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ARCANA COELESTIA  
THE  
HEAVENLY ARCANA

CONTAINED IN THE HOLY SCRIPTURE 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

EMANUEL SWEDENBORG

THOROUGHLY REVISED AND EDITED BY THE  
REV. JOHN FAULKNER POTTS, B.A. LOND.

VOLUME VIII.

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STANDARD EDITION

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Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you (*Matt.* vi. 33).

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Continuation concerning the Angels and Spirits with Man (n. 5976 to n. 5993).

On Influx, and on the Intercourse of the Soul with the Body (n. 6053 to n. 6058).

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\* Compiled by the Reviser.

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NOTE.—The figures between brackets in the text of the long paragraphs indicate the subdivisions arranged for the *Swedenborg Concordance*.





THE  
BOOK OF GENESIS

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CHAPTER THE FORTY-FOURTH.

1. And he commanded him that was over his house, saying, Fill the men's bags with food, as much as they can carry, and put every one's silver in his bag's mouth.

2. And put my cup, the silver cup, in the bag's mouth of the youngest, and his grain silver. And he did according to the word of Joseph that he had spoken.

3. The morning grew light, and the men were sent away, they and their asses.

4. They were gone out of the city, not yet far off, and Joseph said unto him that was over his house, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore do ye return evil for good?

5. Is not this it in which my lord drinketh, and in which divining he divineth? Ye have done evil in so doing.

6. And he overtook them, and he spake unto them these words.

7. And they said unto him, Wherefore speaketh my lord according to these words? Far be it from thy servants to do according to this word.

8. Behold, the silver which we found in our bag's mouth we brought back to thee out of the land of Canaan; and how should we steal out of thy lord's house silver or gold?

9. With whomsoever of thy servants it be found, let him die, and we also will be to my lord for servants.

10. And he said, Now also according to your words so be it; he with whom it is found shall be to me a servant, and ye shall be blameless.

11. And they hastened, and made every one his bag come down to the earth, and opened every man his bag.

12. And he searched; he began at the eldest, and left off at the youngest; and the cup was found in Benjamin's bag.

13. And they rent their garments, and laded every one his ass, and returned to the city.

14. And Judah and his brethren entered Joseph's house, and he was yet there; and they fell before him to the earth.

15. And Joseph said unto them, What deed is this that ye have done? Knew ye not that such a man as I divining divineth?

16. And Judah said, what shall we say to 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, both we, and he also in whose hand the cup was found.

17. And he said, Far be it from me to do this; the man in whose hand the cup was found, he shall be to me a servant; and ye, 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 my lord's ears, and let not thine anger be kindled against thy servant; for 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 a father, an old man, and a child of his old ages, the youngest; and his brother is dead, and he alone is left to his mother, and his father loveth him.

21. And thou saidst unto thy servants, Make him come down unto me, and I will set mine eye upon him.

22. And we said unto my lord, The boy cannot leave his father; and should he leave his father, he will die.

23. And thou saidst unto thy servants, If your youngest brother come not down with you, ye shall see my faces no more.

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, Return ye, buy us a little food.

26. And we said, We cannot go down: if our younger brother be with us, then will we go down; for we cannot see the man's faces, and our youngest brother he not with us.

27. And thy servant my father said unto us, Ye know that my wife bare me two sons :

28. And the one went out from me, and I said, Surely tearing he is torn in pieces ; and I have not seen him hitherto.

29. And ye are taking this one also from my faces, and if harm befall him, ye will make my gray hairs go down in evil to the grave.

30. And now when I 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, that he will die ; and thy servants will make thy servant our father's gray hairs go down in sorrow to the grave.

32. For thy servant became surety for the boy from being with my father, saying, If I bring him not back unto thee I shall sin to my father all the days.

33. And now I pray let thy servant remain instead of the boy a servant to my lord, and let the boy go up with his brethren.

34. For how shall I go up to my father and the boy he not with me ? peradventure I shall see the evil that shall come upon my father.

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## THE CONTENTS.

**5728.** The subject treated of in this chapter in the internal sense is the intermediate between the internal celestial man and the external natural man ; and first that the internal celestial man filled the intermediate with spiritual truth from itself. The intermediate is " Benjamin," the spiritual truth with it is " Joseph's silver cup," the internal celestial man is " Joseph," and the external natural man is the " ten sons of Jacob."

**5729.** The subject next treated of is the temptation of the external natural man, which continues until there is willing submission to the internal celestial. The temptation is described by their being accused, and by their returning in despair to Joseph. The willing submission is described by their all offering themselves for servants, and Judah's offer-

ing himself in their stead. The conjunction of the external man with the internal is not accomplished without temptation and willing submission.

**5730.** In the representative historic sense the subject here treated of is Jacob's descendants, that they were rejected, but that they obstinately insisted on being representative. Their being rejected is meant by Joseph's desiring to send them away, and to keep Benjamin only; their obstinately insisting is involved in the particulars of their confession and entreaty.

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### THE INTERNAL SENSE.

**5731.** Verses 1, 2. *And he commanded him that was over his house, saying, Fill the men's bags with food, as much as they can carry, and put every one's silver in his bag's mouth. And put my cup, the silver cup, in the bag's mouth of the youngest, and his grain silver. And he did according to the word of Joseph that he had spoken.* "And he commanded him that was over his house, saying," signifies influx from himself; "Fill the men's bags with food," signifies into the natural with the good of truth; "as much as they can carry," signifies to sufficiency; "and put every one's silver in his bag's mouth," signifies together with truth anew in the exterior natural; "and put my cup, the silver cup, in the bag's mouth of the youngest," signifies interior truth bestowed on the intermediate; "and his grain silver," signifies the truth of good; "and he did according to the word of Joseph that he had spoken," signifies that it was so done.

**5732.** *And he commanded him that was over his house, saying.* That this signifies influx from himself, is evident from the signification of "commanding," as being influx (n. 5486); and from the signification of "him that was over his house," as being which communicated. That it was from himself, namely, from the internal celestial, which Joseph represents, is plain. That "to command" is influx, is because in heaven no one is commanded or ordered; but thought is communicated, and the other acts willingly in accordance therewith. Communication

of thought together with a desire which wills that something be done, is influx, and on the part of the recipient is perception, and therefore by "commanding" is signified also perception (n. 3661, 3682). [2] Moreover in heaven they not only think, but also talk together, but about things of wisdom; yet in their conversation there is nothing of command from one to another, for no one desires to be master and thereby to look upon another as a servant; but every one desires to minister to and serve the others. From this it is plain what form of government there is in the heavens, which is described by the Lord in *Matthew*:—

It shall not be so among you; but whosoever would become great among you should be your minister, and whosoever would be first should be your servant (xx. 26, 27);

and again:—

He that is greatest among you shall be your minister. Whosoever shall exalt himself shall be humbled, and whosoever shall humble himself shall be exalted (xxiii. 11, 12).

He does this who loves his neighbor from the heart, or who feels delight and blessedness in doing good to others for no selfish end; that is, who has charity toward the neighbor.

**5733.** *Fill the men's bags with food.* That this signifies into the natural with the good of truth, is evident from the signification of a "bag," as being the exterior natural (see n. 5497); and from the signification of "food," as being the good of truth (n. 5340, 5342, 5410, 5426, 5487, 5582, 5588, 5655). From this it is plain that by his "commanding him that was over his house to fill the men's bags with food" is signified influx from himself into the natural with the good of truth. As the expressions "good of truth" and "truth of good" frequently occur, the difference between them shall be stated. He who does not know what the celestial church is relatively to the spiritual church, cannot possibly know this difference. The truth of good is of the celestial church, and the 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 this good, that is, through this 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 means of truth, for all truth is of the intellectual part, and through truth they are led to good, to do truth being their good; hence they have the good of truth. The latter is properly predicated of those who are of the spiritual church; yet the truth of good, although not properly, is also predicated of them, of which more will be said elsewhere.

**5734.** *As much as they can carry.* That this signifies to sufficiency, may be seen without explication.

**5735.** *And put every one's silver in his bag's mouth.* That this signifies together with truth anew in the exterior natural, is evident from the signification of "silver," as being truth (see n. 1551, 2954, 5658); and from the signification of the "bag's mouth," as being the threshold of the exterior natural (see n. 5497). (What the exterior natural is, and what the interior, may be seen above, n. 4570, 5118, 5126, 5497, 5649.) That it is truth anew, is because silver was once before placed in their bag's mouth (chap. xlii. 25, 27, 28, 35).

**5736.** *And put my cup, the silver cup, in the bag's mouth of the youngest.* That this signifies interior truth bestowed on the intermediate, is evident from the signification of a "silver cup," as being the truth of faith that is from the good of charity (see n. 5120), and because it is called "my cup," that is, Joseph's, it is interior truth (as Benjamin represents the intermediate, also as to truth, he represents interior truth, n. 5600, 5631, thus spiritual truth, n. 5639); from the signification of the "bag's mouth," when predicated of Benjamin as the intermediate, as being where it is adjoined to the natural; for an intermediate to be an intermediate communicates with the external and with the internal (n. 5411, 5413, 5586), its exterior here being the natural; and from the representation of Benjamin, who is here the "youngest," as being the intermediate (n. 5411, 5413, 5443, 5688). From these things it is plain what is signified by Joseph's putting his silver cup in Benjamin's bag.

**5737.** *And his grain silver.* That this signifies the truth of good, is evident from the signification of "silver," as being truth (see n. 1551, 2954, 5658); and from the signification of

“grain,” as being good (n. 5295, 5410); for the interior or spiritual truth which proceeds from the internal celestial, which is “Joseph,” is the truth of good. (What the truth of good is, may be seen just above, n. 5733.)

**5738.** *And he did according to the word of Joseph that he had spoken.* That this signifies that it was so done, is evident without explication.

**5739.** Verses 3-5. *The morning grew light, and the men were sent away, they and their asses. They were gone out of the city, not yet far off, and Joseph said unto him that was over his house, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore do ye return evil for good? Is not this it in which my lord drinketh, and in which divining he divineth? Ye have done evil in so doing.* “The morning grew light,” signifies a state of enlightenment at that time; “and the men were sent away, they and their asses,” signifies that the external natural man was removed somewhat with its truths and memory-knowledges; “they were gone out of the city, not yet far off,” signifies the amount of removal; “and Joseph said unto him that was over his house,” signifies perception and influx anew; “Up, follow after the men,” signifies that it should now adjoin them to itself; “and when thou dost overtake them,” signifies mediate adjunction; “say unto them, Wherefore do ye return evil for good?” signifies why is there a turning away; “is not this it in which my lord drinketh?” signifies that there was interior truth with them received from the celestial; “and in which divining he divineth?” signifies that the celestial knows hidden things from its Divine; “ye have done evil in so doing,” signifies that it is contrary to Divine law to claim it to themselves.

**5740.** *The morning grew light.* That this signifies a state of enlightenment at that time, is evident from the signification of “morning” and “growing light,” as being a state of enlightenment. “Morning” in the supreme sense is the Lord (see n. 2405, 2780); and therefore when it is said “the morning grew light,” it signifies a state of enlightenment, for all enlightenment is from the Lord. (That “rising in the morning” also means a state of enlightenment may be seen above, n. 3458, 3723.)

**5741.** *And the men were sent away, they and their asses.* That this signifies that the external natural man was removed somewhat with its truths and memory-knowledges, is evident from the representation of Jacob's sons, who are here the "men," as being the truths of the church in the natural (see n. 5403, 5419, 5427, 5458, 5512), and therefore the external natural man (n. 5680); from the signification of "asses," as being memory-knowledges (n. 5492); and from the signification of "sent away, and not far off," as being that it—the external natural man—was removed somewhat. From this it is plain that by "the men were sent away, they and their asses, not far off," is signified the external natural man, removed somewhat with its truths and memory-knowledges, namely, from the internal celestial which is represented by Joseph. [2] As regards the signification of "asses," be it known that they signified one thing when they were used for riding, and another when they served for carrying burdens; for judges, kings, and their sons rode upon he-asses, she-asses, and also upon mules, and these then signified rational, and also natural, truth and good (n. 2781); for which reason when the Lord as Judge and King entered Jerusalem, He rode upon an ass with a colt; for this was the mark of judgeship, and also of royalty. But when asses served for carrying burdens, as here, then they signified memory-knowledges. Nor is the case different with these knowledges. One who in thinking of man's interior things advances no further than to the knowledges that are of the memory, supposes that everything of man consists in these knowledges, not being aware that memory-knowledges are the lowest things in man, and such as for the most part are put away when the body dies (n. 2475–2480); but the things that are in them, namely truth and good together with their affections, remain; and also with the evil there remain falsity and evil together with their affections; memory-knowledges being as it were the body of these. So long as a man lives in the world, he has truth and good, or falsity and evil, in the memory-knowledges, for these are what contain them; and because memory-knowledges contain, and therefore as it were carry, interior things, they are signified by the asses which serve for carrying burdens.



**5742.** *They were gone out of the city, not yet far off.* That this signifies the amount of removal, may be seen from what has gone before.

**5743.** *And Joseph said unto him that was over his house.* That this signifies perception and influx anew, is evident from the signification of "saying" in the historicals of the Word, as being to perceive (as often before explained); and because it is perception in respect to him who hears and receives, it is influx in respect to him who says; for they mutually answer to each other. (That his "commanding him that was over his house" denotes influx from himself, may be seen above, n. 5732.)

**5744.** *Up, follow after the men.* That this signifies that it ought now to adjoin them to itself, is evident from the signification of "following after the men and overtaking them," as being to adjoin; for "to follow" denotes a disposition to adjoin, and "to overtake" denotes adjunction. In the rest of this chapter is described the return of Jacob's sons, and in the following chapter the manifestation of Joseph, by which is signified the conjunction of the celestial of the spiritual with truths in the natural. Hence it is plain that by "follow after the men" is signified that it ought now to adjoin them to itself.

**5745.** *And when thou dost overtake them.* That this signifies mediate adjunction, is evident from the signification of their being overtaken by him that was over Joseph's house, as being mediate adjunction.

**5746.** *Say unto them, Wherefore do ye return evil for good?* That this signifies why is there a turning away? is evident from the signification of "returning evil for good," as being to turn away, for evil is nothing else than a turning away from good; for they who are in evil spurn good, that is, spiritual good, which is of charity and faith. That "evil" is a turning away, is very evident from the evil in the other life; for they appear in the light of heaven with the feet upward and the head downward (see n. 3641), thus wholly inverted, and consequently turned away.

**5747.** *Is not this it in which my lord drinketh?* That this signifies that the interior truth with them was received from

the celestial, is evident from the signification of a "cup," which is meant by "this in which my lord drinketh," as being interior truth (see n. 5736); and from the representation of Joseph, who is here "my lord," as being the celestial of the spiritual (n. 5307, 5331, 5332), here the celestial, because interior truth is treated of, which is spiritual and proceeds from the celestial. That it was received is signified by the cup being placed at Joseph's command in the mouth of Benjamin's bag. [2] They are accused as if they had taken the cup. The reason why they were so accused, although the cup had been placed there, is plain from the internal sense, which is this. The truth which is bestowed by the Lord is first received as if it were not bestowed; for before regeneration the man supposes that he procures truth for himself, and so long as he supposes this he is in spiritual theft. To claim good and truth to one's self, and to attribute them to one's self for righteousness and merit, is to take away from the Lord that which is His (see n. 2609, 4174, 5135). It was in order that this might be represented, that this thing was done by Joseph; but still their being accused of theft was in order that conjunction might be effected, for until man has been regenerated he cannot but so believe. He does indeed say with his lips from doctrine that all the truth of faith and good of charity are from the Lord, yet he does not believe it until faith has been implanted in good, when for the first time he acknowledges it from the heart. [3] Confession from doctrine is quite another thing than confession from faith. Many, even those who are not in good, can confess from doctrine, for doctrine to them is merely knowledge; but none can confess from faith except those who are in spiritual good, that is, in charity toward the neighbor. That they were accused of theft in order to bring about conjunction, is plain also from the fact that Joseph thereby brought them back to him, and kept them awhile in thought about what they had done, and that he then manifested, that is conjoined, himself to them.

**5748.** *And in which divining he divineth?* That this signifies that the celestial knows hidden things from its Divine, is evident from the signification of "divining," as being to know hidden things. That it is from the Divine, is because the

celestial of the spiritual, which is "Joseph," represents truth from the Divine, or truth in which is the Divine (see n. 5703).

**5749.** *Ye have done evil in so doing.* That this signifies that it is contrary to Divine law to claim it to themselves, is evident from the signification of "theft," which is meant here by the "evil which they did," as being to claim to one's self that which belongs to the Lord, namely, the truth which is signified by Joseph's silver cup (see n. 5747). That this is contrary to the Divine law is manifest (n. 2609). The reason why man ought not to claim to himself anything that is from the Lord, thus not truth and good, is that he may be in the truth; and in so far as he is in the truth, so far he is in the light in which angels are in heaven; and in so far as he is in this light, so far he is in intelligence and wisdom; and in so far as he is in intelligence and wisdom, so far he is in happiness. This is the reason why man ought to acknowledge from the faith of the 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 he spake unto them these words. And they said unto him, Wherefore speaketh my lord according to these words? Far be it from thy servants to do according to this word. Behold, the silver which we found in our bag's mouth we brought back to thee out of the land of Canaan; and how should we steal out of thy lord's house silver or gold? With whomsoever of thy servants it be found, let him die, and we also will be to my lord for servants. And he said, Now also according to your words so be it; he with whom it is found shall be to me a servant, and ye shall be blameless.* "And he overtook them," signifies mediate adjunction; "and he spake unto them these words," signifies the influx of this thing; "and they said unto him," signifies perception; "Wherefore speaketh my lord 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 our bags' mouth," signifies when truth was bestowed gratuitously; "we brought back to thee out of the land of Canaan," signifies submitted from a principle of religion; "and how should we steal out of thy lord's house silver or

gold?" signifies why then shall we claim to ourselves truth and good, which are from the Divine celestial; "with whomsoever of thy servants it be found, let him die," signifies that he is damned who does so; "and we also will be to my lord for servants," signifies that they will be associates forever without freedom from their own; "and he said, Now also according to 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 to me a servant," signifies that he with whom it is shall be forever without freedom of his own; "and ye shall be blameless," signifies that the rest shall be at their own disposal, because not sharing in the fault.

**5751.** *And he overtook them.* That this signifies mediate adjunction, is evident from what was said above (see n. 5745).

**5752.** *And he spake unto them these words.* That this signifies the influx of this thing, is evident from the signification of "speaking," as being influx (see n. 2951, 3037, 5481); and from the signification of "words," as being things. A "thing" and a "word" are expressed in the original language by the same term.

**5753.** *And they said unto him.* That this signifies perception, is evident from the signification of "saying" in the historicals of the Word, as being perception.

**5754.** *Wherefore speaketh my lord such words as these?* That this signifies reflection why such a thing flows in, is evident from the signification of "speaking," as being to flow in; and from the signification of "such words as these," as being this thing or such a thing (of which just above, n. 5752). Reflection is involved in the word "wherefore," which is a word of questioning with one's self.

**5755.** *Far be it from thy servants to do according to this word.* That this signifies when it is not from the will, namely of claiming truth to themselves, is evident from the signification of "doing," as being to will; for all deed is of the will. The deed itself is natural, and the will is the spiritual source of it. Its not being from the will is signified by "far be it from thy servants."

**5756.** *Behold the silver which we found in our bags' mouth.* That this signifies when truth was bestowed gratuitously, is

evident from the signification of "silver," as being truth (n. 1551, 2954, 5658); and from the signification of "we found," as being bestowed gratuitously, for every one's grain silver was returned to him, thus was bestowed gratuitously (n. 5530, 5624); and from the signification of the "bags' mouth," as being the threshold of the exterior natural (n. 5497).

**5757.** *We brought back to thee out of the land of Canaan.* That this signifies submitted from a principle of religion, is evident from the signification of "bringing back," as being to submit (see n. 5624); and from the signification of the "land of Canaan," as being what is religious. The "land of Canaan" signifies various things, for the reason that it signifies that which includes very many things; for it signifies the Lord's kingdom, the church, and consequently the man of the church, because he is a church; and as it signifies these, it signifies also the celestial which is of the church, namely, the good of love; and also its spiritual, which is the truth of faith, and so on; here therefore it signifies the religious principle which is of the church; for it is of the religious principle of the church that no one ought to claim truth and good to himself. From these things it is plain why the same expression sometimes signifies a number of things; for when it involves several things in the complex, it also signifies those which it involves, according to the series of things in the internal sense. That the "land of Canaan" is the Lord's kingdom, see n. 1413, 1437, 1607, 3038, 3481, 3705; and also the church, n. 3686, 3705, 4447. From these flow its other significations.

**5758.** *And how should we steal out of thy lord's house silver or gold?* That this signifies why then shall we claim to ourselves truth and good, which are from the Divine celestial, is evident from the signification of "stealing," as being in the spiritual sense to claim to one's self that which belongs to the Lord (of which above, n. 5749); from the signification of "silver," as being truth (n. 1551, 2954, 5658); and from the signification of "gold," as being good (n. 113, 1551, 1552, 5658). In this whole chapter spiritual theft is treated of, which is the claiming to one's self of the good and truth that are from the Lord. This is a matter of so great moment that a man after death cannot be admitted into heaven until he acknowledges

at heart that nothing of good or truth is from himself, but all from the Lord, and that whatever is from himself is nothing but evil. The fact that this is so, is shown to man after death by many experiences. The angels in heaven plainly perceive that all good and truth are from the Lord; and moreover that by the Lord they are withheld from evil and kept in good and so in truth, and this by a mighty force. [2] It has been given me plainly to perceive this now for many years, and also that in so far as I have been left to my own or to myself, I have been inundated with evils, and so far as I have been withheld therefrom by the Lord, I have been lifted up from evil into good. Therefore to claim truth and good to one's self is contrary to the universal that reigns in heaven, as well as contrary to the acknowledgment that all salvation is of mercy, that is, that man of himself is in hell, but is of mercy drawn out thence by the Lord. Man cannot be in humiliation, nor consequently can he receive the Lord's mercy (for this flows in only in humiliation or into a humble heart), unless he acknowledges that there is nothing but evil from himself, and that all good is from the Lord. Without this acknowledgment a man attributes to himself as merit, and at length as righteousness, whatever he does; for to claim to himself the truth and good which are from the Lord is to make himself righteous. This is the source of many evils; for he then regards self in everything that he does for the neighbor, and when he does this he loves himself above all others, whom he then despises, if not in word, yet in heart.

**5759.** *With whomsoever of thy servants it be found, let him die.* That this signifies that he is damned who does so, is evident from the signification of "dying," as being to be damned; for spiritual death is nothing else than damnation. It is plain from what was said just above (n. 5758), that they who claim to themselves the truth and good which are of the Lord, cannot be in heaven, but are outside of it; and they who are outside of heaven are damned. But this law is one of judgment from truth; whereas when judgment is made at the same time from good, then they who do what is true and good, and from ignorance or simplicity attribute these to themselves, are not damned, but in the other life are set free by a method of vas-

tation. Moreover every one ought to do what is true and good as of himself, yet believing that it is from the Lord (n. 2882, 2883, 2891); and when he does so, then as he grows up and increases in intelligence and faith he puts off that fallacy, and at last acknowledges at heart that his every effort of doing good and thinking truth was and is from the Lord. Wherefore he that was sent by Joseph, though he indeed confirms, yet presently rejects, the judgment that he should die with whom the cup was found; for he says, "Now also according to your words so be it; he with whom it is found shall be to me a servant, and ye shall be blameless," words which convey a milder sentence. But it is otherwise with those who do so, not from ignorance and simplicity, but from principles which they have confirmed in their faith, and also in life. Yet because they do what is good, the Lord from mercy preserves in them something of ignorance and simplicity.

**5760.** *And we also will be to my lord for servants.* That this signifies that they will be associates forever without freedom from their own, is evident from the signification of "we also," as being associates; and from the signification of "being servants," as being to be without freedom from their own; for one who is a servant has no freedom from his own, but is dependent on the own and freedom of his master. What it is to be without freedom from one's own, will of the Lord's Divine mercy be told in the following pages.

**5761.** *And he said, Now also according to your words.* That this signifies that it would indeed be so from justice, is evident from what has been explained just above (see n. 5758, 5759). Its being from justice that he who did this should die is signified by, "now also according to your words;" but a milder sentence now follows.

**5762.** *So be it.* That this signifies a milder sentence, is evident from the words that follow, in which this milder sentence is given.

**5763.** *He with whom it is found shall be to me a servant.* That this signifies that he with whom it is, shall be forever without his own freedom, is evident from the signification of a "servant," as being to be without one's own freedom (as above, n. 5760). The case is this. Joseph's silver cup, placed

by his order with Benjamin, signifies interior truth (see n. 5736, 5747). He who is in interior truth knows that all truth and good are from the Lord, and also that all freedom from his own, or from the man himself, is infernal; for when a man thinks or does anything from his own freedom, he thinks and does nothing but evil. In consequence he is a servant of the devil, for all evil flows in from hell. He also feels delight in such freedom, because it agrees with the evil in which he is, and into which he was born. Wherefore this freedom from one's own must be put off, and heavenly freedom must be put on instead, which consists in willing what is good and thence doing it, and in desiring what is true and thence thinking it. When a man receives this freedom he is a servant of the Lord, and is then in freedom itself, and not in the bondage in which he was before, and which appeared like freedom. This then is what is meant by being forever without one's own freedom. (The nature and source of freedom may be seen above, n. 2870-2893; and also that freedom itself is to be led by the Lord, n. 2890.)

**5764.** *And ye shall be blameless.* That this signifies that the rest shall be at their own disposal, because not sharing in the fault, is evident from the signification of "blameless" in regard to a servant, as being to be at his own disposal; because not sharing in the fault, follows. It was of old a custom among the Gentiles, when any one sinned, to make his companions also guilty of the offence, and even to punish a whole house for the crime of one in it. But such a law is derived from hell, where all the companions conspire together for evil. The societies there are so constituted that they act together as one against good, and thus they are kept consociated, though they are in deadly hatred one against another. They are in the union and friendship of robbers. Hence because companions in hell conspire together for evil, when they do evil they are all punished. But to do so in the world is wholly contrary to the Divine order; for in the world the good are consociated with the evil, because one does not know what the interiors of another are, and for the most part does not care. Wherefore the Divine law for men is that every one shall pay the penalty of his own iniquity; as is written in *Moses*:—



The fathers shall not die for the sons, neither shall the sons die for the fathers; every one shall be slain in his own sin (*Deut.* xxiv. 16);

and in *Ezekiel*:—

The soul that hath sinned, it shall die, neither shall the father bear the iniquity of the son. The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him (xviii. 20).

From these passages it is plain how the case is with what the sons of Jacob said, "with whomsoever of thy servants it be found, let him die, and we also will be to my lord for servants." But he who was sent by Joseph changed this judgment, and said, "he with whom it is found shall be to me a servant, and ye shall be blameless;" in like manner further on where Judah says to Joseph, "Behold we are servants to my lord, both we and he also in whose hand the cup was found." And Joseph said, "Far be it from me to do this; the man in whose hand the cup was found, he shall be to me a servant; and ye, go ye up in peace to your father" (verses 16, 17).

**5765.** Verses 11, 12. *And they hastened, and they made every one his bag come down to the earth, and opened every man his bag. And he searched; he began at the eldest, and left off at the youngest; and the cup was found in Benjamin's bag.* "And they hastened," signifies impatience; "and made every one his bag come down to the earth," signifies that they brought what was in the natural down to things of sense; "and opened every man his bag," signifies that they might thus make the matter manifest to themselves; "and he searched," signifies investigation; "he began at the eldest, and left off at the youngest," signifies order; "and the cup was found in Benjamin's bag," signifies that interior truth from the celestial was with the intermediate.

**5766.** *And they hastened.* That this signifies impatience, is evident from the signification of "hastening," when persons are eager to clear themselves, as being impatience.

**5767.** *And they made every one his bag come down to the earth.* That this signifies that they brought what was in the natural down to things of sense, is evident from the signification of "making to come down," when it has reference to what here follows, as being to bring to; from the signification

of a "bag," as being the exterior natural (see n. 5497); and from the signification of the "earth," when it is said that they "made come down to" it, as being the ultimate and lowest, thus the sensuous; for the sensuous is the lowest and ultimate, because things of sense are in the very threshold to the outside world. To bring to things of sense, is wholly to confirm that a thing is so; for the matter is then brought down to the evidence of the senses.

**5768.** *And opened every man his bag.* That this signifies that they might thus make the matter manifest to themselves, is evident from the signification of "opening the bag," as being to open what is in the natural, thus to make the matter manifest.

**5769.** *And he searched.* That this signifies investigation, is evident without explication.

**5770.** *He began at the eldest, and left off at the youngest.* That this signifies order, is evident from what has been said above (n. 5704).

**5771.** *And the cup was found in Benjamin's bag.* That this signifies that interior truth from the celestial was with the intermediate, is evident from the signification of the "cup," as being interior truth (see n. 5736); and from the representation of Benjamin, as being the intermediate (n. 5411, 5413, 5443). That such truth from the celestial was with the intermediate, is signified by the cup being placed in Benjamin's bag by Joseph's order. How these matters stand is clear from what has been said before.

**5772.** Verses 13-17. *And they rent their garments, and laded every one his ass, and returned to the city. And Judah and his brethren entered Joseph's house, and he was yet there; and they fell before him to the earth. And Joseph said unto them, What deed is this that ye have done? Knew ye not that such a man as I divining divineth? And Judah said, What shall we say to 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, both we, and he also in whose hand the cup was found. And he said, Far be it from me to do this; the man in whose hand the cup was found, he shall be to me a servant; and ye, go ye up in peace to your*

*father.* "And they rent their garments," signifies mourning; "and laded every one his ass, and returned to the city," signifies that truths were brought back from things of sense to memory-knowledges; "and Judah and his brethren entered," signifies the good of the church with its truths; "Joseph's house," signifies communication with the internal; "and he was yet there," signifies foresight; "and they fell before him to the earth," signifies humiliation; "and Joseph said unto them," signifies their perception then; "What deed is this that ye have done?" signifies that to claim to themselves what is not theirs is an enormous evil; "knew ye not that such a man as I divining divineth?" signifies that it cannot be concealed from Him who sees future and hidden things; "and Judah said," signifies perception given to the good of the church in the natural; "What shall we say to my lord? what shall we speak?" signifies a wavering; "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 are forever to be deprived of freedom of their own; "both we," signifies the associates; "and he also in whose hand the cup was found," signifies as well as he with whom there is interior truth from the Divine celestial; "and he said, Far be it from me to do this," signifies that it should by no means be so; "the man in whose hand the cup was found," signifies but that he with whom is interior truth received from the Divine; "he shall be to me a servant," signifies that he will be forever subject; "and ye, go ye up in peace to your father," signifies that the associates, with whom there is not that truth, are to return to the former state.

**5773.** *And they rent their garments.* That this signifies mourning, is evident from the signification of "rending the garments," as being mourning on account of truth being lost (see n. 4763), here on account of truths from their own which they could no longer claim to themselves, because they had offered themselves as servants both in the presence of him that was over Joseph's house (verse 9), and in the presence of Joseph himself (verse 16), whereby is signified that they would be without freedom from their own, thus without truths

from themselves. As regards mourning on account of truths from their own, which is signified by their "rending their garments and offering themselves as servants," be it known that a turning about takes place with those who are being regenerated, namely, that they are led to good by means of truth, and afterward from good they are led to truth. When this turning about takes place, or when the state is changed and becomes the inverse of the former one, there is mourning; for they are then let into temptation, whereby what is of their own is weakened and broken down, and good is insinuated, and with good a new will, and with this a new freedom, thus a new own. This is represented by Joseph's brethren returning in despair to Joseph, and offering themselves to him as servants, and their being kept in that state for some time, and by Joseph's not manifesting himself until after the temptation; for when the temptation is over, the Lord shines on them with comfort.

**5774.** *And laded every one his ass, and returned to the city.* That this signifies that truths were brought back from things of sense into memory-knowledges, is evident from the signification of an "ass," as being memory-knowledge (see n. 5492), that "lading the ass" means bringing back from things of sense, is because by "making their bags come down to the earth" is signified bringing what was in the natural down to things of sense (n. 5767), and raising it from them is therefore here meant by "lading;" and from the signification of a "city," as being doctrinal truth (n. 402, 2449, 2943, 3216). [2] What it is to bring back truths from things of sense into memory-knowledges must be briefly explained. Things of sense are one thing, memory-knowledges another, and truths another. They succeed one another in turn; for memory-knowledges come forth from things of sense, and truths from memory-knowledges; for the things which enter by the senses are laid up in the memory, and from them the man concludes memory-knowledge, or perceives from them memory-knowledge which he learns; from the memory-knowledges he then concludes truths, or perceives from them truth which he learns. Every man so progresses as he grows up from childhood. When he is a child he thinks and apprehends things

from things of sense; when older he thinks and apprehends things from memory-knowledges; and afterward from truths. This is the way to the judgment into which man grows with age. [3] From this it may be seen that things of sense, memory-knowledges, and truths, are distinct, and even remain distinct—so much so that a man is sometimes in things of sense, as when he thinks only of what meets the senses; sometimes in memory-knowledges, as when he elevates his mind out of things of sense, and thinks interiorly; and sometimes in truths which have been concluded from memory-knowledges, as in the case when he thinks more interiorly. Every one who reflects upon it can know these things from himself. Man can also bring truths down into memory-knowledges, and see them in these, and he can also bring memory-knowledges down into things of sense, and contemplate them therein; as well as the converse. From this it is now plain what is meant by bringing what is in the natural down to things of sense, and by bringing truths back from things of sense into memory-knowledges.

**5775.** *And Judah and his brethren entered.* That this signifies the good of the church with its truths, is evident from the representation of Judah, as being the good of the church (see n. 5583, 5603); and from the representation of his brethren, as being truths in the natural. That Judah entered and spoke with Joseph, and not Reuben the firstborn, or any other of them, is because Judah chiefly represented good; and it is good that communicates with the celestial from the Divine, and not truths, because truths have no communication with the Divine except through good. This is the reason why Judah alone spoke.

**5776.** *Joseph's house.* That this signifies communication with the internal, is evident from the signification of "entering the house," as being communication; and from the representation of Joseph, as being the internal (see n. 5469). That "entering a house" denotes communication, is because by a "house" is signified the man himself (see n. 3128, 5023), thus what makes the man, namely his mind with truth and good (n. 3538, 4973, 5023); and therefore when "entering a house" is spoken of, it means entering into his mind, thus to have communication.

**5777.** *And he was yet there.* That this signifies foresight, may be seen from the fact that it was foreseen by Joseph that they would return, and he therefore stayed at home in order to manifest himself to Benjamin and consequently to the others; and in the internal sense that conjunction might be effected of the truths in the natural with the Divine celestial. It is called "foresight," because in the supreme sense it treats of the Lord who in this sense is "Joseph."

**5778.** *And they fell before him to the earth.* That this signifies humiliation, is evident without explication.

**5779.** *And Joseph said unto them.* That this signifies their perception then, is evident from the signification of "saying," as being perception. That it is their perception, is because it is said by Joseph, and by Joseph is represented the internal; and from the internal, that is, through the internal from the Lord, comes all perception. From no other source does perception come, nor even sensation. It appears as if sensation, as also perception, come by influx from the external; but this is a fallacy, for it is the internal that feels through the external. The senses placed in the body are nothing but organs or instruments that are of service to the internal man in order that it may be sensible of what is in the world; wherefore the internal flows into the external, causing it to feel, to the end that it may thereby perceive and be perfected; but not the reverse.

**5780.** *What deed is this that ye have done?* That this signifies that to claim to themselves what is not theirs is an enormous evil, is evident from the signification of the theft of which they were accused, as being to claim to themselves the truth and good that belong to the Lord: this is the "deed" that is meant in the internal sense. (What this evil is may be seen above, n. 5749, 5758.)

**5781.** *Knew ye not that such a man as I divining divineth?* That this signifies that it cannot be concealed from Him who sees future and hidden things, is evident from the signification of "divining," as being to know from His Divinity things that are hid (see n. 5748), and also future things, because it is predicated of the Lord, who is "Joseph" in the supreme sense. That it cannot be concealed is plain from the very words.

**5782.** *And Judah said.* That this signifies perception given to the good of the church in the natural, is evident from the signification of "saying" in the historicals of the Word, as being perception (of which often above); that it is "given" is because all perception comes from the internal, that is, flows in through the internal from the Lord (see n. 5779); and from the representation of Judah, as being the good of the church (n. 5583, 5603, 5775). As regards the representation of Judah, be it known 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 of love there; here therefore Judah represents the good of love in the church in the natural, because he is now among those who represent the things that are in the natural which are to be conjoined with the internal.

**5783.** *What shall we say to my lord? what shall we speak?* That this signifies a wavering, is evident from the feeling expressed in these words, as being a wavering.

**5784.** *And how shall we be justified?* That this signifies that we are guilty, is evident from the signification of "how shall we be justified?" (that is, that they cannot be justified), as being that they are guilty; for he who cannot be justified is guilty. Their acknowledging themselves to be guilty is plain from their offering themselves as servants to Joseph.

**5785.** *God hath found out the iniquity of thy servants.* That this signifies confession, namely of their having done wrong, here in their having sold Joseph, and in the internal sense in their having estranged themselves from truth and good, and thereby separated themselves from the internal, is evident without explication.

**5786.** *Behold we are servants to my lord.* That this signifies that they are forever to be deprived of freedom of their own, is evident from the signification of "servants," as being to be without freedom from their own (see n. 5760, 5763). What it is to be deprived of freedom from their own has also been told in the numbers cited; but as this is a matter of the greatest moment, it shall be stated again. There is an external man, and there is an internal; the external man is that through which the internal acts; for the external is only an

organ or instrument of the internal. This being so, the external must be wholly subordinate and subject to the internal; and when it is subject, heaven acts through the internal into the external, and disposes it according to such things as are of heaven. [2] The contrary takes place when the external is not subject, but rules, as it does when the man has as his end the pleasures of the body and of the senses, especially those of the love of self and the world, and not those of heaven. To have as the end is to love the one and not the other; for when a man has such things as the end, he no longer believes that there is any internal man, nor that there is anything in himself which is to live when the body dies. For his internal, not having rule, merely serves the external to enable it to think and reason against good and truth, because in this case no other influx through the internal is open. For this reason it is that such persons wholly despise, and even turn away from, the things that are of heaven. From these things it is clear that the external man, which is the same as the natural man, ought to be entirely subject to the internal which is spiritual, and consequently to be without freedom from its own. [3] Freedom from one's own is to indulge in pleasures of every kind, to despise others in comparison with one's self, to subject them to one's self as servants, or else to persecute and hate them, to delight in evils that befall them, and more so in those which the man himself brings on them purposely or deceitfully, and to desire their death. Such are the results of freedom from one's own. It is plain therefore what a man is when he is in this freedom, namely, a devil in human form. But when he loses this freedom, he then receives from the Lord heavenly freedom, which is utterly unknown to those who are in freedom from their own. These suppose that if the latter freedom were taken away from them, they would have no life left; when in fact life itself then begins; and joy, bliss, happiness, with wisdom, then come, because this freedom is from the Lord.

**5787.** *Both we.* That this signifies the associates, is evident from the signification of "both we," as being the associates (as above, n. 5760).

**5788.** *And he also in whose hand the cup was found.* That this signifies as well he with whom there is interior truth



from the Divine celestial, is evident from the signification of "in whose hand," as being with whom; from the signification of the "cup," as being interior truth (see n. 5736); and from the representation of Joseph, as being the Divine celestial.

**5789.** *And he said, Far be it from me to do this.* That this signifies that it should by no means be so, is evident without explication.

**5790.** *The man in whose hand the cup was found.* That this signifies that he with whom is interior truth received from the Divine, is evident from what was said just above (n. 5788).

**5791.** *And he shall be to me a servant.* That this signifies that he will be forever subject, is evident from the signification of a "servant," as being to be forever without freedom from one's own (of which just above, n. 5786), thus to be forever subject.

**5792.** *And ye, go ye up in peace to your father.* That this signifies that the associates, with whom there is not that truth, are to return to the former state, is evident from the representation of Jacob's ten sons, as being the associates with whom the cup was not found—that is, the interior truth which is signified by the "cup" (see n. 5736, 5788, 5790); and from the signification of "go ye up in peace to your father," as being to return to the former state; for when they are not accepted by the internal, which is "Joseph," the former state then 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 my lord's ears, and let not thine anger be kindled against thy servant; for thou art even as Pharaoh. My lord asked his servants, saying, Have ye a father, or a brother? And we said unto my lord, We have a father, an old man, and a child of his old ages, 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, Make him come down unto me, and I will set mine eye upon him. And we said unto my lord, The boy cannot leave his father; and should he leave his father, he will die. And thou saidst unto thy servants, If your youngest brother come not down with you, ye shall see my faces no more. And it came to pass when we came up unto thy ser-*

*vant my father, we told him the words of my lord. And our father said, Return ye, buy us a little food. And we said, We cannot go down; if our youngest brother be with us, then will we go down; for we cannot see the man's faces, and our youngest brother he not with us. And thy servant my father said unto us, Ye know that my wife bare me two sons; and the one went out from me, and I said, Surely tearing he is torn in pieces; and I have not seen him hitherto: and ye are taking this one also from my faces, and if harm befall him, ye will make my gray hairs go down in evil to the grave. And now when I come to thy servant my father, and the boy he 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, that he will die; and thy servants will make thy servant our father's gray hairs go down in sorrow to the grave.* “And Judah came near unto him,” signifies the communication of the external man with the internal through good; “and said,” signifies perception; “By me, my lord,” signifies entreaty; “let thy servant I pray speak a word in my lord's ears,” signifies for reception and hearing; “and let not thine anger be kindled against thy servant,” signifies lest he turn away; “for thou art even as Pharaoh,” signifies that it has dominion over the natural; “my lord asked his servants, saying,” signifies perception of their thought; “Have ye a father, or a brother?” signifies that there is good which is the source, and truth which is the means; “and we said unto my lord,” signifies reciprocal perception; “We have a father, an old man,” signifies that they have spiritual good as the source; “and a child of his old ages, the youngest,” signifies truth therefrom which is new; “and his brother is dead,” signifies that internal good is not; “and he alone is left to his mother,” signifies that this is the only truth of the church; “and his father loveth him,” signifies that it has conjunction with spiritual good from the natural; “and thou saidst unto thy servants,” signifies perception given; “Make him come down unto me,” signifies that the new truth must be in subjection to internal good; “and I will set mine eye upon him,” signifies influx then of truth from good; “and we said unto my lord,” signifies reciprocal perception; “The boy cannot leave his father,” signifies that this truth cannot be

separated from spiritual good; "and should he leave his father, he will die," signifies that if it were separated the church would perish; "and thou saidst unto thy servants," signifies perception concerning that thing; "If your youngest brother come not down with you," signifies if it be not subject to internal good; "ye shall see my faces no more," signifies that there will be no mercy, and no conjunction with truths in the natural; "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 knowledge of this thing; "and our father said," signifies perception from spiritual good; "Return ye, 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, then will we go down," signifies unless there be with them a conjoining intermediate; "for we cannot see the man's faces," signifies because there will be no mercy or conjunction; "and our youngest brother he not with us," signifies except by means of an intermediate; "and thy servant my father said unto us," signifies perception from spiritual good; "Ye know that my wife bare me two sons," signifies that if there be spiritual good which is of the church, there will be internal good and truth; "and the one went out from me," signifies the seeming departure of internal good; "and I said, Surely tearing he is torn in pieces," signifies perception that it perished by evils and falsities; "and I have not seen him hitherto," signifies because it has vanished; "and ye are taking this one also from my faces," signifies if the new truth also should depart; "and if harm befall him," signifies by evils and falsities; "and ye will make my gray hairs go down in evil to the grave," signifies that spiritual good, and thus the internal of the church, would perish; "and now when I come to thy servant my father," signifies the good of the church corresponding to the spiritual good of the internal church; "and the boy he not with us," signifies if the new truth is not with them; "and his soul is bound in his soul," signifies since there is a close conjunction; "and it shall come to pass when he seeth that the boy is not, that he will die," signifies that spiritual good will perish; "and thy servants will

make thy servant our father's gray hairs go down in sorrow to the grave," signifies that all will be over with the church.

**5794.** *And Judah came near unto him.* That this signifies the communication of the external man with the internal through good, is evident from the signification of "coming near" to speak with any one, as being communication; and from the representation of Judah, as being the good of the church in the natural (see n: 5782). That it is the communication of the external man with the internal, is because Judah represents the good of the church in the natural or external man, and Joseph, good in the internal. That it is "through good," is because the communication takes place solely through good, and not through truth unless there is good in the truth.

**5795.** *And said.* That this signifies perception, is evident from the signification of "saying," as being perception (of which often above).

**5796.** *By me, my lord.* That this signifies entreaty, is plain from what follows.

**5797.** *Let thy servant I pray speak a word in my lord's ears.* That this signifies for reception and hearing (that is, entreaty therefor), is evident from the signification of "speaking a word," as being influx (see n. 2951, 5481), and as it is influx, it is reception on the part of the other (n. 5743); and from the signification of "ears," as being obedience (n. 4551, 4653), here a kind hearkening or hearing, because an inferior is speaking to a superior. Hence it is plain that by "Let thy servant I pray speak a word in my lord's ears," is signified entreaty for reception and hearing.

