior form is dissolved, the superior or interior form still lives. It was further said, that all operations of the mind are variations of the form; in the purer substances these variations are in such perfection that they cannot be described; and that the ideas of thought are nothing else; and that these variations exist according to changes of the state of the affections. How the most perfect variations are given in the purer forms, may be concluded from the lungs, which fold themselves variously, and vary their forms, according to every expression of speech, every note of a tune, every motion of the body, and also according to every state of thought and affection: what then must be the case with interior things, which, in comparison with so large an organ, are in the most perfect state! The philosopher confirmed what was said, and declared, that such things had been known to him when he lived in the world, and that the world should apply philosophical things to such uses, and should not be intent on bare forms of expression, and on disputes about them, and thus labour in the dust.

6327. The subject will be continued at the close of the following chapter.

GENESIS.

CHAPTER THE FORTY-NINTH.

1. AND Jacob called his sons, and said, Gather yourselves together, and I will tell you what shall befall you in the last end of days.

2. Assemble yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father.

3. Reuben, my first-born, thou art my strength, and the beginning of my might, excellent in eminence, and excellent in worth.

4. Light as water, thou shalt not excel; because thou wentest up to thy father's bed, then thou profanedst it: he went up to my couch.

5. Simeon and Levi are brethren, instruments of violence are their daggers.

6. Let not my soul come into their secret; in their assembly let not my glory be united; because in their anger they slew a man, and in their good pleasure they unstrung an ox.

7. Cursed be their anger, for it was vehement; and their wrath, for it was hard; I will divide them in Jacob, and scatter them in Israel.

8. Thou art Judah, thy brethren shall celebrate thee; thy hand shall be in the neck of thine enemies: the sons of thy father shall bow themselves down to thee.

9. Judah is a lion's whelp; from the prey, my son, thou wentest up; he bowed himself, he couched as a lion, and as an old lion; who shall rouse him up?

10. The sceptre shall not be removed from Judah, nor a lawgiver from between his feet, until Shiloh come; and to him shall be the obedience of the people.

11. He binds his young ass to the vine, and the colt of his she-ass to the choice vine: he washes his garment in wine, and his covering in the blood of grapes.

12. His eyes are red with wine, and his teeth white with milk.

13. Zebulon shall dwell at the haven of the seas, and he [shall be] at a haven of ships, and his side over to Zidon.

14. Issachar is a bony ass, lying down amongst burthens.

15. And he shall see rest, that it is good; and the land, that it is pleasant; and he shall incline his shoulder to bear a burthen, and he shall be a servant unto tribute.

16. Dan shall judge his people, as one of the tribes of Israel.

17. Dan shall be a serpent on the way, a serpent-arrow on the path, biting the heels of the horse, and his rider shall fall backward.

18. I wait for thy salvation, O Jehovah.

19. Gad, a troop shall depopulate him, and he shall depopulate the heel.

20. From Asher, his bread is fat, and he shall give the delights of a king.

21. Naphtali is a hind let loose, giving discourses of elegance.

22. Joseph is the son of a fruitful one, the son of a fruitful one on a fountain, of a daughter, she walketh upon a wall.

23. They embitter him, and shoot at him, and the archers hold him in hatred.

24. And he shall sit in the might of his bow, and the arms of his hands are strengthened by the hands of the powerful Jacob; hence the shepherd, the stone of Israel.

25. From the God of thy father, and he shall help thee; and with Schaddai, and he shall bless thee with the blessings of heaven from above, with the blessings of the deep lying beneath, with the blessings of the breasts and of the womb.

26. The blessings of thy father shall prevail over the blessings of my progenitors, even to the desire of the hills of an age; they shall be for the head of Joseph, and for the crown of the head of the Nazarite of his brethren.

27. Benjamin is a wolf; he shall seize in the morning, he shall devour the spoil, and at evening he shall divide the prey.

28. All these are the twelve tribes of Israel; and this is what their father spake unto them, and blessed them; every one according to his blessing he blessed them.

29. And he charged them, and said unto them, I am gathered unto my people, bury me with my fathers, at the cave that is in the field of Ephron the Hittite;

30. In the cave that is in the field of Machpelah, which is upon the faces of Mamre, in the land of Canaan; which Abraham bought with the field from Ephron the Hittite, for the possession of a sepulchre.

31. There they buried Abraham and Sarah his wife; there they buried Isaac and Rebecca his wife; and there I buried Leah.

32. The purchase of the field and of the cave that is therein was from the sons of Heth.

33. And Jacob made an end of commanding his sons, and he gathered his feet to the bed, and expired, and was gathered unto his people.

THE CONTENTS.

6328. IN the internal sense of this chapter, the subject treated of is not concerning the posterity of Jacob, and what would befall them ; but concerning the truths of faith and the goods of love, which the twelve tribes named after the sons of Jacob represent and signify.

6329. The subject first treated of is faith separate from charity, which is altogether rejected ; Reuben, Simeon, and Levi denote that faith.

6330. The subject next treated of is the celestial church, which is the tribe of Judah ; and herein, in the supreme sense, the Lord's Divine Human [principle].

6331. Afterwards, the rest of the tribes, according to the state of good and truth which they represent.

6332. The subject lastly treated of is the celestial church of the spiritual, which is Joseph ; herein also, in the supreme sense, the Lord's Divine Human [principle].

THE INTERNAL SENSE.

6333. FROM what is said by Jacob in this chapter, it may clearly be shown that the Word contains another sense besides that which appears in the letter ; for Jacob, who was then Israel, saith, that he will tell what shall befall his sons in the end of days, (verse 1 :) nevertheless, what he tells and predicts, did not at all befall them ; as that the posterity of Reuben, Simeon, and Levi should be cursed above the rest, and that Simeon and Levi should be divided in Jacob, and be scattered in Israel, (see verses 3 to 7 ;) but the contrary befell Levi, in that he was blessed, for with him was the priesthood. Neither did that befall Judah which is said of him, except that the representative of a church remained longer with him than with the rest ; moreover such things are said of him, as cannot be known to any one in their proper meaning, except from another sense which is interiorly concealed, as that he should bow himself and couch as a lion, that he should bind his young ass to the vine, and the colt of his she-ass to the choice vine, that he should wash his garment in wine, and his covering in the blood of grapes, that his eyes should be red with wine, and his teeth white with milk, (verses 9, 11, 12 ;) all these things are such, as may lead every one to conceive, that something is in them which is known in heaven, and which cannot be discovered to man except from thence. The case is the same with those

things which Israel said concerning the rest of his sons ; as of Zebulon, that he should dwell at the haven of the seas and of ships, and by the side of Zidon ; of Issachar, that he should be a bony ass, lying down amongst burthens, inclining his shoulder to bear a burthen ; and of Dan, that he should be a serpent in the way, a serpent-arrow on the path, biting the horse's heels, and his rider shall fall backward ; and so forth concerning the rest. From these considerations it manifestly appears, as was said, that the Word has an internal sense. The Word was given to unite heaven and earth, or angels with men ; wherefore it is so written, that it may be apprehended spiritually by the angels when it is apprehended naturally by man, and thereby what is holy may flow-in through the angels, by which union is effected. Such is the Word, both in the historical parts, and in the prophetic ; but the internal sense is less apparent in the historical than in the prophetic parts, because the historical parts are written in another style, although it is still by significatives. The historical parts were given on this account, that children and boys may be initiated thereby into the reading of the Word ; for these parts are delightful, and gain a place in the minds of young people, whereby communication is thus given them with the heavens, which communication is grateful, because they are in a state of innocence and mutual charity ; this is the cause and ground of the historical Word. The cause and ground of the prophetic Word is, because when it is read, it is not understood by man, except obscurely ; and when it is understood obscurely by man, who is of such a quality as at this day, it is clearly perceived by the angels : it has been given me to know that this is the case from much experience, of which, by the divine mercy of the Lord, we shall speak elsewhere.

6334. Verses 1, 2. *And Jacob called his sons, and said, Gather yourselves together, and I will tell you what shall befall you in the last end of days. Assemble yourselves together, and hear, ye sons of Jacob ; and hearken unto Israel your father.* And Jacob called his sons, signifies the arrangement of the truths of faith and the goods of love in the natural principle. And said, Gather yourselves together, signifies all things in general together. And I will tell you what shall befall you in the last end of days, signifies the quality of the state of the church in that order in which they were at that time. Assemble yourselves together, signifies that they should arrange themselves. And hear, ye sons of Jacob, signifies truths and goods in the natural principle. And hearken unto Israel your father, signifies prediction concerning them from spiritual good, in the supreme sense the Lord's foresight.

6335. Ver. 1. "And Jacob called his sons."—That hereby is signified the arrangement of the truths of faith and the goods

of love in the natural principle, appears (1.) from the signification of *calling*, as denoting to arrange, for the reason of calling them together was that the truths of faith and the goods of charity might be presented in that arrangement; and (2.) from the representation of *Jacob and his sons*, as denoting the truths of faith and the goods of love in the natural principle. That Jacob denotes those things in general, see n. 3509, 3525, 3546, 3659, 3669, 3677, 3775, 3829, 4234, 4273, 4337, 5506, 5533, 5535, 6001, 6236; and that his sons, or the tribes named from them, denote those things in particular, see n. 3858, 3926, 3939, 4060. As to the arrangement of the truths of faith and the goods of love, which is here signified, and is presented in the internal sense in this chapter, it is to be noted, that the twelve tribes of Israel represented in general all truths and goods in one complex, thus all the truths and goods which proceed from the Lord, consequently which are in heaven, and of which heaven consists; and inasmuch as all in general are represented, individual truths and goods are specifically represented also, for generals contain the species, as wholes contain the parts. The lights of heaven vary according to goods and the truths thence derived, and the states of intelligence and wisdom vary according to the lights; hence it is, that the light shone through and vibrated beyond the Urim and Thummim (*transmicuerit et transvibrata fuerit lux*) in various ways, according to the state of the thing which was the subject of inquiry. This effect took place, because the twelve tribes, by which were signified all truths and goods in general, were marked in that breast-plate, or in the Urim and Thummim, for there was a particular precious stone for each tribe; the reason why they were precious stones, was, because they signify spiritual and celestial truths, see n. 114, 3270, and the gold, in which they were set, signifies good, n. 113, 1551, 1552, 5658; this is the arcanum signified by the Urim and Thummim. That the twelve tribes had such a signification, is evident from the passages in the Word where they are named, especially from the inheritance of the tribes in the land of Canaan mentioned in Joshua, and from their inheritance in the Lord's kingdom treated of in the last chapters of Ezekiel, where he speaks of the new earth, the new Jerusalem, and the new temple; and in John, in the Revelation, vii. 4 to 8; likewise from their arrangement in the wilderness when they encamped, which was such that by it they represented truths and goods in their genuine order; hence this prophetic declaration of Balaam: "When Balaam lifted up his eyes, *and saw Israel dwelling according to their tribes*, the spirit of God came upon him, and he uttered an enunciation, and said, How goodly are thy tabernacles, O Jacob, thy habitations, O Israel! as the valleys are they planted, as gardens near the river, as Jehovah hath planted

the trees of lign-aloes, as cedars near the waters," Numb. xxiv. 2, 3, 5, 6. See also what was shown concerning the tribes and their arrangements, n. 2129, 3858, 3862, 3926, 3939, 4060, 4603.

6336. "And he said, Gather yourselves together."—That hereby are signified all in general together, appears from the signification of being *gathered together*, as denoting that they should be together; in the present case it refers to all the truths of faith and the goods of love, which are signified by the twelve sons of Jacob, see just above, n. 6335.

6337. "And I will tell you what shall befall you in the last end of days."—That hereby is signified the quality of the state of the church in that order in which they then were, appears from the signification of *telling what will befall*, as denoting to communicate and predict; and from the signification of the *last end of days*, as denoting the last of the state in which they are together, for days denote states, see n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850, and the last end is the last, thus the last end of days denotes the last of the state, viz., in which truths and goods in general, when in their order, are together. The state of the church is signified, because truths and goods, which are represented by Jacob and his sons, are what constitute the church; therefore the church is represented by Jacob, see n. 4286, 4439, 4514, 4520, 4680, 4772, 5536, 5540; as also by his sons, n. 5403, 5419, 5427, 5458, 5512. The quality of the state is denoted, because the representation of the truths and goods of the church is according to the order in which the sons of Jacob, or the tribes, are named in the Word, see n. 3862, 3926, 3939; a different quality is signified when Reuben is mentioned in the first place, for when this is the case, the quality begins from faith; but when Judah is named in the first place, the quality begins from love; and thus it changes when another tribe is first named. Hence there are innumerable, and even infinite, variations; and especially when truths and goods in general, which are signified by the twelve tribes, are treated of; they also take variations in species, each innumerable, whence every truth and good in general assumes another face; and still more so, when those specific truths and goods assume innumerable particular variations, and so forth; that hence infinite variations exist, may be illustrated by very many things in nature. Hence now it is, that different things are signified by the twelve tribes, when named in one order in the Word, than when in another order; thus in this chapter, they have a different signification from that which they have elsewhere.

6338. Ver. 2. "Assemble yourselves together."—That hereby is signified that they themselves should arrange themselves, appears from the signification of *assembling together*, as denot-

ing to be arranged ; for, in the spiritual sense, to be assembled together has no other meaning, inasmuch as truths and goods cannot be assembled together unless they are also arranged. This is an effect of the universal principle which proceeds from the Lord, for it contains in itself all singles even to the most single ; these together constitute the universal principle, which reduces into order all things in the heavens ; when the universal principle produces this effect, it appears as if goods and truths arrange themselves, and flow spontaneously into order. This is the case with the universal heaven, which is in order, and is continually kept in order by a universal influx from the Lord ; such is the case also with the societies in general in heaven, and likewise with the societies in particular ; for as soon as angels or spirits are assembled together, they are instantly arranged into order as from themselves, and thereby constitute a heavenly society, which is an image of heaven. This effect would never take place, unless the universal principle, which proceeds from the Lord, contained in itself the most single things, and unless all these were in the most perfect order ; if any universal principle without singulars flowed-in from God, as several suppose, and man, or spirit, or angel ruled himself in singulars, in this case there would be universal confusion instead of order ; neither would there be heaven, nor hell, nor the human race, nor even nature. This may be illustrated by many things in man ; as from this circumstance, that unless his thoughts were arranged universally and at the same time individually by the affections which are of love, it would be impossible for them to flow rationally and analytically ; and the same is true of the actions : in like manner, unless the soul in the universal and in the singular flowed-in to the viscera of the body, it would be impossible for any thing ordinate and regular to exist in the body ; but when it flows-in singularly and thereby universally, then all things are arranged as from themselves. These observations are made, that it may be known what is meant by truths and goods arranging themselves.

6339. "And hear, ye sons of Jacob."—That hereby are signified truths and goods in the natural principle, appears from the representation of the *sons of Jacob*, as denoting the truths and goods of the church in the natural principle ; see above. n. 6335.

6340. "And hearken unto Israel your father."—That hereby is signified prediction concerning them from spiritual good, in the supreme sense the Lord's foresight, appears from the signification of *hearing*, viz., what will happen in the last end of days, as denoting prediction ; and from the representation of *Israel*, as denoting spiritual good, see n. 5801, 5802, 5806, 5812, 5817, 5819, 5826, 5833 ; and whereas prediction is signified in the internal sense by hearing what will befall in the last end of days, the Lord's foresight is signified in the supreme

sense, for all prediction is from the Lord's foresight. That the sons of Jacob should hearken unto Israel, signifies, that they who are of the church should hear the Lord, that is, Him in the Word, what He there teaches concerning the truths of faith and the goods of love, and what He predicts concerning those who are principled in such truths and goods, signified by one or other of the sons of Jacob; as for example, what He teaches and predicts concerning those who are in faith separate from charity, who are here signified by Reuben, Simeon, and Levi; or concerning those who are in celestial good, signified by Judah; also concerning those who are in spiritual good, and are signified by Joseph; so likewise concerning those who are in such principles as are signified by the other tribes.

6341. Verses 3, 4. *Reuben, my first-born, thou art my strength, and the beginning of my might, excellent in eminence, and excellent in worth. Light as water, thou shalt not excel, because thou wentest up to thy father's bed, then thou profanedst it: he went up to my couch.* Reuben, my first-born, signifies faith which is apparently in the prior place. Thou art my strength, signifies that by it good has ability. And the beginning of my might, signifies that by it truth has the first ability. Excellent in eminence, and excellent in worth, signifies that hence is glory and power. Light as water, signifies that faith alone has not such things. Thou shalt not excel, signifies that neither has it glory and power. Because thou wentest up to thy father's bed, signifies because separated from the good of charity, it has filthy conjunction. Then thou profanedst it, signifies that if conjoined with evil, it is profane. He went up to my couch, signifies because he contaminated spiritual good in the natural principle.

6342. Ver. 3. "Reuben, my first-born."—That hereby is signified faith which is apparently in the prior place, appears (1.) from the representation of *Reuben*, as denoting faith in the understanding, see n. 3861, 3866; and confession of the faith of the church in general, see n. 4731, 4734, 4761; and (2.) from the signification of *first-born*, as denoting to be in the prior place, see n. 3325; but that faith is only apparently in the prior place, see n. 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3701, 4925, 4926, 4928, 4930, 4977, 6256, 6269, 6272, 6273.

6343. "Thou art my strength."—That hereby is signified that by it good has ability, appears from the representation of Reuben, who is here meant by *thou*, as denoting faith in the understanding, see just above, n. 6342; and from the signification of *strength*, as denoting the ability belonging to good. All ability, such as the power of thinking and willing, of perceiving, of doing good, of believing, of dissipating falses and evils, is from good through truth; good is the principal, and truth is only the instrumental, see n. 3563, 4931, 5623. The

reason why the ability which good has is signified, is, because strength (*robur*) signifies that ability, whereas might (*vires*) signifies the ability of truth; hence it is, that by the beginning of my might, which follows immediately, is signified the first ability in truth; for the term, by which might is expressed in the original tongue, is in the Word predicated of truth, whereas the term by which strength is expressed is predicated of good. That the Word is holy, and most holy in its interiors, is very manifest from this consideration, that in every thing of the Word there is a heavenly marriage, viz., the marriage of good and truth, and thus heaven; and that in the inmost sense there is in every thing the marriage of the Lord's Divine Human [principle] with His kingdom and church; yea, that in the supreme sense there is the union of the Divine [principle] itself and the Divine Human in the Lord; these most holy things are in each particular of the Word; a manifest proof, that the Word descended from the Divine Being. That this is the case, may be evident from this consideration, that where good is spoken of, truth is also spoken of, and where the internal is spoken of, the external is also spoken of. There are likewise expressions which constantly signify good, others constantly signify truth, and some signify each, good as well as truth; and if they do not signify them, still they are predicated of, or involve, them. From the predication and signification of those expressions it is evident, that in each thing, as was said, there is the marriage of good and truth, that is, the heavenly marriage; and in the inmost and supreme sense, the Divine Marriage which is in the Lord, thus the Lord Himself. This appears in every part throughout, but not evidently except in those passages where there are repetitions of the same thing, the expressions alone being changed; as in this chapter, where, in speaking of Reuben, it is said, "*Thou art my strength, and the beginning of my might. Also, excellent in eminence, and excellent in worth;*" in these passages strength relates to good, and might to truth; excellent in eminence relates to truth, and excellent in worth, to good. In like manner in the following verse concerning Reuben, "*Thou wentest up to thy father's bed, then thou profanedst it, he went up to my couch.*" In like manner in what follows concerning Simeon and Levi, "*Cursed be their anger, for it was vehement; and their wrath, for it was hard; I will divide them in Jacob, and scatter them in Israel,*" verse 7; where anger signifies aversion from good, and wrath aversion from truth; and Jacob is the external of the church, and Israel is its internal. Also concerning Judah, "*Thy brethren shall celebrate thee, the sons of thy father shall bow themselves down unto thee,*" verse 9. Again, "*He binds his young ass to the vine, and the colt of his she-ass to the choice vine. He washes his gar-*

ment in wine, and his covering in the blood of grapes," verse 11. And concerning Zebulon, "He shall dwell at the haven of the seas, and at the haven of ships," verse 13. And concerning Dan, "He shall be a serpent on the way, a serpent arrow on the path," verse 17. Similar things frequently occur in the P'salms and in the prophets, as in Isaiah, "Babel shall not be inhabited for ever, it shall not be dwelt in even from generation to generation. . . Her time is near, and shall come, and her days shall not be prolonged," xiii. 20, 22. Again, "Seek ye moreover in the book of Jehovah, and read; there shall not any of them be wanting, one shall not desire another; for with the mouth he hath commanded, and his spirit it hath gathered them. And he hath cast the lot for them, and his hand hath distributed unto them by rule. Even to eternity they shall possess it, to generation and generation shall they dwell in it," xxxiv. 16, 17; and so on in a thousand other passages. He who does not know, that the expressions in the Word are significative of spiritual and celestial things, and that some are spoken of good, and others of truth, cannot believe otherwise than that they are mere repetitions, spoken to fill up the sentence, and thus in themselves useless. Hence, they who think unfavourably of the Word, regard such expressions also as a ground of contempt; when yet the veriest Divine things are stored up therein, viz., the heavenly marriage, which is heaven itself, and the Divine Marriage, which is the Lord Himself. This sense is the glory in which the Lord is, and the literal sense is the cloud in which is that glory. See Matt. xxiv. 30; Luke xxi. 27; the preface to Genesis, chap. xviii.; also n. 5922.

6344. "And the beginning of my might."—That hereby is signified that by it truth has the first ability, appears from the signification of *the beginning of might*, as denoting the first ability, and whereas might is predicated of truth, it is the first ability in truth which is signified: in like manner in Isaiah, "Jehovah giveth strength to the weary, and to him who hath no might, he multiplieth power," xl. 29, where strength is predicated of good, might of truth, and power, or ability, of both. How it is to be understood, that by faith good has ability, and truth the first ability, which things are signified by "Reuben my first-born, thou art my strength and the beginning of my might," shall be briefly explained: all ability in the spiritual world is from good by truth; without good, truth has no ability at all, for truth is as the body, and good is as the soul of that body, and the soul, to effect any thing, must act through the body: hence it is evident, that truth without good has no ability at all, as the body without the soul has no ability, for the body in such case is a carcass; so also is truth without good. When the faith of truth is first born through good, then the ability appears in truth, and is called the first ability belonging to truth

by faith, and is signified by the beginning of might; as also in other passages in the Word, where primogeniture is treated of, as in David, "He smote all the first-born in Egypt, the *beginning of might* in the tents of Ham," Psalm lxxviii. 51. And again, "He smote all the first-born in their land, the *beginning of all their might*," ex. 36. Also in Dentonomy, "He shall acknowledge the first-born son of her that is hated, that he may give him two parts of all that shall be found for him; because he is the *beginning of his might*, he hath the right of the first-born," xxi. 17. Inasmuch as by the first-born, in the genuine sense, is signified the good which is of charity, but in the sense according to appearance, the truth which is of faith, (see n. 3325, 4925, 4926, 4928, 4930,) and as those two principles are the foundations of the church, therefore by the ancients the first-born was called the strength of the father and the beginning of his might. That such was the signification of first-born, is very manifest from this consideration, that Jehovah or the Lord had every first-born, and that in the place of all the first-born the tribe of Levi was accepted, and the priesthood was given to it. Scarcely any one in the world can know what is meant by ability belonging to truth from good, but it is known to those who are in the other life, thus by revelation thence; they who are in truth from good, that is, in faith from charity, are in ability by truth from good; in this ability are all the angels, whence also in the Word angels are called abilities, or powers, for they are in the ability of restraining evil spirits, even one angel a thousand together; they exercise their ability chiefly with man, by defending him occasionally against several hells, and this by a thousand and a thousand methods. This ability they have by the truth of faith derived from the good of charity; but as they have faith from the Lord, the Lord alone is the ability in them. This ability, which is by faith from the Lord, is meant by the Lord's words to Peter, "Upon this rock will I build my church, and the gates of hell shall not prevail against it; and I will give unto thee the keys of the kingdom of the heavens, and whatsoever thou shalt bind on earth shall be bound in the heavens, and whatsoever thou shalt loose on earth, shall be loosed in the heavens," Matt. xvi. 18, 19. These things were said to Peter, because by him was represented faith; (see preface to Gen. chap. xxii., and also n. 3750, 4738, 6000, 6073;) and also throughout the Word, in its internal sense, by Peter, as he is there named, is signified faith; and in the supreme sense, the Lord as to faith.

6345. "Excellent in eminence, and excellent in worth."—That hereby is signified that hence is glory and power, appears from the signification of *excelling in eminence*, as denoting glory, for he who is in eminence, is in glory; and from the signification of *excelling in worth*, as denoting power, for he who is in

worth, is in power. In this passage, glory has relation to the truth which is of faith, n. 5922, and power to the good which is of charity; therefore it is said, that *hence* is glory and power, viz., from the truth of faith and the good of charity above spoken of.

6346. Ver. 4. "Light as water."—That hereby is signified that faith alone has not such things, viz., neither glory nor power, appears from the signification of being *light as water*, as denoting to be of no weight or value. That it denotes faith alone, that is, faith separate from charity, is evident from what follows concerning Reuben, and concerning Simeon and Levi; for by Reuben, Simeon, and Levi, the subject here treated of is faith separate or alone.

6347. "Thou shalt not excel."—That hereby is signified that it has not glory and power, appears from the signification of *not excelling*, viz., in eminence and worth, as just above, to which this refers, as denoting that such faith has no glory nor power.