**5798.** *And let not thine anger be kindled against thy servant.* That this signifies lest he turn away, is evident from the signification of "anger," as being a turning away (see n. 5034), because one who is angry with another turns away, for in that state he does not think like him, but against him. That "anger" is a turning away is plain from many passages in the Word, especially from those where anger and wrath are ascribed to Jehovah or the Lord, by which is signified a turning away—not that Jehovah or the Lord ever turns away, but that man does so; and when he turns away it seems to him as if the Lord did so, for he is not heard. The Word so

speaks in accordance with the appearance. And because "anger" is a turning away, it is also an assault on good and truth on the part of those who have turned away; while on the part of those who have not turned away, there is no assault, but repugnance on account of aversion to what is evil and false. [2] That "anger" is an assault has been shown above (n. 3614); that it is also a turning away, and likewise the penalty when truth and good are assailed, is plain from the following passages. In *Isaiah*:—

Woe to them that decree decrees of iniquity. They shall fall under the bound, and under the slain. For all this His anger is not turned away. Woe to Asshur, the rod of Mine anger. I will send him against a hypocritical nation, and against the people of wrath will I give him a charge. He thinketh not right, and his heart doth not meditate right (x. 1, 4-7);

"anger" and "wrath" denote a turning away and opposition on man's part, and the attendant punishing and not hearing appear like anger; and as it is on man's part, it is said, "Woe to them that decree decrees of iniquity. He thinketh not right, and his heart doth not meditate right." [3] In the same:—

Jehovah with the vessels of His anger, to destroy the whole land. Behold, the day of Jehovah cometh, cruel, with indignation, wrath and anger, to make the earth a waste, that He may destroy the sinners thereof out of it. I will shake the heaven, and the earth shall be shaken out of her place in the indignation of Jehovah Zebaoth, and in the day of the wrath of His anger (xiii. 5, 9, 13);

the "heaven" and the "earth" here denote the church, which having turned away from truth and good, its vastation and destruction are described by the "indignation, anger, and wrath" of Jehovah; when in fact it is quite the contrary, namely, that the man who is in evil is indignant, angry, and wroth, and sets himself in opposition to good and truth. The penalty which is from the evil is attributed to Jehovah on account of the appearance. Elsewhere occasionally in the Word the last time of the church and its destruction are called the "day of the anger of Jehovah." [4] Again:—

Jehovah hath broken the staff of the wicked, the rod of the rulers. Thou wilt smite the peoples in fury, with an incurable stroke, ruling the nations with anger (xiv. 5, 6);

where the meaning is similar. This is as with a culprit who is punished by the law, and who ascribes the evil of the penalty to the king or judge; not to himself. Again:—

Jacob and Israel because they would not walk in the ways of Jehovah, neither heard they His law; He poured upon him the wrath of anger, and the violence of war (xlii, 24, 25).

In *Jeremiah*:—

I will fight against you in an outstretched hand and a strong arm, and in anger, and in wrath, and in great heat. Lest my fury go forth like fire, and burn and be not quenched, because of the wickedness of your works (xxi. 5, 12);

in this passage “fury,” “anger,” and “great heat” are nothing else than the evils of penalty because of the turning away from what is good and true, and an assault thereon. [5] By Divine law all evil is attended with the penalty, and wonderful to say, in the other life the evil and the penalty cleave together; for as soon as an infernal spirit does evil more than usual, punishing spirits are at hand, and punish him, and this without advertence. That evil of penalty because of turning away is meant, is plain, for it is said, “because of the wickedness of your works.” In *David*:—

He sent upon them the wrath of His anger, indignation and fury, and distress, and an inroad of evil angels. He levelled a path for His anger, He spared not their soul from death (*Ps.* lxxviii. 49, 50). See also *Isa.* xxx. 27, 30; xxxiv. 2; liv. 8; lvii. 17; lxiii. 3, 6; lxvi. 15; *Jer.* iv. 8; vii. 20; xv. 14; xxxiii. 5; *Ezek.* v. 13, 15; *Deut.* ix. 19, 20; xxix. 20, 22, 23; *Rev.* xiv. 9, 10; xv. 7.

[6] “Wrath,” “anger,” “indignation,” “fury,” in these passages also denote a turning away, assault, and consequent penalty. That the penalty for turning away and assault is ascribed to Jehovah or the Lord, and is called “anger,” “wrath,” and “fury in Him,” is because the race sprung from Jacob had to be kept in the representatives of a church, which are merely external; and they could not have been kept in them except through fear and dread of Jehovah, and unless they had believed that He would do them evil from anger and wrath. They who are in externals without an internal cannot otherwise be brought to do external things; for there is nothing interior that binds them. Moreover the simple within

the church, from the appearance apprehend no otherwise than that God is angry when any one does evil. Yet every one who reflects can see that there is nothing of anger, still less of fury, with Jehovah or the Lord; for He is mercy itself and good itself, and is infinitely above willing evil to any one. Nor does the man who is in charity toward the neighbor do evil to any one. All the angels in heaven are such; and how much more the Lord Himself! [7] But in the other life the case is this. When the Lord reduces heaven and its societies into order, which is continually being done on account of new comers, and gives them bliss and happiness, and when this flows into the societies which are in the opposite (for in the other life all the societies of heaven have opposed to them societies in hell, whence there is equilibrium), and these feel a change owing to the presence of heaven, they are then angry and wrathful, and burst forth into evil, and at the same time rush into the evil of the penalty. Moreover when evil spirits or genii approach the light of heaven, they begin to be in anguish and torment (see n. 4225, 4226), which they attribute to heaven, and consequently to the Lord; when in fact it is they themselves that bring the torment upon themselves; for evil is tortured when it comes near to good. Hence it is evident that nothing but good is from the Lord, and that all evil is from those who turn away, who are in the opposite, and who attack. From this arcanum it is evident how the matter stands.

**5799.** *For thou art even as Pharaoh.* That this signifies that it has dominion over the natural, is evident from the representation of Pharaoh, as being the natural in general (see n. 5160); and from the representation of Joseph, as being the internal (of which above). That the internal has dominion over the natural is represented by Joseph's being set over all the land of Egypt, and also over all Pharaoh's house (*Gen.* xli. 40, 41).

**5800.** *My lord asked his servants, saying.* That this signifies perception of their thought, is evident from the signification of "asking," as being to perceive another's thought (see n. 5597). That "asking" signifies this, is because in the spiritual world or in heaven no one has need to ask another what

he thinks about such things as are of his affection, because the one perceives the other's thought which is thence derived; and moreover the internal which Joseph represents does not ask the external which Jacob's sons represent, for the external has its all from the internal. Hence it is plain that by "asking" is signified the perception of the thought. We occasionally read in the Word that Jehovah asks man, when yet He knows all and everything that man thinks; but this is so said because man believes that his thought is concealed from every one because it is within him. The asking is in consequence of this appearance and the derivative belief.

**5801.** *Have ye a father, or a brother?* That this signifies the good which is the source, and the truth which is the means, is evident from the representation of Israel, who is here the "father," as being spiritual good or the good of truth (see n. 3654, 4598), that it is the good which is the source, is because the truths in the natural are from the spiritual good; and from the representation of Benjamin, who is here the "brother," as being truth; that it is the truth which is the means, is because through this there is conjunction of the truths of the church in the natural (which Jacob's sons represent) with the spiritual good which is "Israel;" and as the conjunction is through this, it is described in many passages how his father loved Benjamin who represents this truth, and how Judah could not return with the others to his father unless Benjamin were with them. (In regard to this truth, see below, n. 5835.)

**5802.** *And we said unto my lord.* That this signifies reciprocal perception, is evident from the signification of "saying," as being perception, as often explained. That reciprocal perception is meant is plain.

**5803.** *We have a father, an old man.* That this signifies that they have spiritual good as the source, is evident from the representation of Israel, who is here the "father," as being spiritual good which is the source (of which just above, n. 5801). In regard to the representation of Israel, it may be seen above (n. 4286, 4292, 4570) that he represents the spiritual church, and indeed its internal, which is the good of truth, or spiritual good from the natural. (What spiritual good or the good of truth is, may also be seen above, n. 5526, 5733.)



**5804.** *And a child of his old ages, the youngest.* That this signifies truth therefrom which is new, is evident from the representation of Benjamin, who is here the "child, the youngest," as being truth (of which above, n. 5801; as also that a "child" or "son" is truth, n. 489, 491, 1147, 2623, 3373); and from the signification of "old age," as being newness of life (see n. 3492, 4220, 4676). Hence it is plain that by a "child of old ages, the youngest," is signified truth which is new. The case herein is this. The man who is being regenerated and becoming spiritual is first led to good by means of truth; for man does not know what spiritual good, or what is the same thing, Christian good is, except through truth or through doctrine drawn from the Word. In this way he is initiated into good. Afterward, when he has been initiated, he no longer is led to good through truth, but to truth through good, for he then not only sees from good the truths which he knew before, but also from good brings forth new truths which he did not and could not know before; for good is attended with a longing for truths, because with these it is, as it were, nourished, it being perfected by them. These new truths differ greatly from the truths which he had previously known; for those which he then knew had but little life, while those which he now acquires have life from good. [2] When a man has come to good by means of truth, he is "Israel;" and the truth which he then receives from good, that is, through good from the Lord, is new truth, which is represented by Benjamin while he was with his father. By means of this truth good becomes fruitful in the natural, and brings forth numberless truths wherein is good. In this way the natural is regenerated, and through fruitfulness first becomes like a tree with good fruits, and successively like a garden. From all this it is evident what is meant by new truth from spiritual good.

**5805.** *And his brother is dead.* That this signifies that internal good is not, is evident from the representation of Joseph, as being the celestial of the spiritual (see n. 4592, 4963, 5249, 5307, 5331, 5332), thus internal good, for this is the same as the celestial of the spiritual; and from the signification of "being dead," as being to be no more (n. 494). The

difference between the representation of Joseph as being internal good, and that of Israel as being spiritual good, is this. "Joseph" is internal good from the rational, and "Israel" is internal good from the natural (see n. 4286). This difference is such as is that between celestial good, or the good that is of the celestial church, and spiritual good, or the good that is of the spiritual church, which goods have already been frequently treated of. It is said that such internal or celestial good is not there; which is signified by "his brother is dead."

**5806.** *And he alone is left of his mother.* That this signifies that this is the only truth of the church, is evident from the representation of Benjamin, who here is the "only one left," as being new truth, (as just above, n. 5804); and from the signification of "mother," as being the church (n. 289, 2691, 2717, 5581). In regard to this, that the truth which Benjamin here represents, and which is described above (see n. 5804) is the only truth of the church, the case is this. This truth is that truth which is from spiritual good (which is "Israel"), and which is represented by Benjamin when with his father; but it is a still more interior truth when with Joseph. The truth which Benjamin represents when with his father, and which is called new truth, is that which alone makes man to be the church; for in this truth, or in these truths, there is life from good. That is to say, the man who is in truths of faith from good, *he* is the church; but not the man who is in truths of faith and not in the good of charity. For the truths with this man are dead, even though they are the same truths. From this it may be seen what is meant by this being the only truth of the church.

**5807.** *And his father loveth him.* That this signifies that it has conjunction with spiritual good from the natural, is evident from the signification of "love," as being conjunction (of which presently); from the representation of Israel, who here is he that "loves him," as being spiritual good from the natural (see n. 4286, 4598); and from the representation of Benjamin, who is he whom "the father loves," as being new truth (as above, n. 5804, 5806). The conjunction of this truth with that good is what is signified by "his father loving him." There cannot fail to be conjunction with this truth,

because it is from that good. Between this truth and good there is conjunction like that between father and son; also like that between the willing of the mind and its understanding; for all good is of the will, and all truth is of the understanding. When the will wills good, this good is insinuated into the understanding, and there takes form according to the quality of the good; and this form is truth. And because the new truth is thus born, it is evident that there must be conjunction. [2] In regard to love as being conjunction, be it known that love is spiritual conjunction, because it is a conjunction of the minds, or of the thought and the will, of two. From this it is evident that regarded in itself love is purely spiritual, and that the natural of it is the delight of consociation and conjunction. In its essence love is the harmony resulting from changes of the state, and variations in the forms or substances, of which the human mind consists. This harmony, if from the heavenly form, is heavenly love. It is evident therefore that love cannot have any other origin than the Divine love itself which is from the Lord; thus that love is the Divine which flows into forms, and so disposes them that their changes of state and variations may be in the harmony of heaven. [3] But the opposite loves, namely, the loves of self and of the world, are not conjunctions but disjunctions. They indeed appear like conjunctions, but this is because each regards the other as one with himself so long as they are in pursuit of gains and honors, or in revenge and persecution toward those who oppose them. But as soon as the one does not favor the other, there is disjunction. It is otherwise with heavenly love, which is altogether averse to doing well to another for the sake of self; but does it for the sake of the good that is in the other, and which he receives from the Lord; consequently for the sake of the Lord Himself from whom is the good.

**5808.** *And thou saidst unto thy servants.* That this signifies perception given, is evident from the signification of "saying" in the historicals of the Word, as being perception; and because something was said to them, it signifies perception given.

**5809.** *Make him come down unto me.* That this signifies that the new truth must be in subjection to internal good, is

evident from the signification of "making to come down," for to come to the internal in order to be conjoined, is to become subject to it, because everything which is below or exterior must be wholly subordinate or subject to the higher or interior, in order that there may be conjunction; and from the representation of Benjamin, who here is he whom they should make to come down, as being new truth (of which above, n. 5804, 5806); and from the representation of Joseph, who is he to whom he should come down, as being internal good, as shown before.

**5810.** *And I will set mine eye upon him.* That this signifies the influx then of truth from good, is evident from the signification of "setting the eye upon" any one, as being to communicate the truth which is of faith. (That the "eye" corresponds to the intellectual sight, and to the truths of faith, may be seen, n. 4403-4421, 4523-4534.) And because "to set the eye upon" any one is communication, it is also influx; for internal good, which Joseph represents, does not communicate except by influx with the truth represented by Benjamin, because this truth is below.

**5811.** *And we said unto my lord.* This signifies reciprocal perception, as above (n. 5802).

**5812.** *The boy cannot leave his father.* That this signifies that this truth cannot be separated from spiritual good, is evident from the signification of "leaving," as being to be separated; from the representation of Israel as being spiritual good from the natural (as shown above, n. 4286, 4598, 5807); and from the representation of Benjamin as being new truth (see n. 5804, 5806). This truth is called a "boy," because it is born last; for this truth is not born until the man is regenerate. He then receives newness of life through this new truth conjoined with good. Therefore also this truth is signified by "a child of his old ages, the youngest" (n. 5804).

**5813.** *And should he leave his father, he will die.* That this signifies that if it were separated the church would perish, is evident from the signification of "leaving," as being to be separated (as just above, n. 5812); and from the signification of "dying," as being to be no more (n. 494), thus to perish. As this truth conjoined with spiritual good makes the church

(n. 5806), if it were separated from that good, the church would perish. Moreover Israel, who here is the "father," represents the church (n. 4286), but not without this truth.

**5814.** *And thou saidst unto thy servants,* signifies perception concerning this thing (as above, n. 5808).

**5815.** *If your youngest brother come not down with you.* That this signifies if it be not subject to internal good, is evident from what has been said above (n. 5809).

**5816.** *Ye shall see my faces no more.* That this signifies that there will be no mercy and no conjunction with the truths in the natural, is evident from the signification of the "face," when predicated of the Lord, as being mercy (n. 222, 223, 5585); and therefore "not to see the faces" is 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 miseries so great. That there would be no conjunction with the truths in the natural, is because by the sons of Jacob, to whom these words were said, are represented truths in the natural (n. 5403, 5419, 5427, 5458, 5512). [2] As to there being no mercy and no conjunction with the truths in the natural, unless the truth which is represented by Benjamin be subject to the internal good which is "Joseph," the case is this. The truth which makes man to be the church is the truth which is from good; for when man is in good then from good he sees truths and perceives them, and thus believes that they are truths; but not at all if he is not in good. Good is like a little flame which gives light and illumines, and causes man to see, perceive, and believe truths. For the affection of truth from good determines the internal sight thither, and withdraws the sight from worldly and bodily things, which induce darkness. Such is the truth which Benjamin here represents. That this is the only truth of the church may be seen above (n. 5806), that is, it is the only truth which makes man to be the church. But this truth must be altogether subject to the internal good which is represented by Joseph; for the Lord flows in through internal good, and gives life to the truths which are below; thus also to this truth which is from spiritual good from the natural,

which is represented by Israel (see n. 4286, 4598). [3] From these things it is also plain that conjunction takes place by means of this truth with the truths which are below; for unless this truth were subject to internal good, so that it had therefrom an influx of good into itself, there would be no reception of the mercy which continually flows in from the Lord through internal good, for there would be no intermediate. And if there were no reception of mercy, there would be no conjunction. This is what is signified by "if your youngest brother come not down with you, ye shall see my faces no more."

**5817.** *And it came to pass when we came up unto thy servant my father.* That this signifies elevation to spiritual good, is evident from the signification of "coming up," as being elevation, of which presently; and from the representation of Israel, who here is the "father," as being spiritual good from the natural (see n. 4286, 4598). The elevation which is signified by "coming up," is toward interior things, as here from the truths in the natural which are represented by the ten sons of Jacob, to the spiritual good from the natural which is represented by Israel. For there is an exterior and an interior natural (n. 5497, 5649); in the interior natural is the spiritual good which is "Israel," and in the exterior natural are the truths of the church which are the "sons of Jacob." Therefore by "coming up to the father" is signified elevation to spiritual good.

**5818.** *We told him the words of my lord.* That this signifies knowledge of this thing, is evident without explication.

**5819.** *And our father said.* That this signifies perception from spiritual good, is evident from the signification of "saying" in the historicals of the Word, as being perception (as frequently above); and from the representation of Israel, who here is the "father," as being spiritual good (n. 3654, 4286, 4598).

**5820.** *Return ye, buy us a little food.* That this signifies that the good of truth should be appropriated, is evident from the signification of "buying," as being to appropriate to one's self (see n. 5397, 5406, 5410, 5426); and from the signification of "food," as being the good of truth (n. 5410, 5426, 5487, 5582,

5588, 5655). Spiritual food is in general all good, but specifically it is the good which is acquired by means of truth, that is, truth in the will and in act, for this good becomes good from the willing and doing, and is called the good of truth. Unless truth thus becomes good, it does not benefit the man in the other life; for when he comes into the other life it is dissipated, because it does not agree with his will, thus not with the delight of his love. He who has learned truths of faith in the world, not for the sake of willing and doing them and thus turning them into goods, but only that he may know and teach them for the sake of honor and gain, even although he may in the world be considered most learned, yet in the other life he is deprived of the truths and is left to his own will, that is, his life. And he then remains as he had been in his life; and wonderful to say he is then averse to all the truths of faith, and denies them to himself, howsoever he had before confirmed them. To turn truths to goods by willing and doing them, that is, by life, is what is meant by appropriating the good of truth, which is signified by "buy us a little food."

**5821.** *And we said, We cannot go down.* That this signifies objection, is evident without explication.

**5822.** *If our youngest brother be with us, then will we go down.* That this signifies unless there be with them a conjoining intermediate, is evident from the representation of Benjamin, who here is the "youngest brother," as being a conjoining intermediate (see n. 5411, 5413, 5443, 5639, 5668). In regard to this, that Benjamin represents the intermediate between the celestial of the spiritual, or internal good, which is "Joseph," and truths in the natural, which are the "ten sons of Jacob," and also that he represents new truth (as in n. 5804, 5806, 5809), the case is this. An intermediate in order to be an intermediate must derive something from each, namely from the internal and from the external; otherwise it is not a conjoining intermediate. The intermediate which Benjamin represents derives from the external or natural that it is new truth there; for the new truth which he represents is in the natural, because it is from the spiritual good from the natural, which his father represents as Israel (n. 5686, 5689); but the intermediate derives this by influx from the internal which is

represented by Joseph. Thus it derives something from each. This is the reason why Benjamin represents a conjoining intermediate, and also new truth—new truth when with his father, a conjoining intermediate when with Joseph. This is a secret which cannot be more clearly set forth; and it cannot be understood except by those who are in the thought that there is with man an internal and an external distinct from each other; and who are also in the affection of knowing truths. These are enlightened in respect to the intellectual part by the light of heaven, so that they see what others do not see, thus also this secret.

**5823.** *For we cannot see the man's faces.* That this signifies because there will be no mercy or conjunction, is evident from what has been said above (n. 5816), where are the same words.

**5824.** *And our youngest brother, he not with us.* That this signifies except by means of an intermediate, is evident from the representation of Benjamin, as being an intermediate (as just above, n. 5822).

**5825.** *And thy servant my father said unto us.* That this signifies perception from spiritual good, is evident from the signification of "saying," as being perception (of which frequently above); and from the representation of Israel, who here is the "father," as being spiritual good from the natural (see n. 3654, 4598, 5801, 5803, 5807).

**5826.** *Ye know that my wife bare me two sons.* That this signifies that if there be spiritual good which is of the church, there will be internal good and truth, is evident from the representation of Israel, who says this of himself, as being spiritual good from the natural (of which just above, n. 5825); from the representation of Rachel, who is here the "wife who bare him two sons," as being the affection of interior truth (see n. 3758, 3782, 3793, 3819); and from the representation of Joseph and Benjamin, who are the "two" whom she bare, as being internal good and truth—Joseph internal good, and Benjamin interior truth. [2] In regard to this, that there will be internal good and truth if there be spiritual good which is of the church, the case is this. The spiritual good which Israel represents is the good of truth, that is, truth in the will



and in act. This truth, or this good of truth, in man, makes him to be the church. When truth has been implanted in the will (which is perceived by the fact that the man is affected with truth for the sake of the end that he may live according to it), then there is internal good and truth. When man is in this good and truth, then the kingdom of the Lord is in him, and consequently he is the church, and together with others like him makes the church in general. From this it may be seen that in order that the church may be the church, there must be spiritual good, that is, the good of truth, but by no means truth alone—from which at this day the church is called the church, and one church is distinguished from another. Let every one think within himself whether truth would be anything unless it had life for the end. What are doctrinal things without this end? and what the precepts of the Decalogue without a life according to them? For if any one is acquainted with these, and with all their meaning in its fullness, and yet lives contrary to them, of what benefit are they? have they any effect at all? except, with some, damnation? The case is similar with the doctrinals of faith from the Word, which are precepts of Christian life, for they are spiritual laws. Neither do these conduce to anything unless they become of the life. Let a man consider within himself whether there is anything in him that is anything except what enters into his very life; and whether the life of man, which is life, is anywhere else than in his will. [3] From this then it is that it is said by the Lord in the Old Testament, and confirmed in the New, that all the Law and all the Prophets are founded in love to God, and love to the neighbor, thus in the life itself, but not in faith without life; therefore by no means in faith alone, consequently neither in confidence, for this is impossible without charity. If this appears with the evil in times of danger, or when death is at hand, it is a spurious or false confidence; for not the least of this confidence appears in them in the other life, however much they may have professed it with apparent ardor at the approach of death. That faith, whether you call it confidence or trust, effects nothing with the wicked, the Lord Himself teaches in *John*:—

As many as received, to them gave He the power to be sons of God, to them that believe in His name; who were born, not of bloods, nor of the will of the flesh, nor of the will of man, but of God (i. 12, 13).

[4] They who are "born of bloods" are those who do violence to charity (see n. 374, 1005), also who profane truth (n. 4735); they who are "born of the will of the flesh" are those who are in evils from the love of self and of the world (n. 3813); and they who are "born of the will of man" are those who are in persuasions of falsity; for a "man" signifies truth, and in the opposite sense falsity. They who are "born of God" are those who have been regenerated by the Lord, and thence are in good. These are they who receive the Lord, and these are they who believe in His name, and these are they to whom He gives the power to be sons of God, but not to the others; from which it is very plain what faith alone effects for salvation. [5] Moreover in order that man may be regenerated and become the church, he must be introduced through truth to good; and he is introduced when truth becomes truth in the will and in act. This truth is good, and is called the good of truth, and produces new truths continually; for then for the first time it makes itself fruitful. The truth which is thence brought forth or made fruitful is what is called internal truth, and the good from which it is, is called internal good; for nothing becomes internal until it has been implanted in the will, because what is of the will is the inmost of man. So long as good and truth are outside of the will, and in the understanding only, they are outside of the man; for the understanding is without, and the will is within.

**5827.** *And the one went out from me.* That this signifies the seeming departure of internal good, is evident from the signification of "going out," or going away, as being departure; and from the representation of Joseph as being internal good (of which above). That the departure was seeming only is plain, for Joseph still lived. The case herein is this. By what has been related of Joseph, from beginning to end, is represented in its order the glorification of the Lord's Human, and 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). With the regenera-

tion of man the case is this. In the first state when a man is being introduced through truth into good, the truth appears manifestly, because it is in the light of the world, and not far from the sensuous things of the body. But it is not so with good, for this is in the light of heaven, and remote from the sensuous things of the body, for it is within in man's spirit. Hence it is that the truth which is of faith appears manifestly, but not good, although this is continually present, and flows in, and makes the truths live. Man could not possibly be regenerated in any other way. But when this state has been passed through, then good manifests itself, and this by love to the neighbor, and by the affection of truth for the sake of life. These also are the things represented by Joseph's being carried away and not appearing to his father, and by his afterward manifesting himself to him. This also is meant by the seeming departure of internal good, which is signified by "the one went out from me."

**5828.** *And I said, Surely tearing he is torn in pieces.* That this signifies perception that it has perished by evils and falsities, is evident from the signification of "saying," as being perception (of which frequently above); and from the signification of "being torn in pieces," as being to perish by evils and falsities (that is, the internal good which is represented by Joseph, n. 5805). That "to be torn in pieces" has this signification, is because in the spiritual world there is no other tearing in pieces than that of good by evils and falsities. The case herein is like death and what relates to death. In the spiritual sense these do not signify natural death, but spiritual death, which is damnation, for there is no other death in the spiritual world. So likewise "tearing" does not signify in the spiritual sense such tearing as is done by wild beasts, but the tearing to pieces of good by evils and falsities. Moreover the wild beasts which tear, signify in the spiritual sense the evils of cupidities and the derivative falsities, which also are represented by wild beasts in the other life. [2] The good which continually flows in from the Lord with man, does not perish except by evils and the derivative falsities, and by falsities and the derivative evils. For as soon as this good, continuous through the internal man, comes to the external or natural

man, it is met by evil and falsity, by which the good is torn in pieces and extinguished in various ways as by wild beasts. By this the influx of good through the internal man is checked and stayed, and consequently the inner mind, through which is the influx, is closed, and only so much of the spiritual is admitted through it as to enable the natural man to reason and speak, but this only from earthly, bodily, and worldly things, and indeed contrary to good and truth, or in accordance with them from pretence or deceit. [3] It is a universal law that influx adjusts itself according to efflux, and if efflux is checked influx is checked. Through the internal man there is an influx of good and truth from the Lord, and through the external there must be an efflux, namely into the life, that is, in the exercise of charity. When there is this efflux then there is continual influx from heaven, that is, through heaven from the Lord; whereas if there is no efflux, but resistance in the external or natural man (that is, evil and falsity which tear to pieces and extinguish the inflowing good), it follows from the universal law just mentioned that the influx adjusts itself to the efflux, consequently that the influx of good draws back, and thereby the internal through which is the influx is closed; and through this closing there comes stupidity in spiritual things, even until the man who is such neither knows nor is willing to know anything about eternal life, and at last becomes insane, so that he opposes falsities against truths, calling them truths and the truths falsities, and evils against goods, making them goods and the goods evil. Thus he tears good completely to pieces. [4] That which is "torn" is occasionally mentioned in the Word, whereby in the proper sense is signified that which perishes through falsities from evils; but that which perishes through evils is called a "carcass." When only what is "torn" is mentioned, both are signified, for the one involves the signification of the other; but it is otherwise when both are mentioned, for then a distinction is made. Because that which is "torn" signified in the spiritual sense that which had perished by falsities from evils, therefore it was forbidden in the representative church to eat anything torn, which by no means would have been thus forbidden unless that spiritual evil had been understood in heaven.

Otherwise what harm would there have been in eating flesh torn by a wild beast? [5] Of "torn" things, that they were not to be eaten, it is thus written in *Moses*:—

The fat of a carcass and the fat of that which is torn may be for every use, provided in eating ye shall not eat it (*Lev. vii. 24*).

Again:—

A carcass and that which is torn he shall not eat, to be defiled therewith: I am Jehovah (*Lev. xxii. 8*).

And again:—

Men of holiness ye shall be to Me; therefore ye shall not eat the flesh that is torn in the field; ye shall cast it forth to dogs (*Exod. xxii. 31*).

In *Ezekiel*:—

The prophet saith, Ah Lord Jehovih! behold my soul hath not been defiled, and a carcass and that which is torn I have not eaten from my youth until now, so that the flesh of abomination hath not come into my mouth (*iv. 14*).

From these passages it is plain that it was an abomination to eat that which was torn, not because it was torn, but because it signified the tearing of good to pieces by falsities which are from evils, whereas a "carcass" signified the death of good by evils. [6] The tearing of good to pieces by falsities from evils is meant also in the following passages from *David* in the internal sense:—

The likeness of the wicked is as a lion, he desireth to tear, and as a young lion that sitteth in hiding places (*Psa. xvii. 12*).

Again:—

They opened their mouth against me, a tearing and a roaring lion (*Psa. xxii. 13*).

And yet again:—

Lest they tear my soul as a lion, tearing but none rescuing (*Psa. vii. 2*).

A "lion" denotes those who vastate the church. Where it is said above of Joseph, that he was sold by his brethren, and that his tunic stained with blood was sent to his father, then his father also said, "It is my son's tunic, an evil wild beast hath devoured him, tearing, Joseph is torn in pieces" (*Gen. xxxvii. 33*). (That "to be torn in pieces" is to be dissipated

by falsities from evil may be seen where this is explained, n. 4777.)

**5829.** *And I have not seen him hitherto.* That, this signifies because it has vanished, is evident without explication.

**5830.** *And ye are taking this one also from my faces.* That this signifies if the new truth also should depart, is evident from the representation of Benjamin, of whom this is said, as being new truth (see n. 5804, 5806, 5809, 5822); and from the signification of "taking him from my faces," as being to estrange from spiritual good, thus to depart. Because this truth is from spiritual good which is "Israel," if it should depart, it would be all over with the good itself; for good takes its quality from truths, and truths take their being from good; thereby they have life together.

**5831.** *And if harm befall him.* That this signifies by evils and falsities, is evident from the signification of "harm befalling" any one, as being to be injured by evils and falsities. No other "harm" is meant in the spiritual sense, because in the spiritual world all harm is from evils and falsities.

**5832.** *And ye will make my gray hairs go down in evil to the grave.* That this signifies that spiritual good, and thus the internal of the church, would perish, is evident from the representation of Israel, as being spiritual good (n. 5807, 5812, 5813, 5817, 5819, 5825), and the internal of the spiritual church (n. 4286); from the signification of "gray hairs," as being the ultimate of the church; and from the signification of "going down in evil to the grave," as being to perish (n. 4785). "To go down in good into the grave" is to rise again and to be regenerated (n. 2916, 2917, 5551), wherefore "to go down in evil into the grave" is the opposite, thus to perish. As to the internal of the church perishing if the truth represented by Benjamin were to perish, the case is this. In order that good may be good it must have its own truths; and truths must have their own good in order to be truths. Good without truths is not good, and truths without good are not truths. Together they form a marriage, which is called the heavenly marriage. Wherefore if one departs, the other perishes; and the one may depart from the other through a tearing in pieces by evils and falsities.

**5833.** *And now when I come to thy servant my father.* That this signifies the good of the church corresponding to the spiritual good of the internal church, is evident from the representation of Judah, who says this of himself, as being the good of the church (see n. 5583, 5603, 5782); and from the representation of Israel, who here is his "father," as being spiritual good (n. 5807, 5812, 5813, 5817, 5819, 5825). The good of the church which Judah represents is the good of the external church; whereas the 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 which are of the internal church. Thus also the good of the church which Judah represents, corresponds to the spiritual good represented by Israel.

**5834.** *And the boy he not with us.* That this signifies if the new truth is not with it, is evident from the representation of Benjamin, who here is the "boy," as being new truth (see n. 5804, 5806, 5822).

**5835.** *And his soul is bound in his soul.* That this signifies since there is close conjunction, is evident from the signification of "soul," as being life, thus "the soul of the one being bound in the soul of the other" signifies the life of the one in the life of the other, consequently that there is close conjunction—here of spiritual good, which is "Israel," with the truth from this good, which is "Benjamin." As to there being so close a conjunction between good and its truth, like the soul of the one which is bound in the soul of the other, the case is this. The mind of man, which is the man himself, and is where the man's life is, has two faculties, one allotted to the truths of faith, the other to the good of charity. The faculty which is allotted to the truths of faith is called the understanding, and that which is allotted to the good of charity is called the will. In order that man may be man, these two faculties must make a one. [2] But that at the present day these two faculties are altogether disjoined, may be seen from the fact that a man can understand that a thing is true, and yet not will it. He can understand that all things in the Decalogue are true, also in some measure those in the doc-

trinals which are from the Word; nay, he may also be able intellectually to confirm them, and even to preach them, but yet will otherwise, and from willing act otherwise. It is plain from this that these two faculties in man are disjoined. But that they ought not to be disjoined may be known from the fact that to understand truth would elevate a man toward heaven, and to will evil would draw him down toward hell, and so he would hang between the two. But still his will, in which his very life consists, would draw him downward, thus inevitably into hell. Therefore lest this happen, these two faculties must be conjoined, which is done through regeneration by the Lord, and this through the implantation of the truth of faith in the good of charity. For thus through the truth of faith the man is endowed with a new understanding, and through the good of charity with a new will; whence he has two faculties which make one mind.

**5836.** *And it shall come to pass when he seeth that the boy is not, that he will die.* That this signifies that spiritual good will perish (that is, if the truth which is "Benjamin" departs), is evident from the representation of Israel as being spiritual good (of which above); and from the representation of "dying," as being to cease to be such (see n. 494), thus to perish. (That good would perish if its truth should depart has been shown above, n. 5830, 5832.)

**5837.** *And thy servants will make thy servant our father's gray hairs go down in sorrow to the grave.* That this signifies that all will be over with the church, is evident from the things unfolded above (n. 5832), where like things are said. That Israel, who is the "father," is here the church, is because spiritual good, which he represents, makes the church in man; insomuch that whether you say "spiritual good," or "the church," it is the same thing, for they cannot be separated. Therefore it is that in the Word, especially in the prophets, "Israel" is the spiritual church.

**5838.** Verses 32-34. *For thy servant became surety for the boy from being with my father, saying, If I bring him not back unto thee I shall sin to my father all the days. And now I pray let thy servant remain instead 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 he not with me? peradventure I shall see the evil that shall come upon my father.* "For thy servant became surety for the boy from being with my father, saying," signifies adjunction to itself; "If I bring him not back unto thee," signifies unless it be conjoined with spiritual good; "I shall sin to my father all the days," signifies a turning away, and thus that there would be no good of the church; "and now I pray let thy servant remain instead of the boy a servant to my lord," signifies submission; "and let the boy go up with his brethren," signifies in order that interior truth may be conjoined with spiritual good; "for how shall I go up to my father and the boy he not with me?" signifies that spiritual good from the natural would be without interior truth; "peradventure I shall see the evil that shall come upon my father," signifies perception that it will perish.

**5839.** *For thy servant became surety for the boy from being with my father, saying.* That this signifies adjunction, is evident from the signification of "becoming surety for" another, as being to adjoin him to one's self (as above, n. 5609). For the truth which Benjamin represented, while it is not so much with spiritual good, which is the "father," may in the meantime be with the good of the external church which Judah represents; for this good and spiritual good act as one by correspondence.

**5840.** *If I bring him not back unto thee.* That this signifies unless it be conjoined with spiritual good, is evident from the signification of "bringing back," as being to be conjoined again; and from the representation of Israel, as being spiritual good (of which frequently above).

**5841.** *I shall sin to my father all the days.* That this signifies a turning away, and thus that there would be no good of the church, is evident from the signification of "sinning," as being disjunction (see n. 5229, 5474), thus a turning away; and 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. The conjunction itself causes that there is good from which is the church. With these two goods, of the internal church and of the external, the case is this. The good of the inter-

nal church, or internal good, produces the good of the external church, or external good, by influx: and because it is so, internal good elevates to itself external good in order that this may look to it, and through it upward toward the Lord. This takes place when there is conjunction; but if there is disjunction, external good turns itself away, and looks downward, and thus perishes. It is this turning away which is signified by "I shall sin to my father all the days."

**5842.** *And now I pray let thy servant remain instead of the boy a servant to my lord.* That this signifies submission, is evident from the fact that to offer one's self as a servant in the place of another is to deprive one's self of freedom from one's own, and to submit one's self altogether to the other. By these words is signified the submission of the natural or external man under the internal; for when the good there submits itself, the very truths there submit themselves, for truths are of good.

**5843.** *And let the boy go up with his brethren.* That this signifies in order that interior truth may be conjoined with spiritual good, is evident from the representation of Benjamin, as being new truth (see n. 5804, 5806, 5809, 5822), thus interior truth; and from the signification of "going up with his brethren," as being to be again conjoined with his father, that is, with the spiritual good which is represented by Israel. The interior truth which Benjamin here represents, is the new truth, for this is interior relatively to the truths which are below. For the truth which proceeds from good is interior truth; thus this truth is so because it proceeds from spiritual good, which is "Israel." The good of charity from the will, thus from affection, is internal good, or the good of the internal church; but the good of charity not from affection but from obedience, and not from the will but from doctrine, is external good, or the good of the external church; and it is the same with the truths which are from it.

**5844.** *For how shall I go up to my father, and the boy he not with me?* That this signifies that spiritual good from the natural would be without interior truth, is evident from the representation of Israel, who here is the "father," as being spiritual good from the natural (of which above); and from the

representation of Benjamin, who here is the "boy," as being interior truth (see just above, n. 5843).

**5845.** *Peradventure I shall see the evil that shall come upon my father.* That this signifies a perception that it will perish, is evident from the signification of "seeing," as being to understand (as above, n. 2807, 3863, 4403-4421), and thence to perceive (n. 3764, 4567, 5400). That it will perish is signified by the "evil which shall come upon him," the same as by "making his gray hairs go down in evil to the grave" (n. 5832), also that if his father did not see him with his brethren, he "would die" (n. 5836). This is the evil that is signified. (That spiritual good, which is "Israel," would perish if the truth which is "Benjamin" should depart, may be seen above, n. 5832.)

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OF THE ANGELS AND SPIRITS WITH MAN.

**5846.** The influx from the spiritual world into man is in general of such a nature that man cannot think or will anything of himself, but everything flows in; good and truth from the Lord through heaven, thus through the angels who are with the man; evil and falsity from hell, thus through the evil spirits who are with the man; and this into the man's thought and will. This I know will appear a very great paradox because it is contrary to the appearance; but experience itself shall declare how the matter stands.

**5847.** No man, spirit, or angel ever has any life from himself, thus neither can he think and will from himself; because in thinking and willing is the life of man, and speaking and acting is the life thence derived. For there is one only life, that of the Lord, which flows into all, but is variously received, and indeed according to the quality which a man has induced on his soul by his life. Hence with the evil, goods and truths are turned into evils and falsities, but with the good they are received—goods as goods, and truths as truths. This may be compared to the light of the sun flowing into objects, which is modified and varied in them diversely according to the form

of the parts, and thus is turned into colors, some sad and some cheerful. While a man lives in the world he induces a form on the purest substances of his interiors, so that it may be said that he forms his soul, that is, its quality; and according to this form is received the life of the Lord, which is the life of His love toward the universal human race. (That there is one only life, 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 life of the Lord may flow in and be received according to all law in man, there are continually with him angels and spirits—angels from heaven, and spirits from hell; and I have been informed that there are with every one two spirits and two angels. That there are spirits from hell is because man of himself is continually in evil, for he is in the delight of the love of self and of the world, and in so far as man is in evil, or in this delight, so far angels from heaven cannot be present.

**5849.** The two spirits adjoined to man cause him to be in communication with hell, and the two angels cause him to be in communication with heaven. Without communication with heaven and hell, man could not live even a moment. If these communications were taken away, the man would fall dead as a stock; for then would be taken away the connection with the First *Esse*, that is, with the Lord. This has also been shown me by much experience. The spirits with me were removed a little, and then as they were removed I began as it were to expire, and indeed should have expired if they had not been sent back. But I know that few will believe there is any spirit with them, nor even that there are any spirits; and this chiefly for the reason that at this day there is no faith, because no charity, and thus it is not believed that there is a hell, nor even that there is a heaven, nor consequently that there is any life after death. Another reason is that they do not see spirits with their eyes; for they say, “If I should see, I would believe; what I see, this is; but what I do not see, I do not know whether it is.” When yet they know, or might know, that man’s eye is so dull and gross that it does not

even see many things that exist in ultimate nature, as is evident from microscopes which make them visible. How then could it see what is within even purer nature, where spirits and angels are? These man cannot see except with the eye of his internal man, for this is accommodated to such vision. But the sight of this eye is not opened to man while he is in this world, for many reasons. From all this it is evident how far distant is the faith of this day from the faith of ancient times, when it was believed that every man had his angel with him.

**5850.** The truth of the matter is this. From the Lord through the spiritual world into the subjects of the natural world there is a *general influx* and also a *particular influx*—a general influx into those things which are in order, a particular influx into those things which are not in order. Animals of every kind are in the order of their nature, and therefore into them there is general influx. That they are in the order of their nature is evident from the fact that they are born into all their faculties, and have no need to be introduced into them by any information. But men are not in their order, nor in any law of order, and therefore they receive particular influx; that is, there are with them angels and spirits through whom the influx comes. And unless these were with men, they would rush into every wickedness and would plunge in a moment into the deepest hell. Through these spirits and angels man is kept under the auspices and guidance of the Lord. The order into which man was created would be that he should love the neighbor as himself, and even more than himself. Thus do the angels. But man loves only himself and the world, and hates the neighbor, except in so far as he favors his commanding and possessing the world. Therefore as the life of man is altogether contrary to heavenly order, he is ruled by the Lord through separate spirits and angels.

**5851.** The same spirits do not remain constantly with a man, but are changed according to the man's states, that is, the states of his affection, or of his loves and ends, the former being removed and others succeeding. In general there are with man spirits of such a quality as is the man himself. If he is avaricious, there are spirits who are avaricious; if he

is haughty, there are haughty spirits; if he is desirous of revenge, there are spirits of this character; if he is deceitful, there are the like spirits. Man summons to himself spirits from hell in accordance with his life. The hells are most exactly distinguished according to evils of cupidities, and according to all the differences of evil. Thus there is never any lack of spirits like himself to be called out and adjoined to a man who is in evil.

**5852.** The evil spirits with man are indeed from the hells, but while they are with him they are not in hell, but taken out from thence. The place where they then are is midway between hell and heaven, and is called the **WORLD OF SPIRITS**, of which mention has often been made before. In this world called the world of spirits there are also good spirits who likewise are with man. Into that world also come men immediately after death, who after tarrying a while there, are either sent away into the lower earth, or are let down into hell, or taken up into heaven, each one according to his life. In that world the hells are terminated above, being there closed or opened at the good pleasure of the Lord; and in that world heaven is terminated below; thus it is an interval that distinguishes heaven from hell. From this it may now be known what the *world of spirits* is. When evil spirits who are with man are in that world, they are not in any infernal torment, but are in the delights of the love of self and of the world, as also of all the pleasures in which the man himself is; for they are in every thought and every affection of the man; but when they are sent back into their hell, they return into their former state.

**5853.** The spirits who come to a man enter into all his memory and into all the memory-knowledges that he possesses. Thus they put on all things belonging to the man, insomuch that they know no otherwise than that these are their own. This is a prerogative that spirits have above man. Hence it is that all things which the man thinks they think, and all things which the man wills they will; and conversely, whatever the spirits think the man thinks, and whatever the spirits will the man wills; for they act as a one by conjunction. Yet on both sides it is supposed that such things are in and from

themselves, both on the part of the spirits and on the part of the men. But this is a fallacy.

· **5854.** It is provided by the Lord that spirits should flow into what is thought and willed by man, but angels into his ends, and thus through the ends into all that follows from the ends. Angels also flow in through good spirits into the goods of life and truths of faith with man, by means of which they lead him away from evils and falsities as far as possible. This influx is tacit, imperceptible to the man, but still operating and efficient in secret. Especially do they avert evil ends and insinuate good ones. But in so far as they cannot do this, they withdraw, and flow in more remotely, and more absently, and then evil spirits come nearer; for angels cannot be present in evil ends, that is, in the loves of self and of the world, and yet they are present from afar. [2] The Lord could through angels lead man into good ends by omnipotent force; but this would be to take away the man's life, for his life consists in entirely contrary loves. Therefore 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 freedom, and by no means in compulsion; because what is received in a state of compulsion does not remain, but is dissipated. For to compel a man is not to insinuate into his will, because it is then the will of another from which he acts; and therefore when he returns to his own will, that is, to his own freedom, this is rooted out. The Lord therefore rules man through his freedom, and as far as possible withholds him from the freedom of thinking and willing evil; for unless man were withheld by the Lord, he would be continually plunging into the deepest hell. [3] It was said that the Lord could through angels lead man into good ends by omnipotent force; for evil spirits can be driven away in an instant, even if there should be myriads about a man, and this indeed by means of one angel; but then the man would come into such torment and into such a hell that he could not possibly endure it, for he would be miserably deprived of his life. For the life of man is from cupidities and phantasies against good and truth. If this life were not sustained through evil spirits and thus amended, or at least led, he would be reduced to nothing and

would not survive a minute. For nothing else is seated in him than the love of self and of gain, and of reputation for their sake, thus whatever is contrary to order. Wherefore unless he should be reduced into order moderately and by degrees, through the leading of his freedom, he would at once expire.

**5855.** Before the way was opened to me to speak with spirits, I was of the opinion that no spirit nor angel could ever know or perceive my thoughts, because they were within me, and known to God alone. And then it once happened that I observed that a certain spirit knew what I was thinking, for he spoke with me about what I was thinking of, in a few words, and gave an indication of his presence by a certain sign. At this I was astounded, chiefly because he knew my thoughts. From this it was evident how difficult it is for a man to believe that any spirit knows what he is thinking, when yet he knows not only the thoughts which the man himself knows, but also the least things of his thoughts and affections, which the man does not know—nay, such things as the man can never know during the life of the body. This I know from the continuous experience of many years.

**5856.** Communications of societies with other societies are effected through spirits whom they send forth and through 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, at the sending of whom communication was at once opened. This is a very familiar thing in the other life and is frequently done. From this it may be seen that the spirits and angels who are with man, are for the sake of communication with societies in hell and with societies in heaven.

**5857.** I have sometimes spoken with spirits about the surpassing capacity they have above men for putting on at their first coming all things of the man's memory; and though they had previously known nothing of the sciences, of the languages, and other things which the man has learned and imbued from childhood even to old age, they nevertheless come in a moment into possession of all; so that with the learned they are learned, with the ingenious they are ingenious, and with the prudent they are prudent. At these remarks, those spirits



became elated, for they were not good, and therefore it was given to tell them further that with the ignorant they are ignorant, and with the stupid they are stupid, with the insane and foolish they are insane and foolish; for they put on all the interiors of the man with whom they are, thus also his fallacies, phantasies, and falsities, consequently his insanities and follies. But evil spirits cannot approach little children, because these have not yet in their memory anything that evil spirits can put on; and therefore with little children there are good spirits and angels.

**5858.** From much experience it has been given me to know that whatever the spirits think and speak from the memory of a man, they suppose to be their own and in themselves. If they are told that this is not the case, they are highly indignant—such is the fallacy of sense that prevails with them. To convince them that such is not the case, they were asked whence they knew how to speak with me in my mother tongue, and yet they had known nothing at all of it during their life in the body, and how they knew the other languages in which I am skilled, although from themselves they did not know one; do they believe that these languages are theirs? Moreover I read the Hebrew language before them, and they understood it as much as I did,—even little children—but no further. All the knowledges also that are in my memory are in theirs. By this they were convinced that when they come to a man, they come into possession of all his knowledges, and that they are in falsity in believing them to be their own. They have also their own knowledges, but are not permitted to draw them out, to the end that they may serve man through his knowledges—as well as for various other reasons, of which above (n. 2476, 2477, 2479), and because there would be the greatest confusion if spirits were to flow in from their own memory (n. 2478).

**5859.** Some spirits came to me by ascending, and said that they had been with me from the beginning, knowing no otherwise. But when I showed them to the contrary, they at last confessed that they had now come for the first time, but because they had at once put on all things of my memory, they could know no otherwise. From this again it was evi-

dent that when spirits come to a man they instantly put on all the man's memory-knowledges as if they were their own; and also that when a number of spirits are present, they each of them put on these knowledges, and they each of them suppose that they are their own. Into this faculty comes man immediately after death. Hence also it is that when good spirits come into a heavenly society, they put on and possess all the wisdom of all in that society—for such is the communion—and this although in the life of the body they had known nothing whatever of such things as are said in the heavenly society. This is the case if when in the world they had lived in the good of charity, for this good is attended with the appropriation to itself of everything of wisdom, because this is secretly implanted in good itself; and it is from this that they know as it were from themselves things which in the bodily life had been incomprehensible and even unutterable.

**5860.** The spirits who are with man also put on his persuasions, whatever these may be, as has been proved to me by much experience. Thus they put on man's persuasions not only in civil and moral things, but also in the spiritual things of faith. From this it may be seen that the spirits with those who are in heresies, in fallacies and illusions as to the truths of faith, and in falsities, are in the like, with not the slightest difference. The reason of this is that man may be in his freedom, and not be disturbed by any thing of the spirit's own.

**5861.** From all this it is plain that during his life in the world a man is as to his interiors, thus as to his spirit, in company with other spirits, and is so adjoined to them that he cannot think anything or will anything except together with them, and that thereby there is a communication of his interiors with the spiritual world, and that in this way and not otherwise can he be led by the Lord. When a man comes into the other life he has with him his unbelief in there having been with him any spirit, especially any from hell. There is therefore shown him, if he desires it, the society of spirits in whose company he had been, and from which emissary spirits had been with him. And then after passing through some preliminary states, he at last returns to the same society, because this society has acted in unity with the love which

had obtained the dominion with him. I have sometimes seen their societies shown to them.

**5862.** It is not known to the spirits with man, but only to angels from the Lord, that they are with him, because they are adjoined to his soul or spirit, and not to his body. Those things which from the thoughts are determined into speech, and those which from the will are determined into acts in the body, flow in order into act by general influx, according to the correspondences with the Grand Man; and therefore the spirits who are with man have nothing in common with these things: thus they do not speak through man's tongue, which would be obsession; nor see through his eyes, nor hear through his ears, what is in the world. It is otherwise with me, for the Lord has opened my interiors so that I might see the things in the other life: hence spirits have known that I was a man in the body, and opportunity has been given them of seeing through my eyes things in the world, and of hearing those speaking to me who were in my company.

**5863.** If evil spirits perceived that they are with man, and that they are spirits separate from him, and if they could flow into what is of his body, they would try to destroy him in a thousand ways, for they hold man in deadly hatred. And as they knew that I was a man in the body, they were in a continual effort to destroy me, not only as to the body, but especially as to the soul; for to destroy man and any spirit is the very delight of life of all those who are in hell; but I have been continually protected by the Lord. From this it is evident how dangerous it is for man to be in living company with spirits, unless he is in the good of faith.

**5864.** As evil spirits have heard that spirits are with man, they have supposed that so they might assail these spirits, and together with them man. They have also sought them a long time, but in vain. Their intention was to destroy them. For, as the delight and bliss of heaven is to do good to man, and to promote his eternal welfare, so on the other hand the delight of hell is to do evil to man, and to contribute to his eternal ruin. In such opposition are they.

**5865.** There was a certain spirit, not evil, to whom it was permitted to pass over to a certain man and speak with me

from thence. When he came to the man he said that there appeared to him as it were a kind of black inanimate something, or as it were a black lifeless mass. This was the bodily life of the man, which he was permitted to view. It was said that the bodily life of a man who is in the good of faith appears, when one is permitted to view it, not black, but woody and of the color of wood. The same was given me to know by another experience. A certain evil spirit was let into the state of the body, by thinking from the sensuous things of the body, thus from the external memory. He then seemed to me as a black lifeless mass. When he was restored, he said that he had supposed he was in the life of the body. In other cases spirits are not allowed to look into the bodily things of man, for these are in the world and its light, and when spirits look at those things which are of the light of the world, these appear as mere darkness.

**5866.** A continuation about the angels and spirits with man will be found at the end of the following chapter.

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## CHAPTER THE FORTY-FIFTH.

1. And Joseph could not restrain himself before all that were standing by him; and he cried, Cause every man to go out from with me. And there stood not any one with him while Joseph made himself known unto his brethren.

2. And he gave forth 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 in consternation before him.

4. And Joseph said unto his brethren, Come ye near to me I pray. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt.

5. And now be not grieved, neither let there be anger in your eyes, that ye sold me hither; for God did send me before you to make to live.

6. For this two years the famine is in the midst of the land ; and there are yet five years wherein is no plowing and harvest.

7. And God sent me before you to put for you remains in the land, and to make you live for a great escape.

8. And now not you have sent me hither, but God ; and He set me for a father to Pharaoh, and for lord to all his house, and I rule in all the land of Egypt.

9. Haste ye and go up to my father, and say unto him, Thus hath said thy son Joseph, God hath set me for 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 ; for there are yet five years of famine ; lest thou be rooted out, thou, and thy household, and all that thou hast.

12. And behold your eyes see, and the eyes of my brother Benjamin, that with my mouth I am speaking unto you.

13. And ye shall tell my father all my glory in Egypt, and all that ye have seen ; and haste ye and bring down my father hither.

14. And he fell upon his brother Benjamin's necks and wept ; and Benjamin wept upon his necks.

15. And he kissed all his brethren, and wept upon them ; and afterward his brethren talked with him.

16. And the voice was heard in Pharaoh's house, saying, Joseph's brethren have 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 ; lade your beasts, and go, come ye into 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 commanded, this do ye : take you out of the land of Egypt carts for your babes, and for your women, and bring your father, and come.

20. And let not your eye be sparing upon your stuff ; because the good of the whole land of Egypt, this is for you.

21. And the sons of Israel did so: and Joseph gave them carts, according to the mouth of Pharaoh, and gave them provision for the way.

22. And to all of them he gave to each 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 asses carrying of the good of Egypt, and ten she-asses carrying grain and bread and nourishment for his father for the way.

24. And he sent his brethren away, and they departed; and he said unto them, Contend not 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 is ruler in all the land of Egypt. And his heart failed, because he believed them not.

27. And they spake unto him all the words of Joseph, which he spake unto them; and he saw the carts which Joseph had sent to carry him, and the spirit of Jacob their father revived:

28. And Israel said, It is much; Joseph my son is yet alive; I will go and see him before I die.

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## THE CONTENTS.

**5867.** In the preceding chapter the subject treated of was the internal man, which is "Joseph"—that it initiated into conjunction with itself the external natural, or the ten sons of Jacob, through the intermediate which is "Benjamin." In this present chapter the subject treated of is the internal man—that it conjoined itself with the external natural; but inasmuch as there is no conjunction therewith except through spiritual good from the natural, which is "Israel," therefore it first prepares to adjoin to itself this good.

## THE INTERNAL SENSE.

**5868.** Verses 1, 2. *And Joseph could not restrain himself before all that were standing by him ; and he cried, Cause every man to go out from with me. And there stood not any one with him, while Joseph made himself known unto his brethren. And he gave forth his voice in weeping ; and the Egyptians heard, and the house of Pharaoh heard.* “And Joseph could not restrain himself before all that were standing by him,” signifies that all things were now made ready by the internal celestial for conjunction ; “and he cried,” signifies the effect near at hand ; “Cause every man to go out from with me,” signifies that memory-knowledges not in agreement and adverse should be cast out from the midst ; “and there stood not any one with him, while Joseph made himself known unto his brethren,” signifies that there were not any such knowledges present when the internal celestial through the intermediate conjoined itself with truths in the natural ; “and he gave forth 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.

**5869.** *And Joseph could not restrain himself before all that were standing by him.* That this signifies that all things were now made ready by the internal celestial for conjunction, is evident from the representation of Joseph, as being internal good (see n. 5805, 5826, 5827), thus the internal celestial, for by the celestial is meant the good which proceeds from the Lord ; and from the signification of “not being able to restrain himself,” as being that all things were made ready for conjunction. For when any one prepares himself with the utmost diligence for some end, or effect, by getting together and arranging the means conducive thereto, then when all things are made ready he can no longer restrain himself. This is signified by the above words ; for in the preceding chapter initiation to conjunction was treated of, but in this chapter conjunction itself (see n. 5867). By “all that were standing by him,” are signified such things as hinder conjunction, for which reason they were cast out, as follows.

**5870.** *And he cried.* That this signifies the effect near at hand, is evident from the signification of "crying," when it is before said that he could not restrain himself, as being the effect near at hand.

**5871.** *Cause every man to go out from with me.* That this signifies that memory-knowledges, not in agreement and adverse, should be cast out from the midst, is evident from the signification of "every man from with him," as being memory-knowledges, for the men were Egyptians, by whom are signified memory-knowledges (see n. 1164, 1165, 1186, 1462, 5700, 5702). That these were not in agreement and were adverse, follows, because they were cast out. The case herein is this. When a conjunction is being 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 being conjoined with the good of charity, then all those memory-knowledges which are not in agreement, and especially those which are adverse, are rejected from the midst to the sides, thus from the light which is in the midst to the shade which is at the sides; and then they are partly not seen and partly regarded as of no account. But from the memory-knowledges which are in agreement and harmonious, which remain, there is effected a kind of extraction, and so to speak a sort of sublimation, whence arises an interior sense of things, a sense which is not perceived by man while he is 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 which is of faith with the good which is of charity.

**5872.** *And there stood not any one with him, while Joseph made himself known unto his brethren.* That this signifies that there were not any such knowledges present when the internal celestial by means of the intermediate conjoined itself with the truths in the natural, may be seen from what was unfolded just above (n. 5871), thus without further exposition.

**5873.** *And he gave forth his voice in weeping.* That this signifies mercy and joy, is evident from the signification of "weeping," as being the effect of mercy (see n. 5480); and also, as it is the effect of sadness, as being the effect of love (see n. 3801), thus joy.



**5874.** *And the Egyptians heard.* That this signifies even to ultimates, is evident from the signification of "hearing," namely, the voice in weeping, as being a perception of mercy and of joy; and from the representation of the Egyptians, as being memory-knowledges (see n. 1164, 1165, 1186, 1462), thus ultimates, for the memory-knowledges with man are his ultimates. That memory-knowledges are the ultimates with man, namely, in his memory and thought, is not apparent, for it seems to him as if they make the whole of intelligence and of wisdom. But it is not so. They are only vessels containing the things of intelligence and of wisdom, and indeed the ultimate vessels, for they conjoin themselves with the sensuous things of the body. That they are ultimates is plain to him who reflects upon his thought, when he inquires into any truth, in that memory-knowledges are then present, but are not apparent; for the thought then extracts what they contain (and this from very many scattered here and there and even deeply hidden), and thus forms conclusions; and the more interiorly the thought penetrates, so much the farther does it remove itself from them. This may be manifest from the fact that when man comes into the other life and becomes a spirit, he indeed has with him memory-knowledges, but he is not allowed to use them, for several reasons (n. 2476, 2477, 2479); and yet he thinks and speaks concerning truth and good much more distinctly and perfectly than in the world. Hence it may be seen that memory-knowledges are serviceable to man for forming the understanding, but when the understanding has been formed, they then constitute an ultimate plane in which the man no longer thinks, but above it.

**5875.** *And the house of Pharaoh heard.* That this signifies through the whole natural, is evident from the representation of Pharaoh, as being the natural in general (see n. 5160, 5799). Thus his "house" is the whole natural.

**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 in consternation before him. And Joseph said unto his brethren, Come ye near to me I pray. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt. And now be not grieved, neither let*

*there be anger in your eyes, that ye sold me hither; for God did send me before you to make to live.* “And Joseph said unto his brethren,” signifies that the internal celestial gave the faculty of perception to truths in the natural; “I am Joseph,” signifies manifestation; “doth my father yet live,” signifies the presence of spiritual good from the natural; “and his brethren could not answer him,” signifies that truths in the natural were not yet in a state to speak; “for they were in consternation before him,” signifies commotion among them; “and Joseph said unto his brethren,” signifies the perception of the new natural; “Come ye near to me I pray,” signifies interior communication; “and they came near,” signifies the effect; “and he said, I am Joseph your brother,” signifies manifestation by means of influx; “whom ye sold into Egypt,” signifies the internal which they had alienated; “and now be not grieved,” signifies anxiety of the heart or of the will; “neither let there be anger in your eyes,” signifies sadness of the spirit or of the understanding; “that ye sold me hither,” signifies that they had alienated to the lowest things; “for God did send me before you to make to live,” signifies spiritual life thence imparted to them of Providence.

**5877.** *And Joseph said unto his brethren.* That this signifies that the internal celestial gave the faculty of perception to truths in the natural, is evident from the signification of “saying,” in the historicals of the Word, as being perception (see n. 1898, 1919, 2080, 2619, 2862, 3395, 3509, 5687, 5743), here to give the faculty of perception (of which in what follows); from the representation of Joseph, as being the internal celestial (of which just above, n. 5869); and from the representation of the ten sons of Jacob, who are here the “brethren,” as being truths in the natural (n. 5403, 5419, 5458, 5512). Thus the internal sense is that the internal celestial gave the faculty of perception to truths in the natural. By “saying” is here signified to give the faculty of perception, because in what now follows the subject treated of is the conjunction of the internal celestial, which is “Joseph,” with truths in the natural, which are the “sons of Jacob,” and when there is conjunction there is given the faculty of perceiving, namely, through the affection of truth, and thus of good.

**5878.** *I am Joseph*, signifies manifestation, as is evident without explication.

**5879.** *Doth my father yet live?* That this signifies the presence of spiritual good from the natural, is evident from the representation of Israel, who here is the "father," as being spiritual good from the natural (see n. 5801, 5803, 5807, 5812, 5817, 5819, 5826, 5833), that it is from the natural see n. 4286; and from the signification of "doth he yet live," as being the presence thereof. For Joseph's first thought when he manifested himself was about his father, whom he knew to be living. Wherefore Israel was first present in thought, and also continuously afterward while Joseph spoke to his brethren. The reason is that the conjunction of the internal celestial, which is "Joseph," cannot be effected with the truths in the natural, which are the "sons of Jacob," except through spiritual good from the natural, which is "Israel." And when conjunction is effected, then they are no longer the sons of Jacob, but the sons of Israel, for the "sons of Israel" are spiritual truths in the natural.

**5880.** *And his brethren could not answer him.* That this signifies that truths in the natural were not yet in a state to speak, is evident from the representation of the sons of Jacob, who are here Joseph's "brethren," as being truths in the natural (of which above, n. 5877); and from the signification of "not being able to answer," as being to be not yet in a state to speak, namely, from the truths with the internal. The case herein is this. When the internal is being conjoined with the external, or good with truth, there is then for the first time effected a communication on the part of the internal with the external; but the communication is not yet reciprocal. When it is reciprocal, there is conjunction. Wherefore after Joseph had wept upon Benjamin's necks, and had kissed all his brethren, it is said that then for the first time his brethren talked with him (ver. 15), whereby is signified that after conjunction was effected, there took place a reciprocal communication by virtue of reception.

**5881.** *For they were in consternation before him.* That this signifies commotion among them, is evident from the signification of "being in consternation," as being commotion, con-

sternation being nothing else. By commotion is meant a new disposition and setting in order of truths in the natural, concerning which setting in order be it known that the order in which memory-knowledges and truths are arranged in man's memory is unknown to man, but when it pleases the Lord it is known to angels. For it is a wonderful order. They cohere as in little bundles, and the little bundles themselves cohere together, and this according to the connection of things which the man had conceived. These coherences are more wonderful than any man can ever believe. In the other life they are sometimes presented to view, for in the light of heaven which is spiritual such things can be exhibited to the sight of the eye, but not at all in the light of the world. The memory-knowledges and truths are arranged into these fascicular forms solely by the man's loves—into infernal forms by the loves of self and of the world, but into heavenly forms by love toward the neighbor and love to God. Wherefore while the man is being regenerated, and conjunction is being effected of the good of the internal man with the truths of the external, a commotion takes place among the truths, for they then undergo a different arrangement. It is this commotion which is here meant, and is signified by their "being in consternation." The commotion then made, manifests itself by an anxiety arising from the change of the former state, namely, from a privation of the delight which had been in that state. This commotion also manifests itself by anxiety concerning the past life—that internal good and the internal itself had been relegated to the lowest place—which anxiety is treated of in what follows.

**5882.** *And Joseph said unto his brethren.* That this signifies the perception of the new natural, is evident from the signification of "saying," as being perception (of which see above, n. 5877); and from the representation of the sons of Jacob, as being truths in the natural (of which also above, n. 5877), here the natural; for they who represent truths in the natural, represent also the natural itself—as Pharaoh, who, as he represents memory-knowledges in general, because he was king of Egypt, also represents the natural itself in general (n. 5160, 5799). The truths in the natural, and the natural itself, or

the natural man himself, act as a one, for truths are the contents, and the natural is the containant; and therefore in the internal sense the containant is now signified, and now the content, according to the series of the things. The reason why the sons of Jacob here represent the new natural is that in the internal sense is here described the act of conjunction, which—to speak generally—is in accordance with the things that are contained in the general explication; namely, that when there takes place a conjunction of the internal with the external, or of good with truth, there is first bestowed a capacity of perception that the man is affected with truth and thus with good, and that then a commotion is felt; next that an interior communication is given by means of influx; and so on. From this it is plain that the natural which the sons of Jacob here represent is the new natural, for its former state has been changed (n. 5881).

**5883.** *Come ye near to me I pray.* That this signifies interior communication, is evident from the signification of “coming near,” as being to communicate more closely, which when predicated of the external relatively to the internal is to communicate more interiorly. A man knows not that communication with the natural or exterior man is interior and exterior, for the reason that he has not formed for himself any idea of the internal man, and of its life being distinct from the life of the external man. Of the internal man he has no other idea than that it is within, not at all distinct from the external, when yet they are so distinct that the internal can be separated from the external, and can live the life which it lived before, but purer, which also actually takes place when the man dies, for then the internal is separated from the external, and the internal which lives after the separation is what is then called the spirit. But this is the very man himself who lived in the body, and also appears to himself and to others in the other life like a man in this world, having his whole form, from the head to the heel. And he is also endowed with the same faculties with which a man in the world is endowed, namely, of feeling when he is touched, of smelling, of seeing, of hearing, of speaking, and of thinking; insomuch that when he does not reflect upon the fact that he is in the other life,

he supposes that he is in his body in the world, as I have sometimes heard said by spirits. From these things it is plain what man's internal and external are. If an idea be thus formed concerning them, the things which have so often been said in the explications about the internal and the external man will become somewhat clearer, as well as what is meant by the interior communication which is here signified by "Come ye near to me I pray."

**5884.** *And they came near.* That this signifies the effect, namely, that a more interior communication was effected, is evident without explication.

**5885.** *And he said, I am Joseph your brother.* That this signifies manifestation by means of influx, is evident from the signification of "saying, I am Joseph your brother," as being manifestation (as above, n. 5878). That it was by means of influx, follows, because the internal acts in no other way into the external,\* and now the more when a more interior communication has been effected (n. 5883). Manifestation by means of influx is, in respect to good, the noticing thereof through the affection of truth, and is charity; but in respect to truth, it is the acknowledgment thereof, and is faith.

**5886.** *Whom ye sold into Egypt.* That this signifies the internal which they had alienated, is evident from the representation of Joseph, who is "he whom they sold," as being the internal (see n. 5805, 5826, 5827); and from the signification of "selling," as being to alienate (n. 4752, 4758). By "Egypt" is here signified things lowest (as below, n. 5889); for to account anything among memory-knowledges without acknowledgment is to cast it out to the sides, thus to ultimate or lowest things. This also is the case with man's internal at this day. This is indeed one of the memory-knowledges, because it is known from doctrine that there is an internal man, but it has been rejected to lowest things, because it is not acknowledged and believed; so that it has been alienated, not indeed from the memory, but from faith. That in the internal sense "to sell" is to alienate the things of faith and charity, consequently those which make a man of the internal church, may be seen from the fact that in the spiritual world there is no buying or selling such as there is on earth, but the appropriation of good

and truth which is signified by "buying," and the alienation of them which is signified by "selling." By "selling" is also signified the communication of the knowledges of good and of truth, for the reason that by "trading" is signified the procuring and communication of these knowledges (n. 2967, 4453), but in this case the selling is said to be "not by silver." [2] That "to sell" denotes alienation is evident from the following passages in the Word. In *Isaiah*:—

Thus hath said Jehovah, Where is the bill of your mother's divorcement, whom I have sent away? or who is there of My usurers to whom I have sold you? Behold, for your sins ye have been sold, and for your transgressions has your mother been sent away (l. 1);

"mother" denotes the church; and "selling," to alienate. In *Ezekiel*:—

The time is come, the day is come near; let not the buyer be glad, and let not the seller mourn; for wrath is upon all the multitude thereof. For the seller shall not return to the thing that is sold, though their life be yet among the living (vii. 12, 13);

speaking of the "land of Israel," which is the spiritual church; the "seller" denotes him who had alienated truths and had insinuated falsities. [3] In *Joel*:—

The sons of Judah and the sons of Jerusalem have ye sold to the sons of the Grecians, that ye might remove them far from their borders. Behold I will stir them up out of the place whither ye have sold them, and I will sell your sons and your daughters into the hand of the sons of Judah, who shall sell them to the Sabeans, to a people far off (iii. 6-8);

speaking of Tyre and Sidon; "to sell" here also denotes to alienate. In *Moses*:—

Their Rock hath sold them, and Jehovah hath shut them up (*Deut.* xxxii. 30);

"to sell" plainly 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. [4] As in the spiritual sense "to buy" is to procure for one's self, and "to sell" is to alienate, therefore the kingdom of heaven is compared by the Lord to one who sells and buys, in *Matthew*:—

The kingdom of the heavens is like unto a treasure hidden in the field; which when found, a man hideth, and in his joy he goeth away and sell-

eth all that he hath, and buyeth that field. Again, the kingdom of the heavens is like unto a merchant man seeking beauteous pearls; who when he had found one precious pearl, went away 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 appropriate these to himself; “to sell all that he hath,” denotes to alienate his own which he had before, thus evils and falsities, for these are of one’s own. [5] In *Luke*:—

Jesus said unto the young prince, Yet lackest thou one thing; sell all that thou hast, and distribute to the poor, then wilt thou have treasure in heaven; and come, follow Me (xviii. 22);

in the internal sense by these words is meant that all things of his own, which are nothing but evils and falsities, must be alienated, for these things are “all that he hath;” and that he should then receive goods and truths from the Lord, which are “treasure in heaven.” [6] In like manner what is said in the same:—

Sell your means, and give alms; make you purses that wax not old, a treasure in the heavens that faileth not (xii. 33);

every one sees that there is another sense in these words, because for any one to sell his means would be at this day to make himself a beggar, and to deprive himself of all capacity any longer to exercise charity, besides being unable to avoid placing merit therein; and it is an established truth that there are rich in heaven as well as poor. The other sense which is within these words is that which was told just above. [7] As “to sell” signified to alienate the things of the church, it was therefore the law that:—

A wife married from the female captives, if she did not please, should be sent away whither she would, but should not in any case be sold for silver, and no profit be made of her, because he had afflicted her (*Deut.* xxi. 14);

a “wife from the female captives” denotes alien truth not from a genuine stock, but which may be adjoined in some way with the good of the church appertaining to man; yet this truth if in some respects not in agreement may be removed, but not alien-



ated, because it has been in some measure conjoined. This is the spiritual meaning of this law. [8] So with the following law:—

If a man be found who hath stolen a soul of his brethren of the sons of Israel, and hath made gain therein, and hath sold him, the thief shall be killed, that thou mayest put away the evil from the midst of thee (*Deut.* xxiv. 7);

“thieves of the sons of Israel” denote those who acquire for themselves the truths of the church, not with the end of living according to them, and thus teaching them from the heart, but of making profit for themselves thereby: that such a thief is damned is signified by its being said that “he shall die.”

**5887.** *And now be not grieved.* That this signifies anxiety of the heart or will, is evident from the signification of “grief,” as being anxiety, and indeed of the heart or will; for by the words, “Neither let there be anger in your eyes,” which immediately follow, is signified sadness of the spirit or understanding. It is said of the heart or will, and of the spirit or understanding, for the reason that the heart by correspondence has relation to the things of the will, for it has relation to what is celestial or to the good of love, and the spirit,\* which is of the lungs, has relation to the things of the understanding, for it has relation 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 this signifies sadness of the spirit or understanding, is evident from the signification of “anger,” as here being sadness, because like a repetition of a similar thing, it follows the words “Be not grieved,” whereby is signified anxiety of the heart or will; for where in the Word there appears as it were a repetition, one expression relates to the will and the other to the understanding, or what is the same, one relates to the good of love and the other to the truth of faith, and this on account of the heavenly marriage, which is that of good and truth, in every detail of the Word (see n. 683, 793, 801, 2173, 2516, 2712, 5502); and from the signification of “eyes,” as being the understanding (n. 2701, 4403–4421, 4523–4534).

\* In Latin “spirit” and “breath” are the same word. [REVISER].

**5889.** *That ye sold me hither.* That this signifies that they had alienated to the lowest things, is evident from what was unfolded above (n. 5886).

**5890.** *For God did send me before you to make to live.* That this signifies spiritual life imparted to them of Providence, is evident from the signification of "making to live," as being spiritual life (of which in what follows); and from the signification of "God did send me before you," as being of Providence. That it was of Providence is evident from Joseph's dreams, in which it was foretold that his brethren should bow themselves down to him, and also his father, which would not have been foreseen unless it had been provided. That by "making to live" is signified spiritual life, or new life through regeneration, may be seen from this alone—that the spiritual of the Word cannot be anything else. There is natural life and there is spiritual life. Natural life is meant in the literal sense of the Word, but spiritual life in the internal sense; and moreover in many passages by "to make to live," and by "life," is meant in the literal sense spiritual life itself; as in *Ezekiel*:—

When I shall say to the wicked, Dying thou shalt die; and thou givest him not warning, nor speakest to dissuade the wicked from his evil way, to make him live (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 live the souls that should not live. Ye strengthen the hands of the wicked, that he should not return from his evil way, by making him live (xiii. 19, 22).

In *Hosea*:—

After two days Jehovah will make us live; and in the third day He will set us up, that we may live before Him (vi. 2).

In *David*:—

Unless I had believed to see good in the land of life (*Psa.* xxvii. 13).

In *John*:—

To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God (*Rev.* ii. 7).

In *John the Evangelist*:—

As the Father raiseth up the dead and maketh them live, even so the Son also maketh live whom He will (v. 21).

Again:—

It is the spirit that maketh to live; the flesh profiteth nothing: the words that I speak unto you are spirit, and are life (vi. 63).

In these passages “to make to live,” and “life,” manifestly denote spiritual life, which is life in heaven, and which is also called simply “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);

“to enter into life” denotes to enter into heaven (*Matt.* xviii. 8, 9; xix. 17; *Mark* ix. 43, 45, 47; *John* v. 24).

**5891.** Verses 6-8. *For this two years the famine is in the midst of the land; and there are yet five years wherein is no plowing and harvest. And God sent me before you to put for you remains in the land, and to make you live for a great escape. And now not you have sent me hither, but God; and He hath set me for a father to Pharaoh, and for lord to all his house, and I rule in all the land of Egypt.* “For this,” signifies that this is the case; “two years the famine is in the midst of the land,” signifies a state of lack of good in the natural mind; “and there are yet five years,” signifies the duration of this state until remains shine forth; “wherein is no plowing and harvest,” signifies that meanwhile good and the derivative truth will not appear; “and God sent me before you,” signifies that it was determined by the Divine providence; “to put for you remains in the land,” signifies the midst and inmost of the church; “and to make you live,” signifies spiritual life thence for truths in the natural; “for a great escape,” signifies deliverance from damnation. “And now not you have sent me hither,” signifies that they had not dismissed to the memory-knowledges which are of the natural; “but God,” signifies that the Divine did this; “and He hath set me for a father to Pharaoh,” signifies that now the natural is from him; “and for lord to all his house,” signifies that from him is everything in the natural; “and I rule in all the land of Egypt,” signifies that he arranges the memory-knowledges therein.

**5892.** *For this.* That this signifies that this is the case, is evident without explication, for it is an expression which refers to what goes before and what follows.

**5893.** *Two years the famine is in the midst of the land.* That this signifies a state of good in the natural mind, is evident from the signification of "years," as being states (see n. 487, 488, 493, 893); from the signification of "famine," as being a lack of good (for "bread" in the spiritual sense is the good of love, and "food" is the good of truth, and therefore "famine" is a lack of good, and "thirst" is a lack of truth); and from the signification of "in the midst of the land," namely, of Egypt, as being 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" denotes a state of the conjunction of good and truth, because "two" signifies conjunction (n. 5194), here not yet conjunction, because they are two years of famine. [2] The case herein is this. There must be truths in the natural mind in order that good may work, and the truths must be introduced by means of the affection which is of genuine love. All things whatever that are in man's memory have been introduced by means of some love, and remain there conjoined with it. So also it is with the truths of faith—if these truths have been introduced by means of the love of truth, they remain conjoined with this love. When they have been conjoined, then the case is as follows. If the affection is reproduced, the truths which are conjoined with it come forth at the same time; and if the truths are reproduced, the affection itself with which they have been conjoined comes forth at the same time. Wherefore during man's regeneration (which is effected in adult age, because previously he does not think from himself about the truths of faith) he is ruled by means of angels from the Lord, by being kept in the truths which he has impressed upon himself to be truths, and by means of these truths in the affection with which they have been conjoined; and as this affection, namely, of truth, is from good, he is thus led by degrees to good. [3] That this is so is evident to me from much experience, for I have noticed that when evil spirits have injected evils and falsities, then angels from the Lord kept me in the truths which

had been implanted, and thus withheld me from evils and falsities. From this also it was plain that the truths of faith, which have been inrooted by means of the affection of truth, are the plane into which angels work. Wherefore they who have not this plane cannot be led by angels, but suffer themselves to be led by hell, for the working of the angels cannot then be fixed anywhere, but flows through. But this plane cannot be acquired unless the truths of faith have been put into act, and thus implanted in the will, and through the will in the life. It is also worthy of mention that the working of the angels into the truths of faith with man seldom takes place manifestly, that is, so as to excite thought about this truth; but there is produced a general idea of such things as are in agreement with this truth, together with affection. For this working is effected by means of an imperceptible influx, which when presented to the sight appears like an inflowing light, which light consists of innumerable truths in good, which encompass some single thing in the man, and keep him while in truth also in the love of this truth. Thus the angels elevate the mind of the man from falsities, and protect him from evils. But these things are wholly unknown to the man.

**5894.** *And there are yet five years.* That this signifies the duration of this state until remains shine forth, is evident from the signification of "five," as being remains (n. 5291); and from the signification of "years," as being states (as just above, n. 5893). Duration is signified by there being "yet" this number of years. From this it is plain that by these words is signified the duration of this state until remains shine forth. Remains are truths and goods stored 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 these shine forth. Meanwhile so much is drawn from them as conduces to the use of life. Such is the providence of the Lord, and this continually, although man knows nothing whatever of it, nor indeed is willing to know. For he denies a providence in the singulars, when yet it is in the veriest singulars of all, from the first thread of man's life even to the last, and afterward to eternity. With every man there is a

concurrence every moment of more things of providence than can be comprised in any number. This I know from heaven.

**5895.** *Wherein is no plowing and harvest.* That this signifies that meanwhile good and the derivative truth will not appear, is evident from the signification of "plowing," as being preparation by good for receiving truths (of which in what follows); and from the signification of "harvest," as being truths from good—for harvest is the already ripe crop when it is being gathered, hence "harvest" is the truth which is from good. Before this truth comes into existence, truths indeed appear, but they are truths through which is good, and not truths from good. A man who acts from truth is in truths through which is good, but he who acts from good is in truths which are from good. That "plowing" is said to denote good, is because a "field" which is plowed signifies the church as to good (n. 2971), thus good which is of the church (n. 3310, 3317, 4982). Thus "plowing" is preparation by good for receiving truths; moreover the oxen which were used in plowing signify goods in the natural (n. 2180, 2566, 2781). [2] As this was the signification of "plowing," it was forbidden in the representative church "to plow with an ox and an ass together" (*Deut.* xxii. 10), which never would have been forbidden except for some reason from within, thus from the spiritual world. For otherwise what harm could there be in their plowing together? and what the worthiness of such a law in the Word? The reason from within, or from the spiritual world, is that "plowing with an ox" signifies good in the natural, and "plowing with an ass" signifies truth therein. (That an "ass" denotes the truth of memory-knowledge, thus truth in the natural, may be seen n. 5492, 5741.) The interior or spiritual reason of this command was that the angels could not have a separate idea of good and truth, but they must be conjoined and make a one; and therefore they were not willing to view such plowing by an ox and an ass. The celestial angels are not even willing to think of truth separate from good, for all the truth with them is in good; thus also to them truth is good. For the same reason it was forbidden "to wear a mixed garment, of wool and linen together" (verse 11 of the same), for "wool" signifies good, and "linen" truth. [3] That "to plow"

and also "to harrow," "to sow" and "to reap," signify such things as belong to good and its truth, is manifest in *Hosea*:—

I will make Ephraim ride; Judah shall plow, Jacob shall harrow for him; sow for yourselves according to righteousness, reap according to piety; break up for you the fallow ground: and it is time to seek Jehovah, till He come and teach righteousness (v. 11, 12);

"to ride" is predicated of Ephraim because "to ride" is to enjoy understanding; and "Ephraim" is the intellectual of the church; but "to plow" is predicated of Judah because "Judah" is the good of the church. [4] In *Amos*:—

Shall horses run on the rock? will one plow with oxen? that ye have turned judgment into gall, and the fruit of righteousness into wormwood (vi. 12);

"shall horses run on the rock?" denotes shall the truth of faith be understood? for "rock" in the spiritual sense is faith (see preface to *Gen.* xxii.); and "horses" are those things which are of the understanding (n. 2761, 2762, 3217, 5321); "will one plow with oxen?" denotes shall he do good? "oxen" being good in the natural (n. 2180, 2566, 2781). That this could not be done is signified by the words which follow: "because ye have turned judgment into gall and the fruit of righteousness into wormwood." [5] In *Luke*:—

Jesus said, No man putting his hand to the plough, but looking backward, is fit for the kingdom of God (ix. 62).

These words signify the same as those which the Lord speaks in *Matthew*:—

He that is upon the house, let him not go down to take anything 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: he who is in good shall not betake himself therefrom to the things that belong to the doctrinals of faith (see above, where these words were unfolded n. 3652). Thus "he who puts his hand to the plough" is he who is in good; "but looking backward" is he who then looks to the doctrinal things of faith, and thus forsakes good. It was on this account that Elijah was displeased that Elisha, who was plowing in the field, when called, asked 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 "plowing" signifies the evil which blots out good, thus vastation; as in *Jeremiah*:—

Zion shall be plowed as a field, and Jerusalem shall be heaps, and the mountain of the house as the lofty places of the forest (xxvi. 18; *Micah* iii. 12).

**5896.** *And God sent me before you.* That this signifies that it was determined by the Divine providence, is evident from the signification of "God sent me before you," as being the Divine providence (see above, n. 5890).

**5897.** *To put for you remains in the land.* That this signifies the midst and inmost of the church, is evident from the signification of "remains," as being goods joined to truths stored up within man by the Lord (n. 468, 530, 560, 561, 660, 1050, 1906, 2284, 5135, 5342), here in the midst and inmost of the church. It is said "the midst and inmost," because what is inmost with man does occupy the midst in the natural where inmost and interior things are together. In general, those things which are inmost in those which follow one another in succession, the same are also in the midst or center in those which, from these, are simultaneous, as is the case in the natural; thus do inmost things arrange themselves in the exterior ones. "To put for you remains in the land" implies that the inmost of the church must be with the sons of Jacob; not that they would be in the inmost, but that the representative of the church in all its form might be instituted with them, and that the Word might be there. These things are signified by the "remains" relatively to the church, abstractedly from the nation. [2] "Remains," and also "residue," are occasionally mentioned in the Word, but by both these expressions there have been understood merely the remains and residue of a people or a nation according to the letter; while it has been heretofore quite unknown that in the spiritual sense they signify the goods and truths stored up in the interior man by the Lord; as in the following passages. In *Isaiah*:—

In that day shall the shoot of Jehovah be for honor and for glory, and the fruit of the earth for magnificence and adornment to them that are escaped of Israel. And it shall come to pass that he that remaineth in Zion, and he that is left (*residuous*) in Jerusalem, shall be called holy, every one that is written unto life in Jerusalem (iv. 2, 3);



“they that remained in Zion, and they that were left in Jerusalem” were in no wise made holy nor more than others written unto life; whence it is clear that by “those who remained and who were left” are meant the things that are holy and that are written unto life. These are goods conjoined with truths and stored up in the interior man by the Lord. [3] In the same:—

In that day the remains of Israel, and they that are escaped of the house of Jacob, shall no more lean on their smiter, but shall lean on Jehovah, the Holy One of Israel, in truth. The remains shall return, the remains of Jacob, unto the mighty God (x. 20, 21);

that the “remains” are not the remains of any people or nation may be seen from the fact that in the Word, especially the prophetic Word, by “Israel” was not meant Israel, nor by “Jacob” Jacob, but by both the church and what is of the church. And this being the case, by the “remains” are not meant the remains of Israel and Jacob, but the truths and goods which belong to the church. Yea, neither do the “remains of a people,” and the “residue of a nation” (when it is so said), signify the remains of any people or the residue of any nation, because by “people” in the internal sense are signified truths (n. 1259, 1260, 3295, 3581), and by “nation” goods (1259, 1260, 1416). That 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, withdraws and forcibly withholds from thinking things like these. [4] In the same:—

Then there shall be a path for the remains of the people, which shall be left (*residuæ*) from Asshur; as there was for Israel through the sea, when he came up out of the land of Egypt (xi. 16);

where the meaning is similar; “they that are left from Asshur” being those who have not been destroyed through perverse reasonings (that “Asshur” is such reasonings, see n. 1186). Again:—

In that day shall Jehovah Zebaoth be for a crown of ornament, and for a diadem of comeliness, to the remains of His people (xxviii. 5).

Again:—

Moreover the escape of the house of Judah which is left (*residua*), shall again take root downward, and yield fruit upward. For out of Jerusa-

lem shall go forth remains, and out of Mount Zion they that escape (xxxvi. 31, 32).

Again:—

Butter and honey shall every one eat that is left (*residuus*) in the midst of the land (vii. 22).

In *Jeremiah*:—

I will gather together the remains of My flock out of all the lands whither I have scattered them, and I will bring them back to their fold, that they may bring forth and be multiplied (xxiii. 3).

Again:—

The people of those left (*residuorum*) by the sword found grace in the wilderness in going to give rest to him, to Israel (xxxi. 2);

“the people of those left by the sword in the wilderness” were they who were called “infants,” who the rest being dead, were brought into the land of Canaan. These “infants” were the residue, and by them were signified the goods of innocence, and by their introduction into the land of Canaan was represented admission into the Lord’s kingdom. [5] In *Ezekiel*:—

I will make a residue, when ye shall have some that escape the sword among the nations, when ye shall be scattered in the earth. Then they that escape of you shall remember Me among the nations where they shall be captives (vi. 8, 9).

The reason why the goods and truths stored up by the Lord in man’s interiors were represented by the “residue and the remains among the nations whither they were scattered and where they were made captives,” is that man is continually among evils and falsities, and is held in captivity by them. Evils and falsities are what are signified by the “nations.” The external man, when separated from the internal, is altogether in these, and therefore unless the Lord were to gather up the goods and truths which as occasion offers are insinuated into a man during the progress of life, the man could not possibly be saved, for without remains there is salvation for none. [6] In *Joel*:—

It shall come to pass that every one who shall call on the name of Jehovah shall escape; for in Mount Zion and in Jerusalem there shall be those who escape, as Jehovah hath said, and among the residue whom Jehovah doth call (ii. 32).

In *Micah*:—

There shall be remains of Jacob among the nations, in the midst of many peoples, as a lion among the beasts of the forest (v. 8).

In *Zephaniah*:—

The remains of Israel shall not do perversity, nor speak a lie; neither shall a tongue of deceit be found in their mouth: they shall feed and be at rest, none making afraid (iii. 13);

in this passage are described remains in respect to their quality, and it is known that this quality never belonged to the people called "Israel." From this also it is manifest that by "remains" are meant other things; and that these are goods and truths is clear, because these are what do no perversity, nor speak a lie, neither is a tongue of deceit found in their mouth. [7] In *Zechariah*:—

The streets of the city shall be full of boys and girls playing in the streets thereof; which shall be marvelous in the eyes of the remains of My people: now, not as in former days, am I to the remains of this people, for it is a seed of peace; the vine will yield its fruit, and the earth will yield its increase, and the heavens will yield their dew; and I will make the remains of this people heirs of all these things (viii. 5, 6, 11, 12);

the remains are here called a "seed of peace," but it is they who are in truths of good whose fruitfulness is described by "the vine shall yield its fruit, the earth its increase, and the heavens their dew." [8] The remains which are meant in the spiritual sense, are closed up by evils of life and by persuasions of falsity, so as no longer to appear; and by the denial of truth which had previously been acknowledged (both of these acts being from affection), they are consumed, for this is the commingling of truth and falsity which is called profanation. Of these things we read in the Word, in *Isaiah*:—

He shall remove man, and the deserts shall be multiplied in the midst of the land: scarcely any longer is there in it a tenth part, and yet it shall be for exterminating (vi. 12, 13);

that "ten" denotes remains, see n. 276, 1906, 2284. Again:—

I will kill thy root, and he shall kill them that are left of thee (xiv. 30);

speaking of the Philistines, who are those in the mere knowledge of knowledges, and not in life (n. 1197, 1198, 3412, 3413);

those who are left are called a "root," because from them, as from a root, grow forth goods and truths, which make man to be man. Wherefore "he shall remove man" (as just above in *Isaiah*) denotes to destroy remains. [9] In *Jeremiah*:—

The young men shall die by the sword; their sons and their daughters shall die by famine; and there shall be no remains unto them (xi. 22, 23); speaking of the men of Anathoth. 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 be all consumed; and there shall not be an escaper, or one left to the remains of Judah, who have come to dwell in the land of Egypt (xliv. 12, 14, 28);

the reason why they who were of Judah should not sojourn in Egypt, nor dwell there, and that this was so severely forbidden them, was that the tribe of Judah represented the Lord's celestial church, and the celestial are utterly unwilling to know about the memory-knowledges which are signified by "Egypt;" for they know all things from the celestial good in which they are, which good would perish if they were to betake themselves to memory-knowledges. Nay, they who are of the Lord's celestial kingdom, being in celestial good (and celestial truth being charity, while spiritual truth is faith), are not willing even to mention faith, lest they should "go down" from good and "look backward" (see n. 202, 337, 2715, 3246, 4448). This also is what is meant by the words:—

He that is upon the house, let him not go down to take anything out of the house; and he that is in the field, let him not return back to take his garments (*Matt.* xxiv. 17, 18);

see just above (n. 5895); and also by these words:—

Remember Lot's wife (*Luke* xvii. 32);

who looked back and became a pillar of salt. (In regard to looking and returning back, see n. 2454, 3652.) [10] By the nations which were so accursed that there was not even any residue left, was represented that iniquity was so consummated with them that nothing of good and truth survived, thus that there were no remains; as in *Moses*:—

They smote Og the king of Bashan, and all his sons, and all his people, until they left no residue (*Num.* 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 little child; they left no residue (*Deut. ii. 34*).