6348. "Because thou wentest up to thy father's bed."—That hereby is signified because separate from the good of charity it has filthy conjunction, appears from the signification of *going up to a father's bed*, as denoting to have filthy conjunction, viz., faith separate from the good of charity. For if faith in doctrine or the understanding, which is here represented by Reuben, be not initiated into good and conjoined thereto, it is either dissipated and reduced to nothing, or is initiated into and conjoined with evil and false; which is the filthy conjunction that is signified, for in such case it becomes a profane thing. That this is the case, may be manifest from this consideration, that faith cannot have a habitation any where but in good; and if it has no habitation in good, it must of necessity either be reduced to nothing, or be joined with evil. This manifestly appears from those in the other life who have been in faith alone and in no charity; for faith is there dissipated, but if it has been joined with evil, they take their lot with the profane. In the Word, in the internal sense, by adulteries are signified the adulterations of good, and by whoredoms the falsifications of truth, n. 2466, 3399; but by the filthy conjunctions, which are called the prohibited degrees, (concerning which, see Leviticus, xviii. 6 to 24,) various kinds of profanations are signified. That profanation is here also signified, is evident; for it is said, "Thou wentest up to thy father's bed, *then thou profanedst it*, he went up to my couch;" that it denotes the profanation of good by separated faith, may be seen, n. 4601, where that wicked deed of Reuben is treated of. With faith alone, or separated from charity, the case is this: if it be conjoined with evil, which is effected when the truth of faith is first believed, and especially when the life is at first formed according to it, and afterwards it is denied and the life is contrary to it, in this case it

becomes a profane thing; for the truth of faith and the good of charity are at first rooted in the interiors by doctrine and life, and afterwards they are called out thence and conjoined with evil. Where this is the case with man, the worst of all lots awaits him in the other life; for in such a man, good cannot be separated from evil; in the other life, however, they are separated; neither has such a man any remains of good stored up in his interiors, because they have altogether perished in evil; the hell of such is to the left in front at a considerable distance, and its inhabitants appear to the angelic sight like skeletons, with scarcely any life. To prevent, therefore, the profanation of good and truth, the man who is of such a nature as not to suffer himself to be regenerated, (which is foreseen by the Lord,) is withheld from faith and charity, and is permitted to be in evil and thence in the false; for in this case he cannot profane; see what has been said and shown before concerning profanation, n. 301, 302, 303, 571, 582, 593, 1001, 1008, 1010, 1059, 1327, 1328, 2051, 2426, 3398, 3399, 3402, 3489, 3898, 4289, 4601.

6349. "Then thou profanedst it."—That hereby is signified that if conjoined with evil, it would be a profane thing, appears from what has been said just above, n. 6348.

6350. "He went up to my couch."—That hereby is signified that he would contaminate spiritual good in the natural principle, appears (1.) from the signification of *going up to a couch*, as denoting to contaminate by profaning, see just above, n. 6348; and (2.) from the representation of *Israel*, whose couch it was to which he went up, as denoting spiritual good in the natural principle, see n. 6340.

6351. Verses 5 to 7. *Simeon and Levi are brethren, instruments of violence are their daggers. Let not my soul come into their secret; in their congregation let not my glory be united; because in their anger they slew a man, and in their good pleasure they unstrung an ox. Cursed be their anger, for it was vehement; and their wrath, for it was hard; I will divide them in Jacob, and scatter them in Israel.* Simeon and Levi are brethren, signifies faith in the will and charity, but in the present case what is contrary, because a faith separated from charity. Instruments of violence are their daggers, signifies that doctrinals serve to destroy the works of charity, thus charity itself. Let not my soul come into their secret, signifies that spiritual good is not willing to know the evils which are of their will. In their congregation let not my glory be united, signifies that neither is the truth of spiritual good willing to know the falses of their thought thence derived. Because in their anger they slew a man, signifies that they altogether averted themselves, and in aversion extinguished faith. And in their good pleasure they unstrung an ox, signifies that from

a depraved will they altogether weakened external good of charity. Cursed be their anger, because it was vehement, signifies grievous aversion from good, and consequent damnation. And their wrath, because it was hard, signifies that the aversion from truth thence derived was confirmed. I will divide them in Jacob, signifies that they ought to be exterminated from the natural man. And scatter them in Israel, signifies from the spiritual man also.

6352. Ver. 5. "Simeon and Levi are brethren."—That hereby is signified faith in the will and charity, but in the present case what is contrary, because a faith separated from charity, appears (1.) from the representation of *Simeon*, as denoting faith in the will, see n. 3869—3872, 4497, 4502, 4503, 5482, 5626, 5630; and (2.) from the representation of *Levi*, as denoting charity, see n. 3875, 3877, but in the present case what is contrary, because a faith separated from charity; for when that faith is represented by Reuben, as is evident from what was explained at verse 4, it follows that there is no faith in the will, thus neither any charity, which are represented by Simeon and Levi, for these things follow in a series from their beginning. By Simeon, therefore, is represented the false principle in the will, and by Levi, evil in act, for these are opposite to faith in the will and to charity; that these things are signified, is evident from this consideration, that Simeon and Levi are cursed.

6353. "Instruments of violence are their daggers."—That hereby is signified that doctrinals serve to destroy the works of charity, and thus charity itself, appears (1.) from the signification of *instruments of violence*, as denoting those things which serve to destroy charity; that instruments are those things which serve, is evident, and that violence is the destruction of charity, will be seen presently; and (2.) from the signification of *daggers*, as denoting doctrinals; for swords denotes the truths of faith, by which combat is waged against falses and evils, n. 2799, thus daggers denote doctrinals, in the present case the doctrinals by which truth and good are combated and extinguished, because the combat is waged by those who are in faith alone, or in faith separated from charity, with whom a contrary principle prevails. The doctrinals of those who are in faith alone, whereby they destroy the works of charity, are principally those which teach that man is saved by faith alone without the works of charity, and that these latter are not necessary, and that man is saved by faith alone even in the last hour of death, howsoever he had lived through the whole course of his life; thus, that they are saved who have lived solely in the exercise of cruelty, robbery, adultery, and profaneness; and hence, that salvation is merely admission into heaven, thus that none are admitted but they who have received that grace at the close of life, and conse-

quently that some are elected of mercy, and others are damned of unmercifulness: when yet heaven is denied by the Lord to no one, but the life and the communication of life, which is there felt as an odour on earth by the subject of it, renders it impossible for the wicked to dwell there, because they are more tormented by the evil of their life there, than in the deepest hell. That a dagger signifies the false principle combating and slaying, is evident from the Revelation, "There went forth another horse that was red, and to him that sat thereon it was given to take away peace from the earth, *that they should slay one another, whence there was given him a great dagger;*" vi. 4. Again, "If any one *killeth with a dagger*, he must *be killed with a dagger;*" xiii. 10, 14. That violence denotes the outrage which is done to charity, is plain from several passages in the Word; as in Isaiah, "*The violent one shall cease*, and the scorner shall be consumed, all that hasten iniquity shall be cut off; who cause a man to sin in a word, and lay a snare for him that reproveth in the gate, and cause the just to go down for a thing of nought," xxix. 20, 21; in this passage the violent one is expressed by another term in the original tongue, but which is of similar signification; that the violent one is one who does outrage to charity, is signified by making a man to sin in a word, and causing the just to go down. Again, in the same prophet, "Their works are works of iniquity, and *the deed of violence is in their hands*; their feet run to evil, and hasten to *shed innocent blood;*" lix. 6, 7, where violence denotes outrage done to charity, which is also signified by shedding blood, see n. 374, 1005. Again, "*There shall no longer be violence in the land*, wasting and a breach in thy borders," lx. 18, where violence denotes the destruction of charity, for hence comes wasting and a breach in the land, that is, in the church. And in Jeremiah, "I foretell *violence* and wasting, for the word of Jehovah is made a reproach and a disgrace to me the whole day," xx. 8; in which passage violence also denotes violence in spiritual things, thus the destruction of charity and also of faith. And in Ezekiel, "The earth is full of *the judgment of bloods*, and the city is *full of violence;*" vii. 23, where judgment of bloods denotes the destruction of faith, and violence the destruction of charity. Again in the same prophet, "If he shall beget *a violent son, a shedder of blood*, who shall do one of any of these things; if he hath eaten upon the mountains, and defiled his neighbour's wife, hath oppressed the poor and needy, hath spoiled by violence, hath not restored the pledge, and hath lifted up his eyes to idols, hath committed abomination, hath given forth upon usury, and hath received usury, shall he live? he shall not live, dying he shall die," xviii. 10 to 13; in this passage a violent son and a shedder of blood is described, the things recounted being such as destroy all the works of charity -

thus a violent son and a shedder of blood is a destroyer of charity and faith. So in David, "Deliver me, O Jehovah, from the evil man (*homine*); *preserve me from the man (viro) of violences*; who think evils in the heart, through the whole day they gather themselves together to war; they sharpen their tongue as a serpent, the poison of the asp is under their lips. Guard me, O Jehovah, from the hands of the wicked, *preserve me from the man of violences*. . . . Let not a man of a tongue stand on the earth, a *man of violences* hunteth evil to overthrow," Psalm cxl. 1, 2, 3, 4, 11, where a man of violences denotes those who destroy the truths of faith and the goods of charity; their fighting against those truths and goods, is signified by their gathering themselves together the whole day to to war, by sharpening their tongue as a serpent, by the poison of the asp being under their lips, and by hunting evil to overthrow. And in other passages also, as Ezekiel xii. 19; Joel iv. 19; Malachi ii. 16; Zeph. iii. 4; Psalm xviii. 48; lv. 9, 10, 11; lviii. 2, 3, 4, 5; Deut. xix. 16.

6354. Ver. 6. "Let not my soul come into their secret."—That hereby is signified that spiritual good is not willing to know the evils of their will, appears (1.) from the representation of *Israel*, who says this of himself, as denoting spiritual good, see n. 6340; and (2.) from the signification of *not coming into a secret*, as denoting not to be willing to know, viz., the evils of the will, which are signified by Simeon and Levi, n. 6352. It is said, *my soul*, because by soul is there signified the life of good, belonging to spiritual good; the life of truth belonging thereto is signified by glory, which is next treated of.

6355. "In their congregation let not my glory be united."—That hereby is signified that neither is the truth of spiritual good willing to know the falses of their thought thence derived, appears (1.) from the representation of *Israel*, as denoting spiritual good, see n. 6340; (2.) from the signification of *not being united in their congregation*, as denoting not to be willing to be conjoined with the falses of their thought, and thus not to be willing to know them; falses of the thought are signified by congregation, for congregation, like multitude, is predicated of truths, and in the opposite sense, of falses; and (3.) from the signification of *glory*, in that it is predicated of truths, see n. 4808, 5922; for truth is glory to those who are in spiritual good.

6356. "Because in their anger they slew a man."—That hereby is signified that they altogether averted themselves, and in aversion extinguished faith, appears (1.) from the signification of *anger*, as denoting recession from charity, and aversion, see n. 357, 5034, 5798; (2.) from the signification of *slaying*, as denoting to extinguish; and (3.) from the signification of *man (vir)*, as denoting the truth of faith, see n. 3134, 3309, 3459, 4823.

6357. "And in their good pleasure they unstrung an ox."—That hereby is signified that from a depraved will they altogether weakened the external good of charity, appears (1.) from the signification of *good pleasure*, as denoting the will, in the present case a depraved will; (2.) from the signification of *unstringing*, as denoting to weaken; and (3.) from the signification of *an ox*, as denoting the natural or external good of charity, see n. 2180, 2566, 2781. Mention is here made of an ox, and just before of a man, because by a man is signified the truth of faith, and by an ox the good of charity; to the intent that when good is treated of, truth may also be treated of, on account of the heavenly marriage in every particular of the Word, see n. 6343.

6358. Ver. 7. "Cursed be their anger, for it was vehement."—That hereby is signified grievous aversion from good, and consequent damnation, appears (1.) from the signification of *being cursed*, as denoting damnation, for he who is cursed is damned; and (2.) from the signification of *anger*, as denoting aversion from good, see n. 357, 5034, 5798, 6356, thus vehement anger denotes grievous aversion.

6359. "And their wrath, for it was hard."—That hereby is signified that their aversion from the truth thence derived was confirmed, appears (1.) from the signification of *wrath*, as denoting aversion from truth; that wrath is predicated of truth, and anger of good, see n. 3614; and (2.) from the signification of *hard*, as denoting confirmed, for the false principle which is confirmed, even to persuasion, is hard. That it is hard, has been given me to know from experience; for in spirits and angels, truth derived from good appears and is presented as soft, whereas the false derived from evil appears and is presented as hard, and so much the harder, as the false derived from evil is more confirmed. When evil acquires the power of persuasion by confirmation from many arguments, the hardness appears as the hardness of a bone; it is also like hardness in the world, in that it reflects the rays of light: thus, when the light of heaven from the Lord falls into what is hard, grounded in the false thence derived from evil, it is reflected; but on the other hand, when it falls into what is soft, grounded in truth derived from good, it is instantly received.

6360. "I will divide them in Jacob."—That hereby is signified that they ought to be exterminated from the natural man, appears (1.) from the signification of *dividing*, as denoting separation and removal from truth and good, see n. 4424, thus extermination; and (2.) from the representation of *Jacob*, as denoting the natural or external man, see n. 3305, 3576, 4286, 4292, 4570, 6236.

6361. "And scatter them in Israel."—That hereby is signified that they ought to be exterminated from the spiritual man,

appears from the signification of scattering, as also denoting extermination; but scattering is distinguished from dividing, in that the latter is predicated of the external man and of truth, but the former of the internal man and of good. That Jacob represents the natural or external man, and Israel the spiritual or internal man, see n. 4286, 4292, 4570. That these things, which are said by Israel concerning Simeon and Levi, and also concerning Reuben, do not signify such things as would befall their posterity in the last end of days, according to what is said in verse 1, may be manifest from this consideration, that the posterity descended from Simeon and Levi were not cursed, nor divided in Jacob and scattered in Israel; for the tribe of Simeon amongst the rest of the tribes was as one of them, and the tribe of Levi was made the priesthood, and thus was rather blessed than cursed; in like manner the tribe of Reuben was not more vile than the other tribes. Hence it is very evident, that the things which are said in this chapter concerning the sons of Jacob, as to what should befall them in the last end of days, are not the things which should happen to themselves, but to those who are meant by them in the internal sense; in the present case those who are in faith separate from charity, for these are here meant in the internal sense by Reuben, Simeon, and Levi. Hence it clearly appears that the Word has an internal sense, which does not appear in the letter, nor to any one unless he knows the correspondences of natural things with spiritual; and which does not appear at all to him who does not know what is spiritual and what is celestial.

6362. Verses 8 to 12. *Thou art Judah, thy brethren shall celebrate thee; thy hand shall be in the neck of thine enemies; the sons of thy father shall bow themselves down unto thee. Judah is a lion's whelp; from the prey, my son, thou wentest up; he bowed himself, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not be removed from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall be the obedience of the people. He binds his young ass to the vine, and the colt of his she-ass to the choice vine; he washes his garment in wine, and his covering in the blood of grapes. His eyes are red with wine, and his teeth white with milk.* Thou art Judah, signifies the celestial church, in the supreme sense the Lord as to the Divine celestial [principle]. Thy brethren shall celebrate thee, signifies that that church is eminent above the rest. Thy hand shall be in the neck of thine enemies, signifies that the infernal and diabolical crew will fly away at his presence. The sons of thy father shall bow themselves down unto thee, signifies that truths shall of themselves submit themselves. Judah is a lion's whelp, signifies innocence with innate might. From the prey, my son, thou wentest up, signifies that from the Lord by the celestial principle is effected the deliver-

ance of many from hell. He bowed himself, he couched as a lion, and as an old lion, signifies the good of love and the truth thence derived in its ability. Who shall rouse him up? signifies that he is safe amongst all in the hells. The sceptre shall not be removed from Judah, signifies that power shall not depart from celestial good. Nor a law-giver from between his feet, signifies truths from that good in lower principles. Until Shiloh come, signifies the coming of the Lord, and the tranquillity of peace on the occasion. And to him shall be the obedience of the people, signifies that from His Divine Human principle shall proceed truths. He binds his young ass to the vine, signifies truth in the natural principle for the external church. And the colt of his she-ass to the choice vine, signifies truth from the rational principle for the internal church. He washes his garment in wine, signifies that His natural principle is Divine Truth from His Divine Good. And his covering in the blood of grapes, signifies that His intellectual principle is Divine Good from His Divine Love. His eyes are red with wine, signifies that the intellectual or internal Human principle is nothing but good. And his teeth white with milk, signifies that the Divine natural principle is nothing but the good of truth.

6363. Ver. 8. "Thou art Judah."—That hereby is signified the celestial church, in the supreme sense the Lord as to the Divine celestial principle, appears from the representation of *Judah*, as denoting in the supreme sense the Lord as to the Divine principle of love, or as to the Divine celestial [principle]; but in the respective sense, it denotes the Lord's celestial kingdom, thus the celestial church, see n. 3881. What the celestial kingdom is, or the celestial church, and what the celestial principle, may be seen in n. 640, 641, 765, 895, 2048, 2088, 2669, 2708, 2715, 2718, 2896, 3235, 3246, 3374, 3886, 3887, 4448, 4493, 5113, 5922, 6295.

6364. "Thy brethren shall celebrate thee."—That hereby is signified, that that church is eminent above the rest, appears (1.) from the signification of *being celebrated*, as denoting to be eminent; (2.) from the representation of *Judah*, who is here meant by *thee*, as denoting the celestial church, see n. 6363; and (3.) from the signification of *brethren*, as denoting the truths which are of that church, thus also the churches which are in the truths represented by the brethren of Judah, for truths and goods constitute the church. The truths of the celestial church are signified by "thy brethren," or the brethren of Judah, but the truths of the spiritual church by the sons of his father, see below, n. 6366.

6365. "Thy hand shall be in the neck of thine enemies."—That hereby is signified that the infernal and diabolical crew shall fly away at his presence, appears (1.) from the signification of *enemies*, as denoting the infernal and diabolical crew, for

these are enemies in the spiritual sense; and (2.) from the signification of *the hand in their neck*, as denoting to pursue those who are in flight; for when an enemy flies, the hand of the conqueror is in his neck. It is said, that they shall fly at his presence, because when any one of the infernal crew comes near to any angel from the Lord's celestial kingdom, he flies away at his presence; not being able to endure it, because he is not able to endure the sphere of celestial love, which is that of love to the Lord; this sphere is to him as burning and tormenting fire. Moreover a celestial angel never fights, still less is his hand in the neck of his enemies, nor, on his part, does he even consider any one an enemy; nevertheless it is so said, because this is the case in the world; but the signification is, that the infernals, who on their part are enemies, fly away at his presence.

6366. "The sons of thy father shall bow themselves down unto thee."—That hereby is signified that truths will of themselves submit themselves, appears from the signification of *bowing themselves down*, as denoting to submit themselves; and from the signification of *the sons of a father*, as denoting truths from spiritual good; for the sons of Israel are spiritual truths, n. 5414, 5879, 5951, and Israel is spiritual good, n. 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833. The reason why those truths will of themselves submit themselves is, because when celestial love, represented by Judah, flows into the spiritual truths represented by the sons of Israel, it arranges them into order, and thus submits them to the Lord; for the celestial principle has this efficacy by influx into spiritual principles, or good by influx into truth. Hence also, the Lord's celestial kingdom is the inmost or third heaven, thus nearest to the Lord, and His spiritual kingdom is the middle or second heaven, thus more remote from the Lord; it is by virtue of this order, that the Lord through the celestial kingdom flows into the spiritual kingdom mediately, and besides also immediately; such is the influx, that the spiritual kingdom may be kept in order by the celestial, and thus be submitted to the Lord. Influx is effected from the celestial kingdom by love towards the neighbour, for this is the external of the celestial kingdom, and the internal of the spiritual kingdom, hence the conjunction of both, see n. 5922.

6367. Ver. 9. "Judah is a lion's whelp."—That hereby is signified innocence with innate might, appears from the signification of a *lion*, as denoting the good of love and the truth thence derived in their ability, of which we shall speak presently, thus a lion's whelp denotes innocence with might. The reason why it is with innate might, is, because Judah here denotes the celestial principle of love, and this is in the will-part, n. 895, 927, 4493, 5113, and thus has innate might; for man is born into those things which are of the will-part. Hence they, who were of the

most ancient church, which was celestial, were born into the good of love to the degree in which they had good in their will-part; it is from this consideration that might is said to be innate. A lion's whelp denotes innocence, because a lion represents the good of celestial love, and a whelp is as his infant, thus it denotes innocence. That a lion represents the good of celestial love, and thence truth in its ability, also that in the opposite sense it denotes the evil of self-love in its ability, is manifest from those passages in the Word where a lion is named. That he denotes the good of celestial love, is manifest from the Revelation, "*Behold the lion, which is of the tribe of Judah, the root of David, hath prevailed to open the book, and to loose the seven seals thereof,*" v. 5; in this passage the Lord is called a lion, by virtue of the omnipotence appertaining to His Divine Love, and consequent Divine Truth. In other passages also in the Word, Jehovah or the Lord is compared to a lion; as in Hosea, "*They shall go after Jehovah, he shall roar as a lion, because he shall roar, and with honour the sons shall come from the sea,*" xi. 10. Also in Isaiah, "*Thus hath Jehovah spoken unto me, Like as the lion roareth, and the young lion over his prey, when a multitude of shepherds come forth against him, at whose voice he is not daunted, and at their tumult he is not troubled: so shall Jehovah Zebaoth come down to fight on Mount Zion and on the hill thereof,*" xxxi. 4; in this passage the omnipotence of Divine Good is compared to a lion, and the omnipotence of Divine Truth thence derived to a young lion, for it is said that Jehovah Zebaoth shall come down to fight on Mount Zion and on the hill thereof; Mount Zion signifies the good of Divine Love, and the hill thereof the Divine Truth thence derived, see n. 795, 796, 1430, 4210. On the same account also the four animals in Ezekiel and the Revelation, by which are meant cherubs, had the faces of a man, of a lion, of an ox, and of an eagle; as in Ezekiel, "*The likeness of the faces of four animals; they four had the face of a man and the face of a lion on the right side: and they four had the face of an ox on the left side: and they four also had the face of an eagle,*" i. 10; x. 14; and in the Revelation, "*Before the throne were four beasts full of eyes before and behind; and the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle,*" iv. 6, 7. That those animals were cherubs, is said in Ezekiel, chap. x.; and this is also evident from the description of them in the Revelation, viz., that they had eyes before and behind, for by cherubs is signified the Lord's foresight and providence, n. 308; that they had the face of a lion, was from the omnipotence of the Divine Truth from the Divine Good, which is of providence. The case is the same with the cherubs about the new temple in Ezekiel, chap. xli. 19. That by lions are

meant the celestials, who are in ability from good and the truth thence derived, which are from the Lord, is evident in David, "There is no want to them who fear Jehovah; the *young lions* shall want and suffer hunger, but they who seek Jehovah shall not want any good," Psalm xxxiv. 9, 10. Again, "*The lions roaring for prey*, and to seek food from God; the sun ariseth, they are gathered together, and lie down in their dens," civ. 21, 22. And in the prophecy of Balaam, "At that time it shall be said to Jacob and Israel, What hath God done? behold, the people shall rise up as an *old lion*, and shall lift up himself as a *young lion*: he shall not lie down until he devour the prey," Numb. xxiii. 23, 24. And again, "When Balaam saw Israel dwelling according to their tribes, he said, *He boweth himself, he coucheth as a lion*, and as an *old lion*: who shall stir him up?" xxiv. 2, 9; it is the celestial principle which is here described, because it is the celestial order, represented by the tribes in their encampments, which Balaam saw in spirit, when he saw Israel dwelling according to their tribes, n. 6335: this order is from the Divine Good by the Divine Truth from the Lord; and in it is all ability, which in the above passage is the lion which boweth himself, and coucheth. And in Micah, "The remains of Jacob amongst the nations shall be in the midst of many people as a *lion among the beasts of the forest*, as a *young lion* among the flocks of sheep; who if he go through, will tread down and disperse, and there is none to deliver: thy hand shall be exalted above thine adversaries, and all thine enemies shall be cut off," v. 7, 8; where the lion, and the young lion, denote celestial good and celestial truth, which are the remains of Jacob. The same is denoted also in Isa. xxi. 8; Jerem. xxv. 38; Ezekiel xxxii. 2; Zech. xi. 3. The like was also represented by the *lions* at the ivory throne, which was for Solomon, two near the hands of the throne, and *twelve* upon the six steps, 1 Kings x. 18—20; also by the lions upon the closures of the ten bases of brass, 1 Kings vii. 29, 36. That lion, in the opposite sense, signifies the evil of self-love in its ability, is evident from the following passages: "*No lion shall be there*, nor shall any ravenous beast go up thereon, it shall not be found there; but they shall go free, thus the redeemed of Jehovah shall return, and come to Zion with singing," Isaiah xxxv. 9, 10. And in Jeremiah, "Wherefore is Israel become a prey, *the young lions roar against him*, they utter their voice, they reduce his land to wasteness," ii. 15. Again, "*The lion is come up from his thicket*, and the destroyer of the nations is on his way, he went forth from his place to reduce the land to desolation," iv. 7. Again, "They have not known the way of Jehovah, nor the judgment of their God; therefore a *lion out of the forest* hath smitten them, and a wolf of the plains shall spoil them," v. 4, 6. And in Nahum, "Where is the dwelling of the *lions*, and the feeding

place of the *young lions*; where *the lion*, the *old lion*, walked; the *lion's whelp*, and none made them afraid. *The lion did tear in pieces enough for his whelps*, and strangled for his *old lionesses*, and filled his dens with prey, and his dwellings with ravin. Behold, I am against thee, saith Jehovah Zebaoth, and I will burn her chariot in the smoke, but the sword shall devour *thy young lions*; and I will cut off thy prey from the earth," ii. 11—13, speaking of Nineveh. In the above passages lion denotes the ability of the evil of self-love, when it destroys and devastates; in like manner in Jerem. xii. 8; xlix. 19; l. 17, 44; li. 38; Ezek. xix. 2 to 11; xxxii. 2; Joel i. 6; Zephan. iii. 3; Psalm lvii. 5; lviii. 6; xci. 13; Rev. xiii. 2.

6368. "From the prey, my son, thou wentest up."—That hereby is signified that from the Lord by the celestial principle, the deliverance of many from hell is effected, appears (1.) from the signification of *going up from the prey*, as denoting deliverance from hell, of which we shall speak presently; and (2.) from the representation of *Judah*, who is here *my son*, as denoting the Divine celestial principle, see n. 6363. Going up from the prey denotes deliverance from hell, because man of himself is in hell, for his will and thought grounded in the proprium are nothing but evil and the false thence derived, by which he is so fast bound to hell, that he cannot be plucked thence except by force; this plucking away and deliverance is what is called the prey; and inasmuch as this is effected from the Divine Good of the Lord, therefore it is said, that the deliverance of many from hell is from the Lord by the celestial principle. But it is to be noted, that no one can be plucked away and delivered from hell, unless whilst in the life of the body he has been principled in spiritual good, that is, in charity by faith; for unless he has been principled in that good by faith, there is not any thing to receive the good which flows in from the Lord, but it passes through, and is incapable of being anywhere fixed. Hence such cannot be plucked away or delivered from hell; for all the states, which man has acquired to himself in the life of the body, are retained in the other life, and are filled; the states of good in the good are retained and filled with good, and by these they are elevated into heaven; and the states of evil in the evil are retained and filled with evil, and by them they slide down into hell. This is the meaning of the saying, that as man dies, so he remains. Hence it is evident, who they are that can be delivered from hell by the Divine celestial principle from the Lord.

6369. "He bowed himself, he couched as a lion, and as an old lion."—That hereby is signified the good of love and the truth thence derived in their ability, appears (1.) from the signification of *bowing himself*, as denoting to put himself into ability, for when a lion bows himself, he hardens his sinews and

strengthens himself, as is the case when he sees his prey; (2.) from the signification of *couching* [lying down], as denoting to lie in safety and without dread; and (3.) from the signification of a *lion*, and an *old lion*, as denoting the good of love, and the truth thence derived in their ability, see just above, n. 6367. A young lion denotes one who is in ability by truth derived from good, and an old lion one who is in ability by good: for they who are in celestial good, never fight, but are safe by good; for wheresoever they come, the evil fly away, because they cannot endure their presence, see n. 6365. These are they who are signified by an old lion.

6370. "Who shall rouse him up?"—That hereby is signified that he is safe amongst all in the hells, appears from the signification of *who shall rouse him up*, as denoting to be safe. The reason why amongst all in the hells is signified, is, because he is safe amongst all evils, even in the midst of the hells; love to the Lord, and neighbourly love, are attended with this effect, for they who are principled in that love, are joined most closely to the Lord, and are in the Lord, because they are in the Divine [principle] which proceeds from Him; hence nothing of evil can reach them. It is to be noted, that there are innumerable hells, distinct according to the genera of all evils and falses thence derived, and according to their species, and the particulars of the species; and that in each hell there is an order, which is preserved by the Lord, both immediately and mediately by the celestial angels; occasionally also angels are sent thither to reduce into order what is disorderly therein: and when they are there, they are in safety. This is meant by what was said, that he who is in the celestial principle, is safe amongst all in the hells.

6371. Ver. 10. "The sceptre shall not be removed from Judah."—That hereby is signified that power shall not depart from the celestial kingdom, appears (1.) from the signification of *being removed*, as denoting to depart; (2.) from the signification of *sceptre*, as denoting power, and indeed the power of truth from good, see n. 4876; for a sceptre is the badge of royal power, and by royalty is signified truth, see n. 1672, 1728, 2015, 2069, 3009, 4575, 6148; and (3.) from the representation of *Judah*, as denoting the celestial kingdom, see above, n. 6363. Hence it is evident, that by the sceptre not being removed from Judah, is signified that power shall not depart from the celestial kingdom. From the sense of the letter it appears, that by the contents of this verse is meant, that the kingdom should not be removed from the Jewish people until the Lord came; this also is true, but still in this historical truth, as in the rest, there is an internal sense, for that the kingdom should not be removed from the Jewish people, is a worldly [truth], but the spiritual [truth], which is of the internal sense

is evident, when power is meant by sceptre, and the celestial kingdom by Judah. But that power should depart from the celestial kingdom, when the Lord should come, is an arcanum which none can know except from revelation; the case is this: before the coming of the Lord into the world, there was influx of life to men and spirits from Jehovah or the Lord through the celestial kingdom, that is, through the angels who were in that kingdom; hence at that time they had power. But when the Lord came into the world, and hereby made the Human [principle] in Himself Divine, He put on that very principle which was with the angels of the celestial kingdom, and thus He assumed that power; for the Divine transflux through that heaven had heretofore been the human divine [principle]: it was also the Divine Man, which was presented when Jehovah so appeared; but this human divine [principle] ceased, when the Lord Himself made the Human [principle] in Himself Divine. Hence it is evident how the case is with this arcanum. Now indeed the angels of that kingdom have great power, but so far as they are in the Lord's Divine Human [principle] by love to Him. See what was said and shown on this subject before, n. 1990, 2803, 3061, 4180, 4687, 5110, 6280.

6372. "Nor a lawgiver from between his feet."—That hereby are signified the truths which are from that [kingdom] in inferior principles, appears from the signification of *lawgiver*, as denoting truths, of which we shall speak presently; and from the signification of *feet*, as denoting natural principles, see n. 2162, 3147, 3761, 3986, 4280, 4938 to 4952, 5327, 5328, thus inferior principles; for natural things are beneath, and celestial things, which have been just treated of, are above. It is said a lawgiver from between the feet, that the spiritual of the celestial principle may be signified, or truth which is from good; for at that time the spiritual kingdom was not distinct from the celestial kingdom, as after the Lord's coming, but it was one with the celestial, though only its external; therefore also it is said from between the feet, that the truth which is from good may be signified, for that interior part of the feet, by communication with the loins, has such signification. Of this truth it is also said, that it should be removed when Shiloh came, viz., its power should be removed, as the power of the celestial kingdom spoken of just above, n. 6371; for at that time the celestial kingdom exercised its power by that truth; and consequently, that truth is called a lawgiver. This truth is also meant in the internal sense by lawgiver, in Isaiah, "Jehovah is our judge, *Jehovah our lawgiver*, Jehovah our king," xxxiii. 22; where judge denotes that he acts from good; lawgiver, that he acts from truth derived from that good; and king, that he acts from truth, thus also they follow in order. And in David, "Gilead is mine, Manassah is mine,

and Ephraim the strength of my head, *Judah is my lawgiver*," Psalm lx. 7; cviii. 8; where Judah a lawgiver denotes celestial good and its celestial truth. And in Moses, "O fountain, the princes digged, the chiefs of the people digged, *by the lawgiver*, with their staves," Numb. xxi. 18. And again, "God saw the first-fruits for himself, for there was a portion of the *hidden lawgiver*, whence came the heads of the people, he executed the justice of Jehovah, and his judgments with Israel," Dent. xxxiii. 21; in this passage also, lawgiver denotes truth derived from good.

6373. "Until Shiloh come."—That hereby is signified the coming of the Lord, and the tranquillity of peace on the occasion, appears from the signification of *Shiloh*, as denoting the Lord, Who is called Shiloh, because He pacified and made all things tranquil; for in the original tongue Shiloh is derived from an expression which signifies tranquillity. Why the Lord is here called Shiloh, is evident from what was said just above, n. 6371, 6372, concerning the celestial kingdom and its power; for when the Divine [principle] was presented through that kingdom, there was intranquillity, for the things in heaven, and those in hell, could not thereby be reduced into order, inasmuch as the Divine [principle], which flowed through that kingdom, could not be pure, because heaven is not pure, thus neither was that kingdom so strong, that all things might be kept in order by it; wherefore also at that time infernal and diabolical spirits issued forth from the hells, and gained dominion over the souls which came from the world. Hence it came to pass, that at that time none could be saved, except the celestial; and at length scarcely they, unless the Lord had assumed the Human [principle], and made it in Himself Divine; by this the Lord reduced all things into order, first the things in heaven, next those in the hells; hence the tranquillity of peace. That the spiritual, that is, they who were of the spiritual church, were saved by the Lord's coming, may be seen, n. 2661, 2716, 2833, 2834; and that the Lord, when in the world, reduced all things into order, may be seen, n. 1820, 4286, 4287. That the Divine Truth from Jehovah or the Lord flowed-in through heaven into the human race, but as this did not suffice when man removed himself from good, that the Lord came into the world, and made the Human [principle] in Himself Divine, to the intent that from the very Divine Human [principle] of the Lord the Divine Truth might proceed, and thus save man, who should receive good by truth, see n. 4180, 6280.

6374. "And unto him shall be the obedience of the people."—That hereby is signified that from His Divine Human [principle] should proceed truths which could be received, appears (1.) from the signification of *obedience*, as denoting the reception of truths which proceed from the Lord; and (2.) from the

signification of *people*, as denoting those who are in truths, thus also truths. see n. 1259, 1260, 3581; and hence denoting those who are of the spiritual church, n. 2928.

6375. Ver. 11. "He binds his young ass unto the vine."—That hereby is signified truth in the natural principle for the external church, appears (1.) from the signification of *binding*, as denoting to be conjoined; (2.) from the signification of *vine*, as denoting the spiritual church, see n. 1069, 5113, in the present case, the external spiritual church, because by a choice vine, which is mentioned immediately below, is signified the internal church; and (3.) from the signification of *ass*, as denoting truth in the natural principle, see n. 2781. Hence it is evident, that by binding his young ass to the vine, is signified conjunction by truth in the natural principle with the external church.

6376. "And the colt of his she-ass unto the choice vine."—That hereby is signified truth from the rational principle for the internal church, appears (1.) from the signification of *vine*, as denoting the spiritual church, see n. 1069, 5113, thus the choice vine denotes the internal church; for the internal principle of the church is more excellent than its external principle; and (2.) from the signification of the *colt of a she-ass*, as denoting rational truth, see n. 2781. The external of the church is distinguished from its internal, in that the former is in the natural principle, thus in the external man, but the latter is in the rational principle, thus in the internal man. They who are in the external of the church, are in truth; but they who are in the internal, are in good. The former are not so affected with the good of charity as with the truth of faith, but the latter are affected with the good of charity and thence with the truth of faith; these latter are signified by the choice vine, but the former by the vine.

6377. "He washes his garment in wine."—That hereby is signified that His natural principle is Divine Truth from His Divine Good, appears (1.) from the signification of *washing*, as denoting to purify, see n. 3147; (2.) from the signification of *wine*, as denoting the good of neighbourly love, and the good of faith, and in the supreme sense Divine Truth from the Divine Good of the Lord, of which we shall speak presently; and (3.) from the signification of *garment*, as denoting an exterior principle which covers an interior one, see n. 5248, thus the natural principle, for this is exterior, and covers the rational principle, which is interior; hence also garment denotes truth, because truth is exterior, and covers interior good, see n. 2579, 4545, 4763, 5319, 5954. That wine denotes neighbourly love and the good of faith, may be manifest from what has been shown concerning the bread and wine in the holy supper, n. 2165, 2177, 3464, 4581, 5915, viz., that bread denotes the good

of celestial love, and wine the good of spiritual love. This also may be manifest from the cake and drink-offering in the sacrifices, where cake signified the good of love, and drink-offering the good of faith; the cake consisted of such things as signified the good of love, and the drink-offering of wine, which signified the good of faith; the sacrifices themselves also were called bread, n. 2165. That a drink-offering of wine was presented in the sacrifices, may be seen, Exod. xxix. 40; Levit. xxiii. 12, 13, 18, 19; Numb. xv. 2 to 15; xxviii. 6, 7, 18 to the end; xxix. 1 to 7. That wine signifies neighbourly love, and the good of faith, is likewise evident from Isaiah, "Every one that thirsteth, go ye to the waters, and he that hath no silver, go ye, buy and eat; yea, go, buy *wine* and milk, without silver and without price," lv. 1: every one may know, that they were not to buy wine and milk, but that which is signified by wine and milk, that is, neighbourly love and faith; these are given by the Lord without silver and price. And in Hosea, "The corn-floor and the *wine-press* shall not feed them, and the *new wine* shall lie to them; Ephraim shall return into Egypt, and in Assyria they shall eat what is unclean; *they shall not pour out wine to Jehovah*, and their sacrifices shall not be grateful to Him," ix. 2, 3, 4: in this passage also the subject treated of in the internal sense is the cessation of the good of love and of the good of faith; the good of love is the corn-floor and the bread thence derived, and the good of faith is the wine-press, the new wine and the libation of wine: Ephraim returning into Egypt denotes, that the intellectual principle consulted scientifics concerning the arcana of faith; eating what is unclean in Assyria denotes what is derived from consequent reasoning. That Ephraim is the intellectual principle of the church, see n. 5354, 6222, 6238, 6267; that Egypt is the scientific principle, see n. 1164, 1165, 1186, 1462, 5702; and that Assyria is reasoning, see n. 1186. The series itself also manifests, that there is something else in the words than what appears in the letter; for in the internal sense they are coherent, but not in the external sense, as where it is said, that the corn-floor and wine-press shall not feed them, and the new wine shall lie to them, and presently, that Ephraim shall return into Egypt, and they shall eat what is unclean in Assyria; and also, without the internal sense, what could be meant by Ephraim returning into Egypt, and by eating what is unclean in Assyria? The cessation of mutual love and of the good of faith is also described by a wine-press and wine in Jeremiah, "*Upon thy vintage the spoiler hath fallen*; whence gladness and joy are taken from Carmel, and from the land of Moab, for *I have caused the wine to cease from the wine-presses*, Hedad shall not tread," xlviii. 32, 33. That wine signifies the good of mutual love and of faith, is manifest also from the Revelation, "I heard

a voice from the midst of the four beasts, saying, *Hurt not the oil and the wine,*" vi. 6, where oil denotes the good of celestial love, and wine the good of spiritual love. The same principles are understood by the oil and wine in the Lord's parable of the Samaritan, in Luke, "A certain Samaritan journeying, and seeing him who was wounded by thieves, was moved with compassion and went to him, and bound up his wounds, and *poured in oil and wine,*" x. 33, 34; where pouring in oil and wine signifies, that he performed the works of love and charity; that oil is the good of love, see n. 886, 3728. In like manner the ancients poured oil and wine upon a statue, when they sanctified it, Gen. xxxv. 14, n. 4581, 4582. That wine is the good of love and of faith, is evident from the Lord's words, when He instituted the Holy Supper, on which occasion He said of wine, "I say unto you, that I will not drink henceforth of *this fruit of the vine*, until that day when I shall drink it new with you in my Father's kingdom," Matt. xxvi. 29; Luke xxii. 17, 18: it must be manifest to every one, that He would not drink wine there, but that the good of love and faith is signified, which He would give those who are of His kingdom. The like is signified by wine in Isaiah xxiv. 9, 11; Lam. ii. 11, 12; Hosea xiv. 7; Amos ix. 13, 14; Zech. ix. 15, 17; Luke v. 37, 38, 39. Inasmuch as wine signifies the good of love and of faith, it signifies, in the supreme sense, the Divine Truth from the Divine Good of the Lord, for the man who receives the good of love and of faith, derives it thence by influx. Like several other expressions in the Word, wine has also a contrary sense, in which it signifies the false principle derived from evil, as in Isaiah, "Wo unto them that rise up early in the morning, and follow *strong drink*; that tarry until twilight, *that wine may inflame them*. Wo unto them that are mighty to drink wine, and men of strength to mingle *strong drink*," v. 11, 22. Again, "These also err through wine, and through *strong drink* wander out of the way; the priest and the prophet err through *strong drink*, they are swallowed up of wine, they wander out of the way through *strong drink*; they err amongst them that see, they stumble in judgment," xxviii. 7. Again, "The shepherds know not to understand; they all look back to their own way: come ye, *I will fetch wine* and we will be drunken with *strong drink*; and it shall be as this on the morrow, in great abundance," lvi. 11, 12. And likewise in Jeremiah xiii. 12; Hosea iv. 11; vii. 5; Amos ii. 8; Micah ii. 11; Psalm lxxv. 8; Deut. xxxii. 33. The false principle derived from evil is also signified by "*the cup of the wine of anger*," Jeremiah xxv. 15, 16; Rev. xiv. 8, 10; xvi. 19; and by the "*wine-press of the fury of the anger of God*," Rev. xix. 15; and by the "*wine of whoredom*," Rev. xvii. 2; xviii. 3.

6378. "And his covering in the blood of grapes."—That hereby is signified that His intellectual principle is Divine

Good from His Divine Love, appears (1.) from the signification of *the blood of grapes*, as denoting the good of love, and in the supreme sense the Divine Good of the Lord from His Divine Love, of which we shall speak presently; and (2.) from the signification of *covering*, as denoting the intellectual principle, for the intellectual principle is a recipient, and that which receives, inasmuch as it is a vessel, is like a covering. The reason why the intellectual principle is signified by a covering, and the natural principle by a garment, (see just above, n. 6377.) is, because the subject there treated of is concerning the external principle, but here concerning the internal; for in the Word, owing to the heavenly marriage, where the external principle is treated of, the internal is also treated of, and where truth is treated of, good is also treated of, see n. 6343. Sometimes this appears as a repetition of the same thing, as in the present case, "He washes his *garment* in *wine*, and his *covering* in the *blood of grapes*," where wine and the blood of grapes appear to be alike, and also garment and covering; but they are not alike, because the external principle and the internal are thus expressed. That the blood of grapes denotes the Divine Good from the Divine Love of the Lord, is evident from the signification of *blood*, as denoting the Divine Truth from the Divine Good of the Lord, see n. 4735, and by *grapes* in the supreme sense is signified the Divine Good of the Lord, appertaining to those who are in His spiritual kingdom; and hence, by grapes, in the respective sense, is signified the good of charity, n. 5117. The blood of the grape also has the same signification in the song of Moses, "Butter of the herd, and milk of the flock, with the fat of lambs, and of rams of the breed of Bashan, and of goats, with the fat of the kidneys of wheat, and *thou didst drink the pure blood of the grape*," Deut. xxxii. 14.

6379. Ver. 12. "His eyes are red with wine."—That hereby is signified that the intellectual or internal Human principle is nothing but good, appears (1.) from the signification of *red*, as denoting the good of love, and this from fire and from blood, which are red, see n. 3300; hence "red with wine" denotes that it is nothing but good; (2.) from the signification of *eyes*, as denoting the intellectual principle, see n. 2701, 3820, 4403 to 4421, 4523 to 4534; and whereas the Lord is here treated of, it denotes His internal Human principle, which is here meant by the intellectual; for the external Human principle is signified by his teeth being white with milk, as now follows.

6380. "And his teeth white with milk."—That hereby is signified that the Divine natural principle is nothing but the good of truth, appears (1.) from the signification of *white*, as being predicated of truth, see n. 3301, 3993, 4007, 5819; (2.) from the signification of *teeth*, as denoting in the genuine sense the natural principle; for in man the hard parts, such

as the teeth, bones and cartilages, correspond to the truths and goods of the lowest natural principle; (3.) from the signification of *milk*, as denoting the celestial spiritual principle, or what is the same thing, the good of truth, see n. 2184. The reason why the Lord's Divine natural principle is said to be the good of truth, is in regard to men who are in faith and in love to the Lord; for they who are of the external church, are not able to elevate their thought higher than to the Lord's Divine natural principle; but they who are of the internal church elevate their thought above the natural principle to the internal: for every one who is in faith to the Lord, has an idea concerning Him according to the faculty of elevating the thoughts. They who know what the internal principle is, can have an idea of it, but they who do not know what the internal principle is, have an idea of the external: hence it is that the Lord's Divine natural principle is called the good of truth, when yet His whole Human principle is the Divine Good of the Divine Love.

6381. From what has been now said concerning Judah, it manifestly appears that there is an internal sense of the Word, and that unless it be known what that sense involves, it cannot possibly be known what the things written of him signify; as what is signified by a lion's whelp, what by coming up from the prey, by bowing himself and couching as a lion, and as an old lion, what by a lawgiver from between his feet, what by Shiloh, what by binding his young ass to the vine, and the colt of his she-ass to the choice vine, what by washing his garment in wine, and his covering in the blood of grapes, what by his eyes being red with wine, and his teeth white with milk. All these things would lie altogether hidden, unless they were discovered by the sense which is more deeply concealed.

6382. Verse 13. *Zebulon shall dwell at the haven of the seas, and he [shall be] at a haven of ships, and his side over to Zidon.* Zebulon signifies the cohabitation of good and of truth. Shall dwell at the haven of the seas, signifies life where is the conclusion of truth derived from scientifics. And he [shall be] at a haven of ships, signifies where are doctrinals derived from the Word. And his side over to Zidon, signifies extension on one part to the knowledges of good and truth.

6383. Ver. 13. "Zebulon."—That hereby is signified the cohabitation of good and truth, appears from the representation of *Zebulon*, as denoting the heavenly marriage, see n. 3960, 3961, thus the conjunction of good and truth, for that conjunction is the heavenly marriage; it is called the cohabitation of good and of truth, because in the original tongue, Zebulon signifies cohabitation. The subject here treated of by Zebulon is concerning those in the church who form conclusions respecting spiritual truths from scientifics, and thereby confirm those truths in themselves. But it is to be noted, that by Zebulon

are not meant those who do not believe unless scientific and sensual things dictate [belief], and who are previously in a negative principle: such persons never believe, because a negative principle universally prevails in them, and when this is the case, those scientifics which deny flow-in and are collected together, but not those which confirm; the latter are rejected sideways, or are explained in favour of scientifics which deny, and thus the negative principle is confirmed. But by Zebulon are here meant those who believe the doctrinals derived from the Word, and thus in whom some affirmative principle universally prevails, and yet their faith has not life in truths, but in scientifics; for they apply scientifics to doctrinals, and thus confirm their affirmative principle. They, therefore, who are Zebulon, do not elevate themselves from scientifics, but when they hear or think of any truth of faith, they instantly fall into the scientific principle. Several in the world are of this description; the Lord also provides that scientific and sensual things should serve them for this use.

6384. "Shall dwell at the haven of the seas."—That hereby is signified life where is conclusion of truth from scientifics, appears (1.) from the signification of *haven*, as denoting the station where scientifics terminate and commence, in the present case a station where there is conclusion of truth from scientifics; for the subject here treated of by Zebulon is concerning those with whom the truths of faith are in that station; (2.) from the signification of *seas*, as denoting scientifics in the complex, see n. 28; and (3.) from the signification of *dwelling*, as denoting life, see n. 1293, 3384, 3613, 4451, 6051: hence it is evident, that by dwelling at the haven of the seas, is signified life where is the conclusion of truth from scientifics. As to what concerns that life, see what was said just above, n. 6383; it is further to be noted, that it is in the external or natural man, and with some in the lowest natural or sensual principle, for they have the truths of faith so bound to scientifics, that they cannot be elevated: hence also they are in obscurity more than all others in the spiritual church; for they have but little light from the intellectual principle, because that principle is immersed in scientific and sensual things. The case is otherwise with those who have been in the affirmative principle, and have confirmed the truths of faith by scientifics, but yet so that they can be elevated from scientifics, that is, from the natural principle where scientifics are; the intellectual principle of these latter is enlightened, and thereby is in a certain perception of spiritual truth, to which the scientifics that are beneath serve as a mirror, wherein the truths of faith and of charity appear and are recognized, like the affections in the face.

6385. "And he [shall be] at a haven of ships."—That hereby is signified where doctrinals derived from the Word are, ap-

pears (1.) from the signification of *haven*, as denoting a station, as just above, n. 6384, thus where those things are; and (2.) from the signification of *ships*, as denoting doctrinals derived from the Word. Ships have such a signification, because they pass through seas and rivers, and carry articles useful for life; for by seas and rivers are signified scientifics and knowledges; the useful things of life which they carry are doctrinals and also truths themselves derived from the Word. That these things are signified by ships, is evident from the following passages: "In me shall the isles confide, and the *ships of Tarshish* in the beginning, to bring thy sons from far, their silver and their gold with them," Isaiah lx. 9; where ships of Tarshish denote doctrinals and truths derived from the Word; wherefore it is said, that they should bring their sons, their silver and their gold; for by sons are signified they who are in truths; by silver, the truth itself; and by gold, good: every one may see, that ships of Tarshish are not here meant, neither sons, silver and gold. And in Ezekiel, "In the heart of the sea are thy borders, *thy builders* have perfected thy beauty. Of fir-trees from Senir they builded *all thy planks*, the cedar from Lebanon they took *to make a mast for thee*; of the oaks of Bashan *they made oars*; *thy bench* they made of ivory; *the daughter of a step* from the isles of Kitthim; fine linen in needle-work from Egypt was *thy sail*, that it might be to thee for a sign; blue and purple from the isles of Elishah was *thy covering*; the inhabitants of Zidon and of Arvad *were thy rowers*; thy wise ones, O Tyre, who were in thee, *were thy pilots*; the elders of Gebal and the wise ones thereof were in thee, *they have stopped thy leak*; *all the ships of the sea and their mariners* were in thee, to trade thy tradings," xxvii. 4 to 9; speaking of Tyre, by which are signified the knowledges of good and truth, n. 1201, described by such things as relate to a ship, viz., by planks, a mast, oars, a bench, a sail, a covering, rowers, pilots, and mariners: that all these things are not to be understood according to the letter, must be plain to every one; but when the knowledges of truth and good, which are Tyre, together with doctrinals derived from the Word, are meant by ships, then all these things have a beautiful application. And in David, "How manifold are thy works, O Jehovah! in wisdom hast thou made them all; this sea great and broad in spaces, *there go the ships*, the whale which thou hast formed to sport therein," Psalm civ. 24, 25, 26. Again, "Let them sacrifice the sacrifices of confession, and declare the works of Jehovah with rejoicing, *who go down into the sea with ships*, doing work in many waters; they have seen the works of Jehovah, and his wonders in the deep," cvii. 22, 23, 24: in this passage also, ships denote knowledges and doctrinals; a whale denotes the common principle of scientifics, n. 42; and whereas ships

denote knowledges and doctrinals, therefore it is said, they who go down to the sea with ships have seen the works of Jehovah, and His wonders in the deep; for such things are seen by those who are in knowledges and doctrinals derived from the Word. And in the Revelation, "The second angel sounded, and as it were a great mountain burning with fire was cast into the sea; and the third part of the sea became blood; whence the third part of the creatures which were in the sea, and had lives, died; and *the third part of the ships was broken*," viii. 8, 9: a great mountain burning with fire denotes self-love, n. 1691; the sea denotes the natural principle where scientifics are, n. 28; blood denotes violence offered to charity, n. 374, 1005; creatures in the sea having lives, denote scientific truths with goods; a third part denotes something not as yet complete, n. 2788; their dying denotes that they have not spiritual life, n. 6119; hence the third part of the ships being broken, denotes that the truths and goods of doctrinals derived from the Word were falsified: from this interpretation it may be known what is signified by the above prophecy. But in the opposite sense, ships signify the knowledges and doctrinals of what is false and evil, as in Daniel, "In the time of the end the king of the south shall strive with him, therefore the king of the north shall rush against him like a whirlwind, with chariots, and with horsemen, and *with many ships*, and shall come into the lands, and shall overflow and penetrate," xi. 40; where the king of the south denotes truths derived from good, the king of the north denotes falses derived from evil, chariots with horsemen and ships denote doctrinals of what is false; lands denote churches, of which it is predicated, that falses derived from evil in the time of the end should overflow and penetrate them. And in the Revelation, "Every *pilot* and every one who is employed *upon ships*, and *mariners*, and all they who *trade upon the sea*, stood afar off, and cried, seeing the smoke of the burning of Babylon, saying, What was like unto the great city! Wo, wo, the great city, wherein were made rich all *who have ships in the sea*, by reason of her costliness," xviii. 17, 18, 19; that ships here denote the knowledges and doctrinals of what is false and evil, may be manifest, inasmuch as Babylon denotes worship which outwardly appears holy, and inwardly is profane; that by ships also something else than ships is there meant, must be obvious to every one. And in Isaiah, "Thus saith Jehovah your Redeemer, the Holy One of Israel; For your sake I have sent to Babylon, that I may cast down all the bars, and the Chaldeans, *whose cry is in the ships*," xliii. 14, where the sense is the same. Moreover, falses derived from evil are signified by ships, in Isaiah ii. 11, 16; xxiii. 1, 14; Psalm xlviii. 7.