So in other passages where it is written that they were "given to the curse." [11] In regard to remains, or the goods and truths stored up in man's interiors by the Lord, the case is this. When a man is in good and truth from affection, thus from freedom, then good and truth are implanted. And when this takes place, the angels from heaven approach nearer and conjoin themselves with the man. It is this conjunction which causes the goods with truths to come forth in the man's interiors. But when a man is in things external, as when he is in worldly and bodily things, then the angels are removed, and when they are removed, then nothing at all of these goods and truths appears. Nevertheless as conjunction has once been effected, the man is in the capacity for conjunction with the angels, thus with the good and truth appertaining to them; but this conjunction does not take place oftener and further than is well-pleasing to the Lord, who disposes these things according to every use of the man's life.

**5898.** *And to make you live.* That this signifies spiritual life thence for truths in the natural, is evident from the signification of "to make live," as being spiritual life (see n. 5890). As everything of spiritual life is from remains, therefore it is said spiritual life *thence*. And because it is thence, therefore immediately after what is said about remains, it is also said "to make you live," namely the truths in the natural which are represented by the sons of Jacob (see n. 5403, 5419, 5427, 5458, 5512).

**5899.** *For a great escape.* That this signifies deliverance from damnation, is evident from the signification of "escape," as being deliverance from damnation, which deliverance is effected by means of remains, that is, by means of the goods and truths stored up with man by the Lord. They who receive these goods and truths, that is, who allow them to be implanted in their interiors, escape damnation, and are among the residue. Hence it is that mention is made of "escape" in the Word throughout where a "residue" and "remains" are spoken of, as here by Joseph, and also in other places; as in *Isaiah*:—

In that day the fruit of the earth shall be for magnificence and ornament for the escape of Israel; and it shall come to pass, that he that remaineth in Zion, and he that is left in Jerusalem, shall be called holy (iv. 2, 3).

Again:—

In that day the remains of Israel, and the escape of the house of Jacob, shall no more lean upon their smiter (x. 20).

Again:—

Moreover the escape of the house of Judah that are left shall again take root downward, and yield fruit upward; for out of Jerusalem shall go forth remains, and out of Mount Zion an escape (xxxvii. 31, 32).

In *Ezekiel*:—

I will make a residue, when ye shall have some that escape the sword among the nations, when ye shall be scattered in the earth; then they that escape of you shall remember Me (vi. 8, 9).

In *Joel*:—

It shall come to pass that he who shall call on the name of Jehovah shall escape; because in Mount Zion and in Jerusalem there shall be an escape, as Jehovah hath said, and among the residue whom Jehovah doth call (ii. 32).

In *Jeremiah*:—

There shall not be an escaper, or one left to the remains of Judah (xliv. 12, 14).

From these passages it is plain what it is “to escape,” namely, that they who “escape” are they who have remains, and that “to escape” is to be delivered from damnation.

**5900.** *And now not you sent me hither.* That this signifies that they had not dismissed to the memory-knowledges which are of the natural, is evident from the signification of “Egypt,” which is “hither,” where he was sent, as being the memory-knowledges which are in the natural (see n. 1164, 1165, 1186, 1462, 4749, 4964, 4966, 5700). That “not you sent me,” denotes that they did not dismiss is evident.

**5901.** *But God.* That this signifies that the Divine had done this, is evident without explication. How the case herein is, has been unfolded wherein it is said of Joseph that he was sold into Egypt and there first ministered in the house of

Potiphar; namely, that as in the supreme sense he represented the Lord and in a lower sense those who are being regenerated by the Lord, memory-knowledges are the first things which are to be learned; for they are the things from which truths are to be concluded, and in which truths are then to be terminated. Afterward progress is made toward more interior things. All this is what Joseph represented, and this being so, it was the Divine which sent him there.

**5902.** *And He hath set me for a father to Pharaoh.* That this signifies that now the natural is from him, is evident from the representation of Pharaoh, as being the natural in general (see n. 5160, 5799). That it is from him is signified by his being "set for a father," for the sons depend on the father. By "father" in the proper sense is signified good (n. 2803, 3703, 3704, 5581); and as on good depend all things in both the internal and the external man, by "God setting him for a father to Pharaoh" is signified that from him, as from good, is the natural; for Joseph represents the internal celestial, or internal good (n. 5805, 5826, 5827, 5869, 5877). This by influx sets in order all things in the natural, and at last causes the natural to be from itself.

**5903.** *And for lord to all his house.* That this signifies that from him is everything in the natural, is evident from the signification of "all the house of Pharaoh," as being everything in the natural. That everything there is from him, is signified by Joseph's being set for lord over it. Moreover "lord" in the Word is predicated of good.

**5904.** *And I rule over all the land of Egypt.* That this signifies that he arranges the memory-knowledges therein, is evident from the signification of "to rule," as being to arrange; and from the signification of the "land of Egypt," as being the natural mind (see n. 5276, 5278, 5280, 5288, 5301), thus all memory-knowledges, for these belong to the natural mind. Memory-knowledges are what constitute the intellectual of this mind, but the good which flows in from the internal and arranges the memory-knowledges there, is what makes as it were the will part there.

**5905.** Verses 9-13. *Haste ye and go up to my father, and say unto him, Thus hath said thy son Joseph, God hath set me*

*for lord to all Egypt; come down unto 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; for there are yet five years of famine: lest thou be rooted out, thou, and thy household, and all that thou hast. And behold your eyes see, and the eyes of my brother Benjamin, that with my mouth I am speaking unto you. And ye shall tell my father all my glory in Egypt, and all that ye have seen; and haste ye, and bring down my father hither.* "Haste ye and go up to my father," signifies to spiritual good; "and say unto him, Thus hath said thy son Joseph," signifies the perception of this good about the internal celestial; "God hath set me for lord to all Egypt," signifies that it arranges each and all things in the natural; "come down unto me, tarry not," signifies sure conjunction; "and thou shalt dwell in the land of Goshen," signifies the midst in the natural; "and thou shalt be near unto me," signifies perpetual conjunction; "thou, and thy sons, and thy sons' sons," signifies spiritual good and all things that are from it and that are from these; "and thy flocks, and thy herds," signifies natural good interior and exterior; "and all that thou hast," signifies whatever is therefrom; "and I will sustain thee there," signifies continuous influx of spiritual life from the internal celestial; "for there are yet five years of famine," signifies the duration of the lack of good; "lest thou be rooted out," signifies lest it perish; "thou, and thy household, and all that thou hast," signifies spiritual good and all that belongs to it; "and behold your eyes see," signifies a testifying from perception; "and the eyes of my brother Benjamin," signifies from the perception of the intermediate; "that with my mouth I am speaking unto you," signifies manifestation; "and ye shall tell my father all my glory in Egypt," signifies the communication of the spiritual heaven in the natural with spiritual good; "and all that ye see," signifies whatsoever was there noticed and perceived; "and haste ye, and bring down my father hither," signifies close conjunction.

**5906.** *Haste ye and go up to my father.* That this signifies to spiritual good, is evident from the representation of Israel, who is here the "father," as being spiritual good from the natu-



ral. (see n. 5801, 5803, 5807, 5812, 5817, 5819, 5826, 5833). That spiritual good is the father of the internal celestial, when yet spiritual good is relatively external because from the natural, is because before the internal man comes forth, the man must be external. For progression is made in order from things exterior to things interior, as from memory-knowledges to intellectual things, for outer things must then serve as a plane to inner ones. It is from this progression, or from this birth, that the external is called the "father" of the internal; consequently spiritual good from the natural, which is "Israel," the "father" of the internal celestial, which is "Joseph."

**5907.** *And say unto him, Thus hath said thy son Joseph.* That this signifies the perception thereof about the internal celestial, is evident from the signification of "saying" in the historicals of the Word, as being perception (of which frequently above); and from the representation of Joseph, as being the internal celestial (see n. 5869, 5877). That there is signified the perception of spiritual good, which is "Israel," about the internal celestial, which is "Joseph," is because "hath said thy son Joseph" in the internal sense is the perceptivity of the influx from the internal celestial into spiritual good.

**5908.** *God hath set me for lord to all Egypt.* That this signifies that it arranges each and all things in the natural, is evident from the signification of "being set for lord," as being to arrange (as above, n. 5903, 5904); and from the signification of "all Egypt," as being the memory-knowledges in the natural, thus each and all things therein, for the natural consists of memory-knowledges. (That "Egypt" is memory-knowledge has been shown many times.)

**5909.** *Come down unto me, tarry not.* That this signifies sure conjunction, is evident from the signification of "coming down," or "coming unto me," as being conjunction; and from the signification of "tarry not," as being what is sure.

**5910.** *And thou shalt dwell in the land of Goshen.* That this signifies the midst in the natural, is evident from the signification of "dwelling," as being to live (see n. 1293, 3384, 3613, 4451); and from the signification of the "land of Goshen," as being the midst or inmost. And because this land

was in Egypt, and by "Egypt" is signified the memory-knowledge which is in the natural, it is the midst or the inmost in the natural. For Goshen was the best tract in the land of Egypt, and that which is best in the natural, where memory-knowledges are, is in the midst or in the center; for good itself is there as something like a sun, and gives light thence to the truths which are at the sides.

**5911.** *And thou shalt be near unto me.* That this signifies perpetual conjunction, is evident from the signification of "being near," as being perpetual conjunction; for by "coming unto Joseph" is signified conjunction (see n. 5909). Therefore to be "near to him," thus continually nigh him, is perpetual conjunction.

**5912.** *Thou, and thy sons, and thy sons' sons.* That this signifies spiritual good and all things that are from it and that are from these, is evident from the representation of Israel, who here is "thou," as being spiritual good (of which above, n. 5906); from the signification of "his sons," as being the things that are from this good, which are truths in the natural, and are represented by his sons; and from the signification of "sons' sons," as being the things that are from these, namely, the truths again born and derived. For when good is in the first place, and has dominion, it continually produces truths. It multiplies them around itself and also around each truth, and makes each truth like a little star, in the center of which there is a bright light. Nor does good only multiply truths around itself, but it also produces truths from truths by derivations in succession, which are the "sons' sons," or grandsons; and so on. Joseph invites his brethren to him no otherwise than through his father, saying that *he* should come with his sons and with his sons' sons. The reason is, that there is no conjunction of the internal celestial with truths in the natural except through the intermediate.

**5913.** *And thy flocks, and thy herds.* That this signifies natural good interior and exterior, is evident from the signification of "flock," as being 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* (n. 5906); and from the signification of "herd," as being exterior

natural good. That by "herd" is signified exterior good, and by "flocks" interior good, is because the beasts which constituted the herd, as oxen and bullocks, in the sacrifices signified the external goods of charity, also the goods of the external man; but those which constituted the flocks, as lambs, sheep, and goats, signified the internal goods of charity, also the goods of the internal man; and therefore they who are in these latter goods are called in the Word by the one word "flock," and he who leads them is called the "shepherd."

**5914.** *And all that thou hast.* That this signifies whatever is therefrom, is evident from the signification of "all that thou hast," as being that which is therefrom; for the goods and truths in the natural are from spiritual good as a father; hence being from it, they are of it.

**5915.** *And I will sustain thee there.* That this signifies continuous influx of spiritual life from the internal celestial, is evident from the signification of "sustaining," when it is said by Joseph, by whom is represented the internal celestial, as being the influx of spiritual life from the internal celestial; sustenance in the spiritual sense being nothing else than the influx of good and of truth through heaven from the Lord. From this are the angels sustained, and from this is the soul of man (that is, his internal man) sustained. To this sustenance corresponds the sustenance of the external man by food and drink; and therefore by "food" is signified good, and by "drink," truth. Such also is the correspondence, that when a man is partaking of food, the angels with him are in the idea of good and truth, and wonderful to say with a difference according to the species of the food. Thus when a man in the Holy Supper receives the bread and the wine, the angels with him are in the idea of the good of love and the good of faith (n. 3464, 3735), for the reason that bread corresponds to the good of love, and wine to the good of faith; and because they correspond, they also signify the same in the Word. [2] That man's soul (that is, the internal man) is sustained by spiritual food and drink, that is, by good and truth, is evident from the Lord's words in *Moses* :—

Man doth not live by bread only, but by every utterance of the mouth of Jehovah doth man live (*Deut.* viii. 3; *Matt.* iv. 4);

the "utterance of the mouth of Jehovah" is the good and the truth which proceed from Him. In *John*.—

Labor not for the food which perisheth, but for the food which remaineth into eternal life, which the Son of man will give you (vi. 27).

Again :—

The disciples besought Jesus, saying, Master, eat. He said to them, I have food to eat that ye know not (iv. 31, 32).

And concerning drink, in the same :—

Jesus said, 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 streams of living water (vii. 37, 38).

**5916.** *For there are yet five years of famine.* That this signifies the duration of the lack of good, is evident from what has been said and unfolded above about "famine" and about "five" (n. 5893, 5894).

**5917.** *Lest thou be rooted out.* That this signifies lest it perish, is evident without explication.

**5918.** *Thou, and thy household, and all that thou hast.* That this signifies spiritual good and all that belongs to it, is evident from the representation of Israel, who here is "Thou," as being spiritual good (of which above). That "thy household and all that thou hast" is all that belongs to it, is manifest.

**5919.** *And behold your eyes see.* That this signifies a testifying from perception, is evident from the signification of "eyes" and of "seeing," as being perception (see n. 2150, 3764, 4567, 4723, 5400); that testifying is signified, is plain.

**5920.** *And the eyes of my brother Benjamin.* That this signifies especially from the perception of the intermediate, is evident from the signification of "eyes" and of "seeing," as being to understand and thence to perceive (as above, n. 5919); and from the representation of Benjamin, as being the intermediate (n. 5411, 5413, 5443, 5639, 5688, 5822). The case herein is this. As Benjamin represented the intermediate, and this intermediate was interior truth (n. 5600, 5631), immediately depending upon internal good, which is "Joseph," it had on this account a clearer and more exquisite perception than the truths which were beneath or more external, which his ten

brethren represented. For the nearer truth and good are to the internal, the more perfect a perceptivity have they, being more deeply in the light of heaven, and thus nearer to the Lord. For the influx of Divine good and truth from the Lord advances through continuous mediations, and thus successions; and therefore they who are in first principles or beginnings receive the influx with a clearer perception (because more immediately) than they who are in intermediates and ultimates. There is a successive obscuration of good and of truth (as there is of light) according to distances, for the more imperfect things which follow in succession by degrees, cause dimness. From all this it is evident what "a testifying especially from the perception of the intermediate" means, for the intermediate is interior, and the truths which the sons of Jacob represent are exterior.

**5921.** *That with my mouth I am speaking unto you.* That this signifies manifestation, is evident from the fact that the first testifying was that their eyes saw, the second was that the eyes of Benjamin saw, and now the third is that with his mouth he was speaking unto them, whereby all doubt was removed that he was Joseph; consequently he had fully manifested himself. Hence these words involve manifestation.

**5922.** *And ye shall tell my father all my glory in Egypt.* That this signifies the communication of the spiritual heaven in the natural with spiritual good, is evident from the signification of "telling," as being to communicate; from the signification of "glory," as being the spiritual heaven (of which below); from the signification of "Egypt," as being the memory-knowledges in the natural, thus the natural (as above, n. 5908); and from the representation of Israel, who is here the "father" with whom communication was to be made, as being spiritual good (of which above, n. 5906). From this it is plain that by "Ye shall tell my father all my glory in Egypt" is signified the communication of the spiritual heaven in the natural with spiritual good. [2] In regard to "glory" denoting the spiritual heaven, the case is this. There are two kingdoms of which heaven consists, namely, the celestial kingdom and the spiritual kingdom. The celestial kingdom is the inmost or third heaven, and the spiritual kingdom is the mid-

dle or second heaven. The good in which the celestial are is called celestial good, and the good in which the spiritual are is called spiritual good. Celestial good is the good of love to the Lord, and spiritual good is the good of love toward the neighbor. In regard to the conjunction of these two kingdoms, it is the good of charity toward the neighbor which conjoins them. For the internal of those who are in the celestial kingdom is love to the Lord, and their external is charity toward the neighbor; but the internal of those who are in the spiritual kingdom is charity toward the neighbor, and their external is faith therefrom. From this it is apparent that the conjunction of these two kingdoms is effected through charity toward the neighbor, for in this the celestial kingdom terminates, and from this the spiritual kingdom begins. Thus the last of the one is the first of the other, and in this way they mutually take hold of each other. [3] It shall now be told what "glory" is. "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 toward the neighbor, or charity, which is the external good of the celestial kingdom and the internal good of the spiritual kingdom of the Lord, for this good in a genuine sense is the Divine truth in heaven. And because Israel is here treated of, who is spiritual good, or charity, which makes the spiritual kingdom in the heavens and the spiritual church on earth, therefore here by the "glory" of Joseph, which they were to tell Israel, is meant the spiritual heaven. The spiritual heaven is called "glory" because whatever is there appears in light, in brightness, and in radiance. [4] That "glory" is predicated of the Divine truth which is from the Divine Human of the Lord, and that it is attributed to the Lord as a king (for in the internal sense the "royalty" is Divine truth, n. 1728, 2015, 2069, 3009, 3670, 4581, 4966, 5044, 5068), is evident in *John*:—

But the Word was made flesh, and dwelt in us, and we saw His glory, the glory as of the only begotten of the Father, full of grace and truth (i. 14);

the "Word" is Divine truth, and as this proceeds from the Lord, it is the Lord Himself; and hence "glory" is predicated

of Divine truth. [5] In *Luke*, when Jesus was transfigured on the mountain:—

Behold there talked with Him two men, who were Moses and Elias; who were seen in glory (ix. 30, 31);

there the Lord showed Peter, James, and John His Divine Human, such as it was and appeared in Divine light; and the form in which He was then seen presented to view the Word such as it is in the internal sense, thus such as is the Divine truth in heaven, for the Word is Divine truth for the use of the church. For this reason it was also presented to view at the same time that Moses and Elias talked with Him, for by Moses is represented the Law, by which are meant the books of Moses with the historical books, and by Elias, are represented the Prophets, or the prophetic Word; that by “Moses” is meant the Law may be seen in the preface to *Genesis* xviii. (also n. 4859e), and that by “Elias” is meant the prophetic Word, in the same preface (also n. 2762, 5247e). [6] 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 Divine truth such as is in heaven, may also be seen in the preface to *Genesis* xviii.; and that “glory” is the intelligence and wisdom which belong to Divine truth (n. 4809). The Word as to the external sense is in a cloud, for the reason that human minds are in darkness; and therefore unless the Word were in a cloud, it would be understood by scarcely any one, and moreover the holy things which belong to the internal sense would be profaned by evil people in the world. Therefore the Lord says in *Isaiah*:—

Jehovah will create over every dwelling-place of Mount Zion, and over her assemblies, a cloud by day, and the shining of a flame of fire by night; for over all the glory there shall be a covering. And there shall be a tabernacle for a shade in the daytime (iv. 5, 6).

[7] Hence also it was that over the tabernacle there appeared a cloud by day and a fire by night, because the tabernacle represented the Divine Human of the Lord, 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 these words in *Moses*:—

The cloud covered the tent of meeting, and the glory of Jehovah filled the habitation (*Exod.* xl. 34).

Again:—

The glory of Jehovah appeared in the tent of meeting before all the sons of Israel (*Num.* xiv. 10).

And elsewhere:—

The cloud covered the tent, and the glory of Jehovah appeared (*Num.* xvi. 42).

[8] In like manner the “cloud” and the “glory” upon Mount Sinai, of which thus in *Moses*:—

When Moses went up into the mountain, the cloud covered the mountain, and the glory of Jehovah abode upon 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. That the cloud and the glory of Jehovah were seen when Moses went up into the mountain was because he therein represented the Law, that is, the historic Word. Therefore it is sometimes said “Moses and the Prophets” or “the Law and the Prophets,” and by the “Law” are meant the books of Moses with the rest of the historic books, but not the prophets, because this Word was represented by Elias and Elisha; for there is the historic Word and the prophetic, as is known. Wherefore when the Word is called “the Law and the Prophets,” by the “Law” is meant the historic Word, and by the “Prophets” the prophetic Word.

[9] The Divine truth was also represented by the brightness as of a rainbow in the cloud around the cherubs and above them, in *Ezekiel*, where we read:—

I saw an appearance of fire, as it were a brightness round about; as the appearance of the bow that is in the cloud in the day of rain; this was the appearance of the likeness of the glory of Jehovah (i. 27, 28);

and it is also called

The glory of Jehovah and the glory of the God of Israel (viii. 4; x. 18, 19; xi. 22, 23);



it is called the "glory of Jehovah" relatively to the inmost heaven, and the "glory of the God of Israel" relatively to the middle or spiritual heaven. That Divine truth in the heavens appears in glory is because truth itself in the spiritual heaven appears before the eyes as a bright cloud (which has also been granted me sometimes to see), and the good within this truth appears there as fiery. Thus the cloud variegated by fire presents the wonderful aspects which are "glory" in the external sense. But "glory" in the internal sense is intelligence and wisdom; these also are what are represented by it. [10] That Divine truth, from which are all wisdom and intelligence, as well as the appearance of a variegated cloud before the external sight, is "glory," is evident also from these passages:—

Jehovah said, Living am I, and the whole earth shall be filled with the glory of Jehovah (*Num.* xiv. 21);

this was said by Jehovah when the Israelitish people were disowned, and it was said that only their little ones should come into the land of Canaan. Under these circumstances, by "the whole earth being filled with the glory of Jehovah" was signified that in the representatives of the church with them, and in the Word, which for the most part treated of them, there should be the glory of Jehovah, with which the whole heaven should be filled, and thence the holy things of the church. [11] In *Isaiah*:—

The seraphim cried, Holy, holy, holy, is 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 (*xl.* 5).

Again:—

Wherefore give glory to Jehovah in the Urim, in the islands of the sea to the name of Jehovah the God of Israel (*xxiv.* 15);

"the Urim" denotes the light which is from the Divine truth proceeding from the Lord; the "islands of the sea," those who are more remote from truth (*n.* 1158). [12] Again:—

The glory of Lebanon has been given to it, the honor of Carmel and Sharon; they shall see the glory of Jehovah, the honor of our God (xxxv. 2);

“Lebanon” denotes the spiritual church; “Carmel and Sharon,” the celestial church; of the latter is predicated the “glory of Jehovah” when there is meant celestial truth, which is charity; of the former is predicated the “honor of the God of Israel” when there is meant spiritual good, which also is charity. [13] Again:—

Arise, be lighted up, for thy light is come, and the glory of Jehovah hath arisen upon thee. For behold darkness covereth the earth, and thick darkness the peoples; but Jehovah shall arise upon thee, and His glory shall be seen upon thee (lx. 1, 2);

speaking of the Lord, who is called a “light,” (as in *John* i. 4, 9); and it is said that upon Him shall arise the “glory of Jehovah,” that is, that the Divine truth is His. In like manner in the same prophet:—

For Mine own sake, for Mine own sake, will I do it; for how should it be profaned? My glory I give not to another (xlviii. 11);

here also speaking of the Lord; “glory” in the highest sense denotes the Divine Human, thus also the Divine truth, because this is therefrom; “not to give His glory to another” is to give it to the Divine Human only, which is one with Himself. [14] And in the *Revelation*:—

The holy city Jerusalem, coming down out of heaven; having the glory of God; and her luminary was like unto a stone most precious (xxi. 10, 11);

“the holy city Jerusalem” is the Lord’s spiritual kingdom in the heavens, and His spiritual church on earth, of both of which “glory” is predicated; the “luminary” is truth from the Divine. [15] As in the Word Divine truth is represented by royalty, the Lord as to Divine truth being represented by kings (see the passages cited just above), therefore to it as to a king is attributed “glory,” as in *David*:—

Lift up your heads, O 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 a hero; Jehovah a hero of war. Lift up your heads, O ye gates; and lift up O 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 (*Psa. xxiv. 7-10*).

In *Isaiah* :—

Jehovah Zebaoth will reign in the mountain of Zion, and in Jerusalem; and before His elders glory (*xxiv. 23*);

“glory” denotes Divine truth. Jehovah is called “Jehovah Zebaoth,” or “Jehovah of Armies,” where Divine truth is treated of, for by “armies” are signified truths (see n. 3448). [16] And as by a kingdom was represented Divine truth, therefore the throne upon which kings sat when they judged was called a “throne of glory” (*Isa. xxii. 23; Jer. xiv. 21; xvii. 12*). And in *Matthew* :—

The Son of man shall sit on 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 upon the throne of His glory. And the King shall say to them (*xxv. 31, 34, 40*).

A further reason why a throne is called a “throne of glory” was that judgments were effected 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*).

[17] From all this it is also plain what is meant by “glory” in the Lord’s Prayer :—

Thine is the kingdom, the power, and the glory, forever (*Matt. vi. 13*).

The Lord’s spiritual kingdom in the heavens, and His spiritual church on earth, are also called “comeliness”\* (*Isa. lx. 7; lxiii. 15; lxiv. 11; Dan. viii. 9; xi. 16, 41, 45*). Moreover “glory” is mentioned by Joseph because in the highest sense Joseph himself represents the Lord as to the Divine spiritual, that is, the Divine truth; and in the internal sense His spiritual kingdom, and also the good of faith (see n. 3969; 4669, 4723, 4727).

**5923.** *And all that ye see.* That this signifies whatever was there noticed and perceived, is evident from the signification of “seeing,” as being to understand and thence to perceive

\*See Note 1 at the end of this volume.

and to notice (n. 2150, 2325, 2807, 3764, 3863, 4403-4421, 4567, 4723, 5400).

**5924.** *And haste ye, and bring down my father hither.* That this signifies close conjunction, is evident from what was said above (n. 5909); and as the same thing is here said again, and from the affection of love, it denotes close conjunction.

**5925.** Verses 14, 15. *And he fell upon his brother Benjamin's necks and wept; and Benjamin wept upon his necks. And he kissed all his brethren, and wept upon them; and afterward his brethren talked with him.* "And he fell upon his brother Benjamin's necks," signifies inmost conjunction with the intermediate; "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 upon them," signifies the effect of affection; "and afterward his brethren talked with him," signifies reciprocal communication from reception.

**5926.** *And he fell upon his brother Benjamin's necks.\** That this signifies inmost conjunction with the intermediate, is evident from the signification of the "neck," as being influx, communication, and conjunction (see n. 3542, 3695, 3725), and properly the conjunction of celestial and spiritual things (see n. 5320, 5328), thus the conjunction of the internal celestial which is "Joseph," with the spiritual of the celestial which is "Benjamin," hence "falling upon the necks" denotes to closely conjoin one's self, consequently it denotes inmost conjunction; and from the representation of Benjamin, as being the intermediate (n. 5411, 5413, 5443, 5639, 5686, 5688, 5689).

**5927.** *And wept.* That this signifies the effect of mercy, is evident from the signification of "weeping," as being what is from mercy, thus its effect (see n. 5480, 5873).

**5928.** *And Benjamin wept upon his necks.* That this signifies reception and thence reciprocity, is evident from the fact that this was done mutually; wherefore it denotes reception and reciprocity. As regards the conjunction of good with truths, and the reciprocal conjunction of truths with good, be it known that when good flows into truths and conjoins them

\* "Necks," in the plural. It is so written in both the Hebrew and the Latin.  
[REVISER.]

with itself, it pours into them good from its own, and by means of its own attaches them to itself, whence comes the conjunction. And as truths thus receive life, it afterward appears as if they act from themselves, when they act reciprocally or react. Nevertheless truths do not act from themselves, but from the good which flows into the good attached by itself to the truths. The case herein is like the blood-vessels in a living body. Truths are as it were the vessels without the blood; but good is as it were the blood; when this pours itself into the vessels which before were empty, it sets them in motion, and also in reciprocal motion, for they have received from the blood a capacity of moving, and as it were life. From all this it is evident how the case is with the conjunction of good with truths, and with the reciprocal conjunction of truths with good.

**5929.** *And he kissed all his brethren.* That this signifies adjunction from grace, is evident from the signification of "to kiss," as being conjunction from affection (see n. 3573, 3574, 4353), here adjunction from grace, because the truths of the church in the natural, which are represented by the sons of Jacob, are more remote from internal good, which is Joseph; and things more remote are indeed conjoined through the intermediate with internal good, but yet long retain such things as do not correspond with internal good; and therefore by "kissing his brethren" is signified adjunction from grace. It is said from grace, not from mercy, because things more remote and not fully correspondent are not in such humiliation that they can implore mercy; from the heart they cannot even mention mercy, but instead thereof grace; and this because the non-correspondent things which adhere are from the love of self, and he who loves himself cannot possibly humble himself from the heart; for he sets himself up, because he regards himself in everything, and makes small account of what is outside of himself.

**5930.** *And wept upon them.* That this signifies the effect of affection, is evident from the signification of "to weep," as being an effect of mercy (of which just above, n. 5927, 5928), here an effect of affection, for the same reason as explained just above (n. 5929).

**5931.** *And afterward his brethren talked with him.* That this signifies reciprocal communication from reception, is evident from what has been unfolded above (n. 5880); also what reciprocal communication from reception is (n. 5928).

**5932.** Verses 16–20. *And the voice was heard in Pharaoh's house, saying, Joseph's brethren have 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; lade your beasts, and go, come ye into 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 commanded, this do ye: take you out of the land of Egypt carts for your babes, and for your women, and bring your father, and come. And let not your eye be sparing upon your stuff; because the good of the whole land of Egypt, this is for you.* “And the voice was heard in Pharaoh's house,” signifies that this filled the universal natural; “saying, Joseph's brethren have come,” signifies perception that the truths of the church are present in the natural; “and it was good in the eyes of Pharaoh,” signifies joy therein throughout; “and in the eyes of his servants,” signifies even to the lowest things there; “and Pharaoh said unto Joseph,” signifies the perception of the natural from the internal celestial; “Say unto thy brethren,” signifies about the truths of the church in the natural; “This do ye; lade your beasts,” signifies that they should fill up every truth with good; “and go, come ye into the land of Canaan,” signifies their dwelling-place; “and take your father and your households, and come unto me,” signifies the approach of spiritual good and of the truths of the church to the memory-knowledges of the natural; “and I will give you the good of the land of Egypt,” signifies the possession of memory-knowledges; “and ye shall eat the fat of the land,” signifies the appropriation of good there; “and now commanded, this do ye,” signifies the will; “take you out of the land of Egypt carts,” signifies the doctrinal things of memory-knowledges; “for your babes, and for your women,” signifies for those who do not yet know; “and bring your father, and come,” signifies their service and approach; “and let not your eye be sparing upon your stuff,” signifies that things

instrumental are not to be cared for; "because the good of the whole land of Egypt, this is for you," signifies that they have what is primary in the natural mind.

**5933.** *And the voice was heard in Pharaoh's house.* That it signifies that this filled the universal natural, is evident from the signification of a "voice" which is heard elsewhere and at a distance, when predicated of influx, as being to be filled; for as a voice that is heard fills, so does that which flows in; and from the signification of "Pharaoh's house," as being the universal natural, for by Pharaoh is represented the natural in general (see n. 5160, 5799).

**5934.** *Saying, Joseph's brethren have come.* That this signifies a perception that the truths of the church are present in the natural, is evident from the signification of "to have come," as being presence; and from the representation of the sons of Jacob, or of Joseph's brethren, as being the truths of the church in the natural (see n. 5403, 5419, 5458, 5512). In the natural there are memory-knowledges of various kinds: there are memory-knowledges about earthly, bodily, and worldly things, which are the lowest, for these are immediately from the things of the external senses, or of the body; there are memory-knowledges about the civil state, its government, statutes, and laws, which are a little more interior; there are memory-knowledges about the things of moral life, which are more interior still. But the memory-knowledges which belong to spiritual life are more interior than all the former. These latter are truths of the church, which in so far as they are only from doctrine with a man, are nothing but memory-knowledges; but when they are from the good of love, they then rise above memory-knowledges, for they are then in spiritual light, from which they look at memory-knowledges in their order beneath them. By means of such degrees of memory-knowledges a man mounts to intelligence, for by means of these degrees memory-knowledges open the mind so that light from the spiritual world can flow in. From all this it is now evident what is meant by the presence of truths in the natural.

**5935.** *And it was good in the eyes of Pharaoh.* That this signifies joy there throughout, namely in the natural, is evident from the signification of "to be good in the eyes of" any one,

as being to be a joy to him; and from the representation of Pharaoh, as being the natural in general (of which just above, n. 5933).

**5936.** *And in the eyes of his servants.* That this signifies even to the lowest things there, is evident from the signification of "servants," as being lower things (see n. 2541, 5161, 5164, 5305), thus also lowest things. What memory-knowledges in the natural are lower, and what are lowest, may be seen just above (n. 5934).

**5937.** *And Pharaoh said unto Joseph.* That this signifies the perception of the natural from the internal celestial, is evident from the signification of "saying" in the historicals of the Word, as being perception (of which often above); from the representation of Pharaoh, as being the natural in general (see n. 5160, 5799); and from the representation of Joseph, as being the internal celestial (n. 5869, 5877). As the celestial which Joseph represents is internal, and the natural which Pharaoh represents is external, therefore the perception is of the natural from the internal celestial, for all perception is from within, and in no case is there any perception of what is interior from without; for whence the influx, thence the perception. [2] What the perception is that is so often mentioned shall here be briefly stated. There is with every man a capacity of perceiving whether a thing is so or is not so. The capacity of drawing a conclusion within himself, or in his own mind, causes a thing to be perceived. This capacity is utterly impossible unless there is influx from the spiritual world. In this gift one man excels another. They who excel less are they who within themselves or in their own mind conclude and thus perceive but little; but say that a thing is so because others in whom they have faith have said so. But they who excel more are they who see, not from others, but from themselves, that the thing is so; for in very deed the perception which exists with every man is one in worldly things, but not at the present day with any one in spiritual things. The reason is that the spiritual which flows in and causes perception has been obscured and almost extinguished by the delights of the love of the world and of self; and therefore neither do they care for spiritual things, except in so far as is of duty and of custom; and if



fear from duty, and delight from custom, were taken away, they would spurn, feel aversion for, and even deny them. [3] He who would have perception in spiritual things must be in the affection of truth from good, and must continually long to know truths. Thereby his intellectual is enlightened, and when the intellectual has been enlightened, then it is given him to perceive something inwardly within himself. But he who is not in the affection of truth, knows that which he knows to be so, from the teaching of the church to which he joins his faith, and because a priest, presbyter, or monk has said so. From all this it is evident what perception is, and that it exists in worldly things, but not in spiritual things; as is further evident from the fact that every one remains in the doctrine in which he was born, even they who were born Jews, and also they who are outside the church, although they live within it. Moreover they who are in any heresy, if told the veriest truths, and if these were also confirmed, they would nevertheless perceive not one whit of their truth: they would appear to them as falsities.

**5938.** *Say unto thy brethren.* That this signifies about the truths of the church in the natural (namely, that there is perception about them), is evident from the representation of Joseph's brethren, as being the truths of the church in the natural (see n. 5403, 5419, 5458, 5512). Pharaoh here invites the sons of Jacob to come into Egypt with their babes and women, and to bring their father with them; for Pharaoh says: "Say unto thy brethren, This do ye, and take your father, and take you out of the land of Egypt carts for your babes and for your women, and bring your father, and come." Joseph, however, 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 unto 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 all that thou hast; haste ye and bring down my father hither." The reason why Pharaoh invited the sons of Jacob, and Joseph his father, is not plain except from the internal sense, which is, that the natural in general, which is represented by Pharaoh, has immediate communication with the truths of the church in the

natural, which are represented by the sons of Jacob; and hence it is that Pharaoh speaks of them. But the internal celestial, which is represented by Joseph, has no immediate communication with the truths of the church in the natural, which are the sons of Jacob; but it has communication through spiritual good, which is Israel their father. This is the reason why Joseph speaks of his father.

**5939.** *This do ye; lade your beasts.* That this signifies that they should fill up every truth with good, is evident from the signification of "lading beasts," as being to fill truths full; and from the signification of the grain with which the beasts were to be laden, as being the good of truth (see n. 5295, 5410). The reason why "beasts" here are truths, is that they were asses (Gen. xlii. 26, 27; xliii. 18, 24; xliv. 3), by which are signified memory-knowledges (see n. 5741). And as by "asses" are signified memory-knowledges, and conjunction had now been effected with internal good through the intermediate, they are truths of memory-knowledge, and therefore instead of "asses" they are here called "beasts of burden (*jumenta*)."

**5940.** *And go, come ye into the land of Canaan.* That this signifies their dwelling-place, namely, that of the truths of the church in the natural, is evident from the signification of the "land of Canaan," as being the dwelling-place of those who had been of the church (see n. 3686, 3705, 4447, 4454, 4517, 5136), thus the dwelling-place of the truths of the church with good, because these constitute the church.

**5941.** *And take your father and your households, and come unto me.* That this signifies the approach of spiritual good and of the truths of the church to the memory-knowledges of the natural, is evident from the representation of Israel, who is here the "father," as being spiritual good (see n. 5801, 5803, 5807, 5812, 5817, 5819, 5826, 5833); and from the representation of his sons, as being the truths of the church in the natural (n. 5414, 5879), all things of which are their "households;" from the signification of "coming," as being to approach; and from the representation of Pharaoh, who is the "me" to whom they were to come, as being the memory-knowledge of the natural in general. From all this it is evident that by "take your

father, and your households, and come unto me," is signified the approach of spiritual good, and of the truths of the church, to the memory-knowledges of the natural.

**5942.** *And I will give you the good of the land of Egypt.* That this signifies the possession of memory-knowledgès, is evident from the signification of the "land of Egypt," as being memory-knowledges (see n. 1164, 1165, 1186, 1462, 4749, 4964, 4966, 5700); and from the signification of his "giving the good of the land," as being possession, for he who gives possession gives the good thereof; and the converse.

**5943.** *And ye shall eat the fat of the land.* That this signifies the appropriation of good there, is evident from the signification of "eating," as being to be communicated, conjoined, and appropriated (see n. 2187, 2343, 3168, 3513, 3832, 4745); and from the signification of the "fat," or "fatness," "of the land," namely, of Egypt, as being good in the natural. That "fat" denotes the celestial, or good, is evident from many passages in the Word; not only the fat that is in the animal, but also the fat that is from elsewhere, such as butter and oil. And whatever at all partakes of fattiness, does in the same proportion signify what is of good, such as milk, sweets (*mella*), gums. [2] That fatness was a representative of celestial good, thus of the love which is from the Lord, is evident from the burnt-offerings and sacrifices, in which all the fat was burnt upon the altar, the odor from it being an "odor of rest to Jehovah;" also that on this account the sons of Israel were forbidden to eat the fat; from which, as from everything else, it may be seen that the things instituted among the Israelites were representative of heavenly and spiritual things, and thus that they involved holy things. Otherwise there would not have been anything of a Divine reason for all the fat of the animal being sacrificed, and its being an odor of rest to Jehovah; and also for the eating of it being forbidden, like the eating of the blood. Surely it would be a very gross way of thinking about the Divine, if it were believed that the fat was delightful, and that Jehovah made an ordinance that had nothing stored up within it; and even man would be too earthly and corporeal if he cared naught for a knowledge of what was signified by such things; a sign that he had no affection of knowing

the things of the Word and of eternal life. [3] Concerning "fat" we read in *Moses*:—

Thou shalt take all the fat that covereth the inwards, and the caul upon the liver, and the fat upon the kidneys, and shalt burn it upon the altar (*Exod.* xxix. 13, 22; also *Lev.* iii. 4, 5, 9, 10, 14, 15; iv. 8, 9, 19, 26, 31, 35; vii. 3, 4).

The fat of the breast was also to be sacrificed (*Lev.* vii. 30, 31). That it was an "odor of rest to Jehovah," thus:—

This is the bread of the fire-offering to Jehovah for an odor of rest (*Lev.* iii. 16).

The priest shall sprinkle the blood upon the altar of Jehovah, and shall offer the fat for an odor of rest to Jehovah (*Lev.* xvii. 6).

And elsewhere:—

The fat of the firstling of an ox, and of a sheep, shall be burnt upon the altar, for an odor of rest to Jehovah (*Num.* xviii. 17);

an "odor of rest" signifies what is grateful from the good of love. [4] That the fat was not to be eaten by the sons of Israel:—

Let all the fat be Jehovah's. Therefore it is a statute of eternity for your generations in all your dwellings; ye shall not eat any fat or any blood (*Lev.* iii. 16, 17).

And elsewhere:—

Speak unto the sons of Israel, saying, Ye shall not eat any fat, whether of ox, or of sheep, or of goat; every one who eateth the fat of the beast of which is an offering made by fire to Jehovah, the soul that eateth shall be cut off from his peoples; nor shall ye eat any blood (*Lev.* vii. 23, 25, 26).

[5] Burnt-offerings and sacrifices constituted the chief part of Divine worship with that people (n. 923, 2180), and therefore by burnt-offerings and sacrifices in general is signified worship, and by the things sacrificed, and also by the whole process of sacrificing, is signified the quality of the worship, and by the fat and the burning thereof is signified the veriest Divine celestial, which is the good of love from the Lord, as appears also from these passages. In *Isaiah*:—

O Jacob, thou hast not bought Me sweet cane with silver, and with the fat of thy sacrifices thou hast not filled Me; only thou hast made Me serve through thy sins (xliii. 24);

“thou hast not bought sweet cane with silver” denotes thou hast not procured for thyself the truths of faith; “and with the fat of thy sacrifices thou hast not filled Me” denotes that the good of love has not been procured. [6] In *David*:—

I will offer unto Thee burnt-offerings of fatlings, with the incense of rams (*Ps.* lxi. 15);

“burnt-offerings of fatlings” denote worship from love. In *Moses*:—

When it shall be said, Where are their gods, the rock in which they trusted; that did eat the fat of their sacrifices, and drank the wine of their drink-offering? (*Deut.* xxxii. 37, 38);

this might be said by the Gentiles, who supposed that gods are fed, especially with such things; being quite unaware that the fat of sacrifices was the celestial, or the good of love, in worship; and that the wine of the drink-offering was the truth of faith thence derived, which things affected the angels when the sacrifice was made, and which were on this account commanded, in order that heaven might be near man by means of representatives and correspondences. [7] In *David*:—

Jehovah will remember all thine offerings, and make fat thy burnt-offering (*Ps.* xx. 3);

“to make fat the burnt-offering” denotes to render the worship good. In *Isaiah*:—

In this mountain shall Jehovah Zebaoth make to all peoples a feast of fat things, a feast of lees,\* of fat things full of marrow, of lees well refined; He will swallow up death eternally; and the Lord Jehovah will wipe away the tear from upon all faces (xxv. 6, 8);

a “feast” denotes heaven and conjunction there with the angels through love and charity (n. 3596, 3832, 5161); “fat things” are the goods of love and of charity. In the same:—

Wherefore do ye spend silver for that which is not bread? and your labor for that which satisfieth not? attend ye in attending unto Me, and eat ye what is good, and let your soul be deliciated in fatness (lv. 2).

[8] And in *Jeremiah*:—

I will turn their mourning into joy; and will comfort them, and make them glad from their sorrow; and I will fill the soul of the priests with fatness, and My people shall be sated with My good (xxxi. 13, 14);

\*See Note 2 at the end of this volume.

“fatness” manifestly denotes good, for it is said that “their soul shall be sated;” and it is called “Jehovah’s good,” which is nothing else than the celestial that is from Him. In *David*:—

My soul shall be sated as with fatness and fat, and my mouth shall praise with lips of songs (*Ps.* lxiii. 5);

where the meaning is similar. Again:—

Thou hast crowned the year of Thy goodness, and Thy paths drop with fatness (*Ps.* lxxv. 11).

Again:—

The sons of man confide in the shadow of Thy wings; they are filled with the fatness of Thy house; and Thou makest them drink of the stream of delights (*Ps.* xxxvi. 7, 8).

In *Isaiah*:—

Then shall Jehovah give the rain of thy seed, wherewith thou shalt sow the land; and bread of the increase of the land, and it shall be fat and rich (*xxx.* 23).

[9] In *John*:—

All things fat and splendid have gone away, and thou shalt find them no more (*Rev.* xviii. 14);

speaking of Babylon; “all things fat and splendid have gone away” denotes that all the goods of love and truths of faith have done so. In *Moses*:—

He made him suck honey out of the rock, and oil out of the flint of the rock; butter of the herd, and milk of the flock, with fat of lambs, and of rams the sons of Bashan, and of he-goats, with the fat of kidneys of wheat; and of the blood of the grape thou drinkest pure wine (*Deut.* xxxii. 13, 14);

speaking of the Ancient spiritual Church, whose various goods are recounted and signified by “honey,” “oil,” “butter,” “milk,” and “fat.” [10] As “fat” denoted good, it is also adjoined to such things as are not fat in themselves, yet still signify goods. Thus “fat” and “good” were as it were the same thing, as in the passage quoted, “the fat of wheat.” In like manner in *David*:—

I would feed them with the fat of wheat (*Ps.* lxxxix. 16).

And elsewhere:—

Who setteth thy border peace, and sateth thee with the fat of wheat (Ps. cxlvii. 14).

Also in *Moses*:—

All the fat of the pure oil, and all the fat of the new wine, and of the grain, which are the firstfruits, because they were Jehovah's, were given unto Aaron (*Num.* xviii. 12).