6286. "And his side over to Zidon."—That hereby is sig-

nified extension on one part to the knowledges of good and truth, appears from the signification of *side*, as denoting extension on one part; and from the signification of *Zidon*, as denoting the exterior knowledges of good and of truth, see n. 1201. In the present case, where Zebulon is treated of, knowledges, doctrinals, and scientifics are mentioned, and it is said that extension on one part is to the knowledges of good and of truth, also that the conclusion of truth from scientifics is where doctrinals from the Word are; therefore it may be expedient to say what the distinction is between them. Doctrinals are derived from the Word; knowledges are derived from those doctrinals on one part, and from scientifics on the other; but scientifics are the fruits of self-experience, and of experience from others.

6387. Verses 14, 15. *Issachar is a bony ass, lying down amongst burthens. And he shall see rest, that it is good; and the land, that it is pleasant; and he shall incline his shoulder to bear a burthen, and he shall be a servant unto tribute.* Issachar, signifies recompense derived from works. Is a bony ass, signifies the lowest service. Lying amongst burthens, signifies life amongst works. And he shall see rest, that it is good, signifies works of good without recompense, that they are full of happiness. And the land, that it is pleasant, signifies that in that [happiness] are they who are in the Lord's kingdom. And he shall incline his shoulder to bear a burthen, signifies that still he labours with all endeavour. And he shall be a servant unto tribute, signifies that he may merit.

6388. Ver. 14. "Issachar."—That hereby is signified recompense derived from works, appears from the representation of *Issachar*, as denoting mutual love, which is hire or recompense, see n. 3956, 3957; in the present case he denotes recompense derived from works, as is evident from all the particulars in the internal sense, which are said in this prophecy concerning him; in the original tongue, Issachar also signifies hire. The reason why Issachar here signifies recompense derived from works, when before it signified mutual love, is, because by Issachar are here meant they who are in a certain species and appearance of mutual love, that is, of charity towards their neighbour, and on account of the goods which they do, are willing to be recompensed; and thus they not only defile, but pervert genuine mutual love or charity: for they who are in genuine mutual love, are in their delight and blessedness when they do good to their neighbour, for they desire nothing better. This delight and blessedness is what is meant by hire in the Word; for the delight itself or blessedness is hire, and in the other life, it becomes the joy and happiness which are in heaven, thus it becomes heaven to them; for when they, who in heaven are in mutual love, perform uses and do good to others, they

are in such joy and happiness, that they seem to themselves then first to be in heaven; this is given them by the Lord, and to every one according to uses. But this happiness vanishes as soon as they think of recompense, for thought concerning recompense, whilst they are actually in recompense itself, renders the above love impure, and perverts it; because in such case they think of themselves, and not of their neighbour, viz., that they may render themselves happy, but not others, unless so far as they are happy themselves. Thus they convert love towards the neighbour into love towards themselves; and so far as they do this, so far they are incapable of receiving the communications of joy and happiness from heaven, for they concentrate the influx of happiness from heaven in themselves, but do not transmit it to others; and they are like objects which do not reflect the rays of light, but absorb them. The objects which reflect the rays of light, appear in light, and glitter, but those which absorb them appear opaque, and do not glitter at all; wherefore they who are of this description are separated from angelic society, as they who have nothing in common with heaven. These are they who are here described by Issachar.

6389. "A bony ass."—That hereby is signified the lowest service, appears from the signification of *an ass*, as denoting service, see n. 5958, 5959; and from the signification of *bone*, as denoting that which has but little of spiritual life, see n. 5560, 5561; thus a bony ass denotes the lowest service. For they who do good for the sake of recompense, perform indeed uses, and are serviceable, but still they are amongst those who are in the lowest place in the Lord's kingdom; for they do not dispense the good which is communicated to them, except towards those who can recompense them, passing by the rest who chiefly want their aid; and if they do good to these latter, it is with a view to recompense from the Lord, in which case what they do they regard as meritorious, and thus consider the Lord's mercy as a debt: hereby they recede from humiliation, and in proportion as they do this; they recede from a state of reception of beatitude and happiness through heaven from the Lord. From these considerations it may be manifest, that in the other life they are indeed applied to uses, but as the lowest things of service.

6390. "Lying down amongst burthens."—That hereby is signified a life amongst works, appears from the signification of *lying down*, as denoting life, but obscure life; and from the signification of *burthens*, as denoting works. Burthens denote such works, because good towards the neighbour is not done from the affection of love towards him, but from the affection of self-love; the works which flow from the affection of this latter love, are as burthens which the viler asses carry, for they

are amongst the vilest things of service ; for all servitude is from the affection of self-love and the love of the world, and all freedom is from the affection of love to the Lord and towards the neighbour : the reason is, because the affection of the former love flows in from hell, which rules violently ; but the affection of the latter love flows in from the Lord, Who does not rule, but leads. Hence again it is evident, that they who do good for the sake of recompense, are the lowest things of service, and their works are burthens. The like are signified by burthens in the Book of Judges, "*The princes in Issachar were with Deborah, and Issachar also with Barak ; in the valley he shall be sent under his feet : in the divisions of Reuben were great resolutions of heart. Why didst thou sit amongst the burthens, to hear the hissings of the flocks?*" v. 15, 16 : in this passage also Issachar denotes those who are willing to be recompensed for works ; to be sent in the valley under the feet denotes to serve in the lowest things ; the divisions of Reuben denote those who are in the knowledges of the truth of faith, amongst whom are they [who wish to be recompensed for works], but in a place beneath them ; to hear the hissing of the flocks denotes contempt from those who are in the good of charity, who are the flocks ; to sit amongst burthens denotes amongst meritorious works.

6391. Ver. 15. "And he shall see rest, that it is good."—That hereby are signified the works of good without recompense, that they are full of happiness, appears (1.) from the signification of *rest*, as denoting those things which are of heaven, and thus which are in the good of charity, or in works of good, without recompense, of which we shall speak presently ; and (2.) from the signification of the expression *that it is good*, as denoting that they are full of happiness. The reason why rest denotes the works of good without recompense, is, because rest or peace in the supreme sense signifies the Lord, in the respective sense heaven, and thus the good which is from the Lord, see n. 3780, 4681, 5662 ; and because no others are in these things, signified by rest or peace, than they who are in the good of charity, thus in works of good without recompense, hence by rest these are signified ; for these are consequent from the series of things in the internal sense. As to the subject itself, they who do good merely with a view to recompense, cannot possibly know that in doing good without recompense, the happiness is so great that it is celestial ; the reason is, because they perceive a happiness in the delight of self-love ; and so far as man perceives delight in this love, so far he does not perceive delight in heavenly love, for they are opposite ; as the former delight, which flows from self-love, altogether extinguishes the delight from heavenly love, insomuch that it is absolutely unknown what heavenly delight is, and if its quality be described, it is not

believed, and is even denied. This it has been given me to know from the evil spirits in the other life, who, whilst they lived, did nothing of good to others or to their country, unless for the sake of themselves; such do not believe that there can be any delight in doing good without a view to recompense; for they suppose, if there be no view to recompense, that all delight ceases; and if they are further told, that when that delight ceases, the heavenly delight begins, they are amazed on hearing it; and still more so when they hear, that that heavenly delight flows in through the inmost principle of man, and affects his interiors with inexpressible felicity; at this they are more amazed, and say that they cannot comprehend it, yea, that neither do they will it, for they believe that, should they lose the delight of self-love, they would be most miserable, because they would then be deprived of all the joy of life; they also call those simple who are in another state. Not unlike such are they who do works with a view to recompense; for they do good works for themselves, and not for others, because they regard themselves therein, but not their neighbour, nor their country, nor heaven, nor the Lord, except as those who are in their debt, and owe them a benefit. Such are the things described in this verse concerning Issachar in the internal sense.

6392. "And the land, that it is pleasant."—That hereby is signified that in that happiness are they who are in the Lord's kingdom, appears (1.) from the signification of *land*, as denoting the church, and thus also the Lord's kingdom, see n. 662, 1066, 1067, 1413, 1607, 1733, 1850, 2117, 2118, 4447; the reason why land has this signification is, because the land of Canaan, which is meant by land in the Word, represented the Lord's kingdom, and this because the church had been there from the most ancient time, see n. 3038, 3481, 3705, 3686, 4447, 4454, 4516, 4517, 5136; and (2.) from the signification of *being pleasant*, as signifying the happiness appertaining to works of good without recompense. The reason why it is said, that he shall see *rest* that it is *good*, and the *land* that it is *pleasant*, and by each is signified the happiness which is in the Lord's kingdom, is, because to see *rest* that it is *good*, has relation to what is celestial or to good, and to see the *land* that it is *pleasant*, has relation to what is spiritual or to truth, and this on account of the marriage of good and truth, see n. 6343. As to what further concerns happiness in works of good without recompense, it is to be noted, that very few at this day know that there is heavenly happiness in doing good without a view to recompense; for they do not know that there is any other happiness than to be advanced to honours, to be served by others, to abound in riches, and to live in pleasures; they are deeply ignorant that above those things there is a happiness which affects the interiors of man, thus that there is a

heavenly happiness, and that this is the happiness of genuine charity: inquire of the wise of this day, whether they know that this is heavenly happiness. Hence also it is, that several reject good works, believing that they cannot have place with any one, without a view to merit by them; for they do not know, that they who are led by the Lord are desirous of nothing more than to do good works, and that they think of nothing less than of meriting by them; for this principle is in the new will, which is given by the Lord to those who are regenerated, inasmuch as that will is the Lord's with man.

6393. "And he shall incline his shoulder to bear a burthen." —That hereby is signified that he still labours with all endeavour, appears (1.) from the signification of *shoulder*, as denoting all ability or all endeavour, see n. 1085, 4431 to 4937; and (2.) from the signification of *bearing a burthen*, as denoting to do works for the sake of meriting; hence by inclining the shoulder to bear a burthen, is signified to labour with all endeavour to do works for the sake of meriting; this is called bearing a burthen, because they do not do good from the affection of good, thus not from freedom, but from the affection of self; which is servitude, n. 6390. As to what further regards those who are desirous of a reward for the works which they perform, it is to be noted, that they are never contented, but are indignant if they have not a greater reward than others; and if they see others more blessed than themselves, they are sad and charge them with blame. Neither do they place blessedness in internal blessedness, but in external, viz., that they may be exalted, and that they may have dominion, and be served by the angels, thus that they may be above the angels, and consequently be chiefs and grandees in heaven; when yet heavenly blessedness consists, not in willing to have rule, nor in being served by others, but in being willing to serve others, and to be the least; as the Lord teaches, "*James and John the sons of Zebedee came, saying, Grant unto us that we may sit, the one on thy right hand, and the other on thy left, in thy glory. Jesus said unto them, Ye know not what ye ask; to sit on my right hand and on my left, is not mine to give, but to those for whom it is prepared.**" *Ye know that they who are accounted to rule over the Gentiles, exercise lordship over them, and their great ones exercise authority upon them; but it shall not be so amongst you; but whosoever willeth to be great among*

* In our English version of this passage, after the words, *It is not mine to give*, is inserted this interpolation, *but it shall be given*, as if the Saviour intended to declare, that it was not in his power to confer so high an honour, but it was to be conferred by some other; whereas the passage, without the interpolation, says no such thing, but only implies, that the Saviour could not confer the honour except on such as were in a state of preparation to receive it—*It is not mine to give, but (or except) to those for whom it is prepared.*

you shall be your minister, and whosoever of you willeth to be chief shall be the servant of all; for the Son of Man came not to be ministered unto, but to minister," Mark x. 35 to 45. And that they who do good without a view to recompense, have heaven, He teaches in Luke, "*Every one who exalteth himself shall be humbled, but he who humbleth himself shall be exalted.*" When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbours, lest they also bid thee again, and *a recompense be made thee*: but when thou makest a feast, call the poor, the maimed, the halt, the blind, *then thou shalt be blessed, for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just,"* xiv. 11 to 14; the recompense in the resurrection of the just is internal happiness from doing well without recompense, which happiness they receive from the Lord when they perform uses; and they who love to serve without recompense, in proportion as such love increases, are appointed to preside over more noble uses, and actually become greater and more powerful than others. They who do good works with a view to recompense, say also, because they know from the Word, that they are willing to be the least in heaven, but at the time they think, by so saying, to become great; thus they are still influenced by the same end: but they who do good without recompense, do not actually think about being eminent, but only about being serviceable. See what was said and shown before concerning merit derived from works; as, what is the quality of such in the other life, that they appear to cut wood and to mow grass, n. 1110, 1111, 4943; how they are represented, n. 1774, 2027; that they who have done good with a view to self and the love of the world, receive no recompense for that good in the other life, n. 1835; that they who place merit in works, interpret the Word according to the letter in their own favour, and that they deride its interior contents, n. 1774, 1877; that true charity is void of every thing of merit, n. 2340, 2373, 2400, 3816; that they who separate faith from charity consider the works which they have done as meritorious, n. 2373; that they who enter into heaven, put off from themselves the proprium and merit, n. 4007; that to believe that they do good from themselves, and that they merit by that good, is the case with several in the beginning of reformation, but that they put off the belief, as they are regenerated, n. 4174.

6394. "And he shall be a servant unto tribute."—That hereby is signified that he may merit, appears from the signification of *being a servant unto tribute*, as denoting to be subject and to serve; and whereas it is said of those who wish to merit by works, that they are bony asses, lying down amongst burthens, and that they incline the shoulder to bear a burthen, by being a servant to tribute are also signified they who wish to

merit by works, for that such are the lowest things of service, see above, n. 6389. That to serve for tribute denotes to be subject and to serve, is evident from Moses, "When thou comest to a city to fight against it, thou shalt invite them to peace; but it shall come to pass, if it shall answer thee for peace, and shall open unto thee, that all the people which is found in it *shall be tributary unto thee*, and shall serve thee," Deut. xx. 10, 11. And in Jeremiah, "How hath the city great in people dwelt solitary, she is become as a widow; she that was great amongst the nations, who ruled in the provinces, *is become a tributary*," Lam. i. 1; where it is evident that by becoming tributary, and by a tributary, is signified to serve. And in Matthew, "Jesus said, What thinkest thou, Simon? *of whom do the kings of the earth receive tribute or custom?* of their own sons, or of strangers? Peter saith unto him, Of strangers. Jesus saith unto him, Then are the sons free; notwithstanding, lest we should be an offence to them, go to the sea, and cast in a hook, and take up the fish that first cometh up; when thou hast opened his mouth, thou shalt find a piece of money; that take, and give for me and thee," xvii. 25—27; in this passage also, by giving tribute or custom are meant they who serve, wherefore it is said that the strangers should give, and the sons should be free, for strangers are servants, n. 1097; that Peter should take up a fish out of the sea, and should find in its mouth a piece of money, which he was to give, represented that the lowest natural principle, which is a thing of service, should do this; for fishes signify that natural principle.

6395. Verses 16—18. *Dan shall judge his people, as one of the tribes of Israel. Dan shall be a serpent on the way, a serpent-arrow on the path, biting the heels of the horse, and his rider shall fall backward. I wait for thy salvation, O Jehovah.* Dan, signifies those who are in truth and not as yet in good. Shall judge his people as one of the tribes of Israel, signifies that he is one of the truths in general which the tribes of Israel represent. Dan shall be a serpent on the way, signifies their reasoning concerning truth, because good does not as yet lead. A serpent-arrow on the path, signifies from truth concerning good. Biting the heels of the horse, signifies fallacies from lowest nature. And his rider shall fall backward, signifies that hence there is a receding. I wait for thy salvation, O Jehovah, signifies unless the Lord brings aid.

6396. Ver. 16. "Dan."—That hereby are signified they who are in truth, and not as yet in good, appears from the representation of *Dan*, as denoting the good of life, see n. 3921, 3923; but here denoting those who are in some good of life from truth, but not as yet from good. For man, who is regenerated by the Lord, is first in truth, and not in any good of life from truth; next, he is in the good of life from truth, but not as yet

from good ; afterwards, when he is regenerated, he is in the good of life from good, and then he perceives truth from good, and multiplies it with himself ; these are the steps of regeneration. By Dan are meant those who are in the good of life from truth, but not as yet from good ; the good with them lies concealed in truth, being as yet deeply stored up therein, it gives them the affection of truth, and impels them to live according to truth. They who are of this description are in the Lord's kingdom, but whereas they do not perform good from good, but from truth, that is, not from any new will-principle, but from the intellectual principle, thus not so much from love, as from obedience because it is so commanded, therefore they are amongst those in the Lord's kingdom who are in the first or ultimate heaven. These are they who are represented by Dan ; for in this prophecy of Israel, in the internal sense, by his twelve sons are described in general as to quality all who are in the Lord's kingdom. That they who are signified by Dan are in the ultimate heaven, or in the ultimate principle of the Lord's kingdom, because they are in truth, and not as yet in good, was represented by the lot for Dan falling last, when the land of Canaan was distributed for an inheritance amongst the tribes, Josh. xix. 40 to 48 ; and that on this occasion their inheritance lay in the extremity of that land, Judg. xviii. ; for the lot was cast before Jehovah, Josh. xviii. 6, wherefore it befell every one according to his representation. That the land of Canaan represented the Lord's kingdom, see n. 1607, 3038, 3481, 3705, 4447, 4454 ; and hence all the borders thereof were representative, n. 1607, 1866, 4116 ; thus the ultimates of that land represented the ultimates in the Lord's kingdom, n. 4240 ; wherefore Dan represented those who are in the ultimates there ; for truth, before it is conjoined with good, is in the ultimate ; but if truth be altogether separated from good, it is not then in any border of the Lord's kingdom, but is out of it. That the inheritance of Dan was the ultimate of the land of Canaan, is manifest from this consideration, that when the extent of that land was described, it was said, "*from Beersheba even to Dan*," 2 Sam. iii. 10 ; xvii. 11 ; xxiv. 2, 15 ; 1 Kings iv. 25 : by Beersheba, in those passages, is signified the inmost of the land, by reason that Abraham and Isaac dwelt there ; this was before Jerusalem and Zion were made the inmost of the land. The quality of those who are in truth, and not yet in good, was also represented by the Danites who explored the land where they might dwell, Judges xviii., in that they led away a Levite out of the house of Micah, and took away the ephod, the teraphim, the graven image ; whereby is signified the worship of those who are in truth and not yet in good, for they adore external things, and disregard the internal : no one except he who is in good, has a perception of in

ternal things. That this was represented by the Danites in the above passage, may be manifest from this consideration, that all the historicals of the Word, as well those in the Books of Moses, as those in the Books of Joshua, of Judges, of Samuel, and of the Kings, are representative of the celestial and spiritual things of the Lord's kingdom; so also this historical in the Book of Judges concerning the Danites. As to what further concerns those who are in truth and not yet in good, their quality is described in what now follows concerning Dan in the internal sense.

6397. "Shall judge his people, as one of the tribes of Israel."—That hereby is signified, that it is one of the truths in general which the tribes of Israel represent, appears (1.) from the signification of *judging*, as denoting truth in its office, of which we shall speak presently; (2.) from the signification of *people*, as denoting those who are in truth, see n. 1259, 1260, 2928, 3295, 3581, 4619; in the present case, those who are in truth and not yet in good, for these are Dan or the people of Dan, n. 6396; and (3.) from the representation of *the tribes of Israel*, as denoting all the truths and goods of faith in general, see n. 3858, 3926, 3939, 4060, 6335; hence by "he shall judge his people, as one of the tribes of Israel," is signified that this truth, represented by Dan, is also amongst the general truths, which the tribes of Israel represent. The reason why judging his people denotes truth in its office; is, because by the tribes of Israel are represented all truths in general, as may be manifest from the passages above referred to; and truths are what judge: thus, by judging his people, is signified truth in its office. It is written in the Word, that four and twenty elders are to sit upon thrones, and judge nations and people; and that the twelve apostles in like manner are to sit upon thrones, and judge the twelve tribes of Israel: he who is not acquainted with the internal sense of the Word, will believe that it will be so literally; but how this is to be understood, may be manifest, when it is known from the internal sense what is signified by the four and twenty elders, and what by the twelve apostles also what by thrones, viz., all truths in their complex according to which judgment is effected. The like is here meant by judging the people as one of the tribes of Israel; not that they, or any of their elders, are to judge, but the truths themselves, which are signified by them, consequently the Lord alone, for from Him all truth proceeds. Concerning the four and twenty elders, that they are to sit upon thrones and to judge, it is thus written in the Revelation, "*Around the throne were four and twenty thrones, and upon the thrones I saw four and twenty elders sitting, clothed in white raiment, who had on their heads golden crowns,*" iv. 4; xi. 16; and again, "*I saw thrones, and they sat upon them, and judgment was given unto them.*"

Rev. xx. 4. Concerning the twelve apostles it is thus written in Matthew, "Jesus said, Ye who have followed me in the regeneration, when the Son of Man shall sit upon the throne of his glory, *ye also shall sit upon twelve thrones judging the twelve tribes of Israel*," xix. 28. And in Luke, "I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink on my table in my kingdom, *and sit on thrones judging the twelve tribes of Israel*," xxii. 29, 30. That in these passages are not meant four and twenty elders, nor twelve apostles, but all truths and goods in general, may appear from this consideration, that no man, nor even any angel, can judge any one; for no one but the Lord alone can know what is the quality of the interiors, and what their quality will be, and this to eternity. That by the twelve apostles similar things are signified as by the twelve tribes, viz., all truths and goods in the complex, see n. 2129, 2553, 3488, 3858. From these considerations then, it is evident, that by Dan judging his people as one of the tribes of Israel, is signified that the truth, which is represented by Dan, is one amongst the general truths by which judgment is effected.

6398. Ver. 17. "Dan shall be a serpent on the way."—That hereby is signified their reasoning concerning truth because good does not yet lead, appears (1.) from the representation of *Dan*, as denoting those who are in truth and not yet in good, see above, n. 6396; (2.) from the signification of a *serpent*, as denoting reasoning from the sensual principle, of which we shall speak presently; and (3.) from the signification of *way*, as denoting truth, see n. 627, 2333; thus by Dan being a serpent on the way, is signified their reasoning concerning truth, because good does not yet lead. What the quality of that reasoning is, and of the truth thence derived, will be shown in what follows. The reason why a serpent denotes reasoning from the sensual principle, is, because the interiors of man are represented in heaven by animals of various kinds, and hence in the Word are signified by the same; the sensual things of man were represented by serpents, because sensual things are the lowest appertaining to man, and respectively as earthly things, and as it were creeping, as also may be manifest from the forms through which sensual things flow, whereof, by the divine mercy of the Lord, we shall speak elsewhere. Hence those sensual things were represented by serpents; insomuch that the Lord's Divine sensual [principle] was represented by the brazen serpent in the wilderness, n. 4211; and the prudence and circumspection, which exist in externals, are signified by serpents, in Matthew, "Be ye *prudent as serpents*, and simple as doves," x. 16. But when man is in the sensual principle, and removed from the internal, (as is the case with those who are in truth and not yet in good,) and speaks from the sensual principle, then by serpent

is signified reasoning: in this passage therefore, where Dan is treated of, by serpent is signified reasoning concerning truth, because good does not as yet lead. In other cases also, malice, cunning, and deceit are signified by serpents, but by poisonous serpents, as by vipers, and the like; the reasoning of these is poison. That serpent denotes reasoning from the sensual principle, see n. 195—197; and that serpent denotes all evil in general, and that evils are distinguished by different kinds of serpents, see n. 251, 254, 257.

6399. "A serpent-arrow on the path."—That hereby is signified reasoning from truth concerning good, appears (1.) from the signification of a *serpent-arrow*, as denoting reasoning concerning good, of which we shall speak presently; and (2.) from the signification of *path*, as denoting truth, see n. 627, 2333, 3477. The reason why a serpent-arrow on the path denotes reasoning from truth concerning good, is, because by a serpent is signified reasoning, thus by a serpent-arrow the reasoning which projects itself, viz., from truth to good; for truth appertaining to those who are represented by Dan, is beneath, and good is above.

6400. "Biting the heels of the horse."—That hereby are signified the fallacies from lowest nature, appears (1.) from the signification of *biting*, as denoting to adhere and thereby to occasion hurt; and (2.) from the signification of *the heels of a horse*, as denoting fallacies derived from lowest nature: for the heel is the lowest natural and corporeal principle, see n. 259, 4938 to 4952; and a horse denotes the intellectual principle, n. 2761, 2762, 3217, 5321, 6125; in the present case a horse denotes fallacies, because it is the intellectual principle of the lowest natural or sensual principle. That they who are in truth and not yet in good, are in fallacies derived from lowest nature, may be manifest from this consideration, that truth is not in any light, unless good belong to it, or be in it; for good is like a flame which emits light from itself, and where good in such case meets with any truth, it not only illuminates it, but also introduces it into its own light to itself. They, therefore, who are in truth, and not yet in good, are in shade and darkness, because truth has nothing of light from itself, and the light which they derive from good is faint, like a light which is going out; wherefore when such think and reason concerning truth, and from truth concerning good, they are like those who in darkness see phantasms, and believe them to be real bodies; or who in the shade see marks on a wall, and by phantasy make some image of them, as of a man or animal; and yet when the light arises, it appears that they are mere marks without any image: the case is the same with the truths appertaining to them, for they see as truths those things which are not truths, but which are rather to be likened to the phantasms and mark-

ings on a wall. All the heresies within the church have existed from such also who have been in any truth derived from the Word, but not in good, for what was heretical appeared to them altogether as truth; and in like manner the falses within the church: that they who have promulgated these latter, have not been principled in good, may be manifest from this consideration, that they have rejected the good of charity far behind the truth of faith, and have devised such tenets as do not in any way agree with the good of charity. It is said that they who are in truth, and not yet in good, reason concerning good and truth from fallacies derived from lowest nature; it may therefore be expedient to say what is meant by fallacies. Let the life of man after death be taken for an example: they who are in fallacies derived from lowest nature, as are they who are in truth and not yet in good, do not believe that any thing in man lives except his body, and that when man dies, he cannot possibly rise again, unless he again receives his body; if they are told, that the interior man is what lives in the body, and is raised up by the Lord when the body dies, and that that man has a body like that which spirits or angels have, and that he sees, hears, speaks, is in consort with others, and appears to himself altogether as a man, like a man in the world, they cannot comprehend these statements; the fallacies derived from lowest nature make them believe that such things are impossible, especially as they do not see them with the eyes of their body. Such persons also, when they think concerning the spirit or soul, cannot form any idea at all concerning it, except such as they form of the invisible things in nature; whence they make it either as a mere breathing principle, or as an ærial, ethereal, or flaming principle, some as a pure thinking principle, which has scarcely any vitality, until it is again conjoined to the body; these are their thoughts, in consequence of all interior things being in shade and darkness to them, and external things only in the light. Hence it is evident how easily they may slide into error; for if, concerning the body, they think only how it shall again coalesce, and concerning the destruction of the world, that for so many ages it has been in vain expected, and concerning brute animals that they have a life not unlike the life of man, and that there are no instances of the dead appearing, and declaring the state of their life; when they think these and other such things, they easily recede from a belief in the resurrection, and so in several other cases; the reason is, because they are not in good, and by good in light. Inasmuch as their state is such, it is also said, "And his rider shall fall backward; I wait for thy salvation, O Jehovah," whereby is signified, that hence comes recession, unless the Lord brings aid.

6401. "And his rider shall fall backward."—That hereby is signified, that hence comes recession, appears from the signifi-

cation of *falling backward*, as denoting to recede, viz., from truth; and from the signification of *rider*, as denoting him who is in fallacies derived from lowest nature; that those fallacies are signified by the horse, may be seen just above, n. 6400; wherefore by his rider are signified they who are in fallacies; how this case is, has been shown just above. Since by Dan are signified they within the church who are such as above described, n. 6400, and who thus are amongst the last in the Lord's kingdom, therefore by Dan are also signified they who from fallacies forge falses and disperse them; the falses of such are also called horses, and their reasonings concerning truth and good serpents, in Jeremiah, "*The snorting of his horses was heard from Dan: the whole land trembled at the voice of the neighings of his mighty ones: and they came and consumed the land and its fulness; the city, and those that dwell therein: for, behold, I send into you serpent-cockatrices, which will not be charmed, and they shall bite you,*" viii. 16, 17.

6402. Ver. 18. "I wait for thy salvation, O Jehovah."—That hereby is signified unless the Lord brings aid, appears from the signification of *waiting for salvation*, as here denoting to bring aid: that Jehovah is the Lord, see n. 1343, 1736, 2156, 2329, 2447, 2921, 3023, 3035, 5663, 6303. As to the aid which the Lord brings when they, who are in truth and not yet led by good recede, (which is signified by the rider falling backward, and waiting for the salvation of Jehovah,) it is to be noted that they look downwards or outwards, for they are not yet in good; but they who are in good, as the regenerate are, look upwards or inwards; for when man is regenerated, the order is thus changed. Inasmuch as they who are in truth, and not yet in good, look downwards or outwards, they are also amongst those who belong to the province of the external skin in the Grand Man; for the external skin is turned outwards from the interiors of the body, and takes the sense of its touch from those things which are without, but not sensibly from those which are within; hence it is evident that they are in the Lord's kingdom, because also in the Grand Man, but in the ultimates thereof. Concerning those who constitute the skin, see n. 5552—5559.

6403. Verse 19. *Gad, a troop shall depopulate him, and he shall depopulate the heel.* Gad, signifies works from truth and not yet from good. A troop shall depopulate him, signifies works without judgment, that they shall disturb from truth. And he shall depopulate the heel, signifies want of order thence in the natural principle.

6404. Ver. 19. "Gad."—That hereby are signified works from truth and not yet from good, appears from the signification of *Gad*, as denoting works, see n. 3934, 3935, in the present case works from truth and not yet from good, as is evident

from the description thereof in the internal sense. This also follows in order, for by Dan, just above, are represented those who are in truth and not yet in good, n. 6396; here now by Gad are represented those who are in works from truth, and not yet from good. The quality of those works will be shown in what now follows.

6405. "A troop shall depopulate him."—That hereby are signified works without judgment, that they will disturb from truth, appears (1.) from the signification of *a troop*, as denoting works, see n. 3934; in the present case works without judgment, for they who do works from truth and not yet from good, have the understanding obscured, but they who do works from good, have the understanding illustrated, because good illustrates; for the light of truth from the Lord flows-in to the intellectual principle through good, and thus into truth, but not into truth immediately. The case herein is like that of the light of the sun, which flows-in by heat into the subjects of the vegetable kingdom, as into trees, plants, and flowers, and causes them to grow and flourish, but not immediately; for when the light flows-in without heat, as in the time of winter, nothing grows and flourishes. (2.) From the signification of *depopulating him*, as denoting to disturb from truth. But it may be expedient to say who they are, that are here signified by Gad: they are such as fall into mistakes concerning truth, and yet do works from such mistake, thus do works not of truth, still less of good: by works derived from this source they are disturbed from truth, for as soon as a man who is in truth and not yet in good, brings any thing into act from a religious principle, he afterwards defends it as if it was the veriest truth, and abides in it; nor does he admit amendment, except so far as he comes into good, for by the act he imbues it, and loves it. Thus works disturb him from truth; besides that he believes those things to be truths which are not truths; for these persons also, like those who are signified by Dan, judge from the sensual principle, thus without judgment. Let this case be illustrated by examples: when a man accounts every one equally his neighbour, and thereby does good equally to the evil and to the good, and by thus conferring benefits on the evil, does mischief to others, when he has occasionally committed such acts, he afterwards defends them, saying, that every one is his neighbour, and that it is no matter of concern to him what be the quality of his neighbour, provided he himself does good: thus he does works without judgment, and also contrary to the very truth, which teaches that all are neighbours, but in a different degree, and that they who are in good are especially the neighbour, see n. 2417, 3419, 3820, 5025. By Gad also are signified they who place all salvation in works alone; like the Pharisee, of whom the Lord saith in the parable, "The Pharisee stood and

prayed thus with himself, God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican; I fast twice in the week, I give tithes of all that I possess," Luke xviii. 11, 12; thus he accounted external things as the veriest truths. They who are such, are also in the Lord's kingdom, but in the threshold; wherefore the Lord saith, "I tell you, the publican went down to his house justified rather than the Pharisee," verse 14 of the same chapter, thus that the Pharisee also went down justified, because he had done works from obedience to what is commanded. In a word, by Gad are represented those who call that truth which is not truth, and from that non-truth do works; hence their works are as truths, for works are nothing else but the will and understanding in act; what saves them is the intention of doing good, and something of innocence in their ignorance. They who are in external works from the non-truth which they believe to be truth, are signified by Gad also in Isaiah, "Ye are they who forsake Jehovah, who forget the mountain of my holiness, *who spread out a table for Gad*, and offer a drink-offering to Meni," lxxv. 11; where to spread out a table for Gad, denotes to be in works alone. And in Jeremiah, "Against the sons of Ammon thus saith Jehovah to Israel, Hath he no heir? *wherefore doth their king inherit Gad, and his people dwell in the cities thereof?*" xlix. 1; where to inherit Gad, denotes to live in works grounded in non-truths: the sons of Ammon are they who falsify truths, and live according to them when falsified, n. 2468; to whom these things concerning Gad are applied by the prophet.

6406. "He shall depopulate the heel."—That hereby is signified want of order thence in the natural principle, appears (1.) from the signification of *depopulating*, as denoting to disturb from truth, see just above, n. 6405, thus to disturb order, or to cause a want of order; and (2.) from the signification of *heel*, as denoting the lowest natural principle, see n. 259, 4938 to 4952: hence it is evident, that by "he shall depopulate the heel," is signified a want of order in the natural principle. They who do works from truth, and not yet from good, must necessarily occasion a want of order in their natural principle, for works affect that principle; and consequently they must necessarily so far close to themselves interior things, for the plane in which interior things terminate, is the natural principle; and if this principle be without order, the things which flow-in from the interiors become without order also; and the things which are without order, are dark and opaque: wherefore they cannot see what truth is, but in that opaque and dark principle they seize as truth that which is not truth, and from this non-truth they perform works. Moreover, works are in the highest degree necessary, for they are charity and faith in

effect and in life; and who cannot see that without them there is no charity? Works are nothing but essential good and truth in an external form; for when good which is of the will, and truth which is of the understanding, are put forth into act, they are called works: hence it is evident, that such as the good and truth are, such are the works.

6407. Verse 20. *From Asher, his bread is fat, and he shall give the delights of a king.* From Asher, signifies the blessedness of the affections. His bread is fat, signifies what is delightful from good. And he shall give the delights of a king, signifies what is pleasant from truth.

6408. Ver. 20. "From Asher."—That hereby is signified the blessedness of the affections, viz., the celestial affections, which are of love to the Lord, and of charity towards the neighbour, appears from the representation of *Asher*, as denoting the happiness of eternal life, and the blessedness of the affections, see n. 3938, 3939; Asher also is so called from blessedness. That blessedness cannot easily be described, because it is internal, and seldom in any case manifests itself in the body, thus seldom to the sense; for man, during his life in the body, has a distinct sensation of those things which exist in the body, but a very obscure one of those which exist in his spirit, for whilst man is in the body, worldly cares are an impediment. The blessedness of the affections cannot flow-in so far as into the sense of the body, unless natural and sensual things be reduced to agreement with interior things, and even then only obscurely, as a tranquil principle arising from contentment of mind; but after departure out of this life it manifests itself, and is perceived as a blessed and happy principle, affecting in this case both the interiors and exteriors. In a word, the blessedness of celestial affections is that of the soul or spirit itself, flowing-in by an internal way, and penetrating towards the body, where it is received so far as the delights of natural and sensual love do not obstruct. This blessedness is not at all given to those who are in the delight of self-love and the love of the world, for these loves are totally opposite to it; wherefore also they who are in these loves cannot at all comprehend that any blessedness is given, except that of being exalted to dignities, being worshipped as deities, abounding in riches, and possessing greater wealth than others. If they are told, that the delight arising from these loves is external, and perishes with the body, and that what thence remains in the mind is turned after death into sadness and gloominess, such as prevail in the hells; and that there is an internal delight which is the satisfaction and happiness enjoyed by those who are in heaven: these things they do not all comprehend, because the external principle rules in them, and the internal is closed. From these considerations it may be known what is

meant by the blessedness of the affections, which is signified by Asher.

6409. "His bread is fat."—That hereby is signified delight derived from good, appears from the signification of *fat*, as denoting delight, for by fatness is signified what is celestial, or the good of love, see n. 353, 5943; but when the expression fat is used, adjoined to bread, which signifies the good of love, it signifies the delight which is of that love. That bread signifies the good of love, see n. 276, 680, 2165, 2177, 3464, 3478, 3735, 3813, 4211, 4217, 4735, 4976, 5915.

6410. "And he shall give the delights of a king."—That hereby is signified what is pleasant derived from truth, appears (1.) from the signification of *delights*, as denoting what is pleasant; and (2.) from the signification of a *king*, as denoting truth, see n. 1672, 1728, 2015, 2069, 3009, 4575, 4581, 4966, 5044, 6148; thus, to give the delights of a king, denotes what is pleasant derived from truth. The reason why mention is made of each, viz., of the delight derived from good, and of the pleasantness from truth, is on account of the heavenly marriage in each thing of the Word, n. 6343. The delight derived from good, and the pleasantness from truth, which constitute the blessedness in heaven, do not consist in idleness, but in activity; for what is delightful and pleasant in idleness becomes undelightful and unpleasant; but what is delightful and pleasant in activity remains and continually elevates, and constitutes blessedness. With those who are in heaven, activity consists in performing uses, which to them is the delight derived from good, and in relishing truths with a view to uses, which is the pleasantness derived from truth.

6411. Verse 21. *Naphtali is a hind let loose, giving discourses of elegance.* Naphtali, signifies the state after temptations. Is a hind let loose, signifies the freedom of natural affection. Giving discourses of elegance, signifies gladness of the mind.

6412. Ver. 21. "Naphtali."—That hereby is signified the state after temptations, appears from the representation of *Naphtali*, as denoting temptation, and also the state after temptations, see n. 3927, 3928; Naphtali also is so named from strugglings, which in the spiritual sense are temptations.

6413. "Is a hind let loose."—That hereby is signified the freedom of natural affection, appears (1.) from the signification of a *hind*, as denoting natural affection, of which we shall speak presently; and (2.) from the signification of being *let loose*, as denoting liberty, for when a hind, which has been taken, is let loose, then it has liberty. Deliverance from a state of temptations is compared to a hind let loose, because the hind is an animal of the forest, loving liberty more than other animals in which property the natural principle also resembles it, for

this principle loves to be in the delight of its affections, and consequently in liberty, for liberty is freedom of the affections. Natural affection is signified by a hind, because it is amongst the beasts significative of the affections, as are all those which are for food and use, such as lambs, sheep, she-goats, kids, he-goats, also oxen, heifers, and likewise cows; but these beasts are also significative of spiritual affections, because burnt-offerings and sacrifices were made of them; whereas hinds, as they were not applied to such a use, were significative of the natural affections. That beasts signify affections, may be seen in n. 45, 46, 142, 143, 246, 714, 715, 719, 776, 1823, 2179, 2180, 3519, 5198; and that the reason why they signify affections, is from representatives in the world of spirits, in n. 3218, 5198. The natural affections are also signified by hinds in David, "*Jehovah maketh my feet like hinds' feet, and setteth me upon mine high places,*" Psalm xviii. 33. And in Habakkuk, "*Jehovah the Lord is my strength, who setteth my feet like hinds' feet, and causeth me to walk upon mine high places,*" iii. 19; to set the feet like hinds' feet, denotes the natural principle in liberty of the affections; that feet denote the natural principle, see n. 2162, 3147, 3761, 3986, 4280, 4938—4952, 5327, 5328. That to set the feet as hinds' feet has this signification, may be manifest from this consideration, that to make the feet nimble and active in running like hinds' feet, is not any thing spiritual; but that something spiritual is involved, is evident from what presently follows in the above passage, that Jehovah will place and cause to walk upon high places, whereby is signified spiritual affection, which is above the natural. The case is the same with this passage in Isaiah, "*The lame shall leap as a hart,*" xxxv. 6, for by the lame is signified one who is in good, but not yet in genuine good, n. 4302. So in David, "*As the hart brayeth on the streams of waters, so my soul lifteth up its voice to thee,*" Psalm xlii. 1; in this passage, the hart denotes the affection of truth; to bray upon the streams of waters denotes to desire truths: that waters are truths, see n. 2702, 3058, 3424, 4976, 5668. And in Jeremiah, "*From the daughter of Zion all her honour is departed, her princes have become like harts that have not found pasture,*" Lam. i. 6; where the daughter of Zion denotes the affection of good, which affection is of the celestial church, n. 2362; princes denote the primary truths of that church, n. 1482, 2089, 5044, which are compared to harts, whereby are signified the affections of natural truths; and by the harts not finding pasture, are signified natural affections without truths and their goods: that pasture denotes truth and the good of truth, which sustain the spiritual life of man, may be seen in n. 6078, 6277. In like manner by hinds in Jeremiah, "*The earth was chapped, because there was no rain on the earth, the husbandmen were ashamed, they have covered*

their head, *because also the hind hath calved in the field*, but forsook it, because there was no grass," xiv. 4, 5; the hind denotes the affection of natural good; calving in the field, denotes to conjoin the natural affections with the spiritual which are of the church; but whereas those affections were without truths and goods, it is said that she forsook, because there was no grass. Every one may see that there is an internal sense in what is here said concerning the hind; for without such a sense, what could be here meant by the hind calving in the field, and forsaking, because there was no grass? In like manner in David, "*The voice of Jehovah maketh the hinds to calve*, and maketh bare the forests; but in his temple every one saith glory," Psalm xxix. 9; that there is an internal sense in this expression, "*the voice of Jehovah maketh the hinds to calve*," is manifest from this consideration, that immediately afterwards it is said, "*in his temple every one saith glory*," which words, without a spiritual sense, do not cohere with those which precede concerning hinds and forests.

6414. "Giving discourses of elegance."—That hereby is signified gladness of the mind, appears from the signification of *discourses of elegance*, as denoting gladness of the mind; for when the mind is glad and cheerful, it speaks elegant things. That after temptations there is gladness and delight, see n. 1992, 3696, 4572, 5628.

6415. From what has been said by Israel in this prophetic declaration concerning Dan, Gad, Asher, and Naphtali, it appears manifestly that there is an internal sense; and that without the internal sense scarcely any thing can be understood and known of what is properly meant, as that Dan shall be a serpent on the way, a serpent-arrow on the path, biting the heels of the horse, and that his rider shall fall backward; that a troop shall depopulate Gad, and he shall depopulate the heel; that Asher's bread shall be fat, and he shall give the delights of a king; and that Naphtali is a hind let loose, giving discourses of elegance. Without a key from the internal sense, who can know what these things are and mean? That they were not said of the sons of Jacob, nor of the tribes, is evident from this consideration, that nothing of the sort here described befell them in the last end of days; when yet Israel saith, that he would tell them what should then befall them, verse 1; and inasmuch as they were not said concerning them, it follows that they were said of such things as are represented by them: what those things are, and of what sort, has been explained in the preceding pages.

6416. Verses 22—26. *Joseph is the sor. of a fruitful one, the son of a fruitful one on a fountain, of a daughter, she walketh upon a wall. They embitter him, and shoot at him, and the archers hold him in hatred. And he shall sit in the*

might of his bow, and the arms of his hands are strengthened by the hands of the powerful Jacob; hence the shepherd, the stone of Israel. From the God of thy father, and he shall help thee; and with Schaddai, and he shall bless thee with the blessings of heaven from above, with the blessings of the deep lying beneath, with the blessings of the breasts and of the womb. The blessings of thy father shall prevail over the blessings of my progenitors, even to the desire of the hills of an age; they shall be for the head of Joseph, and for the crown of the head of the Nazarite of his brethren. Joseph is the son of a fruitful one, signifies the spiritual church, in the supreme sense the Lord as to the Divine Spiritual principle. The son of a fruitful one on a fountain, signifies fructification from truth derived from the Word. Of a daughter, she walketh upon a wall, signifies to fight against falses. They embitter him, signifies resistance from falses. And shoot at him, signifies that from them they fight. And the archers hold him in hatred, signifies with all enmity. And he shall sit in the might of his bow, signifies that he is safe by the combating truth of doctrine. And the arms of his hands are strengthened, signifies the ability of the powers of combating. By the hands of the powerful Jacob, signifies by the omnipotence of the Lord's Divine Human [principle]. Hence the shepherd, the stone of Israel, signifies that hence the spiritual kingdom has all good and truth. From the God of thy father, and he shall help thee, signifies that he is the God of the ancient church. And with Schaddai, signifies the Lord the benefactor after temptations. And he shall bless thee with the blessings of heaven from above, signifies with good and truth from an interior principle. With the blessings of the deep lying beneath, signifies with scientifics which are in the natural principle. With the blessings of the breasts, signifies with the affections of good and truth. And of the womb, signifies their conjunction. The blessings of thy father shall prevail over the blessings of my progenitors, signifies that that church has spiritual good from the natural principle, not from the rational. Even to the desire of the hills of an age, signifies to celestial mutual love. They shall be for the head of Joseph, signifies those things as to the interiors. And for the crown of the head of the Nazarite of his brethren, signifies as to exteriors.

6417. Ver. 22. "Joseph is the son of a fruitful one."—That hereby is signified the spiritual church, in the supreme sense the Lord as to the Divine Spiritual [principle], appears from the representation of *Joseph*, as denoting, in the supreme sense, the Lord as to the Divine Spiritual [principle]; in the internal sense, the spiritual kingdom and the good of faith; and in the external sense, fructification and multiplication; see n. 3969, 3971. And inasmuch as Joseph denotes the fructification of good and the multiplication of truth, he is called the son of a

fruitful one. By Joseph, the Lord's spiritual kingdom is here treated of; and above, by Judah, His celestial kingdom; for there are two kingdoms which constitute heaven, the celestial and the spiritual; the celestial kingdom constitutes the inmost or third heaven, the spiritual kingdom the middle or second heaven; to the spiritual kingdom the Lord appears as a moon, but to the celestial kingdom as a sun, see n. 1053, 1521, 1529—1531, 4060. It is said that by Joseph, in the supreme sense, is represented the Lord as to the Divine Spiritual [principle], but the case herein is this: the Lord is nothing else but Divine Good; what proceeds from His Divine Good, and flows in to heaven, in His celestial kingdom is called the Divine Celestial [principle], and in His spiritual kingdom the Divine Spiritual [principle]; thus the Divine Spiritual and the Divine Celestial are so named in respect to receptions.

6418. "The son of a fruitful one on a fountain."—That hereby is signified fructification from truth derived from the Word, appears (1.) from the signification of *son*, as denoting truth, see n. 489, 491, 533, 2623, 2803, 2813, 3373, 3704; (2.) from the signification of *fruitful*, as denoting fructification from truth; for fruitfulness, like birth and nativity, in the spiritual sense, is that of truth and good, see n. 1145, 1255, 3860, 3868, 4070, 4668, 5598; and (3.) from the signification of *fountain*, as denoting the Word, see n. 2702, 3424, 4861: hence it is evident, that by the son of a fruitful one on a fountain, is signified fructification from truth derived from the Word. They who are of the Lord's spiritual church, which church is here represented by Joseph, learn to know what good is from truth derived from the Word, and thus are initiated through truth into good; hence fructification ensues, which is signified by a fruitful one.

6419. "Of a daughter, she walketh upon a wall."—That hereby is signified to fight against the false, appears (1.) from the signification of *daughter*, as denoting the church, see n. 2362, 3963; in the present case the spiritual church, because this is the subject treated of; and (2.) from the signification of *walking upon a wall*, as denoting to fight against the false, as is evident from what follows, "They embitter him, and shoot at him, and the archers hold him in hatred: and he shall sit in the might of his bow," whereby is signified the combat of the false against truth. It is said, "she walketh upon a wall," because the subject treated of in the internal sense is the assault of truth by falses, and the defence of truth against the false; for the spiritual church, represented by Joseph, is continually assaulted, but the Lord continually defends it. Hence, in the Word, the things relating to that church are compared to a city, which has a wall, outworks, gates, and bolts; and by the assaults of that city are described the assaults of truth by falses;

on which account also a city signifies doctrinals, see n. 402, 2268, 2449, 2712, 2943, 3216, 4492, 4493; and a wall the truths of faith which defend, and in the opposite sense, the falses which are destroyed. That a wall signifies the truths of faith which defend, is evident from Isaiah, "We have a *strong city*, salvation will [God] appoint for *walls and bulwarks*; open ye *the gates*, that the just nation keeping faithfulness may enter in," xxvi. 1, 2. Again, "Thou shalt call *thy walls* salvation, and thy gates praise," lx. 18. Again, "Behold, I have engraven thee upon the hands, *thy walls are continually before me*," xlix. 16; walls denote the truths of faith. Again, "Upon *thy walls*, O Jerusalem, have I set guards, the whole day and night they shall not be silent, making mention of Jehovah," lxii. 6, where the sense is the same. And in Jeremiah, "Thus saith Jehovah Zebaoth, I turn the weapons of war wherewith ye fight against the king of Babel, and against the Chaldeans *besieging you without the wall*: I myself will fight against you with a stretched-out hand," xxi. 4. Again, "Jehovah hath purposed *to destroy the wall of the daughter of Zion*, he hath made the *rampart and the wall to lament*, they *languish together*; her *gates* are sunk into the earth, he hath destroyed and broken her *bars*," Lam. ii. 8, 9. And in Ezekiel, "The sons of Arvad and thine army *were upon thy walls round about*; and the Gammadins were in thy towers, they hanged their shields *upon thy walls round about*, and perfected thy beauty," xxvii. 11, speaking of Tyre, by which are signified the knowledges of good and truth. That such things are signified by a city and walls, is very manifest from the description of the Holy Jerusalem coming down out of heaven, as seen by John: that a new church is signified thereby, is evident from every single thing described; and by the wall thereof, the Divine Truth proceeding from the Lord. It is thus described in the Revelation, "The Holy Jerusalem coming down from heaven, *having a wall great and high*, having twelve gates. The wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. He who spake with me, measured the city and its gates, and *its wall*; *its wall* was a hundred forty and four cubits, which is the measure of a man, that is, of an angel. *The building of the wall was jasper*, and the city pure gold, like unto pure glass; *the foundations of the wall of the city* were adorned with every precious stone," xxi. 10, 12, 14, 15, 17 to 19. That the wall here denotes the Divine Truth proceeding from the Lord, and hence the truth of faith derived from the good of charity, is evident from the particulars stated concerning the wall; as, that it had twelve foundations, and in them the names of the twelve apostles of the Lamb, for by twelve are signified all, n. 3272, 3858, 3913, by wall and its foundations the truths of faith, in like manner as by the twelve

apostles, n. 3488, 3858, 6397; also that the wall was a hundred and forty-four cubits, for by that number the same is signified as by twelve, viz., all, for it is compounded of twelve multiplied into twelve; and as that number, when applied to a wall, signifies all the truths and goods of faith, it is added, that it is the measure of a man, that is, of an angel; and also, that the building of the wall was jasper, and its foundations adorned with every precious stone, for by jasper and by precious stones are signified the truths of faith, n. 114. That a wall, in the opposite sense, signifies the falses which are destroyed, is evident from the following passages: "A day of tumult in the valley of vision; the Lord Jehovih Zebaoth *breaketh down the wall*, and there is a shouting toward the mountain; for Elam hath lifted up the quiver with the chariot of a man and horsemen; the horsemen have set themselves in array even to the gate," Isaiah xxii. 5, 6, 7. Again, "*The fortress of the refuge of thy walls shall he bring down, lay low, bring down to the earth, even to the dust*," xxv. 12. And in Jeremiah, "*Go ye upon her walls, and cast down*," v. 10. Again, "*I will kindle a fire in the wall of Damascus, which shall consume the palaces of Benhadad*," xlix. 27. Again, "*Against the walls of Babel lift up the standard, keep watch, appoint guards*," li. 12. And in Ezekiel, "*They shall overthrow the walls of Tyre, and shall destroy the towers thereof; and I will scrape her dust from her, and give her the dryness of a rock*," xxvi. 4, 8, 9, 12.