**5944.** *And now commanded this do ye.* That this signifies the will, is evident without explication.

**5945.** *Take you out of the land of Egypt carts.\** That this signifies the doctrinal things of memory-knowledges, is evident from the signification of the "land of Egypt," as being memory-knowledges (of which above); and from the signification of "carts," as being doctrinal things. In the Word, where Egypt is treated of, mention is here and there made of chariots and horses, and by "chariots," are there meant doctrinal things, sometimes false and sometimes true, and by "horses" are meant intellectual things, also in both senses. That "chariots" are doctrinal things may be seen above (n. 5321). In like manner "carts" there, but by these are signified the doctrinal things of memory-knowledges. The doctrinal things of memory-knowledges are doctrinal things from the literal sense of the Word, and are especially serviceable to those who are being initiated for the first time into more interior truths of the church, such as that widows, orphans, and the poor in the streets are the especial objects of beneficence; and also the precepts of the Decalogue. These and more are doctrinal things of memory-knowledges, and are signified by the "carts of Egypt." Such doctrinal things, being the first that a man learns, afterward serve him as an ultimate plane; for when progress is being made to more internal things, they become ultimates. Moreover celestial and spiritual things actually terminate in these, for they as it were stand and rest upon them; because the spiritual world has as it were its feet and soles of the feet in the natural world, and with man in respect to his spiritual life has them in the doctrinal things of memory-knowledges, in like manner as the internal sense of the Word has them in its literal sense. The "carts" by which these doc-

\* See Note 3 at the end of this volume.

trinal things are signified, are not mentioned in the Word except in a few passages. A "cart" is mentioned by this word in the original tongue, where it speaks of the ark being laid on such a vehicle (1 *Sam.* vi. 7, 8; 2 *Sam.* vi. 3), and also when the tabernacle was sanctified (*Num.* vii. 3). The reason is that the ark represented heaven (n. 3478), which as before said stands and rests upon the doctrinal things of memory-knowledges.

**5946.** *For your babes, and for your women.* That this signifies for those who do not yet know, namely, the more interior things of the church, is evident from the signification of "babes," as being those who do not yet know these things; and from the signification of "women" as being affections of truth. For when "men (*viri*)" signify truths, as here the sons of Jacob, then their "women" signify the affections of truth; and on the other hand when "men (*viri*)" signify goods, their "women" signify truths, but in this case the men are called "husbands" (see n. 3236, 4510, 4823). Neither do the affections of truth, which here are the "women," know the more interior things of the church, except by means of truths, which are the "men." Affections without these are like the will without what is of the understanding. The will, in order to see or know anything, must do it through the understanding: there is its sight or eye.

**5947.** *And bring your father, and come.* That this signifies their service and approach, is evident from the signification of "bringing their father," as being service (of which below); and from the signification of "coming," as being approach (as above, n. 5941). In regard to the service which is signified by "bringing their father," the case is this. Lower things ought to serve interior ones. The lower things are the truths of the church in the natural, which are represented by the sons of Jacob; but that which is interior is spiritual good, which is represented by Israel their father. This being more interior, or what is the same, higher, ought to be served by exterior or lower things. For lower things are formed for nothing else than to be things of service, for they are formed for the interior to live and act in them and through them, and indeed so that if the interior is taken away from them, they are nothing but vessels without



life and action, thus altogether dead. This is the case with the body relatively to its spirit, and therefore when the spirit withdraws, the body at once dies. Such also is the case with the external man relatively to the internal, and also with the internal man relatively to the Lord; for the internal man has been formed to receive life from the Lord, and is nothing else than an organ of His life. Consequently it is formed to serve the Lord for all the uses that love to Him and charity toward the neighbor demand, first in the natural world, and afterward in the spiritual world.

**5948.** *Also let not your eye be sparing upon your stuff.* That this signifies that things instrumental are not to be cared for, is evident from the signification of "stuff" or "vessels," as being things instrumental. That these are not to be cared for is signified by "let not your eye be sparing." There are things essential, and things instrumental. For an essential to work an effect anywhere, it must have an instrumental whereby to act; for just as an instrumental has been formed, so it acts. For example, the body is the instrumental of its spirit; the external man is the instrumental of the internal; memory-knowledge is the instrumental of truth; and truth is the instrumental of good (n. 3068, 3079); and so on. [2] In the Word things instrumental are called "vessels;" in the present case "stuff," because they are said of the migration, thus of the things in the houses. But essential things are called in the Word "things," and are those which act by means of instrumental things. Thus as interior things act through exterior things, they are relatively essential. By instrumental things not being to be cared for, is meant that these must not be regarded as the end, but essential things; for in so far as instrumental things are regarded as the end, so far essential things withdraw themselves and vanish. Thus if memory-knowledge is regarded as the end, and truths are not cared for, truths at last so vanish away that it cannot be perceived whether there are any truths. Also if truths are regarded as the end, and good is not cared for, good at last so vanishes as not to be. Furthermore, with those who have earthly, or bodily, or worldly things as the end, so that these are their only care, and not heavenly things, heavenly things so vanish away that at last scarcely anything heavenly

is acknowledged. These and similar things are what are signified by "let not your eye be sparing upon your stuff." [3] But be it known that "essential" and "instrumental" are relative terms; that is, that an essential is so called because it acts by means of another thing as by its instrument or organ. But when another thing acts by means of that which was essential, then this becomes instrumental; and so on. Moreover in the created universe there is not anything essential in itself; this exists solely in the Highest, that is, in the Lord, who, because He is *Esse* or the Essential in itself, is called "Jehovah" from *esse* (being). All other things are only instrumental. From all this then it follows that because as before said essential things must be regarded as the end, and not instrumental things, the Lord alone must be so regarded.

**5949.** *Because the good of the whole land of Egypt, this is for you.* That this signifies that they have what is primary in the natural mind, is evident from the signification of the "land of Egypt," as being the natural mind (see n. 5276, 5278, 5280, 5288, 5301): by the "good of the whole of this land" is signified what is primary. By these words is also meant that if essential and not instrumental things are cared for, they shall have instrumental things in abundance. For example: if truths are cared for, they shall have memory-knowledges in abundance, which are the "good of the land of Egypt." In like manner if good is cared for, they shall have truths in abundance. Memory-knowledges, and also truths, must be cared for, but men must regard good as the end. If the eye is upon good as in the end, the man is then in full view of the consequent things, or in the perception of such as are derived from it, which perception is never possible unless good is the end, that is, unless it reigns universally in each and all things. [2] The case herein is like the body and its soul. A man must by all means care for his body, as that it may be nourished, and clothed, and may enjoy the delights of the world; but all these not for the sake of the body, but for the sake of the soul, namely, that the soul may act in a sound body correspondently and rightly, and may have the body as an organ entirely compliant to it. Thus the soul must be the end. Yet neither must the soul be the end, but only a mediate end, for which the man must care,

not for its own sake, but for the sake of the uses which it must perform in both worlds; and when a man has uses as the end, he has the Lord as the end, for the Lord makes disposition for uses, and disposes the uses themselves. [3] As few know what it is to have as the end, this also shall be told. To have as the end is to love above all other things, for what a man loves, this he has as the end. That which a man has as the end is plainly discerned, for it reigns universally in him; and thus is continually present even at those times when he seems to himself not to be thinking at all about it, for it is seated within and makes his interior life, and thus secretly rules each and all things. As for example, with him who from the heart honors his parents, this honor is present in each and all things that he does in their presence and that he thinks in their absence, and it is also perceived from his gestures and speech. So with him who from the heart fears and honors God, this fear and honor are present in everything that he thinks, and speaks, and does, because it is in him even when it does not seem to be present, as when he is engaged in business that seems to be far from it; for it reigns universally; thus in every detail. That which reigns in man is plainly perceived in the other life, for the sphere of his whole life which exhales from him is thence derived. [4] From all this it is evident how it is to be understood that God must be always kept before the eyes; not that He must be constantly thought about, but that the fear or the love of Him must reign universally, in which case God is kept before the eyes in every detail. When this is the case the man does not think, speak, or do what is against Him and displeasing to Him; or if he does, that which universally reigns, and lies hidden within, manifests itself and admonishes him.

**5950.** Verses 21-23. *And the sons of Israel did so: and Joseph gave them carts, according to the mouth of Pharaoh, and gave them provision for the way. And to all of them he gave each 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 asses carrying of the good of Egypt, and ten she-asses carrying grain and bread and nourishment for his father for the way. "And the sons*

of Israel did so," signifies the effect from spiritual truths in the natural; "and Joseph gave them carts, according to the mouth of Pharaoh," signifies that from the internal they had doctrinal things as was pleasing; "and gave them provision for the way," signifies support meanwhile from good and truth; "and to all of them he gave each changes of garments," signifies truths initiated in good; "and to Benjamin he gave three hundred pieces of silver," signifies that the intermediate had fullness of truth from good; "and five changes of garments," signifies much of truth from the natural; "and to his father he sent after this manner," signifies what was given gratuitously to spiritual good; "ten asses carrying of the good of Egypt," signifies better memory-knowledges with many things of service; "and ten she-asses carrying grain and bread," signifies the truth of good and the good of truth, also with many things of service; "and nourishment for his father for the way," signifies interior truth for spiritual good meanwhile.

**5951.** *And the sons of Israel did so.* That this signifies the effect from spiritual truths in the natural, is evident from the signification of "did," as being the effect; and from the representation of the sons of Israel, as being spiritual truths in the natural (see n. 5414, 5879). What spiritual truths in the natural are, must be told. Truths of faith outside of man, spirit, or angel, are not truths of faith, for they have not been applied to any subject, in which they become such. But when they are applied to man, spirit, or angel as a subject, they then become truths of faith, but with a difference according to the states of life of each one. With those who are learning them for the first time, they are only memory-knowledges. Afterward if these persons devoutly reverence them, the truths advance further, and become truths of the church; and when they are affected with them and live according to them, they then become spiritual truths; for the good of love and of charity, which is solely from the spiritual world, then fills them and causes them to live; for to be affected with them and to live according to them is from this good. The quality of the truths that are called truths of faith, with those who live according to them, and with those who do not live according to them, has been shown me. With those who do not live

according to them, they appeared like white filaments; and with those who had these truths, but nothing of good, they appeared brittle; but with those who live according to them they appeared like fibers from the brain filled with spirit, and soft. Thus these latter truths were animate, but the former were inanimate. From this it may be known that the quality of truths with men is according to the state of life of each. The truths that are represented by the sons of Jacob are truths not yet spiritual, because not yet made of the life. But the truths that are represented by them as sons of Israel are spiritual, because from having been made of the life they have been filled with the good of love and of charity. These latter truths are here meant, because the subject treated of has been the initiation to conjunction of the truths in the natural (which are the sons of Jacob) with internal good (which is Joseph), through the intermediate (which is Benjamin), and also through spiritual good (which is Israel).

**5952.** *And [Joseph] gave them carts, according to the mouth of Pharaoh.* That this signifies that from the internal they had doctrinal things as was pleasing, is evident from the representation of Joseph, who is he that "gave," as being internal good (of which above); from the signification of "carts," as being doctrinal things (see n. 5945); and from the signification of "according to the mouth of Pharaoh," as being as was pleasing, namely, to spiritual truths, which are the sons of Israel; because these truths are in the natural which is represented by Pharaoh (a. 5160, 5799), and the carts, by which are signified doctrinal things, were placed at their disposal. It is said "as was pleasing," because the doctrinal things which are signified by the "carts of Egypt" are from the literal sense of the Word (n. 5945), which without the internal sense can be applied to any good whatever. For the Lord does not openly teach any one truths, but through good leads to the thinking of what is true, and unknown to the man He also inspires the perception and consequent choice that such a thing is true because the Word so declares, and because it accords therewith. Thus the Lord adapts truths according to the reception of good by each person; and as this takes place according to each person's affection, thus in freedom, it is here said "as was pleasing."

**5953.** *And gave them provision for the way.* That this signifies support meanwhile from good and truth, is evident from the signification of “provision,” as being support from good and truth (see n. 5490).

**5954.** *And to all of them he gave each changes of garments.* That this signifies truths initiated in good, is evident from the signification of “garments” as being truths (of which below). Thus “changes of garments” are truths which are new; and truths become new when they are initiated in good, because they then receive life. For the subject treated of is the conjunction of the natural man with the spiritual, or of the external man with the internal. When the conjunction is being effected, then truths are changed and become new, for they receive life from the influx of good (as just above, n. 5951). (That to change the garments was representative of holy truths being put on, and that hence came changes of garments, see n. 4545.) [2] That by “garments” in the Word are signified truths, is because truths clothe good almost as the vessels do the blood, and the fibers the [animal] spirit. That a “garment” is a significative of truth is because spirits and also angels appear clothed in garments, and each according to the truths appertaining to him. Those appear in white garments who are in the truths of faith through which is good, but those appear in bright shining garments who are in the truths of faith that are from good; for good shines through the truth, and gives the resplendence (see n. 5248). [3] That spirits and angels appear in garments can also be seen from the Word, where it is mentioned that angels were seen, as in *Matthew*:—

The appearance of the angel sitting at the Lord’s sepulchre was like lightning, and his raiment white as snow (xxviii. 3).

In *John*:—

Upon the thrones I saw four and twenty elders sitting, clothed in white garments (*Rev.* iv. 4).

In the same:—

He that sat upon the white horse was clothed in a garment dipped in blood; and His name is called The Word of God. His armies which are in heaven followed Him upon white horses, clothed in fine linen, white and clean (*Rev.* xix. 11, 13, 14);

“garments white as snow,” and “fine white linen,” signify holy truths, for whiteness and shining white are predicated of truths (n. 3301, 3993, 4007, 5319), for the reason that they approach nearest to light, and the light which is from the Lord is Divine truth; and therefore when the Lord was transfigured, His garments appeared as the light, of which in *Matthew*:—

When Jesus was transfigured His face did shine as the sun, and His garments became as the light (xvii. 2).

That “light” is Divine truth is known in the church, and that it is compared to a “garment” is evident in *David*:—

Jehovah covereth Himself with light as with a garment (*Ps.* civ. 2).

[4] That “garments” are truths is plain from many passages in the Word, as in *Matthew*:—

When the king came in to see the guests, he saw there a man not clad with a wedding garment; and he said to him, Friend, how camest thou in hither not having a wedding garment? wherefore he was cast out into the outer darkness (xxii. 11-13);

who are meant by “him not clad in a wedding-garment” may be seen at n. 2132. In *Isaiah*:—

Wake up! wake up! put on thy strength, O Zion; put on the garments of thine ornament, O Jerusalem, the city of holiness; because there shall no more come into thee the uncircumcised and the unclean (lii. 1);

“garments of ornament” denote truths from good. [5] In *Ezekiel*:—

I clothed thee with brodered work, and shod thee with badger (*taxo*), and I girded thee with fine linen, and covered thee with silk. Thy garments were of fine linen, and silk, and brodered work; thou didst eat fine flour, honey, and oil (xvi. 10, 13);

speaking of Jerusalem, by which is there meant the Ancient spiritual Church which was set up by the Lord after the Most Ancient celestial Church had expired. The truths with which this church was endowed are described by the “garments;” “brodered work” is memory-knowledge, which when genuine also appears in the other life like brodered work, and like lace, as also it has been given to see; “fine linen and silk” are truths from good; but in heaven, being in the light there,

these are intensely bright and are transparent. [6] In the same:—

Fine linen in broidered work from Egypt was thy sail; blue and crimson from the isles of Elishah were thy covering (xxvii. 7);

speaking of Tyre, by which are represented the knowledges of truth and good (n. 1201), which when genuine are “fine linen in broidered work from Egypt;” the derivative good, or good of truth, is the “blue and crimson.” [7] In *David*:—

The king’s daughter is all glorious; of inweavings of gold is her garment; in embroideries shall she be brought to the king (*Ps.* xlv. 13, 14);

the “king’s daughter” denotes the affection of truth; “of inweavings of gold is her garment” denotes the truths wherein is good; “embroideries” denote the lowest truths. In *John*:—

Thou hast a few names in Sardis which have not defiled their garments; and they shall walk with Me in white ones, because they are worthy. He that overcometh shall be clothed in white garments (iii. 4, 5);

“not to defile the garments” denotes not to befoul truths with falsities. [8] In the same:—

Blessed is he that watcheth, and keepeth his garments, that he walk not naked, and they see his shame (*Rev.* xvi. 15);

“garments” in like manner denote truths. It is the truths of faith from the Word which are properly signified by “garments.” He who has not acquired these from that source, or he who has not acquired truths or semblances of truths from his religiosity, as the Gentiles, and applied them to life, is not in good, howsoever he supposes himself to be. For as he has no truths from the Word, or from his religiosity, he suffers himself to be led by means of reasonings equally by evil spirits as by good spirits, and thus cannot be defended by the angels. This is meant by the exhortation “to watch and to keep his garments, that he walk not naked and they see his shame.” [9] In *Zechariah*:—

Joshua was in defiled garments; thus he stood before the angel, who said to those who stood before him, Remove the defiled garments from before him. And unto him he said, See I have caused thine iniquity to pass from thee, and am clothing thee with changes of garments (iii. 3, 4);



“defiled garments” denote truths polluted by falsities which are from evil; wherefore when these garments are removed, and others are put on, it is said, “See, I have caused thine iniquity to pass from thee.” Any one can know that iniquity does not pass away by a change of garments, and hence also any one can conclude that a change of garments was representative, as was also the washing of garments, which was commanded when the people were being purified, as when they came near unto Mount Sinai (*Exod.* xix. 14), and when they were being cleansed from things impure (*Lev.* xi. 25, 40; xiv. 8, 9; *Num.* viii. 6, 7; xix. 21; xxxi. 19-24). [10] For cleansings from things impure are effected through the truths of faith, because these teach what good is, what charity, what the neighbor, what faith, that there is a Lord, that there is a heaven, that there is eternal life. Without truths which teach, it is not known what these things are, nor even that they are. Who from himself knows otherwise than that the good of the love of self and of the world is the only good appertaining to man; for both are the delight of his life? And who can know except from the truths of faith that there is another good which can be applied to man, namely, the good of love to God and the good of charity toward the neighbor, and that in these goods is heavenly life; and also that this good flows in through heaven from the Lord in so far as the man does not love himself more than others, and in so far as he does not love the world more than heaven? From all this it is evident that the purification which was represented by the washing of garments is effected through the truths of faith.

**5955.** *And to Benjamin he gave three hundred pieces of silver.* That this signifies that the intermediate had fullness of truth from good, is evident from the representation of Benjamin, as being the intermediate (see n. 5600, 5631, 5639, 5688, 5822); from the representation of Joseph, who “gave,” as being internal good (n. 5826, 5827, 5869, 5877); from the signification of “three hundred,” as being what is full (of which below); and from the signification of “silver,” as being truth (n. 1551, 2954, 5658). From all this it is plain that by “he gave to Benjamin three hundred pieces of silver” is signified that he gave to the intermediate fullness of truth from good; for

the intermediate which Benjamin represents is interior truth through influx from the internal celestial (n. 5600, 5631). That "three hundred" signifies what is full, is because this 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 compound numbers involve is seen from the simple numbers from which they are. [2] "Three hundred" also involves a like meaning where it is mentioned elsewhere in the Word, as that

The ark of Noah was three hundred cubits in length (*Gen.* vi. 15);

also that there were three hundred men through whom Gideon smote Midian, of whom it is written in the book of *Judges*:—

The number of them that lapped in their hand at their mouth, was three hundred men. Jehovah said unto Gideon, By the three hundred men that lapped will I give Midian into thine hand. Gideon divided the three hundred men into three troops, and he gave a trumpet into the hand of each of them, and empty pitchers, and torches in the midst of the pitchers. When they sounded with the three hundred trumpets, Jehovah set every man's sword against his fellow, and against the whole camp (vii. 6, 7, 16, 22);

by the "three hundred men" here also is signified what is full, as also by the three troops into which these three hundred were divided; and by the "hundred" which was the number of each troop is signified much and enough, consequently that they would be sufficient against Midian. Moreover all these things were representative, namely, that those were taken who lapped water in the hand; that each one had a trumpet, and pitchers in which were torches; and this because by Midian, against whom they were going, was represented truth which was not truth, because there was no good of life. But each of these things will of the Lord's Divine mercy be treated of elsewhere. That numbers also were representative, is evident from many other passages, as the number "seven" in *Joshua*, when they took Jericho; for it was then commanded that seven priests should bear seven jubilee trumpets before the ark, and that on the seventh day they should compass the city seven times (vi. 4).

**5956.** *And five changes of garments.* That this signifies much of truth from the natural, is evident from the signification of

“five,” as being much (n. 5708); and from the signification of “changes of garments,” as being truths initiated in good. That it is from the natural, is because “garments” are predicated of the natural. That the intermediate which is represented by Benjamin had truth from the natural, is because in order to be an intermediate it partakes of the internal and of the external (n. 5822). That which is from the internal is meant by the intermediate having fullness of truth from good, which is signified by the “three hundred pieces of silver” (of which just above, n. 5955). That which is from the external is meant by much of truth from the natural, which is signified by the “five changes of garments.”

**5957.** *And to his father he sent after this manner.* That this signifies what was given gratuitously to spiritual good, is evident from the representation of Israel, who is here the “father,” as being spiritual good from the natural (see n. 5801, 5803, 5807, 5812, 5817, 5819, 5826, 5833); and from the signification of “sending,” as being to give gratuitously. For everything that flows in from the Lord through the internal into the external, or into the natural (even what flows into spiritual good, which is “Israel,” because this good is from the natural), is given gratuitously. The Lord does indeed demand humiliation, adoration, thanksgivings, and many other things from man, which appear like repayings, and thus not gratuitous; but the Lord does not demand these things for His own sake, for the Divine has no glory from man’s humiliation, adoration, and thanksgiving. In the Divine, anything of the love of self is utterly inconceivable—that such things should be done for His own sake; but they are for the sake of the man himself; for when a man is in humiliation he can receive good from the Lord, because he has then been separated from the love of self and its evils, which are the obstacle; and therefore the Lord wills a state of humiliation in man for his own sake; because when he is in this state the Lord can flow in with heavenly good. The case is similar with adoration, and with thanksgiving.

**5958.** *Ten asses carrying of the good of Egypt.* That this signifies [better]\* memory-knowledges with many things of service, is evident from the signification of “ten,” as being

\* As in n. 5950.

much (see n. 3107, 4638, 5708); from the signification of “asses,” as being memory-knowledges (n. 5741), here the lowest memory-knowledges (n. 5934), which because they carry interior things are things of service; and from the signification of the “good of Egypt,” as being memory-knowledges (see above, n. 5942, 5949), but the memory-knowledges of the church, for these are properly signified by “Egypt” (n. 4749, 4964, 4966). That these are the “good of Egypt” is because they are sent by Joseph to Israel, that is, by the internal celestial to spiritual good.

**5959.** *And ten she-asses carrying grain and bread.* That this signifies the truth of good and the good of truth, also with many things of service, is evident from the signification of “ten,” as being much (as above, n. 5958); from the signification of “she-asses,” as being things of service (as also just above, 5958); from the signification of “grain,” as being the good of truth (n. 5295, 5410), but here the truth of good, because from the internal celestial which is “Joseph;” and from the signification of “bread,” as being the good of this truth (n. 276, 680, 2165, 2177, 3478, 3735, 4211, 4217, 4735, 4976). In regard to “grain” signifying the truth of good, and in other places the good of truth, the case is this. The significations are different when the influx is from the internal celestial, from what they are when it is from the internal spiritual. That which flows in from the internal celestial is nothing but good, which indeed has truth within it, but this truth is good. But that which flows in from the internal spiritual is nothing but truth, which when it becomes of the life is called the “good of truth.” Hence then it is that “grain” sometimes signifies the good of truth, and sometimes the truth of good, here the truth of good, because from the internal celestial which is “Joseph.” That she-asses carried the grain and bread, and he-asses the good of Egypt, is because by “he-asses” are signified things of service in so far as they relate to truth, and by “she-asses” are signified things of service in so far as they relate to good. For this reason the he-asses carried such things as were suitable for them, and the she-asses such as were suitable for them. Unless this had been the case there would have been no need to mention that there were asses and she-asses, and what the one and the other carried.

**5960.** *And nourishment for his father for the way.* That this signifies interior truth for spiritual good meanwhile, is evident from the signification of “nourishment,” as being interior truth, for this comes forth from the truth of good and the good of truth, which are signified by “grain and bread” (see just above, n. 5959), and moreover interior truth is nourishment for spiritual good; from the representation of Israel who is here the “father,” as being spiritual good (n. 5957); and from the signification of “for the way,” as being meanwhile, namely, before it came, that is, before full conjunction was effected.

**5961.** Verses 24-28. *And he sent his brethren away, and they departed; and he said unto them, Contend not 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 is ruler in all the land of Egypt. And his heart failed, because he believed them not. And they spake unto him all the words of Joseph which he spake unto them; and he saw the carts which Joseph had sent to carry him, and the spirit of Jacob their father revived; and Israel said, It is much; Joseph my son is yet alive; I will go and see him before I die.* “And he sent his brethren away, and they departed,” signifies concealment; “and he said unto them, Contend not in the way,” signifies a perception given that they should be in tranquillity; “and they went up out of Egypt,” signifies a receding from the memory-knowledges of the church; “and came into the land of Canaan unto Jacob their father,” signifies a dwelling where was natural good but not spiritual good; “and they told him, saying,” signifies influx and notice; “Joseph is yet alive,” signifies that the internal was not rejected; “and he is ruler in all the land of Egypt,” signifies that the natural mind is under its authority; “and his heart failed, because he believed them not,” signifies a lack of life of the natural and thence of understanding; “and they spake unto him all the words of Joseph which he spake unto them,” signifies influx from the celestial of the spiritual; “and he saw the carts which Joseph had sent to carry him,” signifies doctrinal things thence derived which might persuade; “and the spirit of Jacob their father revived,” signifies new life; “and Israel said,” signifies spiritual good now; “It is much; Joseph my son is yet

alive," signifies joy that the internal had not perished; "I will go and see him before I die," signifies a longing for conjunction previous to what is new.

**5962.** *And he sent his brethren away, and they departed.* That this signifies concealment, is evident from the signification of "sending away," as being to remove from himself, consequently to be no more present with them as before; and from the signification of "going" or "departing," as being to live, also to live more remotely, and also to leave (see n. 3335, 3416, 3690, 4882, 5493, 5696); thus it denotes to be concealed. That removal from the internal celestial and thus the concealment of it, is now treated of, is evident from the things which follow in their internal sense. [2] He who does not know how the case is with the state of life of spirits, and of the angels in the heavens, cannot know why the concealment of truth and of good should now be treated of, seeing that just before they had been in the light of these. In heaven this state is that spirits and angels have their morning, midday, and evening, also twilight, and again morning, and so on. It is their morning when the Lord is present and blesses them with manifest happiness: they are then in the perception of good. It is their midday when they are in the light of truths; and it is their evening when they are removed therefrom, and then it appears to them that the Lord is more remote and is hidden from them. All who are in heaven undergo and pass through these alternations, and cannot otherwise be continually perfected, for thereby they have relatives, and from the relatives a more perfect conception, since they thereby know what is not happy, because they thereby know what is not good and what is not true. [3] It is worthy of admiration that to eternity one state is never exactly like another, and also that one spirit and angel does not pass through the like changes of state as another, for the reason that one is not exactly like another in respect to good and truth; just as neither is one man exactly like another in the face. Nevertheless out of these varieties the Lord makes a one. It is a general canon that every *one* that has any quality comes forth from various things which are reduced into such unanimity that by agreement of harmony they all appear as a one. In the heavens the unity thus formed, or union, is effected

through love and charity (see also n. 3241, 3267, 3744, 3745, 3986, 4005, 4149, 4598). [4] The concealment which is signified by "Joseph's sending his brethren away and their departing," is called in the Word "evening," and occurs with the angels at the times when they do not perceive the Lord to be present; for there is in heaven a continual perception of the Lord. When they are in a state of non-perception they are not then affected with good, neither do they see truth, as before; this troubles them, but shortly afterward the dawn comes, and so the morning.

**5963.** *And he said unto them, Contend not in the way.* That this signifies a perception given that they should be in tranquillity, is evident from the signification of "saying unto them," as being a perception given by the internal, which is "Joseph" (of which often above); and from the signification of "not contending in the way," as being to be in tranquillity; for contention with others is intranquillity, because it is a disturbance of the lower mind. The varying states in the other life of which mention has been made just above (n. 5962), are according to the perception of good and truth with those who are there, thus according to their perception of the Lord's presence. According to this perception they have tranquillity; for they who are in the perception of the Lord's presence are in the perception that each and all things which befall them tend to their good, and that evils do not reach them; hence they are in tranquillity. Without such faith or confidence in the Lord no one can possibly come to the tranquillity of peace, thus neither to the bliss in joy, because this bliss dwells in the tranquillity of peace.

**5964.** *And they went up out of Egypt.* That this signifies a receding from the memory-knowledges of the church, is evident from the signification of "going up" thence, as being to recede (mention is made of "going up out of Egypt into the land of Canaan," and of "coming down from that land into Egypt," for a reason several times stated above: here by "going up" is signified departing); and from the signification of "Egypt," which in the proper sense denotes the memory-knowledges of the church (see n. 4749, 4964, 4966). That these memory-knowledges are here signified is because they were in them

when in Egypt with Joseph (n. 5958). Removal from those things which are of good and of truth, thus from those things which are of the church, is here treated of down to the last verse of this chapter, which removal is meant by the concealment mentioned above (n. 5962), and here by receding. In the Word this state is signified by "evening." When men are in this state, they recede from things heavenly and spiritual, and accede to such as contain nothing spiritual and heavenly. But this concealment or receding does not come to pass by the Lord's concealing Himself or receding, but by they themselves doing so; for they can no longer be withheld from their own, because to do so is not fitting; and therefore this state arrives when they are left to themselves or their own; and in so far as they are thus left, or are immersed therein, so far they recede from those things which are of heaven, and so far good becomes imperceptible to them, and truth obscure. From this it is evident that the Lord does not conceal Himself, but that the man, spirit, or angel conceals himself.

**5965.** *And came into the land of Canaan unto Jacob their father.* That this signifies a dwelling where there was natural good but not spiritual good, is evident from the signification of the "land of Canaan," as being the church (n. 3686, 3705, 4447, 4517, 4736), thus the dwelling of those who represented the church, who, it is known, were the descendants of Jacob; and from the representation of Jacob, as being natural good (n. 3305, 3659, 3775, 4009, 4073, 4234, 4538), but not spiritual good, for this is represented by Israel (that Jacob represents the external of the church and Israel the internal, see n. 4286, 4570). Whether you say natural good, or the external of the church; and whether 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 of the church. [2] That is called spiritual which is in the light of heaven, for that which is in this light has in it the affection of good and the perception of truth. These are in this light because this light is from the Lord; and therefore they who are in spiritual good and truth are in the internal of the church, for as to their heads they are within heaven. But that is called natural which is in the light of the world, and that



which is in this light has no affection of good and perception of truth *in itself*, but *out of itself*; for the light of heaven flows in and illumines what is round about; thus what is without, not what is within; and causes good to be known as good and truth to be known as truth because it is so said, and not because it is perceived to be so; and therefore they who are in natural good are in the external of the church, for as to their heads they are not in heaven, but their heads are illumined thence from without. Jacob is now called "Jacob," not "Israel," for the reason that now they are in externals; as is plain from what has been said above.

**5966.** *And they told him saying.* That this signifies influx and notice, is evident from the signification of "telling," as being to be communicated and conjoined (see n. 4856, 5596), thus also influx, for that which is told flows into the thought; and from the signification of "saying" in the historicals of the Word, as being perception (of which frequently above), and thus also notice.

**5967.** *Joseph is yet alive.* That this signifies that the internal was not rejected, is evident from the representation of Joseph, as being internal good (see n. 5805, 5826, 5827, 5869, 5877); and from the signification of "being alive," as being as yet to be, thus not rejected. That "being alive" is not to be rejected, is because the internal which is represented by Joseph was at first rejected by the sons of Jacob, and because their father had then believed that he had perished by evils and falsities (n. 5828); thus now by "being alive" is signified that it is not so.

**5968.** *And he is ruler in all the land of Egypt.* That this signifies that the natural mind is under its authority, is evident from the signification of "being ruler," as being to be under its authority; and from the signification of the "land of Egypt," as being the natural mind (see n. 5276, 5278, 5280, 5301).

**5969.** *And his heart failed, because he believed them not.* That this signifies a lack of life of the natural, and thence of understanding, is evident from the signification of the "heart failing," as being a lack of life; and because it is said of Jacob, by whom is represented natural good (see n. 5965), it signifies

a lack of life of the natural; and from the signification of "not believing," as being a lack of understanding. The reason why it is said *thence*, is that the life which is of the will always precedes, and the life of the understanding follows. The reason is that in the will alone is life, and not in the understanding except from the will. It is evident from the good which is of the will and from the truth which is of the understanding, that life is in good, but not in truth except from good; for it is manifest that what lives is always prior, and that what lives therefrom is posterior. This is the reason why it is said a lack of life of the natural and thence of understanding, which is signified by his "heart failing, because he believed them not."

**5970.** *And they spake unto him all the words of Joseph which he spake unto them.* That this signifies influx from the celestial of the spiritual, is evident from the signification of "speaking," as being influx (see n. 2951, 5481, 5797); and from the representation of Joseph, as being the celestial of the spiritual (n. 4286, 4592, 4963, 5307, 5331, 5332, 5417).

**5971.** *And he saw the carts which Joseph had sent to carry him.* That this signifies doctrinal things thence derived which might persuade, is evident from the signification of "carts," as being doctrinal things (see n. 5945, 5952); from the signification of "which Joseph had sent," as being which were from the internal celestial; and from the signification of "to carry him," as being which might persuade; for to carry him to Joseph that he might see him denotes to persuade. Moreover that he was persuaded by seeing the carts is evident from the words which now follow, namely, "the spirit of Jacob their father revived; and Israel said, It is much; Joseph my son is yet alive."

**5972.** *And the spirit of Jacob their father revived.* That this signifies new life, is evident from the signification of the "spirit reviving," as being new life; and from the representation of Jacob, as being natural good (see n. 5965). Thus by "the spirit of Jacob revived" is signified new life to natural good. Life becomes new when what is spiritual flows in from the internal and acts from within in those things which are in the natural. Thereby natural good becomes spiritual, adjoined to the spiritual good which is represented by Israel, for which

reason also Jacob is now called "Israel," for it is said, "the spirit of Jacob revived, and Israel said."

**5973.** *And Israel said.* That this signifies spiritual good now, is evident from the representation of Israel, as being spiritual good (see n. 5801, 5803, 5807, 5817, 5819, 5826, 5832, 5833). (What is meant by the spiritual good which is "Israel," and what by the natural good which is "Jacob," may be seen above, n. 5965.) He who is unacquainted with the internal sense of the Word cannot possibly know why Jacob is sometimes called "Jacob," and sometimes "Israel;" for in the same chapter, and even in the same verse, now one name is used and now the other. Hence it is very evident that there is an internal sense in the Word, as here where it is said, "the spirit of Jacob their father revived, and Israel said;" and 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 those who came (*Gen. xlii. 4, 5*).

Israel journeyed; God said to Israel in the visions of the night, Jacob, Jacob; and he said, Behold me (*Gen. xli. 1, 2*).

Jacob rose up from Beersheba; and the sons of Israel carried Jacob their father (*ver. 5*).

All the souls of the house of Jacob that came into Egypt were seventy; Joseph harnessed his chariot, and went up to meet Israel; and Israel said unto Joseph (*vers. 27, 29, 30*).

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 (*Gen. xlvii. 27-29*).

And one told Jacob and said, Behold thy son Joseph cometh unto thee; and Israel strengthened himself, and sat upon the bed; and Jacob said unto Joseph (*Gen. xlviii. 2, 3*).

Jacob called his sons, and said, Assemble yourselves, and hear, ye sons of Jacob; listen to Israel your father (*Gen. xlix. 1, 2*).

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 (*ver. 7*).

The arms of his hands shall be made strong by the hands of the strong one of Jacob; from thence is the shepherd, the stone of Israel (*ver. 24*);

besides frequently in the prophets.

**5974.** *It is much; Joseph my son is yet alive.* That this signifies joy that the internal had not perished, is evident from the representation of Joseph, as being the internal celestial; and from the signification of "being alive," as being not

to have perished, nor to have been rejected (see above, n. 5967); that joy is denoted is manifest.

**5975.** *I will go and see him before I die.* That this signifies a longing for conjunction previous to what is new, is evident from the signification of "going and seeing," as being to be conjoined. The reason why "to see" denotes to be conjoined is that in the spiritual world interior sight conjoins. For interior sight is thought, and in a society there when many act as a one (and also in choirs), what the one thinks the other also thinks; thus thought conjoins. And likewise when any one thinks of another, he is presented to view; in this way also thought conjoins. Hence it is that by "going and seeing" is signified conjunction. That a longing for conjunction is signified, follows from the joy spoken of just above (n. 5974). And from the signification of "before I die," as being previous to what is new, namely, to what is new of representation. For in the Word representatives succeed each other in such a manner that when one person dies, there follows either a like representative by another person, or another representative; thus what is new (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 thing here meant.

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CONTINUATION CONCERNING THE ANGELS AND SPIRITS WITH  
MAN.

**5976.** At the end of the preceding chapter it was shown that there are with every man two spirits from hell and two angels from heaven, who effect communication both ways, and also that the man is in freedom.

**5977.** That there are two, is because there are two kinds of spirits in hell and two kinds of angels in heaven, to which the two faculties in man, namely, the will and the understanding, correspond. Spirits of the one kind are called simply spirits and act into what is of the understanding. Those of the other kind are called genii and act into what is of the will. The

two kinds are also most distinct from each other. They who are called simply spirits infuse falsities, for they reason against truth and are in the delight of their life when they can make what is true appear as false, and what is false appear as true. But they who are called genii infuse evils, act into the affections and concupiscences of a man, and scent in a moment what the man desires. If this is good, they bend it most cunningly into evil, and are in the delight of their life when they can make good to be perceived as evil, and evil as good. It was permitted them to act into my desires, that I might know of what nature they are and how they act, and I can avouch that unless the Lord had guarded me by angels they would have perverted my desires into concupiscences of evil, and this in a manner so hidden and silent that I should scarcely have noticed anything about it. These latter, who are called genii, have nothing at all in common with those who are called spirits. The genii have no concern as to what a man thinks, but only as to what he loves; whereas the spirits have no concern about what a man loves, but about what he thinks. The genii vest their delight in being silent, but the spirits in speaking. The two are also altogether separated from each other. The genii are in the hells deep down behind, and are invisible there to the spirits; and when any one looks in there, they appear like flitting shadows. But the spirits are in the hells at the sides and in front. This then is the reason why there are with man two spirits from hell.

**5978.** That there are two angels with every man is because of these also there are two kinds, of which one act into what is of man's will, and the other into what is of his understanding. They who act into what is of man's will, act into his loves and ends, consequently into his goods. But they who act into what is of man's understanding, act into his faith and principles, consequently into his truths. These two kinds also are most distinct from each other. They who act into what is of man's will are called celestial, and they who act into what is of his understanding are called spiritual. To the celestial are opposed the genii, and to the spiritual the spirits. These things it has been given me to know by much experience, for I am continually in company and discourse with them both.

**5979.** A man who is in faith believes that none but angels from heaven are with him, and that diabolical spirits are altogether removed from him. But I can assert that in the case of a man who is in the concupiscences and delights of the love of self and of the world, and regards these as the end, diabolical spirits are so near him as to be in him, and to rule both his thoughts and his affections. Angels from heaven cannot possibly be within the sphere of such, but are without; and therefore the angels recede as the infernal spirits approach nearer. Nevertheless the angels from heaven in no case recede altogether from a man, for then all would be over with him, because if he should be without communication with heaven by means of angels, he could not live. [2] That there are infernal spirits and heavenly angels with man is also in some measure taught by the doctrine of faith of Christian Churches; for this declares that all good is from God, and that evil is from the devil; and preachers confirm this by their prayers in the pulpit that God may direct their thoughts and their words, and by their saying that in justification all endeavors, even the least, are from God; and also that when a man lives well he suffers himself to be led by God; and likewise that angels are sent by God to minister to man. And on the other hand, when a man has committed any enormous evil, they say 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 were flowing into the interior evils which are of the will and the thought, if they had acknowledged these evils to be so great.

**5980.** The angels attentively and continually observe what the evil spirits and genii with a man are intending and attempting; and in so far as the man suffers it, they bend evils into goods, or to goods, or toward goods.

**5981.** There sometimes appears to view with infernal spirits and genii things shameful and filthy, and in fact such things as an evil man thinks and speaks. Lest on account of such things the angels should flee away altogether, these shameful and filthy things are perceived by them as being milder than they really are. In order that I might know how such things are perceived by the angels, when shameful things

presented themselves there was given me the angelic perception, which was such that I felt no horror. The shameful things were turned into a mildness such as cannot be described, but can only be compared to things angular and pungent when the angularity and pungency are taken away from them. In this way the shameful and filthy things of infernal spirits and genii are dulled with the angels.

**5982.** By means of evil spirits on the one hand and angels on the other, the Lord places a man in equilibrium between evils and goods, and between falsities and truths, so that the man may be in freedom. For in order that a man may be saved he must be in freedom, and in freedom be drawn away from evil and led to good. Whatever is not effected in freedom does not remain, because it is not appropriated. This freedom is from the equilibrium in which the man is kept.

**5983.** That man has communication with hell and with heaven through the two spirits and the two angels, may be seen from the fact that in the other life one society cannot have communication with another, or with any one, except through spirits who are sent forth by the societies. These emissary spirits are called Subjects, for through them as subjects the societies speak. To send forth subjects to other societies, and in this way to get communication, is one of the familiar things of the other life, and is very well known to me from the fact that subjects have been sent to me a thousand times, and that without them the societies could not know anything appertaining to me, and could communicate to me nothing appertaining to themselves. This shows that the spirits and genii with man are nothing but 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 the spirits who are in the world of spirits desire to have communication with a number of societies, they are wont to send forth subjects, one to each society. And I have observed that evil spirits sent out many round about and stationed them like a spider setting its web, the senders being in the middle. And to my surprise they know how to do this as from a kind of instinct; for they who had known nothing

of such things in the life of the body, do it at once in the other life. From this also it is evident that communications are effected through emissary spirits.

**5985.** A Subject is one in whom are concentrated the thoughts and speech of many, and in this way many are presented as one. And as a subject thinks and speaks nothing whatever from himself, but from others, and the thoughts and speech of others are there presented to the life, therefore they who flow in suppose that the subject is as it were nothing and scarcely animate, being merely a receptive of their thought and speech. But on the other hand the subject supposes that he does not think and speak from others, but from himself alone. Thus fallacies delude both. It has often been given me to say to a subject that he thinks and speaks nothing from himself, but from others; and also that those others suppose that a subject cannot think and speak anything from himself; thus that he appears to them like one in whom there is nothing of life from himself. Upon hearing this the spirit who was the subject was very indignant. But in order that he might be convinced of the truth, it was given to speak with the spirits who were flowing in, who then confessed that a subject thinks and speaks nothing whatever from himself, and thus that he appears to them to be something scarcely animate. It also once happened that he who said that a subject is nothing, himself became a subject, and then the rest said of him that he was nothing, at which he was greatly enraged, and yet was thereby instructed how the case is.

**5986.** It is worthy of mention (for it has often happened and thus been shown) that no one either in heaven or in hell thinks, speaks, wills, and acts from himself, but from others, and thus at last all and each do so from the general influx of life, which is from the Lord. When I have heard the spirits saying that a spirit does not think and speak anything from himself, and yet the subject supposed he did so solely from himself, it has then been frequently given to speak with those who were flowing into the subject; and when they persisted in the assertion that they thought and spoke from themselves, but not so the subject from himself, and because they supposed that they so thought and spoke, it was further given to tell



them that this is a fallacy, and that they as well as the subject were thinking and speaking from others. In order to confirm this point, it was also given to speak with those who were flowing into these latter, and when they also made a like confession, it was further given to speak with those who were flowing into these, and so on in a continued series. Thus it became plain that every one was thinking and speaking from others. This experience excited in the spirits the utmost indignation, for every one of them desires to think and speak from himself. But because they were thereby instructed how the case is, they were told that everything of thought and also of will flows in, because there is but one only life, from which are these faculties of life; and that this life flows in from the Lord through a wonderful form, which is the heavenly form, not only in a general way into all, but also particularly into each; and that it is varied everywhere according to the form of each subject, as this agrees or disagrees with the heavenly form. From all this it is also evident how the case is with man, of which more will be said in what follows, when treating of influx.

**5987.** The more there are who concentrate their look into one subject, the stronger is the subject's power of thinking and speaking. The power is increased according to the increase in number of the concordant looks. This was also shown by the withdrawal of some who were flowing in, for then the subject's power of thinking and speaking was diminished.

**5988.** There were subjects with me near the head, who spoke as if they were asleep, but still spoke well, as do they who are not in a state of sleep. It was observed that evil spirits were flowing into these subjects with malignant deceits, but that the influx into them was instantly dissipated; and as the evil spirits knew that these spirits had previously been their subjects, they complained that they were no longer so. The reason was that being asleep good spirits could act into them, and thus by their influx the malignities of the evil spirits were dispelled. Nevertheless the evil spirits were compelled to flow into these subjects and not into others. This shows that there are subjects of different kinds and natures, and that the variations are in accordance with the Lord's disposal.

**5989.** The most deceitful, who are above the head, once took subjects and sent them forth to me, in order that they might flow in with their deceits; but they were much disappointed. One, when made a subject, writhed back and closed himself, and folded himself as in a roll, in order thus to reject the influx. In this way he extricated himself from them. Then they took another, but neither could they force him to speak, he being more deceitful than they, which he showed by rolling himself as it were into the form of a spiral. In this way they were cheated. Moreover evil spirits do not always send forth subjects from their own body, but observe what spirits are with others, and also where are those who are simple and obedient, and these they make their subjects. This is effected by directing their thoughts into the subject spirit, and infusing into him their own affections and persuasions, whereby he is no longer his own master, but serves them as a subject. Of this he is sometimes unaware.