6420. Ver. 23. "They embitter him."—That hereby is signified resistance from falses, appears from the signification of *embittering*, as denoting resistance; for when the combat takes place which is now treated of, the embittering is great in proportion as the resistance is great: that resistance is from falses, is evident from what follows.

6421. "And shoot at him."—That hereby is signified that from them they fight, appears from the signification of *shooting at*, as denoting to fight from falses; for a bow signifies doctrinals, and arrows or weapons those things which are of doctrine; thus the truths of doctrine with those who are in truths, and the falses of doctrine with those who are in falses, see n. 2686, 2709. In this passage, to shoot denotes to fight from falses, because the subject here treated of is concerning those who are in falses.

6422. "And the archers hold him in hatred."—That hereby is signified, with all enmity, appears (1.) from the signification of *hatred*, as denoting all enmity, for he who holds any one in hatred, persecutes him with all enmity, so far as he is able; and (2.) from the signification of *archers*, as denoting those who are opposed to the members of the spiritual church; for a shooter with a bow, or archer, denotes the spiritual man, because a bow signifies the doctrinals of the spiritual church, n.

2686, 2709; hence, in the opposite sense, a shooter with a bow denotes one who as an enemy fights with the spiritual man: that a shooter with a bow, or archer, denotes the spiritual man, may be seen, n. 2686, 2709. Hence it is evident, that by the archers holding him in hatred, is signified that they who are in false persecute with all enmity the man of the spiritual church.

6423. Ver. 24. "And he shall sit in the might of his bow."—That hereby is signified that he is safe by the combating truth of doctrine, appears (1.) from the signification of *sitting*, as denoting to be safe, for he who sits in the might of a bow is safe; and (2.) from the signification of *bow*, as denoting doctrine, see n. 2686, 2709; the might of doctrine is truth, for doctrine, in which there is not truth, is of no avail; that in truth there is power and aid, may be seen, n. 878, 3091, 6344, 4931, 4934, 4937. The reason why truth is mighty, is, because good acts by truth; for good is of such a quality, that nothing of evil or false can come near it, and consequently not any of the infernal crew, since it flies away to a great distance when good, or an angel who is in good, approaches. But, that it may be enabled to fight with that crew from hell, which is attendant on man, and to defend him by every means, and also to defend the spirits who have recently come from the world, as well as those who are in the lower earth, good acts by truth, for thus it can approach. How much power there is in truth, was made manifest to me by what it has been given me to see in the other life: a certain person, who was in natural truth, (because when in the world he had lived in a just principle,) passed through several hells, and thence spake to me and described them; he was in such ability and might, that the infernal spirits could not at all infest him, so that he passed in safety from one to another, which it is altogether impossible for those to do who are not in the truth. From these considerations it is evident, that by sitting in the strength of a bow, is signified being safe by the truth of doctrine: that it is by truth combating, follows from what goes before, where it is said, that they shoot at him and hold him in hatred.

6424. "And the arms of his hands are strengthened."—That hereby is signified the ability of the powers of combating, appears from the signification of *arms* and *hands*, as denoting abilities, see n. 878, 3091, 3387, 4931 to 4937, 5327, 5328, 5544; that it denotes the ability of the powers of combating, is clear, because combat is the subject treated of.

6425. "By the hands of the powerful Jacob."—That hereby is signified by the omnipotence of the Lord's Divine Human [principle], appears (1.) from the signification of *hands*, as denoting ability, see just above, n. 6424, and in the supreme sense, in which the Lord is treated of, as denoting omnipotence n. 878, 3387, 4592, 4933 and (2.) from the signification of

the powerful Jacob, as denoting the Lord's Divine Natural [principle], thus His Divine Human [principle], see n. 1893, 3305, 3576, 3599, 4286, 4538, 6098, 6185, 6276. That it is the Lord who is meant by the powerful Jacob, is evident also from David, "Who sware unto Jehovah, *vowed unto the powerful Jacob*, I will not enter within the tent of my house, until I find a place for Jehovah, *the habitations of the powerful Jacob*," Psalm cxxxii. 2, 3, 5. And in Isaiah, "That all flesh may know, that I Jehovah am thy Saviour, and thy Redeemer, *the powerful Jacob*," xlix. 26. Again, "Hear, O Jacob, my servant; and Israel, whom I have chosen: I will pour out my spirit upon thy seed, and my blessing upon thine offspring: one saith to Jehovah, I, *and he shall call himself by the name of Jacob*, and he shall write with his hand to Jehovah, *and shall surname himself by the name of Israel*," xliv. 1, 3, 5. That Israel also, in the supreme sense, denotes the Lord, is evident from Hosea, "When *Israel* was a boy, then I loved him, and out of Egypt have I called my son," xi. 1; that it is the Lord who is meant by Israel in this passage, is manifest from these words in Matthew, "Joseph went with the boy into Egypt, that it might be fulfilled what was said by the prophet, Out of Egypt have I called my Son," ii. 14, 15.

6426. "Hence the shepherd, the stone of Israel."—That hereby is signified, that hence is all good and truth to the spiritual kingdom, appears (1.) from the signification of *shepherd*, as denoting one who leads to the good of charity by the truth of faith, see n. 343, 3795, 6044, in this case in the supreme sense, as the Lord is treated of, it denotes essential good and truth; (2.) from the signification of *stone*, as denoting truth, see n. 1298, 3720, 3769, 3771, 3773, 3789, 3798; and (3.) from the representation of *Israel*, as denoting the spiritual church, see n. 3305, 4286; for Israel is spiritual good, or the good of truth, see n. 4286, 4598, 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833; and as the good of truth is the very essential principle of the spiritual church, therefore by Israel the spiritual church is signified, and in a superior sense the Lord's spiritual kingdom. From these considerations it is evident, that by "hence the shepherd, the stone of Israel," is signified that hence is all good and truth to the Lord's spiritual kingdom. The stone of Israel, in the supreme sense, denotes the Lord as to the truth appertaining to his spiritual kingdom, because by stone in general is signified the temple, and specifically the foundation thereof; and by temple is signified the Lord's Divine Human [principle], John ii. 19, 21; and also by the foundation thereof, Matthew xxi. 42, 44, and Isaiah xxviii. 16. That stone, in the supreme sense, denotes the Lord as to the Divine Truth appertaining to his spiritual kingdom, is evident from David, "*The stone which the builders re-*

jected is become the head of a corner, this was done by Jehovah; it is marvellous in our eyes," Psalm cxviii. 22, 23; that in this passage stone denotes the Lord, is manifest from Luke, "It is written, *The stone which the builders rejected is become the head of the corner*; whosoever shall fall upon that stone, shall be broken, but upon whomsoever it shall fall, it will grind him to powder," xx. 17, 18; these things the Lord speaks concerning Himself. And in Isaiah, "Let him be your fear, let him be your dread; for he shall be for a sanctuary, although for *a stone of stumbling, and for a rock of offence* to the two houses of Israel; many among them shall stumble and fall, and be broken," viii. 13—15, speaking of the Lord. Again, "The Lord Jehovah saith, Behold, I, *he shall lay in Zion a stone, a stone of trial, of a precious corner, of a foundation founded*; he that believeth shall not make haste," xxviii. 16. And in Zechariah, "Jehovah Zebaoth shall visit his flock, the house of Judah, and shall set them as a horse of glory in the war; out of him the *corner*, out of him the nail, out of him *the bow of war*," x. 3, 4. And in Daniel, "Thou sawest until *a stone was cut out, which was not by hands*, and it smote the image upon his feet, which were of iron and clay, and brake them to pieces; *the stone which smote the image became a great rock*, and filled the whole earth. The God of the heavens shall cause a kingdom to arise, which shall never be destroyed, and the kingdom thereof shall not be permitted to another people; it shall break in pieces and consume all those kingdoms, but itself shall stand for ever; forasmuch as thou sawest, that *out of the rock was cut a stone which was not by hands*, and brake in pieces the iron, the brass, the clay, the silver, and the gold," ii. 34, 35, 44, 45: in this passage, by stone, in the supreme sense, is meant the Lord, and in the respective sense, His spiritual kingdom; the stone being cut out of a rock signifies that it was from the truth of faith, for this is signified in the Word by a rock, and as the truth of faith is signified by stone and rock, the Lord's spiritual kingdom is also signified, for this is in the truth of faith, and thence in good. By the stone also, upon which Jacob slept, and which he afterwards set up for a statue, the like is signified, concerning which it is thus written, "Jacob awaked out of his sleep, and said, Surely Jehovah is in this place, and I knew not. And he was afraid, and said, How dreadful is this place! *this is none other than the house of God*, and this is the gate of heaven. And in the morning Jacob rose up early, and *took the stone*, which he had placed beneath his pillows, and set it up for a statue, and poured oil upon the head of it, and said, *This stone which I have set up for a statue, shall be the house of God*," Gen. xxviii. 16 to 18, 22. That by stone, in the supreme sense, the Lord was meant by the ancients, and His spiritual kingdom in the representative sense, is also clear from Joshua, "*Joshua*

set up a stone under the oak which was in the sanctuary of Jehovah; and Joshua said to all the people, *Behold, this stone* shall be a witness unto us; *for it hath heard all the words of Jehovah*, which he spake with us; and it shall be for a witness against you, lest ye deny your God," xxiv. 26, 27.

6427. What is contained in these two verses in the internal sense, is evident from the things which have been explained; nevertheless they must needs be obscure, unless the quality of the spiritual kingdom be known. This kingdom consists of those who are in the truth of faith, but who make this truth the truth of life, and thus good; for the truth of faith, when the life is according to it, becomes good, and is called the good of truth; but in its essence, it is truth in act. The truth of faith in the Lord's spiritual church is various: for in one church, that is said to be truth, which in another is said not to be truth, and this according to the doctrine of each; thus doctrinals are what are called truths: these truths are what are conjoined to good, and constitute the good of the spiritual church; hence good becomes of a quality like that of truth, for good derives its quality from truths. Hence it may be manifest that the good of the spiritual church is impure; and consequently, that the spiritual cannot be admitted into heaven except by Divine mediums; the most essential Divine medium was, that the Lord came into the world, and made the Human [principle] in Himself Divine; by this the spiritual are saved. But, as the good in them is impure, they must needs be infested by evils and falses, and thereby be in combat; nevertheless the Lord provides, that by those combats the impure principle in them may gradually be purified, for the Lord fights for them: these are the things signified by "the daughter walking upon a wall, and by embittering him, and shooting at him, and the archers holding him in hatred; and by sitting in the strength of his bow, and the arms of his hands being strengthened by the hands of the powerful Jacob; whence the shepherd, the stone of Israel." See what has been previously said concerning those who are of the spiritual church, viz., that they are in obscurity as to truth and the good thence derived, n. 2708, 2715, 2718, 2831, 2935, 2937, 3241, 3246, 3833, 6289; that this obscurity is illuminated by the Lord's Divine Human [principle], n. 2716; that before the Lord's coming, there was not a spiritual kingdom such as after His coming, n. 6372; that the Lord came into the world to save the spiritual, and that they are saved by the Lord's Divine Human [principle], n. 2661, 2716, 2833, 2834, 3969. Hence also it is evident, that by the arms of his hands being strengthened by the hands of the powerful Jacob, whence the shepherd, the stone of Israel, is signified the ability of the powers of combating from the omnipotence of the Lord's Divine

Human [principle], whence all good and truth to the spiritual kingdom, n. 6424 to 6426.

6428. Ver. 25. "From the God of thy father, and he shall help thee."—That hereby is signified that he is the God of the ancient church, appears from the representation of *Jacob*, who is here the *father*, as denoting the ancient church, see n. 4439, 4514, 4680, 4772. This church was a spiritual church, and in it the Lord was worshipped, who is here meant by the God of the ancient church, from whom is help in the combats just above spoken of.

6429. "And with Schaddai."—That hereby is signified the Lord the benefactor after temptations, appears from the signification of *Schaddai*, as denoting the Lord so called in respect to temptations, and to benefits after temptations, see n. 1992, 3667, 4572, 5628.

6430. "And he shall bless thee, with the blessings of heaven from above."—That hereby is signified with good and truth from an interior principle, appears (1.) from the signification of *blessings*, as denoting the multiplication of truth and the fructification of good, (blessing, in the spiritual sense, being nothing else;) and (2.) from the signification of *heaven from above*, as denoting from an interior principle; for the heaven of man is in his interiors, because man, who is in the good of life, is, as to his interiors, in society with angels, thus in heaven, and, as to his exteriors, in society with men, thus in the world. Therefore, when man receives good and truth, which flow in from the Lord through heaven from an interior principle, he is then blessed with the blessings of heaven from above.

6431. "With the blessings of the deep lying beneath."—That hereby is signified with scientifics which are in the natural principle, appears (1.) from the signification of being *blessed with blessings*, as denoting to be gifted with such things as are from the spiritual world; and (2.) from the signification of *the deep lying beneath*, as denoting scientifics in the natural principle. The natural principle is called the deep lying beneath, in respect to the interiors, which are heaven, see just above, n. 6430; and whereas the natural principle is signified by the deep lying beneath, scientifics are also signified; for scientifics with their delights are in the natural principle, and constitute its life, especially with the spiritual man, as he is introduced by scientifics into truths, and by truths into good. Hence it is evident, that by being blessed with the blessings of the deep lying beneath, is signified to be gifted with scientifics, and thus with truths, in the natural principle. By the deep are also signified scientific truths in the natural principle, in the blessing of Joseph thus expressed in Moses, "Blessed of Jehovah be his land, for the precious things of heaven, for the dew, *for the deep also lying beneath*," Dent. xxxiii. 13.

6432. "With the blessings of the breasts."—That hereby is signified with the affections of good and truth, appears from the signification of *breasts*, as denoting the affections of good and truth; the reason why breasts denote those affections, is, because they communicate with the organs of generation, and thereby also belong to the province of conjugal love, concerning which province, see n. 5050—5062; and conjugal love corresponds to the heavenly marriage, which is the marriage of good and truth, for conjugal love descends from that marriage, see n. 2618, 2728, 2729, 2803, 3132, 4434, 4835, 6179; hence by breasts are signified the affections of good and truth. The same is also manifest from this consideration, that by the breasts infants are nourished, and by this affection they signify the conjunction of conjugal love with love towards the offspring. Those affections are also signified by breasts in Isaiah, "Thou shalt suck the milk of the Gentiles, and *thou shalt suck the breasts of kings*; instead of brass I will bring gold, and instead of iron, silver," lx. 16, 17: to suck the breasts of kings, denotes goods derived from truth, for by kings are signified truths, see n. 1672, 2015, 2069, 3009, 3670, 4575, 4581, 4966, 5044, 5068, 6148. That by the milk of the Gentiles, and the breasts of kings, some hidden thing of a spiritual nature is signified, appears evident, for otherwise they would be words without meaning; that good and truth are signified, is plain from what follows. "Instead of brass, I will bring gold; and instead of iron, silver," for brass is natural good, n. 425, 1551, gold is celestial good, n. 113, 1551, 1552, 5658; iron is natural truth, n. 425, 426, and silver spiritual truth, n. 1551, 2954, 5658, 6112. And in Ezekiel, "As to increase, as the bud of the field I have given thee, whence thou hast increased and waxen great, and art come to ornaments of ornaments, *the breasts are fashioned*, and thy hair has grown," xvi. 7, speaking of Jerusalem, whereby in this passage is signified the ancient spiritual church; the fashioned breasts denote the interior affections of good and truth; the hair growing denotes the exterior affections, which are of the natural principle: that hair denotes the natural principle as to truth, see n. 3301, 5247, 5569—5573. That in the above words there is a spiritual sense, which does not appear in the letter, is evident; for without that sense, what could be meant by saying of Jerusalem, that her breasts were fashioned and her hair grown? Again in the same prophet, "There were two women, the daughters of one mother, who committed whoredom in Egypt, they committed whoredom in their youth, *there were their breasts pressed*, and there they bruised the teats of their virginity," xxiii. 2, 3, 8, 21. It is stated in the same chapter, that the two women are Jerusalem and Samaria, by whom in the internal sense are signified churches; by committing whoredom in their youth with

Egypt, is signified that they have falsified the truths of the church by scientifics; that to commit whoredom signifies to falsify truths, see n. 2466, 4865, and that Egypt denotes the scientific principle, n. 1164, 1165, 1186, 1462, 5700, 5702: hence their breasts being pressed, denotes that the affections of good and truth were perverted by falsification; that such things are signified by the whoredom of the women, and by the pressing of their breasts, may be manifest to those who look into the meaning of the description of those women. And in Hosea, "Plead ye with your mother; let her put away her whoredoms from her faces, and *her adulteries from between her breasts*; lest peradventure I strip her naked, and make her as a wilderness, and set her as a land of drought, and slay her by thirst," ii. 2, 3. In this passage, mother denotes the church, n. 289, 2691, 2717, 3703, 4257, 5581; whoredoms denote the falsifications of truth, n. 2466, 4865; adulteries denote the adulterations of good, n. 2466, 2729, 3399; hence adulteries from between the breasts, denote the affections of good and truth adulterated; to strip naked, denotes to deprive of all truth, n. 1073, 4958, 5433; to make her as a wilderness, to set her as a land of drought, and to slay her by thirst, denotes to extinguish all truth. Again, in the same prophet, "Give them a miscarrying womb, and *dry breasts*," ix. 14, where dry breasts denote affections not of truth and good. And in Isaiah, "Ye women at ease, stand still, hear my voice, ye careless daughters, give ear unto my discourse; strip you, and make you bare, and *gird upon the loins, beating themselves upon the breasts*, for the fields of new wine, and for the fruitful vine," xxxii. 9, 11, 12; daughters denote affection, n. 2362, 3024, 3963; to be made bare, denotes to be deprived of truth, n. 1073, 4958, 5433; to gird themselves upon the loins, denotes to be in grief on account of lost good; beating on the breasts, denotes to be in grief on account of the lost good of truth; and inasmuch as these things are signified, it is said for the fields of new wine, and for the fruitful vine, because field denotes the church as to good, thus the good of the church, n. 2971, 3196, 3310, 3766, and vine denotes the spiritual church, consequently the good of truth, n. 5113, 6375, 6376. And in the Revelation, "I saw seven golden candlesticks, and in the midst of the seven candlesticks one like unto the Son of Man, clothed with a garment down to the feet, and *girt about the paps with a golden girdle*," i. 12, 13; where the golden candlesticks are the truths of good; the Son of Man, the Divine Truth; girt about the paps with a golden girdle, is the good of love. That these things which were seen by John involve such things as are of the Lord's kingdom and church, every one may conclude from the sanctity of the Word, for what sanctity would there be in predicting concerning the kingdoms of the world? Hence

it is manifest, that heavenly things are signified by the candle sticks, and by the Son of Man being clothed with a garment down to the feet, and being girt about the paps with a golden girdle. So in Luke, "A certain woman lifted up her voice from the people, and said (concerning Jesus), Blessed is the womb which bare thee, and *the paps which thou hast sucked*. But Jesus said, Yea, rather, blessed are they who hear the word of God, and keep it," xi. 27, 28: from the Lord's reply it is evident what is signified by a blessed womb, and what by paps, viz., that they are signified who hear the word of God and keep it; thus the affections of truth are signified in those who hear the word of God, and the affections of good in those who keep or do it.

6433. "And of the womb."—That hereby is signified their conjunction, (viz., the conjunction of good and truth,) appears from the signification of *womb*, as denoting the inmost of conjugal love; and whereas conjugal love exists from the heavenly marriage, which is the conjunction of good and truth, therefore by womb this conjunction is signified. That the inmost of conjugal love is signified by womb, see n. 4918; and that conjugal love exists from the heavenly marriage, or conjunction of good and truth in heaven, see n. 2618, 2728, 2729, 2803, 3132, 4434, 4835, 6179.

6434. Ver. 26. "The blessings of thy father shall prevail over the blessings of my progenitors."—That hereby is signified that that church has spiritual good from the natural principle, appears (1.) from the representation of *Joseph*, as denoting the spiritual church, see n. 6417; (2.) from the representation of *Israel*, who is here the *father*, as denoting spiritual good from the natural principle, see n. 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833; and (3.) from the representation of *Isaac* and *Abraham*, who are here the *progenitors*, as denoting in the supreme sense the Lord's Internal Divine [principle]; Isaac the Internal Divine Human, or Divine Rational [principle] of the Lord, n. 1893, 2066, 2072, 2083, 2630, 3012, 3194, 3210; and Abraham, the Lord's essential Divine [principle], n. 2011, 3251, 3439, 4615; but in the respective sense, Abraham and Isaac denote the internal of the Lord's kingdom and church, n. 6098, 6185, 6276. From these considerations it may in some degree be seen, what is signified by "the blessings of thy father prevailing over the blessings of my progenitors," viz., that the spiritual church should have good from the natural or external man, but not from the rational or internal; for the good of the man of the spiritual church is in the natural principle, nor does it go further, but the good of the celestial church is in the rational principle. That this is the meaning, cannot possibly be known, unless it be known what Israel, Isaac, and

Abraham represent ; also where and whence is the good of the spiritual church.