**5990.** There are very many spirits at this day who desire to flow not only into man's thoughts and affections, but also into his speech and actions, thus even into the things of his body; when yet the things of the body are exempt from the particular influx of spirits and angels, and are directed by general influx. In other words, when what is thought is determined into speech, and what is willed is determined into acts, the determination and transition into the body are according to order, and are not directed by any spirits in particular; for to flow into man's bodily things is to obsess him. The spirits who will and intend this are those who in the life of the body had been adulterers, that is, who had perceived delight in adulteries and had persuaded themselves that they are allowable; and also those who had been cruel. The reason is that both the former and the latter are more corporeal and sensual than all others, and have rejected all thought about heaven, attributing all things to nature and nothing to the Divine. In this way they have closed up interior things against themselves, and have opened external things; and because in the world they had been solely in the love of these, therefore in the other life they long to return into them through man by obsessing him. [2] But it is provided by the Lord that such infernals

should not come into the world of spirits; they being kept in their hells, well shut up. Therefore there are no external obsessions at this day, but still there are internal ones, also the work of the infernal and diabolical crew; for evil men think such things as are filthy and also cruel towards others, and also such as are adverse and malignant toward what is Divine; and unless such thoughts were kept in check by fear of the loss of honor, of gain, and of reputation on account of these, of legal penalties, and of the loss of life, they would burst forth openly, and thus such men would rush more than the obsessed into the destruction of others, and into blasphemies against the things of faith. But these external bonds cause them not to seem to be obsessed, although they are so as to their interiors, but not as to their exteriors. This is very manifest from such as they in the other life, where external bonds are removed. There they are devils, being continually in the delight and desire of ruining others and destroying whatever is of faith.

**5991.** I saw spirits who must be called bodily spirits. They rose up from the deep, at the side of the sole of the right foot. They appeared to the sight of my spirit as if in a gross body; and when I asked who they are that are like this, it was said that they are those who in the world have excelled in talent, and also in the sciences, and have thereby utterly confirmed themselves against the Divine, thus against those things which are of the church; and because they have fully persuaded themselves that all things are of nature, they have more than others closed their interiors, thus all that belongs to the spirit. Hence they appear grossly corporeal. Among them was one whom I had known during his life in the world, and who then was celebrated for his talents and his learning. But these gifts, which are means of thinking well about Divine things, were to him means of thinking against them, and of persuading himself that they are of no account; for he who excels in talent and learning excels also in the means of confirmation. Hence he had been interiorly obsessed, but in the external form he had appeared as a man of civic and moral virtues.

**5992.** The angels, through whom the Lord leads and also protects a man, are near his head. It is their office to inspire charity and faith, and to observe in what direction the

man's delights turn, and in so far as they can, without interfering with the man's freedom, moderate them and bend them to good. They are forbidden to act with violence and thus break the man's cupidities and principles; but are enjoined to act gently. It is also their office to rule the evil spirits who are from hell, which is done in innumerable ways, of which the following only may be mentioned. When the evil spirits pour in evils and falsities, the angels insinuate truths and goods, which, if not received, are nevertheless the means of tempering. Infernal spirits continually attack, and the angels protect; such is the order. [2] The angels especially regulate the affections, for these make the man's life, and also his freedom. The angels also observe whether any hells are open that were not open before, and from which there is influx with the man, which takes place when the man brings himself into any new evil. These hells the angels close so far as the man allows, and remove any spirits who attempt to emerge therefrom. They also disperse strange and new influxes that produce evil effects. [3] Especially do the angels call forth the goods and truths that are with a man, and set them in opposition to the evils and falsities which the evil spirits excite. Thus the man is in the midst, and does not perceive either the evil or the good; and being in the midst, he is in freedom to turn himself either to the one or to the other. By such means do angels from the Lord lead and protect a man, and this every moment, and every moment of a moment; for if the angels were to intermit their care for a single moment, the man would be precipitated into evil from which he could never afterward be brought out. These things the angels do from the love they have from the Lord, for they perceive nothing more delightful and happy than to remove evils from a man, and lead him to heaven. That this is a joy to them, see *Luke* xv. 7. Scarcely any man believes that the Lord takes such care of a man, and this continually from the first thread of his life to the last of it, and afterward to eternity.

**5993.** From all this it is now evident that for a man to have communication with the spiritual world there must be joined to him two<sup>1</sup> spirits from hell and two angels from heaven, and that without these he would have no life whatever.

For a man cannot possibly live from general influx, as do animals void of reason (of which n. 5850); because his whole life is contrary to order; and being in this state, if a man were acted on by general influx only, he would necessarily be acted on by the hells only, and not from the heavens; and if he were not acted on from the heavens he would have no interior life, thus no life of thought and will such as is proper to man, and not even such as is proper to a brute animal, because a man is born without any use of reason, and can be initiated into it solely through influx from the heavens. [2] From all that has been advanced it is also evident that a man cannot live without communication with the hells through spirits from them, for the whole of his life which he derives from his parents by inheritance, and all that he himself adds from his own, is of the love of self and of the world, and not of the love of the neighbor, and still less of love to God. And as the whole of man's life from his own is of the love of self and of the world, it is therefore a life of contempt for others in comparison with self, and of hatred and revenge against all who do not favor self. Thus it is also a life of cruelty; for he who hates, desires to kill, and is therefore most highly delighted with the destruction of others. Unless spirits of a like nature were applied to these evils (and such spirits must be from hell), and unless the man were led by them in accordance with the delights of his life, he could not possibly be bent toward heaven. At first he is bent by means of his delights themselves; and by these is also set in freedom, thus at last in the faculty of exercising choice.

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## CHAPTER THE FORTY-SIXTH.

1. And Israel journeyed, and all that he had, and came to Beersheba, and sacrificed sacrifices to the God of his father Isaac.

2. And God said to Israel in the visions of the night, and He said, Jacob, Jacob. And he said, Behold me.

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 cause thee to go up, even in going up; and Joseph shall put his hand upon thine eyes.

5. And Jacob rose up from Beersheba; and the sons of Israel carried Jacob their father, and their babes, and their women, in the carts which Pharaoh had sent to carry him.

6. And they took their cattle, and their acquisition which they had acquired 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 of his sons: Reuben, Jacob's first-born.

9. And the sons of Reuben; Hanoch, and Pallu, and Hezron, and Carmi.

10. And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman.

11. And the sons of Levi; Gershon, and Kohath, and Merari.

12. And the sons of Judah; Er, and Onan, and Shelah, and Perez, and Zerah; but Er and Onan died in the land of Canaan. And the sons of Perez were Hezron and Hamul.

13. And the sons of Issachar; Tola, and Puvah, and Iob, and Shimron.

14. And the sons of Zebulun; Sered, and Elon, and Jahleel.

15. These are the sons of Leah, whom she bare unto Jacob in Paddan-aram, and his daughter Dinah; all the souls of his sons and of his 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; Imnah, and Ishvah, and Ishvi, 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 Leah his daughter, and these she bare to Jacob: sixteen souls.

19. The sons of Rachel Jacob's wife; Joseph and Benjamin.

20. And to Joseph were born in the land of Egypt, whom Asenath the daughter of Potiphera priest of On bare unto him, Manasseh and Ephraim.

21. And the sons of Benjamin; Bela, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard.

22. These are the sons of Rachel, who 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 Rachel his daughter, and these she bare to Jacob; all the souls were seven.

26. All the soul that came with Jacob into Egypt, that came out of his thigh, besides Jacob's sons' women, all the souls were sixty 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 seventy.

28. And he sent Judah before him unto Joseph, to show before him unto Goshen; and they came into the land of Goshen.

29. And Joseph harnessed his chariot, and went up to meet Israel his father, to Goshen; and he was seen of him, and fell upon his necks, and wept upon his necks a long while.

30. And Israel said unto Joseph, Let me die, after that I have seen thy faces, that thou art yet alive.

31. And Joseph said unto his brethren, and unto his father's house, I will go up, and will tell Pharaoh, and will 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, for 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 will say, What are your works?

34. And ye shall say, Thy servants have been men of cattle from their youth even until now, both we, and our fathers; in order that ye may dwell in the land of Goshen; for every shepherd of the flock is an abomination of the Egyptians.

## THE CONTENTS.

**5994.** In this chapter the subject treated of in the internal sense is the conjunction of the internal celestial which is "Joseph," with spiritual good from the natural which is "Israel." There are then enumerated the truths and goods of the church in their order, wherewith conjunction must afterward be effected. The truths and goods of the church are Israel's sons and grandsons, who came into Egypt.

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## THE INTERNAL SENSE.

**5995.** Verse 1. *And Israel journeyed, and all that he had, and came to Beersheba, and sacrificed sacrifices to the God of his father Isaac.* "And Israel journeyed, and all that he had," signifies the beginning of conjunction; "and came to Beersheba," signifies charity and faith; "and sacrificed sacrifices to the God of his father Isaac," signifies worship therefrom, and influx from the Divine intellectual.

**5996.** *And Israel journeyed, and all that he had.* That this signifies the beginning of conjunction, is evident from the signification of "journeying," as being what is successive and continuous (see n. 4375, 4882, 5493); here, what was continuous and successive in the glorification of the Lord, who in the supreme sense is "Israel" and "Joseph;" but in the internal sense, what is continuous and successive in the regeneration of man. And as in this chapter the subject of the conjunction of the natural man with the spiritual, or of the external with the internal, now succeeds and is continued, therefore by the words "Israel journeyed, and all that he had" is signified the beginning of this conjunction.

**5997.** *And came to Beersheba.* That this signifies charity and faith, is evident from the signification of "Beersheba," as being the doctrine of charity and of faith (see n. 2858, 2859, 3466), but here, charity and faith, and not their doctrine, for it is predicated of spiritual good, which is "Israel." Spiritual



good is more than doctrine, doctrine being from this good; and therefore he who has arrived at spiritual good has no more need of doctrinal things, which are from others; for he is in the end whither he was tending, and is no longer in the means thereto; and doctrinal things are nothing but the means of arriving at good as the end. This is the reason why by "Beersheba" is signified charity and faith.

**5998.** *And sacrificed sacrifices to the God of his father Isaac.* That this signifies worship therefrom and influx from the Divine intellectual, is evident from the signification of "sacrificing sacrifices," as being worship (see n. 922, 923, 2180); and from the representation of Isaac, as being in the supreme sense the Divine rational or intellectual of the Lord (n. 1893, 2066, 2072, 2083, 2630, 3012, 3194, 3210). That influx therefrom into worship is signified, follows, for the worship meant is that from charity and faith, which are signified by "Beersheba" (n. 5997), where he sacrificed. That Jacob sacrificed to the God of his father Isaac, shows what was the nature of the fathers of the Jewish and Israelitish nation, namely, that each of them worshiped his own God. That the God of Isaac was a God other than Jacob's, is evident from the fact that he sacrificed to him, and that in the visions of the night it was said unto him, "I am God, the God of thy father;" and also from the fact that he swore by the same in these words: "The God of Abraham, and the God of Nahor, the God of their father; judge between us; and Jacob swore by the Dread of his father Isaac" (*Gen. xxxi. 53*). And it is also evident that at first Jacob did not acknowledge Jehovah, for he said, "If God will be with me, and will keep me in this way in which I walk, and will give me bread to eat, and garment to put on, and I return in peace to my father's house, then shall Jehovah be my God" (*Gen. xxviii. 20, 21*). Thus he acknowledged Jehovah conditionally. [2] It was their custom to acknowledge the gods of their fathers, but their own in especial. This custom they derived from their fathers in Syria; for Terah, Abram's father, and also Abram himself when there, worshiped other gods than Jehovah (n. 1356, 1992, 3667). Their posterity, who were called "Jacob" and "Israel," were consequently of such a disposition that at heart they worshiped the

gods of the Gentiles, and Jehovah only with the mouth and in name alone. The reason why they were such was that they were in externals alone without any internal, and such men can believe no otherwise than that worship consists merely in uttering the name of God and in saying that He is their God, and this so long as He is their benefactor; and that worship does not at all consist in a life of charity and faith.

**5999.** Verses 2-4. *And God said to Israel in the visions of the night, and He said, Jacob, Jacob. And he said, Behold me. 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 cause thee to go up, even in going up; and Joseph shall put his hand upon thine eyes.* "And God said to Israel in the visions of the night," signifies obscure revelation; "and He said, Jacob, Jacob," signifies to natural truth; "and he said, Behold me," signifies notice; "and he said, I am God, the God of thy father," signifies the Divine intellectual from which is the influx; "fear not to go down into Egypt," signifies that natural truth with all things appertaining to it must be initiated into the memory-knowledges 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 cause thee to go up, even in going up," signifies elevation afterward; "and Joseph shall put his hand upon thine eyes," signifies that the internal celestial shall vivify.

**6000.** *And God said to Israel in the visions of the night.* That this signifies obscure revelation, is evident from the signification of "God said in the visions" as being revelation. For revelations were made either by dreams, or by night visions, or by day visions, or by speech within the man, or by speech without him from angels that were seen, and also by speech without him from angels that were not seen. By all these are signified in the Word various kinds of revelations, and by a "vision of the night," obscure revelation; for "night" signifies what is obscure (see n. 1712, 2514), and obscurity in the spiritual sense is that truth does not appear. Moreover in the Word "night" signifies falsity from evil, for they who

from evil are in falsity are in the obscurity of night. Thus all who are in hell are said to be in night. They indeed are in a kind of light there, for they see one another; but this light is like the light from a hard-coal 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 that they 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. [2] That "night" denotes what is obscure, and likewise what is false, may also be seen from the following passages in the Word. In *John*:—

Jesus said, Are there not twelve hours in the day? If any one walk in the day, he stumbleth not. But if any one walk in the night, he stumbleth, because the light is not in him (xi. 9, 10);

"twelve hours" denote all states of truth; "walking in the day," denotes to live in truth; and "walking in the night," to live in falsity. [3] Again:—

I must work the works of Him that sent Me while it is day; the night cometh when no one can work (ix. 4);

"day" denotes truth from good; and "night," falsity from evil. It is the first time of the church which is meant by "day," for then truth is received, because men are in good; and it is the last time of the church which is meant by "night," for then nothing of truth is received, because men are not in good. For when man is not in good, that is, when he is not in charity toward the neighbor, then even if the veriest truths are told him, he receives them not, for then it is not at all perceived what is true, because the light of truth falls into such things as are of the body and the world, which alone are attended to, and alone are loved and estimated as real; but not into such things as are of heaven, because with such men these are relatively of little or no account. Thus the light of truth is absorbed and smothered in what is densely dark, as is the light of the sun in what is black. This is signified by "the night cometh when no one can work." It is also such a time at this day. [4] In *Matthew*:—

While the bridegroom tarried, all the virgins slumbered and slept. But at midnight there was a cry made, Behold, the bridegroom cometh (xxv. 5, 6);

“midnight” also denotes the last time of an old church, when there is nothing of faith because nothing of charity, and also the first time of a new church. In *Luke*:—

I say unto you, In that night there shall be two upon one bed; the one shall be accepted, and the other shall be left (xvii. 34);

here in like manner “night” denotes the last time of an old church and the first of a new one. [5] In *Matthew*:—

Jesus said to the disciples, All ye shall be scandalized against Me in this night. And to Peter, In this night, before the cock crow, thou shalt deny Me thrice (xxvi. 31, 34);

that it pleased the Lord to be taken at night, signified that with them at that time Divine truth was in the obscurity of night, and that falsity from evil was in its place. And that Peter denied the Lord thrice in that night, also represented the last time of the church, when the truth of faith is indeed taught, but is not believed. Such a time is “night,” because the Lord is then utterly denied in the hearts of men; for the twelve apostles, like the twelve tribes of Israel, represented all things of faith (n. 577, 2089, 2129, 2130, 3272, 3354, 3488, 3858, 3913, 3926, 3939, 4060), and Peter represented the faith of the church (see the preface to *Gen.* xviii.; also to *Gen.* xxii.; and also n. 3750, 4738). Therefore it was that the Lord said unto Peter that “in that night he should deny Him thrice;” and to the disciples, “all ye shall be scandalized against Me in this night.” [6] In *Isaiah*:—

One calleth unto me out of Seir, Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night (xxi. 11, 12);

speaking of the coming of the Lord, which is the “morning,” which coming was when there was no longer any spiritual truth in the earth, and which is “night.” [7] In *Zechariah*:—

It shall be one day which is known to Jehovah; not day nor night; for about the time of evening there shall be light. It shall come to pass in that day that living waters shall go out from Jerusalem; and Jehovah shall be king over all the earth; in that day shall Jehovah be one, and His name one (xiv. 7-9);

speaking here likewise of the Lord and also of a new church. “Jehovah who shall be king, and Jehovah being one and His

name one," is the Lord as to the Divine Human, which should be one with the Divine Itself which is called the "Father." Before the coming of the Lord the Divine Human was Jehovah in the heavens, for by passing through the heavens He presented Himself as a Divine Man before many on earth. But at that time the Divine Human was not so completely one with the Divine Itself which is called the "Father," as when the Lord made it in Himself altogether one. That before this they were as it were distinct, is plain from the nineteenth chapter of *Genesis*, where it is said, "Jehovah caused it to rain upon Sodom and Gomorrah sulphur and fire from Jehovah out of heaven" (verse 24; see n. 2447). The "day when it was not day nor night," is when the Lord was born; for it was then "evening," that is, the end of the representatives of the church; the "light about the time of evening" is the Divine truth which would then appear. [8] In *Isaiah*:—

Surely in the night Ar has been laid waste, Moab has been cut off; surely in the night Kir of Moab has been laid waste (xv. 1);

"Moab" denotes natural good, and in the opposite sense adulterated good (n. 2468); its vastation is here treated of. Vastations are said to be effected "in the night," because truth is then obscured, and falsity enters. In *Jeremiah*:—

The great city weeping shall weep in the night, and her tear shall be on her cheek (*Lam.* i. 2);

describing the desolation of truth; "night" denotes falsity. [9] In *David*:—

Thou shalt not be afraid of the dread of night, of the arrow that flieth by day, nor of the death that wasteth at noonday (*Psa.* xci. 5, 6);

the "dread of night" denotes falsities of evil which are from hell; the "arrow that flieth by day," falsity which is openly taught, whereby good is destroyed; the "death that wasteth at noonday," evil which is lived in openly, whereby truth is destroyed. In *Joh̄n*:—

The gates of the holy Jerusalem shall not be shut by day; for there is no night there (*Rev.* xxi. 25).

There shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light (*Rev.* xxii. 5).

“There shall be no night there” denotes that there shall be no falsity. In *Daniel*:—

Daniel said, I saw in my vision when it was night. After this I saw in the visions of the night (vii. 2, 7);

“visions of the night” here also denote obscure revelation, for in this passage the four beasts are treated of, and their horns, and many things which belong to obscure revelation. It is similar with the horses of various colors which Zechariah saw “in the night” (*Zech.* i. 8, and following verses).

**6001.** *And He said, Jacob, Jacob.* That this signifies to natural truth, is evident from the representation of Jacob, as being natural truth (see n. 3305, 3509, 3525, 3546, 3599, 3775, 4009, 4234, 4520, 4538). The reason why it is said “Jacob,” and not “Israel,” is that natural truth with all belonging to it must be initiated into the memory-knowledges of the church, which is signified by Jacob with his sons going down into Egypt (see below, n. 6004).

**6002.** *And he said, Behold me.* That this signifies notice, is evident without explication.

**6003.** *And he said, I am God, the God of thy father.* That this signifies the Divine intellectual from which is the influx, is evident from the representation of Isaac, who is here the “father,” as being the Divine rational or intellectual of the Lord (see above n. 5998); for it is said, “God, the God of thy father.” That the influx is from this is because all truth is of the intellectual, thus also natural truth, which is represented by Jacob (n. 6001). (What the Divine rational or intellectual is which is represented by Isaac, see n. 1893, 2066, 2072, 2083, 2630, 3012, 3194, 3210.) In the original tongue, “God” is named in the first place in the singular, but in the second place in the plural; that is, in the first the name is “EL,” and in the second it is “ELOHIM.” The reason is that by “God” in the first place is signified that there is one God and only one, and by “God” in the second place that He has many attributes. Thus arises the name “Elohim” or “God” in the plural, as in the Word almost everywhere. As there are many attributes, and the Ancient Church assigned a name to each, therefore its descendants, with whom the knowledge of such

things was lost, believed there were many gods, and each family chose one of them for its God—as Abraham, Shaddai (n. 1992, 3667, 5628), and Isaac, the God who was called “*Pachad*” or “Dread.” And as the God of each was one of the Divine attributes, therefore the Lord said unto Abram, “I am God Shaddai” (Gen. xvii. 1), and here unto Jacob, “I am the God of thy father.”

**6004.** *Fear not to go down into Egypt.* That this signifies that natural truth with all things appertaining to it must be initiated into the memory-knowledges of the church, is evident from the representation of Jacob, who is he that was to go down into Egypt, as being natural truth (of which just above, n. 6001); and from the signification of “going down,” as being to be initiated, for in order that this initiation might be represented, Jacob with all that appertained to him went down into Egypt; and from the signification of “Egypt,” as being the memory-knowledges of the church (n. 1462, 4749, 4964, 4966). [2] In regard to truth being initiated into the memory-knowledges of the church, the case is this. The memory-knowledges of the church were at that time the representatives and significatives of their rituals, for all the rituals of the church were from such things, as also were the memory-knowledges which served as their doctrinals of charity. From these memory-knowledges they knew who are meant by the poor, the needy, the miserable, the afflicted, the oppressed, widows, orphans, sojourners, the bound in prison, the naked, the sick, the hungry, the thirsty, the lame, the blind, the deaf, the maimed, and by many other classes into which they distinguished the neighbor, and thus taught how charity was to be exercised. Such were the memory-knowledges of that time. That at this day these are altogether blotted out of remembrance is evident from the fact that where the above are mentioned in the Word, scarcely any one knows but that such are meant as are so called—as that widows are meant where “widows” are mentioned, sojourners where “sojourners” are mentioned, the bound in prison where these are mentioned, and so on. Such memory-knowledges flourished in Egypt; and therefore by “Egypt” are signified memory-knowledges. That natural truth which is “Jacob” was to be initiated into such memory-knowledges,

is represented by Jacob's going down into Egypt with all that belonged to him. [3] Truths are said to be initiated into such memory-knowledges when they are brought into them, so as to be in them. This is effected for the reason that when a memory-knowledge 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, seeing that by him are signified those who are to be instructed, that there should instantly come into thought all the exercises of charity toward such, thus truths. In like manner in all other cases. When memory-knowledges are thus filled, then when any one is thinking from them, the thought extends and diffuses itself far and wide, and indeed to many societies in the heavens at the same time. For such a memory-knowledge, consisting as it does of so many truths within itself, unknown to the man, unfolds itself in this way; but it is necessary that truths be in them. [4] It is also of Divine order for interior things to bestow themselves in exterior ones, or what is the same, prior things in posterior ones, thus at last all prior things in the ultimates, and for them to be together there. This is the case in universal nature. Unless this is done the man cannot be fully regenerated, for by such a bringing of truths into memory-knowledges, things interior and exterior agree together and make a one which otherwise would be in disagreement; and if they are in disagreement, the man is not in good, because he is not in what is sincere. Moreover memory-knowledges are in a light nearly the same as that in which is the sensual of man's sight, and this light is such that unless it is enlightened within by the light which is from truths, it leads into falsities, especially into those derived from the fallacies of the senses; and also into evils from falsities. That this is the case will be seen from the experience about influx that is related at the close of the chapters.

**6005.** *For I will there make of thee a great nation.* That this signifies that truths shall become good, is evident from the representation of Jacob, of whom these words are spoken, as being natural truth (see above n. 6001); and from the signification of "nation," as being good (n. 1259, 1260, 1416, 1849). "Nations" and "peoples" are often mentioned in the Word,



but everywhere with this difference: that by "nations" are signified goods or evils, and by "peoples," truths or falsities.

**6006.** *I will go down with thee into Egypt.* That this signifies the presence of the Lord in that state, is evident from the signification of "going down with thee," as being the presence of the Lord, for by the God who spake with Jacob in the visions of the night is meant the Lord.

**6007.** *And I will cause thee to go up, even in going up.* That this signifies elevation afterward, is evident from the signification of "going up," as being elevation (see n. 3084, 4539, 5406, 5817). The elevation which is here signified is from memory-knowledges to things more interior. For after memory-knowledges have been filled with truths (according to what was said above, n. 6004), the man is elevated from memory-knowledges toward things more interior, and then the memory-knowledges serve him as the ultimate plane of his mental activities (*intuitionum*). To be elevated toward things more interior is to think more interiorly, and at last as a spirit and as an angel; for the more interiorly thought proceeds, the more perfect it is, because it is nearer the influx of truth and good from the Lord. (That thought is more interior and more exterior may be seen, n. 5127, 5141.)

**6008.** *And Joseph shall put his hand upon thine eyes.* That this signifies that the internal celestial shall vivify, is evident from the representation of Joseph, as being the internal celestial (see n. 5869, 5877); and from the signification of "putting the hand upon the eyes," as being to vivify. For by "putting the hand upon the eyes" is meant that the external sensual, or that of the body, shall be closed, and the internal sensual shall be opened; thus that elevation shall be effected, and thus vivification. It was customary to lay the hand upon the eyes of a dying person, because by "death" was signified resuscitation into life (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 he passes into the other life in a body which serves him for use there.

**6009.** Verses 5-7. *And Jacob rose up from Beersheba; and the sons of Israel carried Jacob their father, and their babes, and their women, in the carts which Pharaoh had sent to carry him.*

*And they took their cattle, and their acquisition which they had acquired 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 enlightening of natural truth; "from Beersheba," signifies from the doctrine of charity and faith; "and the sons of Israel carried Jacob their father," signifies that truths which are spiritual caused natural truth to advance; "and their babes," signifies together with those things which are of innocence; "and their women," signifies and those things which are of charity; "in the carts which Pharaoh had sent to carry him," signifies doctrinals from the memory-knowledges of the church; "and they took their cattle," signifies the goods of truth; "and their acquisition which they had acquired in the land of Canaan," signifies truths procured from prior truths which are of the church; "and came into Egypt," signifies initiation into the memory-knowledges of the church; "Jacob, and all his seed with him," signifies of natural truth and of all things of faith appertaining 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 everything of faith and of charity; "brought he with him into Egypt," signifies that they were brought into the memory-knowledges which are of the church.

**6010.** *And Jacob rose up.* That this signifies the enlightening of natural truth, is evident from the signification of "rising up," as being elevation into a state of light, thus an enlightening (see n. 4881); and from the representation of Jacob, as being natural truth (see above, n. 6001).

**6011.** *From Beersheba.* That this signifies from the doctrine of faith and of charity, is evident from the signification of "Beersheba," as being the doctrine of faith and charity (see n. 2858, 2859, 3466).

**6012.** *And the sons of Israel carried Jacob their father.* That this signifies that truths which are spiritual caused natural truth to advance, is evident from the representation of the sons of Israel, as being spiritual truths (see n. 5414, 5879); and from the representation of Jacob, as being natural truth (n.

3305, 3509, 3525, 3546, 3599, 3775, 4009, 4234, 4520, 4538). The reason why "they carried" denotes that they caused to advance, is that it is predicated of spiritual truths relatively to natural truth, and natural truth cannot be advanced from any other source than spiritual truth, for its life and force of acting are thence derived. It is for this reason that the sons of Jacob are here called the "sons of Israel," and that Jacob is called "Jacob."

**6013.** *And their babes.* That this signifies together with those things which are of innocence, is evident from the signification of "babes," as being innocence (see n. 3183, 5608). It is said "with those things which are of innocence," also "which are of charity," for the reason that without innocence and charity, natural truth cannot be caused to advance by spiritual truths; for in order that truth may be genuine, it must derive its essence and life from charity, and charity from innocence. For the interior things which vivify truth succeed one another in the following order: inmost is innocence; next lower is charity; and lowest is work of charity from truth or according to truth. The reason why they succeed one another in this order is that they so succeed one another in the heavens. For the inmost or third heaven is the heaven of innocence; the middle or second heaven is the heaven of charity, within which is innocence from the inmost heaven; and the ultimate or first heaven is the heaven of truth, within which is charity from the second heaven, and within this is innocence from the third. All these must be in the same order with man, for in respect to his interiors man is formed after the image of the three heavens; and therefore a regenerated man is a heaven in particular or in the least form. But in respect to his exteriors, especially the body, he is formed after the image of the world, and therefore he was called by the ancients a microcosm. For the ear is formed after the whole nature of air and sound; the eye after the whole nature of ether and light; the tongue after the whole sense of the solvent and fluent parts in liquids; the nostrils after the sense of things fluent in the atmosphere; the touch after the sense of cold and heat, also of things of the earth that have weight; and so on. As man's external senses are formed after the whole image of the natural world, so his

internal senses, which belong to his understanding and will, are formed after the whole image of heaven, to the end that every man may be in particular a recipient of Divine good from the Lord, as heaven is in general.

**6014.** *And their women.* That this signifies and those things which are of charity, is evident from the signification of "women," as being goods, when their "men" are truths (see n. 4823), consequently the things which are of charity; for all spiritual goods are of charity toward the neighbor, and all celestial goods are of love to the Lord.

**6015.** *In the carts which Pharaoh had sent to carry him.* That this signifies doctrinals from the memory-knowledges of the church, is evident from the signification of "carts," as being doctrinal things (see n. 5945); and from the representation of Pharaoh, as being the memory-knowledge of the church in general; for by "Egypt" is signified the memory-knowledge of the church (n. 1462, 4749, 4964, 4966), and therefore by its "king" is signified this memory-knowledge in general, as also elsewhere in the Word; but in most passages, as by "Egypt," so also by "Pharaoh," is signified perverted memory-knowledge. That "Pharaoh" is memory-knowledge in general, is evident in *Isaiah*:—

Fools are the princes of Zoan, the wise ones of the counselors of Pharaoh; counsel has become brutish; how say ye unto Pharaoh, I am the son of the wise, the son of the kings of antiquity? (xix.11);

here "Pharaoh" is the memory-knowledge of the church in general, and therefore he is 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 such knowledge made foolishness is here meant, for it is said, "fools are the princes of Zoan; the counsel is become brutish." [2] Again:—

They depart to go down into 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 Pharaoh become to you for a shame, and the trust in the shadow of Egypt for a reproach (xxx. 2, 3);

"to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt" denotes to trust to memory-

knowledges in the things of faith, and not to have faith in any spiritual truth, unless memory-knowledge and what is sensuous dictate it, which nevertheless is of perverted order; for the truths of faith ought to be in the first place, and confirming memory-knowledges in the second place, because if these are in the first place nothing whatever of truth is believed. [3] In *Jeremiah*:—

Hath said Jehovah Zebaoth the God of Israel, Behold I visit upon Amon in No, and upon Pharaoh, and upon Egypt, and upon its gods, and upon its kings; especially upon Pharaoh, and them that trust in him (xlv. 25);

here also “Pharaoh” denotes memory-knowledge in general; “they that trust in him” are those who trust in memory-knowledges, but not in the Word, that is, in the Lord in the Word. Thus everything is perverted in the doctrinals of faith, and hence comes falsity, and also denial that the Divine and heavenly is anything. Such especially are in the habit of saying, “Make me see these things with the eye, or show me scientifically that it is so, and then I will believe.” And yet if they were to see, and if it were shown, they would not believe, because what is negative reigns universally. [4] In the same:—

Against Pharaoh: Behold waters rise up from the north, which shall become an overflowing stream, and shall overflow the land and the fulness thereof, the city and them that dwell therein; so that the men shall cry, and all the inhabitant of the land shall howl, at the voice of the stamping of the hoofs of his strong horses, and at the tumult of his chariot, the rumbling of his wheels (xlvii. 1, 2, 3);

from each of the things here said about Pharaoh, it is clear that “Pharaoh” is memory-knowledge in general, here in perverted order, which destroys the truths of faith. An “overflowing stream” is memory-knowledge destroying the understanding of truth, and thus vastating; “they shall overflow the land and the fulness thereof” denotes that this is done to the whole church; “the city and them that dwell therein” denotes to the truth of the church and the good thence derived; “the stamping of the hoofs of the horses” denotes the lowest memory-knowledges, which are direct from things of sense; “the tumult of the chariot” denotes the derivative false doctrine; “the

rumbling of the wheels" denotes things of sense and their fallacies, which cause to advance. [5] In *Ezekiel*:—

Hath said the Lord Jehovih; Behold I am against thee, Pharaoh king of Egypt, the great whale that lieth in the midst of his rivers, that saith, The river is mine, and I have made myself. Therefore I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick to thy scales (xxix. 3, 4);

here also "Pharaoh" denotes memory-knowledge in general, as in like manner is evident from all that is said of him. [6] Again:—

Take up a lamentation upon Pharaoh king of Egypt. Thou art as whales in the seas; and thou hast come forth with thy streams, and troubled the waters with thy feet, and fouled their streams. When I shall extinguish thee I will cover the heavens, and make the stars thereof black; I will cover the sun with a cloud, and the moon shall not make her light to shine; all the luminaries of light will I make black over thee, and will set darkness upon thy land (xxxii. 2, 3, 7, 8);

that these things, like many in the prophets, cannot be comprehended by any one without the internal sense, is evident, as that Pharaoh is as whales in the seas, that he came forth from his streams, and troubled the waters with his feet; that over him the heavens should be covered, the stars should be made black, and all the luminaries of light; that the sun should be covered with a cloud, the moon not give her light, and darkness be set upon his land. But the internal sense teaches what these things signify, namely, that memory-knowledges pervert the truths of the church if a man enters by their means into the secrets of faith and believes nothing unless he sees it from them, nay, unless he sees it from things of sense. That this is the internal sense is evident from the explication of each expression. [7] Pharaoh is called "king of Egypt" from memory-truth; for memory-knowledge is truth in the natural (that a "king" denotes truth, see n. 1672, 1728, 2015, 2069, 3009, 3670, 4575, 4581, 4966, 5044), and that the king of a people has the like signification as the people (n. 4789); thus "Pharaoh" has the like signification as "Egypt," but in general. That "Egypt" is memory-knowledge has been frequently shown. Pharaoh is compared to "whales in the seas," because a "whale" or "sea-monster" signifies the generals of memory-

knowledges (n. 42), and "seas" signify collections of memory-knowledges (n. 28). It is also said that he "came forth with his streams," because by "streams" are signified the things of intelligence (see n. 108, 109, 2702, 3051), here of insanity, because derived from things of sense and memory-knowledges (see n. 5196). It is then said that he "troubled the waters with his feet, and fouled their streams," because by "waters" are signified spiritual truths (n. 680, 739, 2702, 3058, 3424, 4976, 5668), and by "feet," the things of the natural (n. 2162, 3147, 3761, 3986, 4280, 4938-4952); thus "to trouble the waters with his feet" denotes to defile and pervert the truths of faith through the memory-knowledges of the natural; and "to foul their streams" is to do thus to intelligence. [8] It is finally said that "when he shall be extinguished the heavens shall be covered," because by the "heavens" are signified the interiors of man, since these are indeed his heavens. These are closed when memory-knowledges have dominion over the truths of faith, or the natural over the spiritual. That then the knowledges of truth and of good perish, is signified by the words, "I will make the stars of the heavens black, and all the luminaries of light" (that the "stars" are these knowledges see n. 2495, 2849, 4697; and that "luminaries" are goods and truths, n. 30-38). That then neither can the good of love any more flow in, is signified by "I will cover the sun with a cloud;" and that neither can the good of faith flow in, is signified by "the moon shall not make 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, 3643, 4060, 4696). And that thus only falsities will have possession of the natural mind, is signified by "I will set darkness upon thy land" (that "darkness" is falsities, see n. 1839, 1860, 4418, 4531; and that the "land of Pharaoh" or the "land of Egypt" is the natural mind, n. 5276, 5278, 5280, 5288, 5301). From all this it is now evident what is the sense contained in these prophetic words. As by "Pharaoh" is signified memory-knowledge in general, by him is also signified the natural in general (n. 5799).

**6016.** *And they took their cattle.* That this signifies the goods of truth, is evident from the signification of "cattle," as

being the good of truth; for by "cattle" are meant both flocks and herds, and also horses, camels, mules, and asses. And as "flocks" in the internal sense are interior goods, and "herds" exterior goods, but "horses," "camels," "mules," and "asses" such things as are of the intellectual, all of which bear relation to truths, therefore by "cattle" is signified the good of truth.

**6017.** *And their acquisition which they had acquired in the land of Canaan.* That this signifies truths procured from prior truths which are of the church, is evident from the signification of "acquisition," as being truth procured (see n. 4105), and also good procured (n. 4391, 4487); and from the signification of the "land of Canaan," as being the church (n. 3686, 3705, 4447, 4517, 5136). That they were procured from prior truths of the church, follows, because when truths multiply themselves from good, they are multiplied from prior truths.

**6018.** *And came into Egypt.* That this signifies initiation into the memory-knowledges of the church, is evident from the signification of "coming" or "going down, into Egypt," as being the initiation of truth into the memory-knowledges of the church (see n. 6004).

**6019.** *Jacob, and all his seed with him.* That this signifies of natural truth and of all things of faith appertaining thereto (that is, their initiation into the memory-knowledges of the church), is evident from the representation of Jacob, as being natural truth (see n. 3305, 3509, 3525, 3546, 3599, 3775, 4009, 4234, 4520, 4538); and from the signification of "seed," as being the faith of charity (n. 255, 1025, 1447, 1610, 1940, 2848, 3310). Thus "all his seed with him" denotes all things of faith appertaining to natural truth.

**6020.** *His sons, and his sons' sons, with him.* That this signifies truths in their order, is evident from the signification of "sons," as being truths (see n. 489, 491, 533, 1147, 2623, 3373), thus also "sons' sons," but truths which are from the former in their order.

**6021.** *His daughters, and his sons' daughters.* That this signifies goods in order, is evident from the signification of "daughters," as being goods (see n. 489-491, 2362, 3963), thus also "sons' daughters," but the goods which are from the former, thus in their order (as just above in the case of the sons).



**6022.** *And all his seed.* That this signifies everything of faith and of charity, is evident from the signification of "seed," as being the faith of charity (as above, n. 6019), thus both faith and charity; for where the one is, there is the other.

**6023.** *Brought he with him into Egypt.* That this signifies that they were brought into the memory-knowledges of the church, is evident from the signification of "coming" or "going down, into Egypt," as being to initiate and bring truths into the memory-knowledges of the church (of which above, n. 6004, 6018). The same is also signified by "bringing with him into Egypt" (n. 5373, 6004). Truths are initiated and brought in when memory-knowledges are ruled by truths; and they are ruled by truths when truth is acknowledged because the Lord has so said in the Word, and the memory-knowledges which affirm it are accepted, but those which oppose it are removed. Thus truth becomes lord over those memory-knowledges which are affirmative of it, while those not affirmative are rejected. When this is the case, then the man in thinking from memory-knowledges is not led into falsities, as is the case where truths are not within. For memory-knowledges are not true from themselves, but from the truths within them, and such as are the truths in them, such a general truth is the memory-knowledge. For a memory-knowledge is merely a vessel (n. 1469, 1496), which is capable of receiving both truths and falsities, and this with endless variety. [2] As for example the memory-knowledge of the church that every man is the neighbor. Into this memory-knowledge may be initiated and brought truths in endless abundance; as that every man is indeed the neighbor, but each one with a difference; that he is most the neighbor who is in good, and this also with a difference according to the quality of the good; that the origin of the neighbor is from the Lord Himself, so that the nearer any are to Him, that is, the more they are in good, the more they are the neighbor; and the more remote they are from Him, the less; and also that a society is more the neighbor than an individual man, and a kingdom in general more than a society, but our own country more than other kingdoms; that the church is still more the neighbor than our country, and the Lord's kingdom still more; and also that the neighbor is loved when any

one discharges his office aright for the good of others, or of his country, or of the church; and so on. This shows how many truths can be brought into this one memory-knowledge of the church, for they are so many that it is difficult to distribute them into genera, and to assign to each genus some specific truths, in order that it may be distinguished and recognized. This was a study in the ancient churches. [3] That the same memory-knowledge can be filled with falsities in endless abundance, may also be seen by inverting the above truths, and saying that every one is neighbor to himself, and that in every instance the origin of the neighbor is from self; and that therefore a man's nearest neighbor is he who most favors him, and makes one with him, and thereby presents himself in him as an image of himself; nay, that neither is his country the neighbor, except in so far as concerns his own advantage; and so on without end. Yet the memory-knowledge remains the same: that every man is the neighbor. But by one this is filled with truths, by another with falsities. The case is similar with all other memory-knowledges.

**6024.** Verses 8-27. *And these are the names of the sons of Israel, who came into Egypt, of Jacob and of his sons: Reuben, Jacob's firstborn. And the sons of Reuben; Hanoch, and Pallu, 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 Perez, and Zerah; but Er and Onan died in the land of Canaan. And the sons of Perez were Hezron and Hamul. And the sons of Issachar; Tola, and Puvah, and Iob, and Shimron. And the sons of Zebulun; Sered, and Elon, and Jahleel. These are the sons of Leah, whom she bare unto Jacob in Paddan-aram, and his daughter Dinah: all the souls of his sons and of his 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; Imnah, and Ishvah, and Ishvi, and Beriah, and Serah their sister; and the sons of Beriah; Heber, and Malchiel. These are the sons of Zilpah, whom Laban gave to Leah his daughter, and these she bare to Jacob: sixteen souls. The sons of Rachel Jacob's wife;*

*Joseph and Benjamin. And to Joseph were born in the land of Egypt, whom Asenath the daughter of Potiphera priest of On bare unto him, Manasseh and Ephraim. And the sons of Benjamin; Bela, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard. These are the sons of Rachel, who 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 unto Rachel his daughter, and these she bare to Jacob: all the souls were seven. All the soul that came with Jacob into Egypt, that came out of his thigh, besides Jacob's sons' women, all the souls were sixty 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, that came into Egypt, were seventy. [2] "And these are the names of the sons of Israel, who came into Egypt," signifies the quality of truths from the spiritual in order, which were brought into the memory-knowledges of the church; "of Jacob and his sons," signifies the truth of the natural in general, and the truths of the natural in particular; "Reuben, Jacob's firstborn," signifies faith in the understanding, which is apparently in the first place. "And the sons of Reuben; Hanoeh, and Pallu, 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; Gershon, and Kohath, and Merari," signifies spiritual love and its doctrinals in general. [3] "And the sons of Judah; Er, and Onan, and Shelah, and Perez, and Zerah," signifies celestial love and its doctrinals; "but Er and Onan died in the land of Canaan," signifies that falsity and evil were extirpated. "And the sons of Perez were Hezron and Hamul," signifies the truths of that good, which are goods of charity. "And the sons of Issachar; Tola, and Puvah, and Iob, and Shimron," signifies celestial conjugal love and its doctrinals. "And the sons of Zebulun; Sered, and Elon, and Jahleel," signifies the heavenly marriage and its doctrinals. "These are the sons of Leah, whom she bare unto Jacob in Paddan-aram,"*

signifies that these doctrinals were from spiritual affection in the natural through the knowledges of good and truth; "and his daughter Dinah," signifies the church; "all the souls of his sons and of his daughters were thirty and three," signifies the state of spiritual life and its quality. [4] "And the sons of Gad; Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli," signifies the good of faith and the derivative works and their doctrinals. "And the sons of Asher; Imnah, and Ishvah, and Ishvi, and Beriah, and Serah their sister: and the sons of Beriah; Heber, and Malchiel," signifies the happiness of eternal life and the delight of the 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; "sixteen souls," signifies their state and quality. [5] "The sons of Rachel Jacob's wife," signifies which were from celestial affection; "Joseph and Benjamin," signifies the internal of the church, "Joseph" its good and "Benjamin" the truth thence derived. "And to Joseph were born in the land of Egypt," signifies internal celestial and spiritual things in the natural; "whom Asenath the daughter of Potiphera priest of On bare unto him," signifies from the marriage of good with truth and of truth with good; "Manasseh and Ephraim," signifies the new will and its intellectual, which are of the church. "And the sons of Benjamin; Bela, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard," signifies the spiritual internal 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. [6] "And the sons of Dan; Hushim," signifies the holy of faith and good of life, and the doctrinal of these. "And the sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem," signifies temptations in which is victory and the doctrinals about them. "These are the sons of Bilhah," signifies that these are of the internal church; "whom Laban gave unto Rachel his daughter," signifies from the affection of internal good; "all the souls were seven," signifies their state and quality. [7] "All the soul

that came with Jacob into Egypt," signifies all the truths and goods initiated into the memory-knowledges of the church; "that came out of his thigh," signifies that were from the marriage; "besides Jacob's sons' women," signifies except the affections of those things which were not from this marriage; "all the souls were sixty 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; "were two souls," signifies the will and the intellectual thence derived, which are of the church; "all the souls of the house of Jacob, that came into Egypt, were seventy," signifies what is full in order.

**6025.** The further explication of these words will be omitted, because they are mere names. What they signify may be seen from the general explication given just above (n. 6024). And what the sons of Jacob themselves signify may be seen in the explication where their birth is treated of. This is worthy of note: that no son was born to the sons of Jacob in Egypt, whither they came, although they were still young; but their sons were all born in the land of Canaan, while they themselves were born in Paddan-aram, except Benjamin. This was of the Lord's special Divine providence, in order that the things of the church might be represented by them from their very birth. The sons of Jacob being born in Paddan-aram represented that the man of the church must be born anew or regenerated by means of the knowledges of good and truth; for "Paddan-aram" signifies the knowledges of good and truth (n. 3664, 3680, 4107), and their birth represented the new birth through faith and charity (n. 4668, 5160, 5598), thus at first through the knowledges of these. But that their sons were all born in the land of Canaan represented that from thence are such things as are of the church, for the "land of Canaan" denotes the church (n. 3686, 3705, 4447, 4454, 4516, 5136, 5757). But that to Joseph were born, sons in Egypt, was in order that there might be represented the dominion of the internal man in the external, especially the dominion of the celestial spiritual in the natural, "Manasseh" being the will, and "Ephraim" the intellectual, of the church, in the natural.

**6026.** Verses 28–30. *And he sent Judah before him unto Joseph, to show before him unto Goshen; and they came into the land of Goshen. And Joseph harnessed his chariot, and went up to meet Israel his father, to Goshen; and he was seen of him, and fell upon his necks, and wept upon his necks a long while. And Israel said unto Joseph, Let me die this time, after that I have seen thy faces, that thou art yet alive.* “And he sent Judah before him unto Joseph,” signifies the communication of the good of the church with the internal celestial; “to show before him unto Goshen,” signifies with respect to the midst in the natural; “and they came into the land of Goshen,” signifies the residence of life there; “and Joseph harnessed his chariot,” signifies doctrine from the internal; “and went up to meet Israel his father,” signifies influx; “to Goshen,” signifies into the midst in the natural; “and he was seen of him,” signifies perception; “and fell upon his necks,” signifies conjunction; “and wept upon his necks a long while,” signifies mercy; “and Israel said unto Joseph,” signifies the perception of spiritual good; “Let me die this time,” signifies new life; “after that I have seen thy faces,” signifies after the noticing of mercy; “that thou art yet alive,” signifies the noticing of the consequent life in himself.

**6027.** *And he sent Judah before him unto Joseph.* That this signifies the communication of the good of the church with the internal celestial, is evident from the representation of Judah, as being the good of the church (see n. 5583, 5603, 5782, 5794, 5833); and from the representation of Joseph, as being the internal celestial (n. 5869, 5877); that “to send before him” denotes to communicate, is plain. The reason why Judah was sent, and not another, was that there might be signified the communication of good with good, which is immediate; namely, the communication of external good, which Judah represents, with internal good, which Joseph represents. For the good which is of love to the Lord and of charity toward the neighbor flows in from the Lord through the internal into the external; and so much is received in the external as there is of good there. But if in the man’s external there is only the truth of faith, and not good, then the influx of good from the Lord through the internal is not received in the external; for

immediate communication with truth is not possible, but only mediate communication through good. This is the reason why no other than Judah was sent by Jacob unto Joseph.

**6028.** *To show before him unto Goshen.* That this signifies with respect to the midst in the natural, namely, that there was communication, is evident from the signification of "Goshen," as being the midst (that is, the inmost) in the natural (see n. 5910). By the midst or the inmost in the natural is signified the best therein, for what is best is in the midst, that is, in the center or inmost, and round about it on all sides are goods, arranged in the heavenly form, nearer and more remote according to the gradations of goodness from the best in the midst. Such is the arrangement in order of goods in the regenerate. But with the wicked the most evil things are in the midst, and goods are relegated to the extremes, where they are continually being pushed outside. This is the form with the wicked individually, and in the hells in general. Thus it is the infernal form. From what has been said about the best in the midst and about goods being arranged in order toward the sides, it is evident what is meant by the communication of the good of the church with the internal celestial, with respect to the midst in the natural.

**6029.** *And Joseph harnessed his chariot.* That this signifies doctrine from the internal, is evident from the representation of Joseph, as being the internal (as often above); and from the signification of "chariot," as being doctrine (n. 5321).

**6030.** *And went up to meet Israel his father.* That this signifies influx, namely, from the internal celestial into spiritual good from the natural, is evident from the representation of Joseph, who "goes up to meet," as being the internal celestial (see n. 5869, 5877); and from the representation of Israel, as being spiritual good (see n. 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833). Thus it follows that "to go up to meet him" denotes influx, for "to go up to meet," here, is to betake himself and come unto him.

**6031.** *To Goshen.* That this signifies into the midst in the natural, is evident from what has been said just above about Goshen (n. 6028).

**6032.** *And he was seen of him.* That this signifies perception, is evident from the signification of “to see,” as being to understand and to perceive (see n. 2150, 3764, 4567, 4723, 5400), and also to have faith (n. 2325, 2807, 3863, 3869, 4403, 4421, 5400). In regard to “seeing” as denoting to understand and thence to perceive and also to have faith, be it known that there are two things with man which make his life, namely, SPIRITUAL LIGHT and SPIRITUAL HEAT. Spiritual light makes the life of his understanding, and spiritual heat the life of his will. Spiritual light is from its first origin Divine truth from the Divine good of the Lord, and hence is the truth of faith from the good of charity. And spiritual heat is from its first origin the Divine good of the Divine love of the Lord, and hence is the good of celestial love, which is love to the Lord, and the good of spiritual love, which is love toward the neighbor. These two, as before said, constitute the whole life of man. [2] As regards spiritual light, it is with this in the understanding of man as it is with natural light in his external sight; namely, in order that the eye may see, it is necessary that there be light to illumine, and then the eye sees in the light all things which are round about outside of it. So the intellectual mind, which is man’s internal eye—in order that this eye may see, it is necessary for the light of heaven, which is from the Lord, to illumine it; and when this eye is illumined by this light, it then sees the things which are round about outside of itself; but the objects which it sees are spiritual, namely, memory-knowledges and truths. But when this light does not illumine, the intellectual mind or internal eye of man, like the external or bodily eye, is in darkness and sees nothing, that is, from memory-knowledges nothing of truth, and from truths nothing of good. The light which illumines the intellectual mind is in very truth light, and such light that it a thousand times surpasses the midday light of the world, which I bear witness to because I have seen it. By this light all the angels in the heavens see the things which are round about outside of themselves, and also by the same light they see and perceive the truths which are of faith, and their quality. Hence then it is that by “seeing” is signified in the spiritual sense not only the understanding, but also whatever



is of the understanding, as thought, reflection, observation, prudence, and many such things; likewise not only faith, but also whatever is of faith, as truth, doctrine from the Word, and the like. [3] But as regards spiritual heat, it is with this in the will of man as it is with natural heat in the body, in that it vivifies. But in its first origin, which origin is from the Lord, spiritual heat is nothing else than the Divine love toward the universal human race, and from this the reciprocal love of man to Him and also toward the neighbor. And this spiritual heat is in very truth heat, which gladdens the bodies of the angels with heat, and at the same time their interiors with love. Hence it is that by "heat," "flame," and "fire" in the Word are signified in the genuine sense those things which are of love, as the affections of good and of truth, and also good itself.

**6033.** *And fell upon his necks.* That this signifies conjunction, is evident from the signification of "falling upon the necks," as being conjunction close and intimate (see n. 5926). That "to fall upon the necks" signifies conjunction is because the neck joins together the head and the body, and 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 thus the communication of the interiors with the exteriors, and also of celestial things with spiritual (ibid.), which communication is by virtue of conjunction also signified by these same words, for "Joseph" is the internal, and "Israel" is relatively the external.

**6034.** *And wept upon his necks a long while.* That this signifies mercy, is evident from the signification of "weeping," as being mercy (see n. 5480, 5873, 5927). It is said "upon his necks a long while," because the beginning and also the continuance of conjunction is mercy, namely, the mercy of the Lord who in the supreme sense is "Joseph."

**6035.** *And Israel said unto Joseph.* That this signifies the perception of spiritual good, namely, from the internal celestial, is evident from the signification of "saying," in the historicals of the Word, as being perception; from the representation of Israel, upon whose necks Joseph wept, as being spiritual

good; and from the representation of Joseph, as being the internal celestial; all of which have been frequently spoken of above.

**6036.** *Let me die this time.* That this signifies new life, is evident from the signification of "dying," as being resurrection into life, thus new life (see n. 3326, 3498, 3505, 4618, 4621, 6008). The reason why "dying" signifies newness of life, has also been shown in the sections just quoted; namely, that when a man dies, there immediately begins a newness of his life; for he is raised up into life, the material body being cast off which had served him for use in the world. New life is here signified by "dying," because it comes from influx by the internal (which is signified by Joseph's going up to meet Israel his father, see n. 6030), and from conjunction, which is signified by Joseph's falling on the necks of Israel (n. 6033).

**6037.** *After that I have seen thy faces.* That this signifies after the noticing of mercy, is evident from the signification of "to see," as being a noticing (of which above, n. 6032); and from the signification of the "faces," when predicated of the Lord, as being mercy (see n. 222, 223, 5585, 5816).

**6038.** *That thou art yet alive.* That this signifies the perception of the consequent life in himself, is evident from the signification of "being alive," as in the internal sense being spiritual life (n. 5890). That the perception of this life in himself is signified, follows from what goes before (that he had new life from influx and conjunction, n. 6036), and from the affection of joy at seeing him. This 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 will tell Pharaoh, and will 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, for 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 will 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; in order that ye may dwell in the land of Goshen; for every shepherd of the flock is an abomination of the Egypt-*

*tians*. "And Joseph said unto his brethren," signifies the perception of truths in the natural; "and unto his father's house," signifies of goods there; "I will go up and will tell Pharaoh," signifies communication with the natural where are the memory-knowledges 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 in respect to the truths and the goods of the church, that they are to be initiated; "and the men are shepherds of the flock," signifies that they lead to good; "for 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 good interior and exterior, and whatever is thence, is present; "and it may be that Pharaoh will call you," signifies if the natural in which are the memory-knowledges of the church wills 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 from which is good; "both we, and our fathers," signifies that it was so from the first goods; "in order that ye may dwell in the land of Goshen," signifies so shall your residence be in the midst of the natural where are the memory-knowledges of the church; "for every shepherd of the flock is an abomination of the Egyptians," signifies separation thus from perverted memory-knowledges which are opposed to the memory-knowledges of the church.

**6040.** *And Joseph said unto his brethren.* That this signifies the perception of truths in the natural, is evident from the signification of "saying," as being perception (of which often above); from the representation of the sons of Israel, as being spiritual truths in the natural (n. 5414, 5879); and from the representation of Joseph, as being the internal celestial (n. 5869, 5877). Hence it is evident that by "Joseph said unto his brethren" is signified the perception of truths in the natural from the internal celestial. That 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. For of itself the natural perceives nothing what-

ever, but its perceiving is from what is prior to itself; nay, neither does the prior perceive from itself, but from what is still prior to itself, thus finally from the Lord, who Is of Himself. Such is the nature of influx, and therefore such is the nature of perception. It is with influx as it is with coming forth (*existentia*) and subsistence. Nothing comes forth (*existit*) of itself, but from what is prior to itself, thus finally all things from the First, that is, from the *Esse* and the *Exsistere* of Itself. And also from the same all things subsist, for it is with subsistence as with coming forth, for to subsist is perpetually to come forth. The reason why it is said "the perception of truths in the natural," but not "the perception of those who are in these truths," is that such is the nature of spiritual speech. For in this way ideas of thought are abstracted from persons, and are determined to things; and things, that is, truths and goods, are what live with man and cause man to live, for they are from the Lord, from whom is everything of life. In this way also the thought is withdrawn from attributing truths and goods to the person. By such speech also a general idea is had, which extends itself more widely than if the idea of person is adjoined to it; as for instance if it is said "the perception of those who are in these truths," the ideas are at once determined to such persons, as is usually the case, and thus they are withdrawn from the general idea; and in this way the enlightenment from the light of truth is diminished. Moreover in the other life thought about persons excites those who are being thought of; for in the other life all thought is communicated. These are the reasons why an abstract form of speech is used, as here: "the perception of truths in the natural."

**6041.** *And unto his father's house.* That this signifies of goods therein, that is, the perception of these, is evident from the signification of "house," as being good (see n. 3128, 3652, 3720, 4982); and from the signification of "father," as also being good (n. 2803, 3703, 3704, 5581, 5902).

**6042.** *I will go up, and will tell Pharaoh.* That this signifies communication with the natural where are the memory-knowledges of the church, is evident from the signification of "telling," as being communication (see n. 4856); and from the

representation of Pharaoh, as being the natural where are the memory-knowledges of the church (n. 5799, 6015).

**6043.** *And will say unto him, My brethren, and my father's house, who were in the land of Canaan, are come unto me.* That this signifies in respect to the truths and goods of the church, that they are to be initiated, is evident from the representation of the sons of Israel, who are here his "brethren," as being spiritual truths in the natural (of which just above, n. 6040); from the signification of "father's house," as being goods therein (of which also just above, n. 6041); from the signification of the "land of Canaan," as being the church (n. 3686, 3705, 4447, 4517, 5136); and from the signification of "coming unto Joseph," or to Egypt where Joseph was, as being to be initiated into memory-knowledges which are of the church (of which above, n. 6004, 6018). (As to the initiation of truths which are of the church into memory-knowledges which are of the natural, see above, n. 6023; and as to their conjunction, see below, n. 6047.)

**6044.** *And the men are shepherds of the flock.* That this signifies that they lead to good, is evident from the signification of "shepherds of the flock," as being those who lead to good (see n. 343, 3795, 5201). For he is a "shepherd" who teaches and leads, and that is the "flock" which is taught and led. But in the internal sense are meant truths which lead to good, for by the sons of Israel, who here are the "men, shepherds of the flock," are represented spiritual truths (n. 6040). Moreover with those who teach it is truths that lead. That truths which are of faith lead to good which is of charity, was shown above; and the same is evident from the fact that all things both in general and in particular have relation to an end, and look to it, and those which do not look to an end cannot subsist. For the Lord has created nothing whatever except for the sake of an end; insomuch that it may be said that the end is the all in all things that have been created; and all things that have been created are in such an order that as the end from the First through the intermediates looks to the last or ultimate, so the end within the last or ultimate has regard to the end in the First. Hence comes the connection of things. In its first origin the end itself is nothing but the Divine good

of the Divine love; thus it is the Lord Himself. Wherefore also in the Word He is called the "First and the Last," the "Alpha and Omega," (*Isa.* xli. 4; xlv. 6; xlvi. 12; *Rev.* i. 8, 11, 17; ii. 8; xxi. 6; xxii. 13). This being the case, it is necessary that each and all things which pertain to the life with man should have relation to an end and should look to it. He who has any rational ability can see that the memory-knowledges with a man look to truths as their end, and that the truths look to goods, and that the goods look to the Lord as the last and the first end; as the last end when they look at Him from truths, and as the first end when they look at Him from good. Such is the case with the truths of the church that they lead to good, which is signified by the "men being shepherds of the flock," and by their being "men of cattle," as now follows.

**6045.** *For they are men of cattle.* That this signifies that they have good from truths, is evident from the signification of "cattle," as being the good of truth, or good from truths (see n. 6016). This is said of the sons of Israel, who are spiritual truths in the natural (n. 5414, 5879); thus it is said of truths, here that they lead to good (of which just above, n. 6044).

**6046.** *And they have brought their flocks, and their herds, and all that they have.* That this signifies that good interior and exterior, and whatever is therefrom, is present, is evident from the signification of "flock," as being interior good; from the signification of "herd," as being exterior good (see n. 5913); from the signification of "all that they have," as being whatever is therefrom (n. 5914); and from the signification of "they have brought," as being to be present.

**6047.** *And it may be that Pharaoh will call you.* That this signifies, if the natural in which are the memory-knowledges of the church wills to be conjoined, is evident from the signification of "to call to himself," as being to will to be conjoined; for to call to himself from the affection that they should dwell in his land and become one nation with his own, is to will to be conjoined; and from the representation of Pharaoh, as being the natural in which are the memory-knowledges of the church (as above, n. 6042). By Pharaoh's calling is signified

what is reciprocal of initiation and conjunction, namely, of the memory-knowledges of the church with truths and goods in the natural; for all conjunction needs reciprocity, whereby there is consent on both sides. [2] The conjunction of the truths of the church with its memory-knowledges is here treated of, but it is necessary to know in what manner they are to be conjoined. For indeed the start must not be made from memory-knowledges, and through these an entrance be made into the truths of faith, because the memory-knowledges with a man are derived from things of sense, thus from the world, from which spring innumerable fallacies. But the start must be made from truths of faith, in this way. First there must be learned the doctrinal things of the church, and then the Word must be examined to see whether these are true; for they are not true because the heads of the church have said so and their followers confirm it, because in this way the doctrinal things of all churches and religions would have to be called true, merely because they exist in the country, and men hold them from their birth; and in this wise not only would the doctrinal things of Papists and also of Quakers be true, but also those of Jews and even of Mohammedans, because their leaders have said so and their followers confirm it. This shows that the Word must be searched, and there it must be seen whether the doctrinal things are true. When this is done from the affection of truth, then the man is enlightened by the Lord so as to perceive, without knowing whence, what is true; and he is confirmed therein in accordance with the good in which he is. If these truths disagree with the doctrinal things, let him take heed not to disturb the church. [3] Afterward, when he has been confirmed, and is thus in the affirmative from the Word that the doctrinal things are truths of faith, it is then allowable for him to confirm them by all the memory-knowledges he possesses, of whatsoever name and nature; for then, because what is affirmative reigns universally, he accepts the memory-knowledges which agree, and rejects those which by reason of the fallacies they contain disagree; for faith is strengthened by means of memory-knowledges; and therefore no one is forbidden to search the Scriptures from the affection of knowing whether the doctrinal things of the church

within which he was born, are true; for in no other way can he be enlightened. After doing this no one is forbidden to fortify himself by means of memory-knowledges; but he may not do so before. This is the way and the only way of conjoining the truths of faith with memory-knowledges; not only with the memory-knowledges of the church, but also with any memory-knowledges whatever. Yet very few at this day proceed in this way; for most persons who read the Word do not read it from the affection of truth, but from the affection of confirming therefrom the doctrinal things of the church within which they were born, no matter what these may be. [4] In the Word there is described the Lord's kingdom, in that the spiritual, the rational, and memory-knowledge are therein conjoined together; but this is described by names which signify these; namely, by "Israel," "Assyria," and "Egypt." By "Israel" is described the spiritual, by "Assyria" the rational, and by "Egypt" memory-knowledge, in these words of *Isaiah*:—

In that day there shall be an altar to Jehovah in the midst of the land of Egypt, and a pillar near the border thereof to Jehovah. And it shall be for a sign and for a witness thereof to Jehovah Zebaoth in the land of Egypt; for they shall cry unto Jehovah because of the oppressors, and He shall send them a saviour, and a prince, and he shall deliver them. And Jehovah shall become known to Egypt, and the Egyptians shall know Jehovah in that day, and shall offer sacrifice and meat-offering, and shall vow a vow to Jehovah, and shall perform it. In that day there shall be a path from Egypt unto 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 shall bless, saying, Blessed be Egypt My people, and Assyria the work of My hands, and Israel Mine inheritance (xix. 19-25);

[5] every one can see that Egypt is not meant here, nor Assyria, nor yet Israel, but something else by each of them. (That by "Israel" is meant the spiritual of the church, has already been shown, n. 3654, 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833; and by "Assyria," the rational, n. 119, 1186; and by "Egypt," memory-knowledges, n. 1164, 1165, 1186, 1462, 4749, 4964, 4966, 5700, 6004, 6015.) These three conjoined together in the man of the church are described in the prophet by the words, "there shall be a path 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." For in order that a man may be a man of the church, it is necessary for him to be spiritual, and also rational, with memory-knowledge subservient to these. From all this it is now evident that memory-knowledge is by no means to be rejected from the truths of faith, but that it is to be conjoined with them; but by the prior way, that is, by the way from faith; and not by the posterior way, that is, by the way from memory-knowledges. (See also what has been already shown, n. 128-130, 195, 196, 232, 233, 1226, 1911, 2568, 2588, 4156, 4760, 5510, 5700.)

**6048.** *And will say, What are your works?* That this signifies, and to know your goods, is evident from the signification of "works," as being goods. That "works" are goods is because they are from the will, and things from the will are good or evil, but things from the understanding, such as discourse, are true or false. The works of the sons of Jacob, and also the works of their fathers, were to pasture cattle, thus to act as shepherds. These works also signify goods, specifically goods from truths. That they have this signification is from correspondences, for lambs, sheep, kids, and goats, which are of the flock, correspond to the goods of charity; in like manner bullocks and oxen, which are of the herd. That they correspond is evident from the fact that when from heavenly affection the angels are conversing together about the goods of charity, there appear in some places in the world of spirits, and also in the first or ultimate heaven, flocks and herds—flocks, when they are speaking of the interior goods of charity; and herds when of the exterior goods (n. 3218-3220). For this reason it is that in the Word such things are signified by "flocks and herds." In general be it known that every significative in the Word derives its origin from representatives in the other life, and these from correspondences. The reason is that the natural world is from the spiritual world as an effect from its cause, to the end that the spiritual world may flow into the natural world and there act as the causes. In this way also all things of this world are held together in their tenor and in order. (That universal nature is a theater repre-

sentative of the Lord's kingdom, that is, of the spiritual and heavenly things therein, may be seen, n. 2758, 2987-3002, 4939, 5116.)

**6049.** *And ye shall say, Thy servants have been men of cattle from their youth even until now.* That this signifies that from the beginning and as yet they have truths from which is good, is evident from the signification of "men of cattle," as being truths from which is good (see n. 6016, 6045); and from the signification of "from their youth even until now," as being from the beginning and as yet. In regard to "cattle" signifying truths from which is good, be it known that "cattle" are all beasts of burden greater and less, in both the flock and the herd, and also camels, horses, mules, and asses. These latter beasts of burden signify such things as relate to truths; but the former, namely, those of the herd and the flock, signify such things as relate to good. Therefore it is that all those beasts of burden in general which are "cattle" signify truths from which is good. The term "cattle" in the original tongue is from a word which also means "acquisition," and "acquisition" in the spiritual sense is also truth from which is good, for the reason that good is acquired by means of truth. But "small cattle" signify interior goods, for these are of the flock, such as lambs, sheep, kids, goats, and rams. "Cattle" also signify truths from which is good in other passages of the Word; as in *Isaiah* :—

Then shall He give the rain of thy seed, wherewith thou shalt sow the land; and the bread of increase; and it shall be fat and rich: in that day shall thy cattle pasture in a broad meadow (xxx. 23);

"to pasture" denotes to be instructed in truths and about goods (n. 5201); a "broad meadow" denotes the doctrine of truth; it is called "broad" because "breadth" is truth (n. 3433, 3434, 4482). Thus it is plain that "cattle" are truths from which is good. In *Ezekiel* :—

To bring back thine hand upon the wastes that are inhabited, and upon the people that are gathered out of the nations, working with cattle and possession, that dwell upon the navel of the earth (xxxviii. 12);

where in like manner "cattle" denote truths through which is good; and "possession" denotes good.

**6050.** *Both we, and our fathers.* That this signifies that it was so from the first goods, is evident from the signification of "fathers," as being goods (see n. 2803, 3703, 3704, 5581, 5902). Thus that they were men of cattle, and also their fathers, denotes from the 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.** *In order that ye may dwell in the land of Goshen.* That this signifies, so shall your residence be in the midst of the natural where are the memory-knowledges of the church, is evident from the signification of "to dwell," as being life, and thus the residence of life (see n. 1293, 3384, 4451); and from the signification of "Goshen," as being the midst or inmost in the natural (n. 5910, 6028). That there are the memory-knowledges of the church which are signified by "Egypt," is plain, for Goshen was the best tract of land in Egypt.

**6052.** *For every shepherd of the flock is an abomination of the Egyptians.* That this signifies separation thus from perverted memory-knowledges, which are opposed to the memory-knowledges of the church, is evident from the signification of an "abomination of the Egyptians," as being the separation of memory-knowledges; for the things which are an abomination are separated, because the reason of their being abominated is that they are contrary to accepted principles and loves, thus because they are opposed; in the present case, opposed to the perverted memory-knowledges which are signified by the "Egyptians" when it is said that "every shepherd of the flock is an abomination to them;" and from the signification of a "shepherd of the flock," as being one who leads to good (of which above, n. 6044). The memory-knowledge which confirms good is that to which perverted memory-knowledge is opposed. Perverted memory-knowledges are those which destroy the truth of faith and the good of charity, and are also those which invert order, such as the magical things that existed in Egypt. For there are very many things that are in accordance with order which those magicians abused, such as correspondences and representatives, which were memory-knowledges more cultivated among them than among others.

These follow from order even when the evil apply them, for in the application of them to the exercise of command over others, and to the doing of injury to others, they are perverted, because magical. In regard to their separation, which is here treated of, this is effected by means of the bringing into order that takes place when good with truths is in the midst or inmost which is signified by "Goshen;" for then the perverted memory-knowledges which are opposed are cast out.

Up to this point the subject treated of has been the conjunction of truths with memory-knowledges, of which conjunction be it further known that the conjunction of the internal or spiritual man with the external or natural man cannot possibly be effected unless truths are insinuated into memory-knowledges. For memory-knowledges together with the delights of the natural affections constitute the external or natural man; and therefore unless conjunction is effected with memory-knowledges, it cannot be effected at all. And yet in order that a man may be regenerated, his internal and external must be conjoined together, for unless they are conjoined, all good flowing in from the Lord through the internal man into the external or natural man is either perverted, or suffocated, or rejected, and then the internal man is also closed. The method in which this conjunction is effected is what has been described in this chapter, which method is by means of the insertion of truths into memory-knowledges.

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ON INFLUX, AND ON THE INTERCOURSE OF THE SOUL WITH  
THE BODY.

**6053.** Nothing whatever can be known or even thought about influx, and about the intercourse of the soul with the body, unless it is known what the soul is, and also something of its nature. If nothing is definitely known about the soul, nothing can be said about its influx and intercourse. For how can the communication of two parts be thought of in the total absence of knowledge about the nature of one of them? That complete ignorance prevails about the nature of the soul, es-

pecially in the learned world, is evident from the fact that some believe it to be an aerial thing, others something flamy or fiery, others a purely thinking entity, others a general vital force, and others a natural activity. And what is a still further proof of the prevailing ignorance about 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 its fibers, others in the corpora striata, others in the ventricles, and others in a small gland; some in every part, but in so doing they conceive of a vitality such as is common to every living thing. From all this it is evident that nothing is known about the soul, and this is the reason why all that has been asserted on the subject is conjectural. And as in this way men could have no idea about the soul, very many have not been able to avoid the belief that the soul is a mere vital thing that is dissipated when the body dies. And this is the reason why the learned have less belief in the life after death than the simple; and because they do not believe in it, neither can they believe in the things which belong to that life, which are the heavenly and spiritual things of faith and love. This also appears 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 see not, and hearing they hear not, neither do they understand (xiii. 13).

For the simple have no such thoughts about the soul; but believe that they will live after death; in which simple faith, unknown to them, there is hidden the belief that they will live there as men, will see angels, will speak with them, and will enjoy happiness.

**6054.** As regards the soul of which it is said that it will live after death, it is nothing else than the man himself who lives within the body, that is, the interior man who in this world acts through the body, and who causes the body to live. This man, when loosed from the body, is called a spirit, and then appears in a complete human form; yet he cannot possibly be seen with the eyes of the body, but only with the eyes

of the spirit; and before the eyes of the latter he appears like a man in this world; he has senses (namely, touch, smell, hearing, sight) much more exquisite than in this world; he has appetites, cupidities, desires, affections, loves, such as there are in this world, but in a more surpassing degree; he also thinks as in this world, but more perfectly; he converses with others; in a word, he is there just as he had been in this world, inso-much that if he does not reflect upon being in the other life, he knows no otherwise than that he is in this world (as I have sometimes heard spirits say), for the life after death is a continuation of the life in this world. This then is the soul of man which lives after death. [2] But lest in consequence of the conjectures and hypotheses about it, the word "soul" should give rise to the idea of the unknown, it is better to say man's "spirit," or if you prefer it, the "interior man," for the spirit appears there exactly like a man, with all the members and organs belonging to a man, and moreover is the man himself, even in the body. That this is so, is also evident from the angels that have been seen, as recorded in the Word, who were all seen in the human form; for all the angels in heaven have the human form, because the Lord has it, who after His resurrection appeared so many times as a man. That an angel, as well as the spirit of man, is in form a man, is because the universal heaven has from the Lord the capacity of conspiring into the human form, whence the universal heaven is called the Grand Man—of which, and also of the correspondence of all things of man therewith, I have treated at the close of many chapters. And as the Lord lives in each one in heaven; and as by influx from the Lord the universal heaven acts into each one, therefore every angel is an image thereof, that is, is a form most perfectly human, and so in like manner is a man after death. [3] All the spirits I have seen, who are thousands and thousands, have appeared to me exactly like men; and some of them have said that they are men just as in the world, and they added that in the life of the body they had never believed that it would be so. Many were sad because of the ignorance of men about their state after death; and because they think so inanely and emptily about the soul; and because most persons who have thought more deeply on the subject have

supposed the soul to be a kind of thin air, which idea must needs lead into the insane error that it is dissipated after death.

**6055.** He who does not know the interiors of man, cannot know about influx and the intercourse of the soul with the body; for the intercourse and the influx are effected by means of these interiors. In order to know the interiors of man, it is necessary to know that there is an internal man and an external man, and that the internal man is in the spiritual world, and the external man 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 internal man is so distinct from the external man 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 must be known, further, that the internal man is what is properly called the intellectual or rational man, because this is in the light of heaven, in which light are reason and understanding; whereas the external man is what is properly to be called that of memory-knowledge, because in him there are memory-knowledges, which for the most part derive their light from those things which are of the light of the world, when this light is enlightened and thus vivified by the light of heaven.

**6056.** It has been said that the internal man, being prior, can subsist without the external, because this is posterior; but not the converse. For it is a universal rule that nothing can subsist from itself, but from and through something else, consequently that nothing can be kept in form except from and through something else, which may also be seen from everything in nature. The case is the same with man. In respect to his external, man cannot subsist except from and through his internal. Neither can the internal man subsist except from and through heaven. And neither can heaven subsist from itself, but only from the Lord, who alone subsists from Himself. Influx is according to existence and subsistence, for all things subsist by means of influx. But that all things in general and in particular subsist by influx from the Lord, not only mediately through the spiritual world, but also immediately in both mediates and ultimates, will be shown in what follows.

**6057.** Before any statement can be made about influx and the operation of the soul into the body, it must be well understood that the internal man is formed according to the image of heaven, and the external man according to the image of the world; insomuch that the internal man is a heaven in the least form, and the external man is a world in the least form, thus is a microcosm. That the external man is an image of the world, may be seen from the external or bodily senses; for the ear is formed according to the whole nature of the modification of the air; the lungs according to the whole nature of its pressure, as also is the general surface of the body, which is held in its form by the circumpressure of the air; the eye is formed according to the whole nature of ether and of light; the tongue to the sense of the solvent and fluent parts in liquids; and, together with the lungs, the trachea, the larynx, the glottis, the fauces, and the lips, according to the power of suitably modifying the air, whence come articulate sounds, or words, and harmonious sounds; the nostrils are formed according to the sense of particles fluent in the atmosphere; the sense of touch, which encompasses the whole body, is according to the sense of the changes of state in the air, namely, to the sense of its cold and heat, and also to the sense of liquids and to that of weights. The interior viscera to which the aerial atmosphere cannot enter are held in connection and form by a more subtile air, which is called ether; not to mention that all the secrets of interior nature are inscribed upon and applied to the external man, such as all the secret things of mechanics, of physics, of chemistry, and of optics. From all this it is evident that universal nature has contributed to the conformation of the external of man; and hence it is that the ancients called man a microcosm. [2] And just as the external man has been formed according to the image of all things of the world, so has the internal man been formed according to the image of all things of heaven, that is, according to the image of the celestial and spiritual things which proceed from the Lord and from which and in which is heaven. The celestial things there are all those which are of love to the Lord and of charity toward the neighbor; and the spiritual things there are all those of faith, which in themselves are so many and of such a nature



that the tongue cannot possibly utter one millionth part of them. That the internal man has been formed according to the image of all these things, is strikingly shown in the angels, who when they appear before the internal sight (as they have appeared before mine), affect the inmosts by their mere presence; for love to the Lord and charity toward the neighbor pour out of them and penetrate, and the derivative things of faith shine forth from them and affect. By this and other proofs it has been made plain to me that as the internal man has been created to be an angel, he is a heaven in the least form. [3] From all this it is now evident that in man the spiritual world is conjoined with the natural world, consequently that with him the spiritual world flows into the natural world in so vivid a manner that he can notice it, provided he pays attention. All this shows the nature of the intercourse of the soul with the body, namely, that properly it is the communication of spiritual things which are of heaven, with natural things which are of the world, and that the communication is effected by means of influx, and is according to the conjunction. This communication which is effected by means of influx according to the conjunction is at this day unknown, for the reason that each and all things are attributed to nature, and nothing is known about what is spiritual, which at this day is so far set aside that when it is thought of it appears as nothing.

**6058.** But influx is of such a nature that there is an influx from the Divine of the Lord into every angel, into every spirit, and into every man, and that in this way the Lord rules every one, not only in the universal, but also in the veriest singulars, and this immediately from Himself, and also mediately through the spiritual world. In order to make known the existence of this influx, much has already been said about the correspondence of man's parts with the Grand Man, that is, with heaven; and at the same time about the representation of spiritual things in natural; at the close of chapters XXIII. to XLIII., and afterward about the angels and spirits with man, at the close of chapters XLIV. and XLV.; and this is now to be followed with a specific exposition of the subject of influx and the intercourse of the soul and the body. But this subject must be illustrated by experiences, for otherwise things so much

unknown and rendered so obscure by hypotheses cannot be brought forth into the light. The illustrative experiences shall be presented at the close of some of the following chapters. Let what has been said thus far, serve as an introduction.

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## 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, have come out of the land of Canaan; and behold they are in the land of Goshen.

2. And from among his brethren he took 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 a shepherd of the flock, both we and our fathers.

4. And they said unto Pharaoh, To sojourn in the land have we come; for there is no pasture for thy servants' flock; for the famine is grievous in the land of Canaan; and now I pray let thy servants dwell in the land of Goshen.

5. And Pharaoh said unto Joseph, saying, Thy father and thy brethren have come unto thee:

6. The land of Egypt before thee is it; in the best of the land make thy father and thy brethren dwell; let them dwell in the land of Goshen; and if thou knowest, and there be among them, men of activity, then set them as princes over my cattle.

7. And Joseph brought Jacob his father, 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 they have not attained to 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 made his father and his brethren 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, according to the mouth of the babe.

13. And there was no bread in all the land; because the famine was very grievous, and the land of Egypt and the land of Canaan labored by reason of the famine.

14. And Joseph gathered together all the silver that was found in the land of Egypt, and in the land of Canaan, for the produce which they bought; and Joseph brought the silver into Pharaoh's house.

15. And when the silver was all spent 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 beside thee because the silver faileth?

16. And Joseph said, Give your cattle; and I will give you for your cattle, if silver fail.

17. And they brought their cattle unto Joseph; and Joseph gave them bread [in exchange] 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 [in exchange] for all their cattle in this year.

18. And when this year was ended, they came unto him in the second year, and said to him, We will not hide from my lord how that the silver is spent; and the herd of the beast is to my lord; there is nought left before my lord besides our body and our ground.

19. Wherefore should we die before thine eyes, both we and our ground? buy us and our ground for bread, and we shall live, and our ground, servants to Pharaoh; and give seed, that we may live, and not die, and the ground be not laid waste.

20. And Joseph bought all the ground of Egypt for Pharaoh; for the Egyptians sold every one his field, because the famine grew strong upon them; and the land was Pharaoh's.

21. And as for the people, he removed it to the cities from one end of the border of Egypt even to the other end thereof.

22. Only the ground of the priests bought he not; because a portion was appointed for the priests by Pharaoh, and they

ate their appointed portion which Pharaoh had given them; wherefore they sold not 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 ingatherings that ye shall give a fifth to Pharaoh, and four parts shall be for you, for seed of the field, and for your food, and for them in your houses, and for food for your babes.

25. And they said, Thou hast made us live; let us find grace in the eyes of my lord, and we will be Pharaoh's servants.

26. And Joseph made it a statute even unto this day, concerning the ground of Egypt, that Pharaoh should have the fifth; only the ground of the priests, only theirs, was not Pharaoh's.

27. And Israel dwelt in the land of Egypt, in the land of Goshen; and they had a possession therein, and were fruitful, and multiplied exceedingly.

28. And Jacob lived in the land of Egypt seventeen years; so the days of Jacob, the years of his life, were seven years, and a hundred and forty years.

29. And the days of Israel drew near to die; and he called his son Joseph, and said to him, If I pray I have found grace in thine eyes, put I pray thy hand under my thigh, and do mercy and truth with me; bury me not I pray in Egypt.

30. And 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 to me: and he sware to him. And Israel bowed himself upon the bed's head.

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## THE CONTENTS.

**6059.** After spiritual good from the natural, which is "Israel," has been conjoined with the internal celestial, which is "Joseph," as described in the foregoing chapter, the subject treated of in the internal sense of this chapter is the insinuation of the truths of the church, which are in the natural, into

memory-knowledge. The truths of the church which are in the natural are the sons of Jacob; general truth itself therein is "Jacob;" the memory-knowledge into which these truths are insinuated is "Pharaoh."

**6060.** Afterward, memory-knowledges are treated of, how they were brought into order by the internal celestial which is "Joseph;" namely, that first the truths of memory-knowledges, then the truths of good and goods of truth, and at last the whole natural in respect to memory-knowledges, were brought under their general.

**6061.** Lastly is described the regeneration of spiritual good from the natural, which is "Israel."

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#### 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, have come out of 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 in the natural where memory-knowledges are, and the consequent influx and perception; "My father and my brethren," signifies spiritual good in the natural and the truths of the church there; "and their flocks, and their herds," signifies the interior and exterior goods of truth; "and all that they have," signifies whatever is thence derived; "have come out of 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 where are memory-knowledges.

**6063.** *And Joseph came and told Pharaoh, and said.* That this signifies the presence of the internal celestial in the natural where memory-knowledges are, and the consequent influx and perception, is evident from the signification of "coming to" any one, as being presence (see n. 5934); from the representation of Joseph, as being the internal celestial (n. 5869, 5877); from the signification of "telling," as being influx (n.

5966); from the representation of Pharaoh, as being the natural and thence memory-knowledge in general (n. 5799, 6015); and from the signification of "saying," in the historicals of the Word, as being perception (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 in the natural where are memory-knowledges, and the consequent influx and perception. [2] Frequent mention has already been made of the influx of the internal into the natural or external, and of the perception of the latter; and it has been shown that the natural subsists and lives by virtue of influx from the internal, that is, through the internal from the Lord. For without influx thence the natural has no life, because it is in the nature of this world, and from this derives all that it has; and the nature of this world is utterly devoid of life; and therefore in order that the natural with man may live, there must be influx from the Lord, not only immediate from Him, but also mediate through the spiritual world, consequently into man's internal, for this is in the spiritual world; and then from this there must be influx into the natural, in order that this may live. The natural of man is formed to receive life therefrom. This then is what is meant by the influx of the internal celestial into the natural where memory-knowledges are. By virtue of influx from the internal there comes forth perception in the external or natural which is represented by Pharaoh; for influx and perception correspond to each other (n. 5743).

**6064.** *My father and my brethren.* That this signifies spiritual good in the natural, and the truths of the church there, is evident from the representation of Israel, who is here the "father," as being spiritual good in the natural (see n. 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833); and from the representation of the sons of Israel, as being the truths of the church in the natural (n. 5414, 5879, 5951). The influx and perception spoken of just above (n. 6063) have reference to these, namely, to spiritual good and the truths of the church in the natural.

**6065.** *And their flocks, and their herds.* That this signifies the interior and the exterior goods of truth, is evident from

the signification of "flocks," as being interior goods, and of "herds," as being exterior goods (see n. 5913, 6048). The reason why the goods of truth are signified, is that spiritual good, which is represented by Israel, is the good of truth (n. 4598). The goods which are in heaven and with man are from a double origin, namely, from an origin in the will and from an origin in the understanding. In the good that originates in the will were the most ancient people who were of the celestial church, but in the good that originates in the understanding were the ancient people who were of the spiritual church. In the former good are they who are in the inmost or third heaven, but in the latter good are they who are in the middle or second heaven. What and of what nature is the difference has been frequently told in these explications. The good which originates in the will is the good from which is truth; but the good which originates in the understanding is the good which is from truth, or the good of truth. In itself this good is nothing else than truth in act.

**6066.** *And all that they have,* signifies whatever is thence derived (as above, n. 6046).

**6067.** *Have come out of the land of Canaan.* That this signifies that they are from the church, is evident from the signification of "coming out of any land," as being to be from thence; and from the signification of the "land of Canaan," as being the Lord's kingdom in the heavens and the Lord's kingdom on earth, which latter is the church (see n. 1607, 3038, 3481, 3686, 3705, 4447, 4454, 5136).

**6068.** *And behold they are in the land of Goshen.* That this signifies that they are in the midst of the natural where memory-knowledges are, is evident from the signification of "Goshen," as being the midst or inmost in the natural (see n. 5910, 6028, 6031). As regards being in the midst of the natural, the case is this. When the goods and truths which are of the church, that is, which are from the Word of the Lord, have been acknowledged, and are received in the natural with faith, they then occupy the middle place there. For those things which are directly under the view are in the midst, but those things which are not directly under the view are at the sides. Hence those things which are in the midst appear clearly, but those

which are at the sides appear obscurely. The case herein is the same as it is with the sight of the eye. Those things which are directly under the sight are in the midst, that is, in the center, and appear clearly; but those which are not directly under the sight are remote from the midst, that is, are at the sides, and appear obscurely. For the internal eye, which is the intellectual mind, and which has its sight from the light of heaven, views those things which are in the natural outside of itself, which are memory-knowledges, just as the external eye views objects or a field of objects outside of itself. The internal sight is determined to those things which afford the greatest delight and which are dear to the heart, and upon them it fixes a direct view, as also does the external sight to like things in its fields of objects. Thus the internal sight is determined to the memory-knowledges which are most in accord with the truth and good in which the man is; and then, with him, these memory-knowledges are in the midst. The reason why the internal sight looks at memory-knowledges, is that it is spiritual, and therefore is determined to spiritual things, thus to memory-knowledges, for these fall under the spiritual view.

**6069.** Verses 2-6. *And from among his brethren he took 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 a shepherd of the flock, both we and our fathers. And they said unto Pharaoh, To sojourn in the land have we come; for there is no pasture for thy servants' flock; for the famine is grievous in the land of Canaan; and now I pray let thy servants dwell in the land of Goshen. And Pharaoh said unto Joseph, saying, Thy father and thy brethren have come unto thee; the land of Egypt before thee is it; in the best of the land make thy father and thy brethren dwell; let them dwell in the land of Goshen; and if thou knowest, and there be among them, men of activity, then set them as princes over my cattle.* "And from among his brethren he took five men," signifies from the truths of the church some; "and set them before Pharaoh," signifies insinuation into memory-knowledges; "and Pharaoh said unto his brethren," signifies a perception about the truths of the church in the natural; "What are your



works?" signifies about services and uses; "and they said unto Pharaoh, Thy servants are a shepherd of the flock," signifies that they lead to good; "both we and our fathers," signifies that this is so from the ancients; "and they said unto Pharaoh," signifies continuance of perception; "To sojourn in the land have we come," signifies to seek life in memory-knowledges; "for there is no pasture for thy servants' flock," signifies that memory-knowledges are wanting in which are goods of truth; "for the famine is grievous in the land of Canaan," signifies that there is a lack of such things in the church; "and now I pray let thy servants dwell in the land of Goshen," signifies that they may live in the midst of them; "and Pharaoh said unto Joseph, saying," signifies perception in the natural where memory-knowledges are; "Thy father and thy brethren have come unto thee," signifies with respect to the influx of the internal celestial into spiritual good from the natural, and into the truths of the church there; "the land of Egypt before thee is it," signifies that the memory-knowledges of the natural mind are under the auspices of the internal celestial; "in the best of the land make thy father and thy brethren dwell," signifies that they should live in the inmost of these; "let them dwell in the land of Goshen," signifies where is the midst; "and if thou knowest, and there be among them, men of activity," signifies the more excellent things in doctrine; "then set them as princes over my cattle," signifies that they may be the primary things of memory-knowledges.

**6070.** *And from among his brethren he took five men.* That this signifies from the truths of the church some, is evident from the representation of the sons of Jacob, who here are the "brethren," as being the truths of the church (see n. 5403, 5419, 5427, 5458, 5512); and from the signification of "five," as being some (n. 4638, 5291).