6435. "Even to the desire of the hills of an age."—That hereby is signified to mutual celestial love, appears from the signification of *the hills of an age*, as denoting the things which are of mutual love, of which we shall speak presently ; that the spiritual church may come to that love, is signified by "even to the desire of the hills of an age." Before we demonstrate from other passages of the Word, that by the hills of an age mutual love is signified, it may be expedient first to say what is meant by the mutual love to which the man of the spiritual church, represented by Joseph, is desirous to arrive. From what has been frequently said and shown above, it may be manifest that there are two kingdoms which constitute heaven, viz., the celestial kingdom and the spiritual kingdom ; the difference between those two kingdoms is, that the internal good of the celestial kingdom is the good of love to the Lord, and that its external is the good of mutual love ; they who are of that kingdom are in the good of love, but not in the truth which is called the truth of faith, for this is in the good of that kingdom, inasmuch that it cannot be seen separated from good ; wherefore they who are of that kingdom cannot even pronounce the name of faith, see n. 202, 203, 4448, for instead of the truth of faith, they have the good of mutual love. But the internal of the spiritual kingdom is the good of charity towards the neighbour, and its external is the truth of faith. From these considerations it may be manifest what the difference is between those two kingdoms ; also that they agree in this, that the external of the celestial kingdom coincides with the internal of the spiritual kingdom, by the medium called the celestial of the spiritual principle : for the external of the celestial kingdom, as was said above, is the good of mutual love, and the internal of the spiritual kingdom is the good of charity towards the neighbour ; but the good of mutual love is more interior than the good of charity towards the neighbour, since the former is from the rational principle, but the latter from the natural ; but although the good of mutual love, which is the external of the celestial church, is more interior, and the good of charity towards the neighbour is more exterior, still the Lord conjoins them by a medium, as was just now said, and thereby conjoins those two kingdoms. In order to distinguish between the external good of the celestial church, and the internal good of the spiritual church, it may be expedient in the following pages to call the former good the good of mutual love, and the latter the good of charity towards the neighbour ; which difference has not been observed in the preceding pages. When these things are previously known, it may then be said what is signified by the expression, "even to the desire of the hills of an age," which

is amongst the blessings of Israel concerning this spiritual church, viz., that it denotes that the spiritual kingdom may come above the good of charity, even to the good of mutual love, which is of the celestial kingdom, and thereby those two kingdoms may be intimately conjoined; these are the things signified by those words. In the prophetic Word, in very many passages, mention is made of mountains and hills, and by them in the internal sense are signified the goods of love; by mountains, the good of love to the Lord, which is the internal of the celestial kingdom; and by hills, the good of mutual love, which is the external of the same kingdom; but where the spiritual kingdom is the subject treated of, by mountains is signified the good of charity towards the neighbour, which is the internal of that kingdom, and by hills the truth of faith, which is its external. It is to be noted, that every church of the Lord is internal and external; so also is each of His kingdoms. That these things are signified by hills, may be manifest from the following passages: "In the last end of days *the mountain of Jehovah* shall be for *the head of mountains*, and shall be exalted *above the hills*," Isaiah ii. 2; Micah iv. 1. The mountain of Jehovah, which is Zion, denotes the Lord's celestial kingdom, thus the good of that kingdom, which is that of love to the Lord, thus in the supreme sense it is the Lord Himself, for all love and all good in the celestial kingdom is of the Lord. The like is signified by the mountain of Zion in other passages in the Word; and by the hill thereof, the good of mutual love; as in Isaiah, "Jehovah Zebaoth shall come down to fight upon *the mountain of Zion, and upon the hill thereof*," xxxi. 4; in this passage, hill denotes the good of mutual love; and whereas by hill is signified the good of mutual love, and by mountain the good of celestial love, which is that of love to the Lord, it is said that Jehovah would come down to fight upon that mountain; Jehovah does not fight upon the mountain of Zion and the hill thereof, but where the good of love is, there the Lord, Who in this passage is Jehovah, fights for it, that is, for those who are principled therein; if He fought for Zion and for Jerusalem, it is because they represented the celestial church; on this account also the mountain of Zion was called holy, and Jerusalem likewise was said to be holy, when yet in itself it was filthy, as is evident from the prophets, where they treat of its abominations. And in David, "The *mountains* shall bring peace, and the *hills* in righteousness," Psalm lxxii. 3. Again, "Praise Jehovah, ye *mountains and all hills*," cxlviii. 9. Again, "The *mountains* leaped like rams, the *hills* like the lambs of a flock," cxiv. 4, 6. Again, "The *mountain of God, the mountain of Bashan; the mountain of hills, the mountain of Bashan*; why leap ye, ye *mountains, ye hills of mountains*? God desireth to inhabit it, Jehovah also shall dwell for ever,"

lxviii. 15, 16. In the above passages, mountains denote celestial love, and hills spiritual love; that mountains are not here meant, nor hills, nor they who were upon mountains and hills, is very manifest. And in Isaiah, "There shall be *upon every high mountain, and upon every elevated hill*, rivers, streams of waters," xxx. 25; streams of waters denote the knowledges of good and of truth, which are said to be upon every high mountain and elevated hill, because those knowledges flow from the goods of celestial and spiritual love. And in Habakkuk, "Jehovah stood and measured the earth; he beheld and drove asunder the nations, because the *mountains of eternity* were scattered, and *the hills of an age* humbled themselves," iii. 6; mountains of eternity denote the good of love in the most ancient church, which was celestial; the hills of an age denote the good of mutual love in that church; the former was its internal, the latter its external. When that church is meant in the Word, inasmuch as it was the most ancient, eternity is occasionally added, as here, the mountains of eternity, and in another place the days of eternity, n. 6239, and age also is added, as in the present case, the hills of an age, and also in the prophecy of Israel, "To the desire of the hills of an age;" hence it may be manifest, that by the hills of an age are signified the goods of mutual love, belonging to the celestial kingdom of the Lord. In like manner in Moses, in his prophecy concerning Joseph, "Of the first-fruits of the *mountains of the east*, and of the precious things of the *hills of eternity*, let them come to the head of Joseph," Deut. xxxiii. 15, 16. And in Isaiah, "The *mountains and hills* shall resound with singing, and all the trees of the field shall clap their hands," lv. 12. And in Joel, "In that day the *mountains* shall drop down new wine, and *the hills* shall flow with milk, and all the streams of Judah shall flow with waters," iii. 18; Amos ix. 13. And in Ezekiel, "My sheep wander *in all mountains*, and upon *every high hill*, and they are dispersed upon all the faces of the earth; I will give them, *the circuits of my hills* a blessing, and I will send down rain in its season," xxxiv. 6, 26. And in Jeremiah, "Spoilers have come *upon all the hills in the wilderness*, because the sword of Jehovah devoureth," xii. 12; in these passages the goods of celestial love are signified by mountains, and in like manner by hills, but in an inferior degree. Inasmuch as mountains and hills signified such things, divine worship in the ancient church was also celebrated on mountains and on hills; and afterwards the Hebrew nation set altars on mountains and hills, and there sacrificed and burnt incense; and where there were no hills, they constructed heights. But as this worship became idolatrous, in consequence of accounting the mountains and hills themselves holy, and thinking nothing at all of the holy things which they signified, it was prohibited

to the Israelitish and Jewish people, because they were more prone to idolatrous worship than any other; to the intent, however, that this representative, which had been in ancient times, might be retained, the mountain of Zion was chosen, and by it in the supreme sense was represented the Divine Good of the Lord's Divine Love, and in the respective sense the Divine Celestial [principle] and the Divine Spiritual in His kingdom. Inasmuch as such things were signified, Abraham was commanded to sacrifice his son upon one of the mountains in the land of Moriah, also the Lord was seen on a mountain by Moses, and from above a mountain the law was promulgated; for He was seen by Moses on Mount Horeb, and the law was promulgated on Mount Sinai; the temple of Jerusalem was also built on a mountain. That worship on mountains and hills was accounted holy from ancient custom, and that afterwards the Gentiles, and also the idolatrous Israelites and Jews sacrificed and burnt incense thereon, is evident from Jeremiah, "Thy adulteries, and thy neighings, the wickedness of thy whoredom, *upon the hills in the field*, I have seen thy abominations," xiii. 27, speaking of Jerusalem. And in Ezekiel, "When their slain were in the midst of their idols, round about their altars, *upon every high hill, in all the tops of the mountains*, and under every green tree, and under every thick oak," vi. 13. And in Jeremiah, "*Upon every high hill*, and under every green tree, thou playest the harlot," ii. 20; iii. 6; 1 Kings xiv. 23; 2 Kings xvi. 4. Inasmuch as idolatrous worship was performed on mountains and hills, by them in the opposite sense are signified the evils of self-love, as in Jeremiah, "I beheld the *mountains*, and lo, they trembled, and all the *hills* are overturned; I beheld, and lo, no man, and all the birds of the heaven were fled," iv. 24, 25. And in Isaiah, "Every valley shall be exalted, and every *mountain and hill* shall be brought low," xl. 4. Again, "Behold, I have set thee for a threshing-instrument of a fresh threshing-instrument, having teeth, *thou shalt thresh the mountains*, and shalt set *the hills* as chaff," xli. 15. Again, "I will make waste *mountains and hills*, and dry up all their herbs," xlii. 15. And in Micah, "Hear ye, I pray, what Jehovah speaketh, Arise, *contend with the mountains*, and let *the hills* hear thy voice," vi. 1. And in Jeremiah, "My people have been lost sheep, their shepherds have seduced them; they are *refractory mountains*, they have gone from the mountain upon the hill, they have forgotten their resting-place," l. 6; and in other places, as Jerem. xvi. 6; Nahum i. 5, 6. Mountains and hills signified the goods of celestial and spiritual love, because they were exalted above the earth, and by exalted and high places were signified those things which were of heaven, and in the supreme sense which were of the Lord; for the land of Canaan signified the Lord's

heavenly kingdom, n. 1607, 3038, 3481, 3705, 4240, 4447. Hence all things in that land were significative, the mountains and hills of such things as are high; for when the most ancient people, who were of the celestial church, ascended a mountain, they had presented to them height, and from height a holy principle, by reason that Jehovah or the Lord was said to dwell in the highest, and because height in the spiritual sense was the good of love, n. 650.

6436. "Shall be for the head of Joseph."—That hereby is signified as to the interiors, appears from the signification of *head*, as denoting the interiors, because all things appertaining to man are there in their principles; it is also from correspondence that the interiors are signified by the head, hence the neck signifies what is intermediate; the body, exterior things; and the feet and soles, outermost things. This correspondence is grounded in this circumstance, that heaven resembles a Grand Man; the inmost heaven, where the Lord's celestial kingdom is, has reference to the head of that man, the middle or second heaven, where the spiritual kingdom is, to the body, and the ultimate or first heaven, to the feet, see n. 4938, 4939, 5328, 6292.

6437. "And for the crown of the head of the Nazarite of his brethren."—That hereby is signified as to exteriors, appears (1.) from the signification of the *crown of the head of a Nazarite*, as denoting exterior things, of which we shall speak presently; and (2.) from the representation of the *sons of Israel*, who are here his *brethren*, as denoting spiritual truths in the natural principle, see n. 5414, 5879, 5951, which also are exterior respectively, for the man of the spiritual church is in the good of truth, and this good is interior, because in the interior natural principle. A Nazarite signifies exteriors, because the Nazarites represented the Lord as to the Divine Natural [principle], which is the external Divine Human [principle]. That the Nazarites had this representation, appears from this circumstance, that the Nazariteship is hair, and that the sanctity thereof consisted in the hair; its consisting in the hair was on account of the above representation, for hair corresponds to, and hence signifies, the natural principle, see n. 3301, 5247, 5569 to 5573. This is also evident from those who made a vow of Nazariteship, who were then forbidden to shave the hair, Numb. vi. 5; and afterwards, when they had accomplished the days of the Nazariteship, they were to shave the head at the door of the tent, and to put the hair into the fire under the sacrifice of the peace-offering, Numb. vi. 13, 18. This is also further evident from Samson, who was a Nazarite, in that his strength consisted in his hair, Judges xiii. 3, 5; xvi. 1 to the end; see n. 3301. Hence it is written in Jeremiah, "*Cut off the hair of thy Nazariteship, and cast it away, and take up a*

lamentation upon the hills," vii. 29. From these considerations it may be manifest, that by the crown of the head of a Nazarite, are signified exterior things; for the crown of the head of a Nazarite is where his hair is. This is the arcanum signified by the Nazarites in the Word.

6438. From these things, which Israel predicted concerning Joseph, it may also be manifest, that in each of them there is an internal sense, and that without that sense scarcely any thing is understood. He who looks only at the sense of the letter, may believe that these things which were said of Joseph befell his posterity who descended from Manasseh and Ephraim, verse 1. But from their history in the Books of Moses, Joshua, Judges, Samuel, and the Kings, nothing of the kind is found; for they were not blessed above the rest of the tribes; and they also, like the rest, were led away into captivity, and dispersed among the Gentiles: from these considerations it is evident, that what is extant in the sense of the letter is not that which is signified; but that something else is signified, which is in the internal sense. Also without the internal sense, it cannot be at all known what all the above things concerning Joseph involve, as that Joseph is the son of a fruitful one, of a fruitful one on a fountain, of a daughter who walks on the wall; that they embitter him, shoot at him, the archers hold him in hatred; that he shall sit in the strength of his bow, and the arms of his hands shall be strengthened by the hands of the powerful Jacob, hence the shepherd, the stone of Israel; that the blessings of his father shall prevail over the blessings of his progenitors, even to the desire of the hills of an age, and that those things should be for the head of Joseph, and for the crown of the head of the Nazarite of his brethren. All and each of these things are such, that it is impossible for any one to know what they are, except from the internal sense.

6439. Verse 27. *Benjamin is a wolf, he shall seize in the morning, he shall devour the spoil, and at evening he shall divide the prey.* Benjamin, signifies the truth of the good of the spiritual church, which good is Joseph. A wolf, signifies the avidity of snatching away and delivering the good. He shall seize in the morning, he shall devour the spoil, signifies that when the Lord is present, it shall be done. And at evening he shall divide the prey, signifies their possession in the Lord's kingdom, when as yet they are in obscurity.

6440. Ver. 27. "Benjamin."—That hereby is signified the truth of the good of the spiritual church, which is Joseph, appears from the representation of *Benjamin*, as denoting the spiritual of the celestial principle, see n. 4592. The spiritual of the celestial principle is the truth of good; in the present case, the truth of the good of the spiritual church, represented by Joseph in this prophecy of Israel: for as Joseph represents

the spiritual church, n. 6417, he also represents the good of that church, for the church is the church by virtue of good; the truth of this good is Benjamin.

6441. "A wolf."—That hereby is signified the avidity of snatching away and delivering good, appears from the signification of a *wolf*, as denoting one who seizes and disperses; and whereas, in the Word, beasts signify lusts, a wolf signifies the avidity of seizing, as is also evident from the passages in the Word where a wolf is mentioned, as in Matthew, "Beware of false prophets, who come to you in sheep's clothing, but inwardly they are *ravening wolves*," vii. 15. And in John, "The hireling, who is not the shepherd, whose own the sheep are not, *seeth the wolf coming*, and leaveth the sheep, and fleeth; and *the wolf seizeth them and scattereth the sheep*," x. 12. In like manner in other places, as Luke x. 3; Jerem. v. 6; Ezek. xxii. 27; Zeph. iii. 3. Hence it is evident, that by wolf are signified they who seize; but in the present case, who snatch away from hell those who have been seized. The signification of wolf is similar to that of lion; for the lion also is a rapacious beast, concerning which it is likewise said that he seizes his rapine, that he gathers spoil, and preys upon prey, as it is here said of a wolf; and yet, in the good sense, a lion signifies truth in ability from good, see n. 6367. The case is the same respecting other rapacious animals, as leopards, eagles, &c.

6442. "He shall seize in the morning, he shall devour the spoil."—That hereby is signified that when the Lord is present, it shall be done, appears (1.) from the signification of *morning*, as denoting, in the supreme sense, the Lord, see n. 2405, 2780; hence "he shall seize in the morning," denotes, that when the Lord is present, then shall be the snatching away and deliverance of the good; and (2.) from the signification of *devouring the spoil*, as denoting to appropriate to himself those whom he has snatched away and delivered; that to devour denotes to appropriate and conjoin to himself, see n. 3168, 3513, 3596, 5643; that spoil denotes those who are snatched away and delivered, is evident. That seizing, rapine, spoil and prey, are also predicated of the Lord in the Word, on account of His snatching away and delivering the good, is manifest from what was said above, verse 9, concerning Judah, "Judah is a lion's whelp; *from the prey*, my son, thou wentest up," whereby is signified, that deliverance from hell is from the Lord through the celestial principle, see n. 6368; also from other passages in the Word, as in Isaiah, "The roaring of Jehovah is as the roaring of a lion, he roareth as the young lions, and rageth, and *layeth hold on the prey, that there is none to deliver it*," v. 29. Again, "As a lion roareth, and a young lion *over his prey*, so shall Jehovah come down to fight on Mount Zion," xxxi. 4.

And in Jeremiah, "*I will snatch thee away in that day, snatching I will snatch thee away, but thy soul shall be to thee for a spoil, because thou hast trusted in me,*" xxxix. 18. And in Zephaniah, "Wait for me, saith Jehovah, *until the day that I rise up to the prey,*" iii. 8. And in Isaiah, "I will divide to him amongst many, *that he may divide the spoil with the strong,*" liii. 12, speaking of the Lord in the chapter throughout. That to devour plunder or spoil, denotes to appropriate to himself goods which were seized by evils, is manifest from the prophecy of Balaam in Moses, "Behold, the people shall rise up as an old lion, and shall lift up himself as a young lion; he shall not rest *until he devour the prey,*" Numb. xxiii. 24. From these considerations it is evident, that plunder, spoil and prey, denote the snatching away and deliverance of the good by the Lord. This is predicated of the truth represented by Benjamin, because to truth is attributed power, see n. 3091, 4931, which it derives from good, n. 6344, 6423.

6443. "And at evening he shall divide the prey."—That hereby is signified their possession in the Lord's kingdom whilst they are as yet in obscurity, appears (1.) from the signification of *evening*, as denoting what is obscure, see n. 3056, 3833; and (2.) from the signification of *dividing the prey*, as denoting to give possession in the heavenly kingdom: for by prey are signified they who are snatched away and delivered by the Lord, hence by dividing the prey is signified distribution amongst those who are in heaven, which is identical with their possession in the Lord's kingdom. This is said to be done in the evening, because they who are elevated into heaven, are first in obscurity, because they cannot come into clearness until they have been in heaven, and have been instructed concerning truths from the Lord by the angels, into whose society they are sent; for there is need of a space of time, that the obscurity induced by falses may be dissipated.

6444. These are the things signified by Benjamin; but without the internal sense, who can say what the things mentioned of him involve? As that he is a wolf, that he shall seize in the morning, that he shall devour the spoil, and that at evening he shall divide the prey: these things would be altogether hidden, unless the internal sense revealed them. Of this nature are many things in the prophets, which, if viewed from the letter, are understood only as to a few things, but if viewed from the internal sense, are understood as to all. From these considerations it may now manifestly appear, that by the sons of Jacob, and by the tribes named from them, are signified such things as are of the Lord's church and kingdom.

6445. Ver. 28. *All these are the twelve tribes of Israel; and this is what their father spake unto them, and blessed them; every one according to his blessing, he blessed them.* All these

are the twelve tribes of Israel, signifies all truths and goods in the complex. And this is what their father spake unto them, signifies communication by influx from spiritual good. And blessed them, every one according to his blessing, he blessed them, signifies predictions concerning spiritual life, what shall befall every one when in such a state.

6446. Ver. 28. "All these are the twelve tribes of Israel."—That hereby are signified all truths and goods in the complex, appears from the signification of *the twelve tribes of Israel*, as denoting all truths and goods in the complex, see n. 3858, 3926, 3939, 4060, 6335, 6397. That these things are signified by the tribes, is evident from what has been said concerning them, not only in the places cited, but also in this chapter.

6447. "And this is what their father spake unto them."—That hereby is signified communication by influx from spiritual good, appears (1.) from the signification of *speaking*, as denoting to flow-in, see n. 2951, 5481, 5743, 5797, in the present case communication by influx; and (2.) from the representation of *Israel*, who is here their *father*, as denoting spiritual good, see n. 4598, 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833.

6448. "And blessed them, every one according to his blessing, he blessed them."—That hereby are signified predictions concerning spiritual life, what would befall every one when in such a state, appears (1.) from the signification of *blessing*, as denoting prediction, see n. 6230, 6254; and (2.) from the signification of *every one according to his blessing he blessed them*, as denoting what would befall every one. That it is concerning spiritual life appertaining to every one in such a state, is evident from all those things which have been said in this chapter concerning the sons of Israel, or the tribes named from them; for by them are described all the states of the church as to goods and truths, thus as to the spiritual life of every one within the church.

6449. Ver. 29—33. *And he charged them, and said unto them, I am gathered unto my people: bury me with my fathers, at the cave that is in the field of Ephron the Hittite, in the cave that is in the field of Machpelah, which is on the faces of Mamre in the land of Canaan, which Abraham bought with the field from Ephron the Hittite for the possession of a sepulchre. There they buried Abraham and Sarah his wife; there they buried Isaac and Rebecca his wife; and there I buried Leah. The purchase of the field, and of the cave that is therein, was from the sons of Heth. And Jacob made an end of commanding his sons, and gathered his feet to the bed, and expired, and was gathered unto his people. And he commanded them, and said unto them, signifies insinuation. I am gathered to my people, signifies that he would be in the goods and truths of the natural principle which are from him. Bury me with my fathers, signifies that in that principle also are things interior and*

what is inmost. At the cave, signifies where is obscurity. That is in the field of Ephron the Hittite, signifies that nevertheless it may be rendered clear. In the cave that is in the field of Machpelah, signifies in that obscurity. Which is upon the faces of Mamre, signifies the quantity and quality thereof: in the land of Canaan, signifies where the church is. Which Abraham bought with the field from Ephron the Hittite, signifies redemption. For the possession of a sepulchre, signifies regeneration. There they buried Abraham and Sarah his wife, there they buried Isaac and Rebecca his wife, and there I buried Leah, signifies that all interior things were in order in good and truth in the natural principle. The purchase of the field and of the cave that is therein was from the sons of Heth, signifies the redemption of those who receive truth, and through truth, good. And Jacob made an end of commanding his sons, signifies the effect of insinuation. And gathered his feet to the bed, signifies as to his inferior principles, wherein were interior principles, to the good and truth of the inferior natural principle. And expired, signifies new life there. And was gathered unto his people, signifies that he was in the goods and truths of the natural principle which are from himself.

6450. Ver. 29. "And he charged them, and said unto them."—That hereby is signified insinuation, appears from what follows, where Israel speaks to his sons about burying him in the cave of the field of Machpelah, where Abraham and Isaac were buried; whereby is signified life in the truths and goods of the natural principle, where are interior principles and the inmost; and whereas these principles are treated of in what now follows, therefore by charging his sons, and saying to them, is signified insinuation into those principles. That by charging, or commanding, is signified influx, and thus insinuation, see n. 5486, 5732.

6451. "I am gathered unto my people."—That hereby is signified that he would be in the goods and truths of the natural principle, which are from him, appears (1.) from the representation of the *sons of Israel*, and of the tribes named from them, which are here his *people*, as denoting the goods and truths in the natural principle, see n. 3858, 3926, 3939, 5414, 5879, 5951, 6335, 6337; that these things are from him, is evident; and (2.) from the signification of *being gathered* to that people, as denoting to be in those things. Inasmuch as the subject treated of here, and in the following verses, is concerning the gathering or existence of spiritual good, which is Israel, in the goods and truths of the natural principle, which are his sons or the tribes named from them, it may be expedient to say how this is to be understood. There is an inmost principle, there are interior principles under the inmost, and there are exterior things in man; all of these are most exactly distinct amongst themselves,

and succeed in order, thus from the inmost even to the outermost; according to the order in which they succeed, they also flow-in. Hence it is, that life flows-in through the inmost into the interior principles, and through the interior into the exterior, thus according to the order in which they succeed; and hence it does not rest, except in the ultimate of order, where it stops: and whereas interior principles flow-in according to order even to the ultimate, and there stop, it is evident that interior principles are together in the ultimate; but in this order, the inmost principle, which flowed-in, keeps the centre there, the interior principles beneath the inmost encompass the centre, and the exterior constitute the circumferences; and this not only in general, but also in singulars. The former order is called successive, but the latter simultaneous order; and the latter arises from the former, for every thing simultaneous has birth from what is successive; and when it is born, its existence is such. Inasmuch as all interior principles are also together in the ultimate, therefore the appearance is as if life was in the ultimate, that is, in the body, when yet it is in the interiors; and neither is it there, but in the supreme, that is, in the Lord, from Whom is the all of life. Hence also, life in the exterior principles is obscure in respect to life in the interior, for in the exterior it is general life, existing from the influx of several, yea of innumerable things from the interiors, which appear together and under a general apprehension. From these considerations it is now in some measure evident how it is to be understood that spiritual good, which is Israel, must be in the goods and truths of the natural principle, which are his sons or tribes; for spiritual good, which is Israel, is in the interior of the natural principle, and the goods and truths, which are his sons, are in the exterior thereof; spiritual good being in these, is signified by the expression, "I am gathered unto my people."

6452. "Bury me with my fathers."—That hereby is signified that in that principle also are interior principles and the inmost, appears from the representation of *Abraham* and *Isaac*, who are here his *fathers*, as denoting interior principles and the inmost, Abraham the inmost, and Isaac the interior, which is beneath the inmost, see n. 3245, 6098, 6185, 6276, 6434. That also the inmost and interior principles are together in the exterior, thus in the goods and truths in the natural principle, which are the sons and tribes of Israel, may be seen just above, n. 6451.

6453. "In the cave."—That hereby is signified where is obscurity, appears from the signification of *cave*, as denoting what is obscure, see n. 2935; that there is also obscurity in the exterior natural principle wherein are the truths and goods represented by the sons and tribes of Israel, inasmuch as a common (or general) principle prevails there, may be seen just above, n. 6451, at the end.

6454. "That is in the field of Ephron the Hittite."—That hereby is signified, nevertheless it may be rendered clear, appears (1.) from the signification of a *field*, as denoting the church, see n. 2971, 3766; and (2.) from the representation of *Ephron the Hittite*, as denoting those in whom truth and good may be received, see n. 2933, 2940, 2969; thus with whom the obscurity of faith may be made clear. The case herein is this: whatsoever is in the natural principle, and especially in the exterior natural principle, is obscure in respect to those things which are in the interior natural principle, and more so in respect to those which are in the rational principle, see n. 6451, 6453; but this obscurity becomes clear in two ways: *firstly*, if the exterior principles be reduced to compliance with the interior, and thus to correspondence; *secondly*, if man be capable of being elevated from the exterior principles to the interior, and thereby of seeing exterior principles from the interior. The latter way takes place in those who are in the internal of the church, but the former in those who are in its external: but neither the one nor the other is obtained, except by regeneration from the Lord. From these considerations it is evident what is meant by obscurity being capable of being made clear.

6455. Ver. 30. "In the cave that is in the field of Machpelah."—That hereby is signified in that obscurity, appears from the signification of *cave*, and also of *Machpelah*, as denoting what is obscure. That a cave denotes what is obscure, see n. 2935, 6453; that Machpelah denotes the same, see n. 2935, but Machpelah signifies the quality of the obscurity.

6456. "Which is on the faces of Mamre."—That hereby is signified its quantity and quality, appears from the signification of *Mamre*, as denoting the quantity and quality of that thing to which it is adjoined, see n. 2970, 4613.

6457. "In the land of Canaan."—That hereby is signified where the church is, appears from the signification of the *land of Canaan*, as denoting the church, see n. 3686, 3705, 4447, 5136.

6458. "Which Abraham bought with the field from Ephron the Hittite."—That hereby is signified redemption, appears (1.) from the signification of *buying*, as denoting to appropriate, see n. 5374, 5397, 5410, 5426, thus also denoting to redeem, for what is redeemed, is appropriated; (2.) from the representation of *Abraham*, as denoting the Lord in the supreme sense, see n. 1965, 1989, 2011, 3245, 3251, 3305, 3703, 4615, 6098, 6185, 6276; (3.) from the signification of a *field*, as denoting the church, see n. 2971, 3766; and (4.) from the representation of *Ephron the Hittite*, as denoting those in whom good and truth can be received, see n. 2933, 2940, 2969. Hence it is evident what is the sense of these words, viz., redemption by the Lord of those in the church in whom good and truth can be received.

6459. "For the possession of a sepulchre."—That hereby is signified regeneration, appears from the signification of a *sepulchre*, as denoting regeneration, see n. 2916, 2917, 5551.

6460. Ver. 31. "There they buried Abraham and Sarah his wife; there they buried Isaac and Rebecca his wife; and there I buried Leah."—That hereby is signified that all interior things are in order in good and truth in the natural principle, appears from what has been explained above, n. 6451, 6452.

6461. Ver. 32. "The purchase of the field and of the cave which is therein was from the sons of Heth."—That hereby is signified the redemption of those who receive truth, and by truth, good, appears (1.) from the signification of a *purchase*, as denoting redemption, see above, n. 6458; (2.) from the signification of a *field*, as denoting the church, see n. 2971, 3766, thus the man of the church, for he is the church; (3.) from the signification of a *cave*, as denoting what is obscure, see n. 2935, 6453; and (4.) from the representation of the *sons of Heth*, as denoting the spiritual church which was from the ancient, see n. 2913, 2986; and whereas the sons of Heth are the spiritual church from the ancient, they are they who receive truth, and through truth, good; for hence is the spiritual church. From these considerations it is evident, that by the purchase of the field and of the cave which is therein from the sons of Heth, is signified the redemption of those who in the church, and as yet in an obscure principle, receive truth, and through truth, good.

6462. Ver. 33. "And Jacob made an end of commanding his sons."—That hereby is signified the effect of insinuation, appears from the signification of *commanding sons*, and saying to them, as denoting insinuation, see above, n. 6450; thus, to make an end of commanding them, denotes the effect of insinuation.

6463. "And gathered his feet to the bed."—That hereby is signified as to his inferior principles in which were interior principles, to the good and truth of the inferior natural principle, appears (1.) from the signification of *gathering the feet*, as denoting to betake himself to inferior principles; that to gather denotes to betake himself, when the feet denote inferior principles, is evident; that feet denote the things of the natural principle, see n. 2162, 3147, 3761, 3986, 4280, 4938 to 4952, which thus are inferior things, n. 6436; that inferior things, in which are interior, are denoted, is evident from what was said above, n. 6451. (2.) From the signification of *bed*, as denoting the natural principle, see n. 6188, 6226, thus the good and truth of the natural principle, for these constitute the natural principle in man. The reason why the good and truth of the inferior natural principle are denoted, is, because this is the natural principle to which interior principles betake them-

selves, according to what was explained in n. 6451, 6452; that the natural principle is inferior and superior, or interior and exterior, see n. 3293, 3294, 5118, 5126, 5497, 5649. Inasmuch as by Israel is represented spiritual good *from the natural principle*, and by Jacob, spiritual truth *in the natural principle*, and by his sons, goods and truths *in the natural principle* distinguished into their kinds, therefore mention is made of a *bed*, because by it *the natural principle* is signified, n. 6188, 6226, as here, when he made an end of speaking to his sons, that "*he gathered his feet to the bed*"; also when Joseph came to him, it is said, that "Israel strengthened himself, and *sat upon the bed*," n. 6226; and likewise after he had spoken with Joseph about burying him in the sepulchre of his fathers, it is said, that "*Israel bowed himself on the head of the bed*," n. 6188. Hence also, (which is remarkable,) when Jacob is thought of, there appears in the world of spirits a *bed* with a man lying in it; this appears at a distance above the head towards the front to the right: this appearance is grounded in this circumstance, that in heaven the idea of thought concerning Jacob is turned into an idea of thought concerning the natural principle; for in heaven it is not perceived what Jacob is, but that which is represented by him, viz., the natural principle, which is also signified by a bed.

6464. "And expired."—That hereby is signified new life there, viz., in the goods and truths of the inferior natural principle, which are represented by his sons and tribes, appears from the signification of *expiring*, or dying, as denoting new life, see n. 3305, 3498, 4618, 4621, 6036.

6465. "And was gathered unto his people."—That hereby is signified that he was in the goods and truths of the natural principle which are from himself, appears from what was said above, n. 6451, where similar words occur, see what was there adduced concerning the existence and life of spiritual good, which is Israel, in the goods and truths of the inferior natural principle, which are his sons and twelve tribes. Concerning the existence of interior principles in exterior, it is further to be noted, that all things, not only in man, but also in universal nature, exist by successive formations; thus posterior things by formations from prior things. Hence it is, that each formation exists separate from the other, but still that the posterior depends upon the prior, so that it cannot subsist without the prior, for the posterior is kept by the prior in its connection and form: hence also it is evident, that in the posterior are all prior things in their order; the case is the same with the modes and powers, which proceed from them as substances; thus it is with the interior and exterior things of man, and also with those which are of the life belonging to him. He who does not conceive the interior and exterior things in man according to

such formations, cannot possibly have an idea respecting the external and internal man, and the influx of the one into the other; still less respecting the existence and life of the interior man or spirit, and its quality when the external principle, which is corporeal, is separated by death. He who conceives of exterior and interior principles, as being distinguished only by different degrees of purity, and thereby as cohering by continuity, thus without distinction by formations of things posterior from things prior, cannot imagine otherwise than that when the external principle dies, the internal dies also; for he thinks that they cohere together, and that, owing to their coherence and continuity, when the one dies, the other dies, because the one draws the other along with it. These things are said to the intent it may be known, that the internal and external principles are distinct from each other; and that interior things, and exterior succeed in order; and also that all interior things are together in exterior things, or what is the same, all prior things in posterior; which is the subject treated of in these verses in the internal sense.

CONTINUATION OF THE SUBJECT CONCERNING INFLUX, AND CONCERNING THE COMMERCE OF THE SOUL AND BODY.

6466. *AT the close of the preceding chapters it was shown, that each life appertaining to man, viz., the life of his thought and the life of his will, flows-in from heaven, through the angels and spirits who are attendant upon him; but by flowing-in from heaven is to be understood, that it is through heaven from the Lord; for the whole of the life appertaining to the angels is from the Lord, which they themselves unanimously confess, for they are also in the perception that it is so; and as all the life in the angels is from the Lord, all the life in man likewise is from the Lord, for man is ruled by angels and spirits in particular; and by heaven in general from the Lord.*

6467. *Hence it is evident, that no man in any case has life from himself; thus neither can he think and will from himself, for the life of man consists in thinking and willing; for there is only one life, viz., that of the Lord, which flows-in to all, but is variously received, according to the quality which man has induced on his soul by his life in the world; hence with the evil, goods and truths are turned into evils and falses, but with the good, goods are received as goods and truths as truths. This may be compared to the light flowing into objects from the sun, which is modified and variegated diversely in the objects according to the form of their parts, and hence is*

turned into colours either disagreeable or pleasing, thus according to the quality ; in like manner, man, during his life in the world, induces on the most pure substances, which are of his interiors, a quality, according to which the Lord's life is received. It is to be noted, that life from the Lord is the life of love towards the universal human race.

6468. *Spirits recently deceased, before they are instructed by the angels, believe no otherwise than that the whole of life is in man himself, and that nothing flows-in ; the reason is, because they know nothing in particular concerning heaven, and consequently nothing concerning influx thence. Nor are spirits, who are not good, willing to be instructed on the subject, for they wish to live from themselves ; and they have said that I had no life, because they have heard me say that I did not live from myself, and that I knew it by continual experience ; but to this they were not willing to attend ; it was further given me to say, that every one has life according to the form of the interiors which he had acquired to himself by willing and acting, thinking and speaking. I next discoursed with good spirits concerning the influx of life from the Lord, that it flows into all ; and that this is evident from heaven, which resembles a man, and is therefore called the Grand Man, (concerning which and the correspondence therewith of all things in man, we have already treated at the close of several chapters ;) and that this could not possibly be the case, unless life from the Lord flowed into heaven in general, and into every angel there in particular ; and also that it is evident from this circumstance, that the universal heaven has relation to the Lord, and that the Lord is there the centre of all views, and they who are in heaven look upwards towards Him, and they who are in hell downwards from Him ; for the Lord appears to those who are in the heavens as a sun, which is there upwards. It was further said, that it is evident that the all of life is from the Lord from this circumstance also, that the soul of man in the womb can so wonderfully form a body and its manifold members and organs in such a series, and its interiors to the image of heaven ; this could not at all be effected, unless all life was from the Lord, and unless heaven was such.*

6469. *It has also been given me to perceive, by influx, the sweetness of the angels, which they perceive from this circumstance, that they do not think and will from themselves, but from the Lord ; hence they have tranquillity, peace, and happiness. And when the angels have flowed-in to my perception, then the presence of the Lord was manifestly perceived, a proof that they are in the life of the Lord ; this it has been given me to know from much experience. Once also, when I was thinking concerning the influx of life from the Lord, and was revolving on some doubts, it flowed-in from heaven, that no attention*

should be paid to a thousand objections and reasonings grounded in fallacies.

6470. *That all life is from the Lord, it has also been given me to know from this consideration, that no spirit thinks and speaks from himself, but from others, and these others from others, and so forth. This has been frequently shown to those who believed that life existed within themselves, and did not flow-in; and hence it was given them to conclude, that, inas much as no one thinks and speaks from himself, but from others, therefore all at length think and speak from one, and thus from the Lord; and unless all did so from One, that it would be impossible for any order of lives to exist in heaven, in which nevertheless the order is such, that it is most distinctly arranged into societics according to the quality of good. The case would be altogether otherwise, if every one acted from his own life.*

6471. *A certain spirit, not of the evil, but from those who have supposed that they possessed the knowledges of faith more than others, and who have instructed several others even in this, that all good and truth is from the Lord, and that man cannot think nor will what is good from himself, was brought into that state, that he did not think and will from himself, (for it is possible to be brought into such states in the other life;) when he was in that state, he said, that it was not possible to live thus, but that life was grievous to him. Thereupon, he was informed that thus he had not loved to live in the truth which he had taught; and that the angels are in that state, and in felicity, when they perceive that they do not live from themselves; but this was of no avail. Hence it was made manifest, how difficult it is to live the life of faith, unless men live in the good of charity.*

6472. *How the case is with the influx of each life, that is, of the life of thought and of the life of will from the Lord, it has been given me to know by revelation; the Lord flows-in in a two-fold manner, viz., through heaven mediately, and from Himself immediately, and from Himself He flows-in both into man's rational principles, which are his interiors, and into his natural principles, which are exterior. What flows-in from the Lord is the good of love and the truth of faith, for what proceeds from the Lord is the Divine Truth, in which is Divine Good; but these are variously received in man, according to his quality. The Lord does not compel man to receive what flows-in from Himself, but leads in freedom, and so far as man permits, by freedom leads him to good; thus the Lord leads man according to his delights, and also according to fallacies and the principles thence received, but by degrees He leads him out from thence; and this appears to man as from himself. Thus the Lord does not break those principles, for this would*

be to violate man's freedom, which must necessarily remain, in order that he may be reformed, see n. 1937, 1947, 2875, 2876, 2881, 3145, 3146, 3158, 4031. That the Lord thus flows into man, not only mediately through heaven, but also immediately from Himself, into both the interiors and the exteriors belonging to man, is an arcanum heretofore unknown.

6473. That the Lord rules the ultimates of man as well as his first principles, may be manifest from this consideration that order from the Lord is successive from first principles to ultimates, and in the order itself there is nothing but what is divine; and this being the case, the presence of the Lord must necessarily be in ultimates as well as in first principles, for the one follows from the other according to the tenor of order.

6474. It was shown me by experience, during the space of an hour, how all the thoughts are ruled by the Lord; there was an influx like a most gentle and almost imperceptible stream, the current of which is not apparent, but still leads and draws; in this manner, that which flowed-in from the Lord, led all the series of my thoughts into consequences, and although gently, yet powerfully, insomuch that I could not in any wise wander into other thoughts; which it was even allowed me to attempt, but to no purpose.

6475. I have heard it said to certain evil spirits, who were in the world of spirits, and who continually thought against the Lord, (the quality of the spirits who are from hell, when in the world of spirits, may be seen in n. 5852,) that they should produce some one asserting from the truth concerning any angel of heaven, or, if they were able, that they should point out one in heaven, who does not acknowledge that the Lord is the life of all, and that all derive what they have from Him; but they were silent because they were not able. Some of the evil spirits, who believed that there were heavens where the Lord was not acknowledged, wandered about, and inquired for them; but as their inquiry was fruitless, they returned. It was moreover said to them, that all in hell think against the Lord; nor do they attribute anything to Him above what is human; and yet that several say, they acknowledge a Supreme Being, by which they mean the Father, and nevertheless they live in hatred and revenge, and wish continually to be exalted above others, and to be worshipped as gods, and thus they make a hell for themselves. It is altogether otherwise with those who acknowledge the Lord, and from the heart believe in Him. Hence also it is manifest, that the Lord flows into all, both generally through heaven, and individually, as well as universally, from Himself; and that where the good of charity is, there He is; but where a contrary principle is, there also He is, but in no other way than to give them life, and to withdraw them as far as possible from evil.

6476. *As often as I have been reading the Lord's prayer, so often I have manifestly perceived an elevation towards the Lord, which was like an attraction ; on those occasions the ideas were open, and hence a communication was effected with some societies in heaven ; and I perceived that there was an influx from the Lord into every single particular of the prayer, thus into each single idea of my thought, arising from the meaning of the things contained in the prayer. The influx was effected with inexpressible variety, that is to say, it was not the same at one time as at another ; hence also it was made manifest how infinite were the things in each expression of the prayer, and that the Lord was present in each of them.*

6477. *For several years I have observed the general sphere of the influxes around me ; it consisted of a perpetual endeavour to do evil from the hells on one part, and of a continual endeavour to do good from the Lord on the other ; by these endeavours (conatus) opposite to each other I have been kept constantly in an equilibrium. Such endeavours and consequent equilibrium are attendant on every one, whence they have freedom to turn themselves in what direction they please ; but the equilibrium varies according to the ruling good or evil in the man. From this consideration also it might be manifest, that the Lord flows-in universally, and when universally, also singularly. And I have been informed that the opposite endeavour, which is from hell, is nothing else but the perversion into evil of the good that proceeds from the Lord.*

6478. *When an angel does good to any one, he also communicates to him his own good, satisfaction, and blessedness, so that he is willing to give every thing to the other, and to retain nothing ; when he is in such communication, good flows-in with satisfaction and blessedness to him in a much greater degree than he gives, and this continually with increases. But as soon as the thought occurs, that he wills to communicate what he has to the intent that he may obtain that influx of satisfaction and blessedness in himself, the influx is dissipated ; and still more so, if any thing presents itself of thought concerning recompense from him to whom he communicates his good. This it has been given me to know from much experience. Hence also it may be manifest, that the Lord is in singulars, for the Lord is such that He wills to give Himself to all, hence satisfaction and blessedness are increased with those who become images and likenesses of Him.*

6479. *Spirits not so well disposed, who were for some time attendant upon me, continually injected doubts from the fallacies of the senses against the possibility of all things flowing-in from one fountain, and thus from the Lord ; but they were told, that so many doubts could not be removed within a short time, owing to the fallacies of the senses, which must first be*

dissipated, and the numberless unknown things, which must first be known ; yea, that with those who are in a negative principle, that is, with whom a negative principle universally reigns, doubts cannot in any wise be removed, for with them one scruple avails more than a thousand confirmations ; for one scruple is as a grain of sand placed close before the pupil of the eye, which, although it is single and small, nevertheless takes away all the sight. But they who are in the affirmative principle, that is, with whom the affirmative principle universally reigns, reject the scruples grounded in fallacies which are contrary to truths ; and if there are any which they do not comprehend, they cast them aside, and say they do not as yet understand them, and still they remain in the faith of truth. But the above spirits attended but little to these things, because they were in the negative principle.

6480. *As the subject here treated of is concerning the Lord's influx mediately through heaven, and immediately from Himself, and this is more fitly called providence, for the Lord flows in, not only into the will and thought of man, but also at the same time into several things which befall him, therefore in what now follows it is allowable to call it Providence.*

6481. *The spirits who come into the other life bring with them an opinion, that the Divine Providence is universal, but not in particulars ; the cause of this opinion had been, that they saw the wicked exalted to honours, become rich, and crowned with success, which they ascribe to their own proper prudence ; not being aware, that the Divine Providence has the eternal salvation of man as its end, thus not his satisfaction in the world, viz., opulence and eminence, wherein the generality, during the life of the body, place essential happiness ; when yet the case is not so, inasmuch as eminence generally begets self-love, and opulence the love of the world, thus what is contrary to love to God, and to charity towards the neighbour : wherefore such things are given to the wicked, and also to the good, if they do not disagree and withdraw them from heaven. Moreover, the Lord provides His ends by means of the wicked as well as of the good ; for He moves the wicked to do good to their neighbour, their country, and the church, by their own loves ; for the wicked desire to be in eminence, to procure gain, and therefore they wish to seem upright and zealous ; and from this desire, as from a fire, they are more strongly excited to do such goods than the upright. It is also permitted to the wicked to believe that all things are of their own prudence, and that the Divine Providence is not, or is merely universal. Inasmuch as they are not willing to perceive any otherwise, and that they may execute such things as are conducive to the public good, successes are also given them according to their thoughts ; these*

successes are greater incitements to them, in consequence of their ascribing them to themselves.

6482. *I have discoursed with spirits concerning the Lord's universal government, observing, that what is universal cannot possibly exist without singulars; and that without singulars, the universal is nothing: for the reason why it is called universal, is, because singulars taken together are so named, as particulars taken together are called a general; therefore to say that Providence is in the universal, and not in the singulars, is to say nothing. If any one, by Providence in the universal, means the conservation of the whole according to an order impressed on universal nature at its first creation, he does not consider that nothing can subsist unless it perpetually exists; for, as is well known in the learned world, subsistence is perpetual existence, thus conservation is perpetual creation; consequently Providence is continually in singulars. Some confirm themselves in the persuasion that the universal may exist without the particular, from the case of a king, who reigns universally but not singularly: but they do not consider that royalty is attendant not only on the king himself, but also on his ministers, who are his vicegerents in such things wherein he himself is not able to act; thus the universal, which is of the king, is in things singular. But in the Lord's case there is no need of this, for whatsoever is in Him, is infinite, because it is divine; the reason why the angels are His ministers, is, that they may be in active life, and thence in happiness; nevertheless the ministries which they fulfil are not from them, but from influx from the Lord; which the angels also unanimously confess.*

6483. *From what has been now said, it may also be manifest, that the universal is entirely according to the singulars; if these be less singular, the universal also is less elevated, but if they be more singular, the universal is hence more elevated, for the singulars cause the universal to exist, and to be called universal. Hence it may be known what is the quality of the Divine Universal, viz., that it is in the most singular things of all, for it is most elevated above all, as being Divine and Infinite.*

6484. *There was a certain one who had confirmed himself in the persuasion that nothing was of the Divine Providence, but that all and singular things were of prudence, and also from fortune and chance; he stated fortune, but he knew not what it was; he was amongst the evil subtle spirits, because he had indulged in thought more than in discourse and conversation. When he came into the other life, he continued there his former life, as all are wont to do; he inquired out and imbibed all things, even magical artifices, which he supposed might be serviceable to him, and by which he might provide for himself,*

that of himself he might find satisfaction. I entered into discourse with him, and he said, that when he did this he was in his heaven, and that it was impossible any other heaven could be given than that which he made for himself; but it was given me to reply, that his heaven is turned into hell, as soon as the real heaven itself flows-in to it. He was at this time in the world of spirits, and when any are in that world they are in the delights of the loves in which they had been in this world, see n. 5852. But instantly it came to pass, that heaven flowed-in to his delight, whereupon he was suddenly sensible of hell and said with horror, that this he had never believed. It was told me by good spirits, that he was worse than others, because a more subtle influx flowed from him than from others. Afterwards the same spirit was reduced to the state of his infancy, and it was shown by the Lord to the angels what his quality was at that time, and also on this occasion what was the quality of his future life which was foreseen, and that every single thing of his life had been under the Lord's guidance, and that otherwise he would have plunged himself into the most grievous hell, if the continual Providence of the Lord had ceased for a moment; this may be presented visibly to the angels. He was also asked, whether he had ever thought about eternal life; he said that he had not believed it, and that he had rejected every thing of the sort, because he saw so much confusion, that the righteous suffered, and the wicked gloried, with other things of a similar kind; also because he saw that brute animals had similar senses, similar life, and also similar observation and prudence; thus he believed that he should die as they did; he said likewise he was in the utmost amazement, when he perceived that he lived after death.

6485. *I have discoursed with good spirits concerning the Divine Providence, and man's own proper prudence; and they instructed me on the subject by a representative familiar amongst them, viz., by a mote scattered and rare in the atmosphere, saying that man's own proper prudence is to the Divine Providence as that mote is to the universal atmosphere, which mote is respectively nothing, and also falls down. They added, that they who attribute all things to their own proper prudence, are like those who wander in thick forests, but do not know the way out; and if they find it, they attribute it either to their own prudence, or to fortune. They further said, that all contingencies are of Providence, and that Providence acts silently and secretly, for several reasons; if it acted openly, man could not in any case be reformed.*

6486. *I have heard the angels discoursing together about the Lord's Providence. I understood indeed their discourse, but little of it can be described, because it was continually joined to celestial representatives, which it is impossible to express except*

very partially. They discoursed wisely, saying that the Lord's Providence is in the most singular of all things, but not according to such an order as man proposes to himself, because the things to come are both foreseen and provided for; and that the case herein is like that of a person who builds a palace: he first collects materials of every kind, and casts them together into heaps, where they lie without any order, whilst it is only, in the understanding of the architect what sort of palace is to be thence erected.

6487. When I was discoursing with the angels concerning the Divine Providence, there were spirits also present, who impressed on themselves some idea concerning fate or absolute necessity; from which they supposed that the Lord acted, because He cannot proceed otherwise than according to things most essential, thus according to those things which are of the most perfect order; but it was shown them, that man has freedom, and that if he has freedom, it is not from necessity. This was illustrated by the case of houses which are to be built, in that the bricks, mortar, sand, stones for pedestals and pillars, also the timbers, beams, and several things of the like nature, are brought together, not in that order in which the house is to be constructed, but according to pleasure, and that the Lord alone knows what sort of a house may thence be built. All those things, which are from the Lord, are most essential, but they do not follow in order from necessity, but in application to the freedom of man.

6488. There was a discourse concerning predestination, and many of the spirits, from principles imbibed in the world, were in the opinion that some are predestinated to heaven, and some to hell; but I heard a reply from heaven, that no one in any case is predestinated to hell, but that all are predestinated to life eternal.

6489. The Providence of the Lord is conjoined with foresight (*prævidentia*), and one is not given without the other; for evils are foreseen, and goods are provided; and the evils which are foreseen are continually bent towards good by the provident arrangement of the Lord, for the divine end to good reigns universally. Hence neither is any thing permitted except for an end, that thence some good may come forth; but whereas man has freedom, to the intent that he may be reformed, he is bent from evil to good so far as he suffers himself to be bent in freedom, and continually from the most grievous hell, into which he labours by every endeavour to plunge himself into a milder, if he cannot be led to heaven.

6490. Unless the Lord's Providence was in the most single things, it would be totally impossible for man to be saved, or indeed to live, for life is from the Lord, and all the moments of

life have a series of consequences into eternity. On a time it was given me manifestly to perceive the sphere of ends, which is of Providence from the Lord.

6491. *That the Lord's Providence is infinite, and respects eternity, may be manifest from the formation of embryos in the womb, where those parts which are to come are continually delineated and projected, so that one is always a plane for another, and this without any error, until the embryo is formed: afterwards also, when it is born, one thing is prepared successively to another and for another, that a perfect man may exist, and at length such a man as to be capable of receiving herein. If each single thing be thus provided, during man's conception, birth, and growth, how much more is this the case as to his spiritual life!*

6492. *In a dream my father appeared to me, and I discoursed with him, saying, that when a son becomes competent to judge for himself, he ought not to acknowledge his father for a father, as heretofore; for the reason why a father is to be acknowledged during education, is, because he is then in the place of the Lord, nor does a son know at that time what he ought to do, except by the direction of his father. But when he becomes competent to judge and think for himself, and seems able to direct himself of himself, in this case the Lord is his father, whose vicegerent his natural father had heretofore been. These things I spoke in my dream; when I awoke, there seemed to descend from heaven a long roll fastened to rods, and tied by most beautiful woven knots coloured with bright blue, the beauty whereof cannot be described; it was said, that the angels gave such gifts one amongst another.*

6493. *I have often discoursed with spirits concerning fortune, which in the world appears as fortuitous chance, because men know not whence it is; and in consequence of their ignorance, some deny its existence. When an accident befell me which appeared fortuitous, it was said by the angels, that it befell me because such spirits were present, and that when the accident is evil, the sphere of such spirits prevailed. Evil spirits also, by their arts, had the skill to produce a sphere which gave birth to unfortunate circumstances, which appeared absolutely as if from chance. And it was further said, that all things, yea, the smallest things of all, to the smallest of the smallest things, are directed by the Providence of the Lord, even as to the very steps; and when such a sphere prevails as is contrary thereto, misfortunes happen; and it was confirmed by them, that there is no such thing as chance; and that apparent accident or fortune is Providence in the ultimate of order, in which all things are respectively inconstant.*

6494. *During several years I have attentively observed who*

ther fortune was any thing, and I have discovered that it was, and that in such a case prudence availed nothing. All those likewise, who have long reflected on the subject, know and confess this, but they do not know whence it is ; scarcely any one knows that it is from the spiritual world, when nevertheless it has its origin from that world. On a time when I was playing in company at a common game of chance with dice, the spirits attendant upon me discoursed with me concerning fortune in games, and said, that what is fortunate was represented to them by a bright cloud, and what is unfortunate by a dusky cloud ; and when a dusky cloud appeared to attend me, that it was impossible for me to win ; and also from that mark they predicted to me the turns of fortune in that game. Hence it was given me to know, that what is attributed to fortune, even in games, is from the spiritual world ; much more what befalls man as to the vicissitudes in the course of his life ; and that what is called fortune is from the influx of Providence in the ultimates of order, where it so exists ; thus that Providence is in the most single things of all, according to the Lord's words, that not even a hair falls from the head without the will of God.

6495. From what has been heretofore adduced, it may be manifest, that influx from the Lord is immediate, and also mediate through heaven ; but the influx which is from the Lord is the good of heavenly love, thus of love towards the neighbour : in this love the Lord is present, for He loves the universal human race, and wills to save each individual to eternity ; and whereas the good of that love is from Himself, He Himself is in it, thus He is present with man who is in the good of that love. But when man casts himself into that state, that he receives influx from hell, he then feels the life of self-love and the love of the world to be delightful, and the life of the love of his neighbour undelightful, unless it be in favour of himself. And whereas man, who is in this state, desires nothing but evils, and thinks nothing but falses concerning spiritual life, therefore, to prevent his acting as he desires, and speaking as he thinks, he is kept in bonds by his loves themselves, whose privation he fears ; thus he is kept in bonds by the dread of the loss of honour, of gain, of reputation, and of life : into these bonds, which constitute the ultimate plane, the Lord in such case flows-in, and thereby rules the man ; hence he appears actually moral and civil, sometimes as an angel, nor does he occasion hurt to society and his neighbour ; and should he occasion hurt, there are civil laws to punish him. But this plane is nothing in the other life ; man is there in the spiritual world, consequently in the sphere of his interiors ; thus in that life he is such as he had been within, not such as he appeared in externals ; for ex-

ternals are taken away from him, and then it is evident what his quality had been in the world, either of a devil or of an angel.

6496. The subject will be continued at the close of the following chapter.

END OF VOL. VI.