**6071.** *And set them before Pharaoh.* That this signifies insinuation into memory-knowledges, is evident from the representation of Pharaoh, as being memory-knowledge in general (see n. 5799, 6015). Insinuation is signified by "setting before him," because the end in presenting them was to insinuate them, that is, the truths of the church, for these are the "sons of Jacob." As regards truths, that they must be insinuated

into the memory-knowledges of the church, see n. 6004, 6023, 6052; but as at this day this is a subject about which nothing is known, it must be illustrated further. At the present day the memory-knowledges of the church are those which belong to the literal sense of the Word. Unless truths from the internal sense are insinuated into these memory-knowledges, the mind can be drawn into every heresy; but when truths have been insinuated into them, the mind cannot be drawn into heresies. [2] For example, he who has learned from the literal sense of the Word that God is angry, that He punishes, leads into temptations, casts into hell, and causes evil, may be drawn into false ideas about God, as that from good itself, which is God, can come forth evil, thus what is opposite to Him; when yet from good comes good, and from evil comes evil. But this memory-knowledge appears with quite another aspect if interior truths are insinuated into it, as for instance this truth: that it is the evil with man that causes him to be angry, that leads into temptations, punishes, casts into hell, and from itself is continually producing evils; and that this matter is circumstanced as are the laws in kingdoms, which laws are from the king, while the evils of penalty are not from the king, but from those who do evils. [3] Then again this truth: that hells exist, the source of all evil, and that this is permitted because it is unavoidable for man's sake, seeing that he is in evil and his life is thence derived, and therefore unless he is left in evil he cannot be in freedom, thus cannot be reformed. Nevertheless nothing but good comes from God, for in so far as man suffers it, God bends evil into good. [4] Also this truth: that the most general things are to be believed first, and that they are afterward to be illustrated by individual truths; as for instance this general memory-knowledge: that all things which take place are from God, thus also the evils of penalty; but in what manner these are from God is to be learned afterward, and also the nature and origin of that which is done from permission. [5] In like manner this truth: that all worship of God must needs begin with holy fear, within which is the thought that God will reward the good and punish the evil. The simple and little children must believe this, because they do not yet apprehend what permission is—even

according to the Lord's words, "Rather fear Him who is able to destroy both body and soul in hell" (*Matt.* x. 28); and when they begin by not daring through fear to do what is evil, there is gradually insinuated love together with good, and then they begin to know and perceive that nothing but good is from God, and that evil is from themselves, and at last that all evil is from hell. [6] Moreover they who are in heaven perceive that nothing but good is from God; but they who are in hell say that all evil is from God, because He permits it, and does not remove it. But to those who are in the world of spirits it is said in reply, that if evil were taken away from them they would have no life, neither would a man who is in evil; and that the evil which is in them punishes itself according to law, and that by reason of the evils of penalty they at last 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 also they who are in external worship without internal, as were the Jews, must by all means be in fear of God, and believe that He punishes; for from fear of God they are able to do what is good, but in no wise from love. [7] When these and many other truths are insinuated into the memory-knowledge above referred to, it appears in a very different aspect; for then this memory-knowledge becomes like a transparent vessel, in which the truths that shine through cause the vessel to be seen no otherwise than as one general truth.

**6072.** *And Pharaoh said unto his brethren.* That this signifies a perception about the truths of the church in the natural, is evident from the signification of "saying," as being perception (of which above, n. 6063); from the representation of Pharaoh, as being the natural and memory-knowledge in general (of which also above, n. 6063); and from the representation of the sons of Jacob, who here are the "brethren," as being the truths of the church in the natural (of which above, n. 6064). From all this it is evident that by "Pharaoh said unto his brethren" is signified a perception of the natural about the truths of the church therein.

**6073.** *What are your works?* That this signifies about services and uses, is evident from the signification of "works," as being goods (n. 6048), thus services and uses, for these are

goods. All the goods which are called goods of charity are nothing but uses, and uses are nothing but works for the neighbor, for our country, for the church, for the Lord's kingdom. Moreover regarded in itself charity itself does not become charity until it comes into act and becomes work. For to love any one, and not do him good when we have the power, is not to love him; but to do him good when we have the power, and to do it from our hearts, this is to love him; and then all things of charity toward him are contained within the very deed or work; for a man's works are the complex of all things of his charity and faith, and are what are called spiritual goods, and indeed become goods by exercise, that is, by means of uses. [2] As the angels who are in heaven are in good from the Lord, they long for nothing more than to perform uses. These are the very delights of their life, and it is also according to uses that they enjoy bliss and happiness (see 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);

by "works" here are not meant works such as they appear in the outward form, but such as they are in their inward form, namely, such as is the charity contained in them; the angels regard works in no other way. [3] And because a man's works are the complex of all things of his charity and faith, and the life causes charity to be charity and faith to be faith, thus good, therefore the Lord loved John more than the rest of His disciples, and he lay on His breast at supper (*John* xxi. 20); for by him were represented the goods or works of charity (see prefaces to *Gen.* xviii. and xxii.); for which reason also the Lord said unto him, "Follow Me," and not to Peter, by whom was represented faith (see the same prefaces). Wherefore faith, which is "Peter," said with indignation, "Lord, what shall this man do? Jesus said unto him, If I will that he remain till I come, what is that to thee? follow thou Me" (*John* xxi. 21-23). By this was also foretold that faith would despise works, and yet that these are near the Lord, as may also be clearly seen from the Lord's words to the sheep and to the goats (*Matt.* xxv. 34-46), wherein nothing but works are recounted.

And that faith would reject the Lord is evident from the representation by Peter when he denied Him thrice; that he did this at night, signifies the last time of the church, when there is no longer any charity (see n. 6000); that he did it thrice signifies that this condition is then complete (n. 1825, 2788, 4495, 5159); that it was before the cock crew, signifies before newness of the church would arise, for the twilight and morning which follow the night signify the first of the church (n. 2405, 5962).

**6074.** *And they said unto Pharaoh, Thy servants are a shepherd of the flock.* That this signifies that they lead to good, is evident from the signification of a "shepherd of the flock," as being one who leads to good (see n. 6044), here the truths which lead to good, because the sons of Jacob denote the truths of the church.

**6075.** *Both we and our fathers.* That this signifies that this is so from the ancients, is evident from the signification of "fathers," as being those who were of the ancient churches (see n. 6050). In many passages of the Word where the Jews and the Israelites are treated of, their fathers are mentioned with praise. They who abide in the sense of the letter understand by "fathers" in these passages no others than Abraham, Isaac, and Jacob, and also the sons of Jacob. But in the internal sense by "fathers" there, when spoken of in a good sense, are not meant these patriarchs, but they who were of the Most Ancient Church which was before the flood, and they who were of the Ancient Church which was after the flood. The men of both these churches were called "fathers" because from them the church had descended, and the things of the church had been derived. [2] By "fathers" are meant those who were of the Ancient Churches, in *Moses*:—

Jehovah had delight in thy fathers to love them, and He chose their seed after them (*Deut. x. 15*).

And again:—

Remember the days of eternity, understand the years of generation and generation. When the Most High gave to the nations their inheritance, when He separated the sons of man, He set the bounds of the peoples according to the number of the sons of Israel. But when Jeshurun waxed fat, he forsook God, they sacrifice to demons, to gods that

came from what is near, and that your fathers knew not (*Deut.* xxxii. 7, 8, 15, 17);

this passage occurs in the prophetic song of Moses, in which the Ancient Church is treated of from verse seven to verse fifteen, and the posterity of Jacob from verse fifteen to verse forty-four. 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, and setting the bounds of the peoples according to the number of the sons of Israel." (That this number, or twelve, means all truths of faith in the complex, may be seen above, n. 577, 2089, 2129, 2130, 3272, 3858, 3913.) From this it is plain that by "fathers" are signified those who were of the Ancient Churches. [3] In like manner in the following passages. In *Isaiah*:—

Our house of holiness, and our ornament, where our fathers praised Thee, is become a burning of fire (lxiv. 11).

In *Jeremiah*:—

Did not thy father eat and drink? but he did judgment and justice; then it was well with him (xxii. 15).

Again:—

They sinned to Jehovah, the habitation of justice, and the hope of their fathers, to Jehovah (l. 7).

In *David*:—

We have heard with our ears, O God, our fathers have told us, the work Thou didst in their days, in the days of antiquity (*Ps.* xlv. 1).

"Fathers" have the like signification in *Daniel* xi. 24, 37, 38. That they who were of the Ancient Churches are meant by "fathers" in these passages, is not seen in the sense of the letter, but only from the internal sense, in which the church and its goods and truths are treated of. Moreover the church itself, being the heavenly marriage, that is, the marriage of good and truth, is called in the Word "father" as to good, and "mother" as to truth (n. 3703, 5581).

**6076.** *And they said unto Pharaoh.* That this signifies continuance of perception, is evident from the signification of "saying," as being perception (see n. 6063); and from the representation of Pharaoh, as being the natural in general (as above). Continuance of perception by the natural is signified, because the expression "they said unto Pharaoh" was also used just above (n. 6074), and now here again.

**6077.** *To sojourn in the land have we come.* That this signifies to seek life in memory-knowledges, is evident from the signification of "to sojourn," as being to be instructed, and also to live (see n. 1463, 2025); thus "to come to sojourn" means to seek life; and from the signification of "land," here the land of Egypt, as being where memory-knowledge is, thus as being memory-knowledge. (That "Egypt" denotes memory-knowledge has been frequently shown above.) In regard to the life of truth being in memory-knowledges, or to truths seeking their life in memory-knowledges, be it known that all things which are in the spiritual world, and hence all things which are in the natural world, seek something ulterior in which to be, and to act as cause in effect, to the end that they may continually be producing something. This ulterior thing is as it were a body, and that which seeks to be in it is as it were a soul. This effort ceases only in the ultimates of nature, where things inert have place. In the natural world this is seen in everything; and it is also seen in the spiritual world, in that good seeks to live in truths, and truths seek to live in memory-knowledges, and memory-knowledges in things of sense, and things of sense in the world. [2] As to what specifically regards truths being in memory-knowledges, be it known that interior truths may indeed be insinuated into memory-knowledges, but the truths have no life therein until there is good in the memory-knowledges; for in good there is life, and in truths from good, and thus in memory-knowledges from good through truths. Then good is like a soul to truths, and through truths to memory-knowledges, which are like a body. In a word, charity toward the neighbor vivifies and animates faith, and through faith the memory-knowledges that belong to the natural mind. [3] There are few at this day who know that truths and memory-knowledges are distinct from each other. The reason is that

few are in the truths of faith from charity, and truths of faith in which there is not charity are nothing else than memory-knowledges, for they are in the memory exactly as are other things which are there. But when truths of faith are from charity, or when charity is in them, they then perceptibly distinguish themselves from memory-knowledges, and sometimes elevate themselves from them, and they then view the memory-knowledges as beneath them. This may be very clearly seen from the state of man after death. He can then think and speak rationally about the truths and goods of faith, and this with more perspicuity than in the life of the body, but he cannot recall any memory-knowledges from the memory, these being then with him as things forgotten and obliterated, although he has them all with him (see n. 2475–2486). From this it is evident that truths of faith, which in themselves are spiritual, and memory-knowledges, which in themselves are natural, are distinct from each other; and that truths of faith are elevated from memory-knowledges toward heaven by means of the affection of the good of charity.

**6078.** *For there is no pasture for thy servants' flock.* That this signifies that memory-knowledges are wanting in which are the goods of truth, is evident from the signification of "pasture for a flock," as being the memory-knowledges in which are goods of truth; thus "no pasture" is memory-knowledges in which there are no goods of truth. "Pasture" in the internal sense is that which sustains the spiritual life, and especially is it the truth of memory-knowledge, for the soul of man desires this as the body desires food. This truth nourishes, and therefore "to feed" denotes to be instructed (see n. 5201). That memory-knowledges and truths sustain the soul of man is very evident from man's longing to know things, and also from the correspondence of food with memory-knowledges (n. 1480, 3114, 4792, 5147, 5293, 5340, 5342, 5576, 5579, 5915), which correspondence also shows itself in man when he is partaking of food, for if this is done while he is speaking and listening, the vessels which receive the chyle are opened, and he is more fully nourished than if he is alone. Spiritual truths and instructions in them would have the same effect with men if they were in the affection of good. That truths



nourish the spiritual life is especially manifest with good spirits and with the angels in heaven, for both good spirits and angels have a constant longing to know things and to be wise; and when they lack this spiritual food they feel desolate, their life is languid, and they are hungry; and they are not restored and raised into the bliss of their life until their longing is satisfied. But in order that memory-knowledges may yield healthful nourishment to the soul, there must be in them life from the goods of truth. If there is no life from this source, the memory-knowledges do indeed sustain the man's interior life, but only his natural life, and not his spiritual life. [2] That "pasture" in the internal sense denotes that which sustains man's spiritual life, is also evident from other passages in the Word; as in *Isaiah* :—

I gave thee for a covenant of the people, to restore the land; to say to them that are bound, Go forth; to them that are in darkness, Be ye revealed. They shall feed upon the ways; and on all hillsides shall be their pasture (xlix. 8, 9);

"to feed upon the ways" denotes to be instructed in truths (that "ways" are truths, see n. 627, 2333; and that "to feed" is to be instructed, n. 5201); "pasture on all hillsides" denotes to be sustained from good, for "hills," like "mountains," are the goods of love (n. 795, 796, 1430, 2722, 4210). [3] In *Jeremiah* :—

Woe to 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 like harts; they have found no pasture (*Lam.* i. 6);

"they have found no pasture" denotes no truth of good. [4] In *Ezekiel* :—

I, even I, will search for My flock, I will feed them in a good pasture, and in the mountains of the height of Israel shall their fold be; thus shall they lie down in a good fold, and in fat pasture shall they feed upon the mountains of Israel (xxxiv. 11, 14);

where "good and fat pasture upon the mountains of Israel" denotes the goods of truth. Again :—

Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures (xxxiv. 18);

where the signification is similar. In *Hosea* :—

I knew thee in the wilderness, in the land of drought. When they had their pasture, then were they sated; they were sated, and their heart was elated (xiii. 5, 6).

In *Joel* :—

The beast groaneth, the herds of the ox are perplexed, because they have no pasture, yea, the flocks of small cattle are made desolate (i. 18).

In *David* :—

Jehovah is my shepherd; in pasture of herb He will make me lie down; to the waters of rest He will lead me; He will restore my soul (*Ps.* xxiii. 1-3).

Again :—

Jehovah hath made us, and not we ourselves; His people, and the flock of His pasture. [*Or,*] therefore we are His; His people, and the flock of His pasture (*Ps.* c. 3).

[5] "Pasture" in these passages denotes the truths in which man is instructed, here such things as regard spiritual life; for spiritual life is such that if this pasturage fails, it languishes and as it were pines away as does the body when it lacks food. That "pasture" denotes the good and truth which restore 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 go out, and shall find pasture (x. 9);

where "pasture" denotes the goods and truths which those have who acknowledge the Lord, and seek life from Him alone.

**6079.** *For the famine is grievous in the land of Canaan.* That this signifies that there is a lack of such things in the church, is evident from the signification of "famine," as being a lack of good (see n. 5893); and from the signification of the "land of Canaan," as being the church (of which above, n. 6067).

**6080.** *And now I pray let thy servants dwell in the land of Goshen.* That this signifies that they may live in the midst of them, is evident from the signification of "dwelling," as being

to live (see n. 1293, 3384, 3613, 4451, 6051); and from the signification of the "land of Goshen," as being the midst or inmost in the natural (n. 5910, 6028, 6031, 6068).

**6081.** *And Pharaoh said unto Joseph, saying.* That this signifies perception in the natural where memory-knowledges are, is evident from the signification of "saying," as being perception (of which often before); from the representation of Pharaoh, as being the natural where is memory-knowledge (see n. 5799, 6015, 6063); and from the representation of Joseph, as being the internal, from which the natural has perception (n. 5469).

**6082.** *Thy father and thy brethren have come unto thee.* That this signifies with respect to the influx of the internal celestial into spiritual good from the natural, and into the truths of the church there, is evident from the representation of Israel, who is here the "father," as being spiritual good from the natural (see n. 5801, 5803, 5807, 5812, 5817, 5819, 5826, 5833); and from the representation of his sons, who are here the "brethren," as being the truths of the church in the natural (n. 5414, 5879, 5951). That the influx of the internal celestial is signified, is because these things were said to Joseph, by whom is represented the internal celestial (n. 5869, 5877), and influx into the natural or into the external comes from the internal.

**6083.** *The land of Egypt, before thee is it.* That this signifies that the memory-knowledges of the natural mind are under the auspices of the internal celestial, is evident from the signification of the "land of Egypt," as being the natural mind where memory-knowledges are (see n. 5276, 5278, 5280, 5288, 5301); and from the signification of "before thee," as being under the auspices of the internal celestial, which is "Joseph" (n. 5869, 5877).

**6084.** *In the best of the land make thy father and thy brethren dwell.* That this signifies that they shall live in the inmost of these, namely, of memory-knowledges, is evident from the signification of the "best of the land," as being the inmost of the natural mind where memory-knowledges are (of which in what follows, for the "land of Egypt" is this mind; as just above, n. 6083); from the signification of "dwelling," as being

to live; (n. 1293, 3384, 3613, 4451, 6051); and from the representation of Israel and his sons, who are here the "father and brethren" who shall live therein, as being spiritual good from the natural and the truths of the church there (see above, n. 6082). [2] That the "best" denotes the inmost is because that is the best which is kept directly in view; for the eye is ever directed to that which most affects and delights; and that which is kept directly in view is also the inmost, because it is in the center, and is therefore before the eyes in the strongest light; while other things are round about in the circumference, and are therefore less clear, and at last obscure, because they do not delight and affect so much. This is the case with memory-knowledges before the internal sight, the objects of this sight being no other than memory-knowledges and truths. That which is delightful and good in the objects is what directs the sight toward them. But be it known that truths and the memory-knowledges which agree with them come directly under the view (that is, are in the inmost) with those who are delighted and affected with spiritual and celestial truths, for to them these truths are the best things; but falsities and the memory-knowledges which agree with them come directly under the view (that is, are in the inmost) with those whom the evils of love of self and of the world affect and delight. (See also what has been said above, n. 6068.)

**6085.** *Let them dwell in the land of Goshen.* That this signifies where the midst is, is evident from the signification of "dwelling," as being to live (as just above, n. 6084); and from the signification of the "land of Goshen," as being the midst or inmost in the natural (n. 5910, 6028, 6031, 6068).

**6086.** *And if thou knowest, and there-be among them, men of activity.* That this signifies the more excellent things in doctrine, is evident from the signification of "men of activity," as being things more excellent in doctrine, for "man (*vir*)" signifies one who is intelligent, and also truth (see n. 158, 265, 749, 1007, 3134, 4823), consequently doctrine; and "active" signifies excellent; for in the original tongue "activity" is expressed by a word that also signifies forces and valor, which in the internal sense are things which have power, and thus surpass in excellence.

**6087.** *Then set them as princes over my cattle.* That this signifies that they may be the primary things of memory-knowledges, is evident from the signification of "princes," as being primary things (see n. 1482, 2089, 5044); and from the signification of "cattle," as being truths from which is good (n. 6016, 6045, 6049), here memory-knowledges in which these truths are, because it is said "over my cattle," namely, Pharaoh's, by whom are represented, not truths in which is good, but memory-knowledges in which are truths.

**6088.** Verses 7-10. *And Joseph brought Jacob his father, 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 they have not attained to 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 brought Jacob his father," signifies the presence of general truth from the internal; "and set him before Pharaoh," signifies insinuation into what is general of memory-knowledges; "and Jacob blessed Pharaoh," signifies a devout wish for conjunction, and the consequent fructification; "and Pharaoh said unto Jacob," signifies perception in the natural where memory-knowledges are, concerning the general truth of the church; "How many are the days of the years of thy life?" signifies concerning the state of life of the natural from the spiritual; "and Jacob said unto Pharaoh," signifies the answer; "The days of the years of my sojournings," signifies concerning what is successive of life; "are a hundred and thirty years," signifies the state and quality; "few and evil have been the days of the years of my life," signifies that the state of life of the natural has been full of temptations; "and they have not attained to the days of the years of the life of my fathers," signifies that it has not been uplifted to the state of life of those who were before; "in the days of their sojournings," signifies in respect to the state of their life; "and Jacob blessed Pharaoh," signifies as before, a devout wish for conjunction and the consequent fructification; "and he went

out from before Pharaoh," signifies separation in respect to time.

**6089.** *And Joseph brought Jacob his father.* That this signifies the presence of general truth from the internal, is evident from the signification of "causing to come," or "bringing," as being to make present, and of "coming unto" any one, as being presence (see n. 5934, 6063); and from the representation of Jacob, as being the doctrine of natural truth, and also natural truth (n. 3305, 3509, 3525, 3546, 4538), here truth in general, because his sons represent truths in particular. That it is from the internal, is because "Joseph" is the internal, from which is truth in the natural. General truth is called the "father" of Joseph, because general truth is insinuated with man first of all. This is afterward enriched with particular truths, and lastly there comes forth the view of them from the internal, that is, there come forth reason and understanding. This is very manifest in the case of man, for his judgment increases from infancy. It is the same with spiritual truths and goods, when a man is being born anew, or is being regenerated. But after the internal has come forth from general truth in the natural, the state is changed, and the internal no longer acknowledges truth in the natural as father, but as servant. That it becomes a servant is declared by Joseph's dream about his father: that the sun and the moon and eleven stars made obeisance to him; wherefore his father said, "What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?" (*Gen.* xxxvii. 9, 10); and therefore also his father is so often called by his sons, in the presence of Joseph, his "servant" (*Gen.* xliii. 28; xliv. 24, 27, 30, 31); and moreover Joseph was lord in all the land of Egypt, thus also over his father.

**6090.** *And set him before Pharaoh.* That this signifies insinuation into what is general of memory-knowledges, is evident from the things unfolded above (n. 6071).

**6091.** *And Jacob blessed Pharaoh.* That this signifies a devout wish for conjunction and the consequent fructification, is evident from the signification of "to bless," as here being a devout wish for conjunction, namely, of truth with memory-

knowledge in the natural, for this conjunction is here treated of. "To bless" signifies many things: in the spiritual sense it involves all things that are good and also all that are prosperous; and from this it signifies to be gifted with the good of love and of charity (see n. 3185, 4981); and it also signifies conjunction (n. 3504, 3514, 3530, 3565, 3584); and likewise fructification from the affection of truth (n. 2846); also a devout wish for prosperity (n. 3185); here therefore a devout wish for that which is here treated of, namely, for conjunction, and thus for fructification. For fructification follows from conjunction, because when conjunction has been effected, good increases and truth is multiplied, for there is then a marriage of good and truth, from which such effects are produced. This cannot be effected before, except as from whoredom; but the good from this source is spurious, and also the truth, the good having regard to self, and the truth deriving its savor from this good.

**6092.** *And Pharaoh said unto Jacob.* That this signifies perception in the natural where memory-knowledges are, concerning the general truth of the church, is evident from the signification of "saying," as being perception (of which above, see n. 6063); from the representation of Pharaoh, as being the natural where memory-knowledges are (see n. 5799, 6015); and from the representation of Jacob, as being the general truth of the church (of which above, n. 6089).

**6093.** *How many are the days of the years of thy life?* That this signifies concerning the state of life of the natural from the spiritual, is evident from the signification of "days," and also of "years," as being states (see n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850); and from the signification of "life," as being spiritual life (n. 5407, 5890), here spiritual life in the natural, that is, the natural from the spiritual.

**6094.** *And Jacob said unto Pharaoh.* That this signifies the answer, is evident without explication.

**6095.** *The days of the years of my sojournings.* That this signifies concerning what is successive of life, is evident from the signification of "days" and "years," as being states (of which just above, n. 6093); and from the signification of "sojournings," as being life and instruction (n. 1463, 2025, 3672), thus the successive state of life.

**6096.** *Are a hundred and thirty years.* That this signifies the state and quality, is evident from the fact that all numbers in the Word 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 being treated of. Wherefore this number 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 at this time had from the spiritual.

**6097.** *Few and evil have been the days of the years of my life.* That this signifies that the state of life of the natural has been full of temptations, is evident from the signification of "days" and "years," as being states (as above, n. 6093, 6095); and from the signification of the "life of Jacob," as being spiritual life in the natural (n. 6093). Temptations in this state are signified by the days having been "evil." All temptations appear evil, for the reason that they are interior anxieties and griefs, and as it were damnations; for the man is then let into the state of his evils, consequently among evil spirits, who accuse him, and thus torment the conscience; nevertheless the angels defend him, that is, the Lord through angels, for the Lord keeps him in hope and trust, which are the forces of combat from within whereby he resists. Especially is the natural let into temptations when it is receiving the spiritual, because in the natural reside evils of life and falsities of doctrine. For this reason Jacob says this of himself, because by him is here represented the natural as to truth.

**6098.** *And they have not attained to the days of the years of the life of my fathers.* That this signifies that it has not been uplifted to the state of their life, is evident from the signification of "attaining to," as here being to be uplifted (of which in what follows); and from the signification of "days" and of "years of life," as being states of spiritual life (see n. 6093, 6095, 6097). That "attaining to" is here to be uplifted, is because his fathers Isaac and Abraham represented more uplifted, that is, more interior things, than he; for in the supreme sense Abraham represented the Lord's Divine Itself, Isaac the Lord's Divine rational, and Jacob His Divine natural. (That Abraham represented the Lord's Divine Itself, see n. 1965, 1989,



2011, 3245, 3251, 3305, 3439, 3703, 4615; that Isaac represented the Divine rational, n. 1893, 2066, 2072, 2083, 2630, 2774, 3012, 3194, 3210, 4615; and that Jacob represented the Divine natural as to truth and as to good, n. 3305, 3509, 3525, 3546, 3576, 3599, 4286, 4538, 4570, 4615.) Therefore also by Abraham is represented the celestial with man, by Isaac the spiritual, and by Jacob the natural, for the reason that the regeneration of man is an image of the glorification of the Lord (see n. 3138, 3212, 3296, 3490, 4402, 5688). From all this it is now plain that by the words "and they have not attained to the days of the years of the life of my fathers" is signified that it has not been uplifted to the state of their life.

**6099.** *And Jacob blessed Pharaoh*, signifies a devout wish for conjunction and the consequent fructification (as above, n. 6091).

**6100.** *And he went out from before Pharaoh.* That this signifies separation in respect to time, is evident from the signification of "going out," as being to be separated, here to be separated in respect to time from the natural where memory-knowledges are, which are represented by Pharaoh. In regard to this, that by "going out" is signified separation in respect to time, the case is this. In the foregoing pages the subject treated of has been the conjunction of spiritual good from the natural, which is "Israel," and also of the truths of the church in the natural, which are his "sons," with the internal celestial, which is "Joseph;" but conjunction with the natural has not yet been treated of, but only insinuation. But in what now follows this conjunction is treated of, from verse thirteen to verse twenty-seven of this chapter (see the Contents, n. 6059, 6060). Hence it is that by "Jacob went out from before Pharaoh" is signified separation in respect to time.

**6101.** Verses 11, 12. *And Joseph made his father and his brethren 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, according to the mouth of the babe.* "And Joseph made his father and his brethren dwell," signifies the life of spiritual good and of the truths of the church from the internal celestial; "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 memory-knowledges are; "in the land of Rameses," signifies the inmost of the mind and its quality; "as Pharaoh had commanded," signifies with the consent of the natural where memory-knowledges are; "and Joseph sustained his father, and his brethren, and all his father's house, with bread," signifies that from the internal celestial there was a continuous influx of good into spiritual good and the truths of the church in the natural, whence was their life; "according to the mouth of the babe," signifies each according to the quality of the good of innocence.

**6102.** *And Joseph made his father and his brethren dwell.* That this signifies the life of spiritual good and of the truths of the church from the internal celestial, is evident from the signification of "to dwell," as being life (n. 1293, 3384, 3613, 4451, 6051); from the representation of Israel, who is here the "father," as being spiritual good from the natural (n. 5801, 5803, 5807, 5812, 5817, 5819, 5826, 5833); from the representation of his sons, who are here the "brethren," as being the truths of the church in the natural (n. 5414, 5879, 5951); and from the representation of Joseph, as being the internal celestial (n. 5869, 5877). From all which it is evident that by the words "Joseph made his father and his brethren dwell" is signified the life of spiritual good and of the truths of the church from the internal celestial.

**6103.** *And gave them a possession in the land of Egypt, in the best of the land.* That this signifies in the inmost of the natural mind where memory-knowledges are, is evident from the signification of a "possession," as being the residence of the spiritual life (see n. 2658); from the signification of the "land of Egypt," as being the natural mind where memory-knowledges are (n. 5276, 5278, 5280, 5288, 5301); and from the signification of "the best of the land," as being the inmost (of which above, see n. 6084). Hence it is plain that by the words "and gave them a possession in the land of Egypt, in the best of the land" is signified the residence of spiritual life in the inmost of the natural mind where memory-knowledges are.

**6104.** *In the land of Rameses.* That this signifies the inmost of the mind and its quality, is evident from the fact that

all the names in the Word, both of persons and of places, signify things (see n. 1888, 3422, 4298, 4442, 5095, 5225); and as the "land of Goshen" denotes 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, denotes the inmost of what is spiritual in the natural mind. But the nature of this inmost can scarcely be comprehended by man, for it contains innumerable and also ineffable things, which can only be seen in the light of heaven, thus by angels; as is the case with the rest of the names, of both places and persons, which occur in the Word.

**6105.** *As Pharaoh had commanded.* That this signifies with the consent of the natural where memory-knowledges are, is evident from the signification of "commanding," as being influx (see n. 5486, 5732), but here consent, because the natural which is represented by Pharaoh has all that belongs to it by influx from the internal; and therefore that which the natural commands, does indeed appear like a command from it, but it is really from the internal; thus it is consent. Relatively to the internal, man's natural is almost like his speech relatively to his thought; for 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 this signifies that from the internal celestial there was a continuous influx of good into spiritual good and the truths of the church in the natural, whence was their life, is evident from the signification of "sustaining with bread," as being the influx of good; for "to sustain" here denotes to continually 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); from the representation of Joseph, as being the internal celestial (n. 5869, 5877); from the representation of Israel, who is here the "father," as being spiritual good from the natural; from the representation of his sons, who are here the "brethren," as being the truths of the church in the natural (of which above, n. 6102); and from the signification of "all his father's house," as being all in one complex that is of spiritual good and from this good. Hence it is plain that by

“Joseph sustained his father, and his brethren, and all his father’s house, with bread,” is signified the continuous influx of the good of love from the internal celestial into spiritual good and the truths of the church in the natural, and into all things that are of spiritual good and from it.

**6107.** *According to the mouth of the babe.* That this signifies each according to the quality of the good of innocence, is evident from the signification of “according to the mouth,” as being each, and according to quality; and from the signification of “babe,” as being the good of innocence (see n. 430, 2126, 3183, 5608). In regard to influx from the internal celestial into spiritual good and into the truths of the church in the natural according to the quality of the good of innocence, the case is this. Innocence is that from the inmost which qualifies all the good of charity and of love. For the Lord flows in through innocence into charity, and in proportion to the innocence, such is the reception of charity; for innocence is the very essential of charity (n. 2780, 3111, 3183, 3994, 4797, 6013). The nature of innocence may be seen as in a mirror from little children, in that they love their parents and trust in them alone, having no care but to please them; and accordingly they have food and clothing not merely for their needs, but also for their delight; and as they love their parents, they do with the delight of affection whatever is agreeable to them, thus not only what they command, but also what they suppose them to wish to command, and moreover have no self-regard whatever; not to mention many other characteristics of infancy. But be it known that the innocence of little children is not innocence, but only its semblance. Real innocence dwells solely in wisdom (n. 2305, 2306, 3494, 4797), and wisdom consists in bearing one’s self toward the Lord, from the good of love and of faith, as do little children toward their parents in the way just stated.

**6108.** Verses 13–26. *And there was no bread in all the land, because the famine was very grievous, and the land of Egypt and the land of Canaan labored by reason of the famine. And Joseph gathered together all the silver that was found in the land of Egypt, and in the land of Canaan, for the produce which they bought; and Joseph brought the silver into Pha-*

raoh's house. And when the silver was all spent 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 beside thee because the silver faileth? And Joseph said, Give your cattle ; and I will give you for your cattle, if silver fail. And they brought their cattle unto Joseph ; and Joseph gave them bread [in exchange] 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 [in exchange] for all their cattle in this year. And when this year was ended, they came unto him in the second year, and said to him, We will not hide from my lord how that the silver is spent ; and the cattle of the beast is to my lord ; there is nought left before my lord, besides our body, and our ground : wherefore should we die before thine eyes, both we and our ground? buy us and our ground for bread, and we shall live, and our ground, servants to Pharaoh ; and give seed, that we may live, and not die, and the ground be not laid waste. And Joseph bought all the ground of Egypt for Pharaoh ; for the Egyptians sold every one his field, because the famine grew strong upon them ; and the land was Pharaoh's. And as for the people, he removed it to the cities from one end of the border of Egypt even to the other end thereof. Only the ground of the priests bought he not ; because a portion was appointed for the priests by Pharaoh, and they ate their appointed portion which Pharaoh had given them ; wherefore they sold not 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 ingatherings that ye shall give a fifth to Pharaoh, and four parts shall be for you, for seed of the field, and for your food, and for them in your houses, and for food for your babes. And they said, Thou hast made us live ; let us find grace in the eyes of my lord, and we will be Pharaoh's servants. And Joseph made it a statute even unto this day, concerning the ground of Egypt, that Pharaoh should have the fifth ; only the ground of the priests, only theirs, was not Pharaoh's. " And there was no bread in all the land," signifies that good no longer appeared ; " because the famine was very grievous," signifies desolation ; " and the land of Egypt and the land of Canaan labored by reason of the

famine," signifies that this was in the natural and within the church; "and Joseph gathered together all the silver," signifies all true and adaptable memory-knowledge; "that was found in the land of Egypt, and in the land of Canaan," signifies that was in the natural and in the church; "for the produce which they bought," signifies that thereby they were sustained; "and Joseph brought the silver into Pharaoh's house," signifies that it was all brought into relation to what is general in the natural; "and when the silver was all spent in the land of Egypt, and in the land of Canaan," signifies that on account of the desolation, true and adaptable memory-knowledge was no longer to be seen in the natural and within the church; "all Egypt came unto Joseph," signifies application to the internal; "saying, Give us bread," signifies an entreaty concerning the sustenance of the spiritual life; "for why should we die beside thee because silver faileth?" signifies that otherwise by reason of the lack of truth there would be spiritual death; "and Joseph said," signifies the internal from which is the answer; "Give your cattle, and I will give you [in exchange] for your cattle," signifies that they should bring forward the goods of truth, and they would be sustained; "if silver fail," signifies if truth is no longer visible to them; "and they brought their cattle unto Joseph," signifies the goods of truth, that they were brought forward; "and Joseph gave them bread," signifies sustenance in respect to the spiritual life; "[in exchange] for the horses," signifies memory-knowledges from the intellectual; "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 [in exchange] for all their cattle," signifies sustenance through the influx of good from the internal; "in this year," signifies the period of this state; "and when this year was ended," signifies desolation after the period of this state; "they came unto him in the second year," signifies the beginning of the following state; "and said to him, We will not hide from my lord," signifies a perception that it was known to the internal; "how that the silver is spent," signifies truth not visible on account of the desolation; "and the cattle of the beast is to my lord," signifies the good of truth in like man-

ner; "there is nought left before my lord, besides our body and our ground," signifies that the receptacles of good and truth were completely desolated; "wherefore should we die before thine eyes, both we and our ground?" signifies that if they should be desolated there would no longer be spiritual life under the internal; "buy us and our ground for bread," signifies the appropriation of both receptacles, that they may be sustained with good; "and we shall live, and our ground, servants to Pharaoh," signifies total submission; "and give seed," signifies in this way an influx of the good of charity and of the truth of faith; "that we may live and not die," signifies spiritual life from this source, and no longer any fear of damnation; "and the ground be not laid waste," signifies that the mind must be cultivated with the memory-knowledges of the church; "and Joseph bought all the ground of Egypt for Pharaoh," signifies that the internal appropriated to itself the whole natural mind where memory-knowledges are, and placed it under general auspices; "for the Egyptians sold every one his field," signifies the renunciation and subjection of all things which are of service to the church; "because the famine grew strong upon them," signifies because there was desolation even to despair; "and the land was Pharaoh's," signifies that all things were subjected to the natural that was under the auspices of the internal; "and as for the people he removed it to the cities," signifies that truths of memory-knowledge were referred to doctrinal things; "from one end of the border of Egypt even to the other end thereof," signifies extension through the whole natural where memory-knowledges are; "only the ground of the priests bought he not," signifies that the internal procured for itself from the natural capacities to receive good, because these are from itself; "because a portion was appointed for the priests by Pharaoh," signifies that it was set in order by the natural that was under the auspices of the internal; "and they ate their appointed portion which Pharaoh had given them," signifies that goods did not appropriate to themselves more than was according to the setting in order; "wherefore they sold not their ground," signifies that for this reason they had no need to renounce and submit them; "and Joseph said unto the people," signifies the influx of the internal into

the truths of memory-knowledge; "Behold I have bought you this day and your ground for Pharaoh," signifies that it procured these for itself, and made them subject to the general in the natural that was under the auspices 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 that were to be implanted; "and it shall be in the ingatherings," signifies the fruits thence derived; "that ye shall give a fifth to Pharaoh," signifies remains, that these are for the general in the natural that is under the auspices of the internal; "and four parts shall be for you," signifies those things which were not yet remains; "for seed of the field," signifies for the nourishment of the mind; "and for your food, and for them in your houses," signifies that thereby the good of truth may be in each and all things; "and for food for your babes," signifies in those things which are of innocence; "and they said, Thou hast made us live," signifies spiritual life in no other manner and from no other source; "let us find grace in the eyes of my lord," signifies the will that in this way they be made subject, and humiliation; "and we will be Pharaoh's servants," signifies that they renounce their own, and submit to the natural that is under the auspices of the internal; "and Joseph made it a statute," signifies what is concluded from consent; "even unto this day," signifies eternally; "concerning the ground of Egypt, that Pharaoh should have the fifth," signifies remains, as before; "only the ground of the priests, only theirs, was not Pharaoh's," signifies capacities to receive good, that these are immediately from the internal.

**6109.** *And there was no bread in all the land.* That this signifies that good no longer appeared, is evident from the signification of "bread," as being the good of love and of charity (of which just above, n. 6106); and from the signification of there "being none in all the land," as being that it no longer appeared. In what now follows, the internal celestial is treated of, that it reduced all things in the natural into order under a general principle, to the end that there might be effected a conjunction of memory-knowledges with the truths of the church, and through these truths with spiritual good, and through this good with the internal celestial. But as the reduction of mem-



ory-knowledges into order under a general principle cannot be effected otherwise than through vastations of good and desolations of truth, and, soon afterward, through the giving of sustenance; therefore in what now follows, all these things are treated of in the internal sense. But for many reasons these things rarely take place with a man during his life in this world; whereas in the other life they take place with all who are being regenerated. And as they do not take place with man in this world, it is no wonder if they appear to him as things unknown, and seem to him like secret things never before heard of.

**6110.** *Because the famine was very grievous.* That this signifies desolation, is evident from the signification of "famine," as being a lack of good and of knowledges (see n. 1460, 3364, 5277, 5279, 5281, 5300, 5579, 5893); thus a "very grievous famine" denotes desolation (n. 5360, 5376, 5415, 5576). With regard to desolation, be it known that truths and goods and the knowledges thereof make the spiritual life of those who are in heaven, for these are the celestial and spiritual foods with which they are nourished. These foods are given them daily by the Lord. When it is morning with them, goods are supplied; when it is noon, truths are supplied; but when it is evening, goods and truths are lacking, and this even unto twilight and the return of morning. The angels are then kept in a state of appetite, which is of such a nature that they long for these things more than those who are hungry on earth long for food. This state is signified by "famine," and it is a kind of desolation, but not such as exists with those who are in the lower earth (n. 698, 699, 1106-1113). [2] Scarcely any one in this world can believe that the angelic heaven has such an appetite for truths and goods and the knowledges of these; for they who are intent on nothing else than gain and glory and indulgence in pleasures, will wonder that such things are a matter of life to the angels, and will say, "What are knowledges of good and of truth to me? what have these to do with life? The things which give life and the delight of life are riches, honors, and pleasures." But be it known to them that the life which is from these things is the life of the body, and not the life of the soul, and that the former life perishes with

the body, but the latter remains to eternity; and that they consult their own evil who during their abode in this world think nothing about the spiritual life. [3] As further regards desolation, it is for the sake of inducing appetite, for goods and truths are received in accordance with this; and when the desires excited by appetite are obtained, they cause satisfaction and happiness. Wherefore in the other life they who are in desolation are soon afterward refreshed, and attain their desires. By means of such alternations are all made perfect. It is worthy of note that the alternations of the day in the natural world—morning, midday, evening, night, and again morning—perfectly represent the alternations in the spiritual world, with only this difference: that the alternations of the spiritual world flow into the understanding and the will, and sustain those things which are of the life; while the alternations in the natural world flow into those things which are of the body, and sustain them. [4] What is still more worthy of note is that the shades of evening and the darkness of night do not come from the Lord, but from things that belong to angels, spirits, and men. For the Lord as a Sun is continually shining and flowing in, but evils and falsities from what is one's own, being in men, spirits, and angels, turn and convert them from the Lord, and thus lead them into the shades of evening, and those who are evil into the darkness of night; in like manner as the sun of our world is continually shining and inflowing, but the earth by its rotation turns itself away from it, and brings itself into shade and darkness. [5] The reason why these alternations take place in the natural world is that the natural world comes forth from the spiritual world, and therefore also subsists from it; and hence it is that universal nature is a theater representative of the Lord's kingdom (see n. 3483, 4939). The reason why these alternations exist in the spiritual world is that all who are in heaven may be continually perfected. From this there are such alternations also in the natural world, for otherwise all things therein would perish with drought. [6] Yet be it known 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 alternations there also, but these are opposite to

the alternations in heaven; for in hell morning is the heat of cupidities, noon is the itching of falsities, evening is anxiety, and night is torment. Yet through all these alternations the night dominates, and it is only the variations of shade and of the darkness of night that present these alternations. [7] Be it further known that in the spiritual world the alternations with one person are not like those with another; and also that the alternations there are not distinguished into stated times, because it is the variations of state that present them to view; for in place of times in the natural world there are states in the spiritual world (n. 1274, 1382, 2625, 2788, 2837, 3254, 3356, 4814, 4882, 4901, 4916).

**6111.** *And the land of Egypt and the land of Canaan labored by reason of the famine.* That this signifies that this was in the natural where memory-knowledges are, and within the church, is evident from the signification of the "land of Egypt," as being the natural mind where memory-knowledges are (n. 5276, 5278, 5280, 5288, 5301); from the signification of the "land of Canaan," as being the church (of which above, see n. 6067); and from the signification of "famine," as being desolation (as just above, n. 6110). Hence it is evident that by the words "the land of Egypt and the land of Canaan labored by reason of the famine" is signified that there was desolation in the natural where memory-knowledges are, and within the church.

**6112.** *And Joseph gathered together all the silver.* That this signifies all true and adaptable memory-knowledge, is evident from the signification of "gathering together," as being to bring together into a one; from the representation of Joseph, as being the internal celestial (of which often above); and from the signification of "silver," as being truth (see n. 1551, 2954, 5658), but here true and adaptable memory-knowledge, for it is said of the silver in the land of Egypt and in the land of Canaan, as presently follows. Hence it is that by "Joseph gathered together all the silver" is signified that the internal celestial brought together into a one all the true and adaptable memory-knowledge. A memory-knowledge is said to be true and adaptable that has not been darkened by fallacies, which, so long as they cannot be dispelled, render the memory-knowledge

unadaptable; and so also is a memory-knowledge which has not become perverted by applications to falsities and to evils by others or by one's self, for when these have once been impressed on any memory-knowledge, they remain. Therefore all memory-knowledge that is free from such vitiations, is true and adaptable memory-knowledge. .

**6113.** *That was found in the land of Egypt, and in the land of Canaan.* That this signifies that was in the natural and in the church, is evident from the signification of the "land of Egypt," as being the natural where memory-knowledges are (of which above, n. 6111); and from the signification of the "land of Canaan," as being the church (of which also above, n. 6067). By the church is here meant that which is of the church with man, for man is a church when he is in good and truth, and an assemblage of such men makes the church in general.

**6114.** *For the produce which they bought.* That this signifies that thereby they were sustained, is evident from the signification of "produce," as being the truth of the church (n. 5402); and from the signification of "buying," as being to appropriate (see n. 4397, 5374, 5397, 5406, 5410, 5426). Thus the signification is, to be sustained, for the subject treated of is the spiritual food which is signified by "produce," which food when appropriated sustains the spiritual life.

**6115.** *And Joseph brought the silver into Pharaoh's house.* That this signifies that it was all brought into relation to what is general in the natural, is evident from the signification of "bringing into," as being to bring into relation and to introduce; from the signification of "silver," as being true and adaptable memory-knowledge (see n. 6112); and from the representation of Pharaoh, as being the natural in general (see n. 5160, 5799, 6015); thus the "house of Pharaoh" is what is general in the natural, because it is everything therein in the complex. [2] In regard to true and adaptable memory-knowledges being brought into relation to what is general, be it known that in order to be anything, all memory-knowledges and also all truths whatsoever, must be brought into relation to their generals, and must be placed and contained in and under a general, as otherwise they are at once dissipated. For in order

that memory-knowledges and truths may be anything, they must be brought into a form in which they shall mutually regard each other, which cannot be effected unless they are con-associated under a general; and therefore it is this general which holds them together in form, and causes that each constituent therein may have its own quality. The general itself, together with other generals, must also be brought into relation under things more general; and the more general things again, under the most general; for otherwise the general things, and likewise the more general things, would be dissipated. [3] The most general universal, by virtue of which all things are held together, is the Lord Himself, and that which holds together is the Divine truth proceeding from Him. The more general things are the general societies in the spiritual world, into which the Divine truth flows and distinguishes them in kind from one another. The general things are the societies less general under each more general society. 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 regard each other, and thus mutually hold each other together, and also present themselves as a one. In man, the most general universal, which holds the single things together, is the soul; thus also it is the Divine truth proceeding from the Lord, for this is continually flowing in and causing the soul to be such as it is. [4] The Divine truth proceeding from the Lord is what is called the "Word through which all things were created" (John i. 1-3), or through which all things have come into existence, consequently through which all things subsist. That all things in the universal natural world are under a general, and each thing under its own general; and that otherwise they cannot subsist, will be plainly discerned by him who is willing to pay attention to the things in nature.

**6116.** *And when the silver was all spent in the land of Egypt, and in the land of Canaan.* That this signifies that on account of the desolation, true and adaptable memory-knowledge was no longer to be seen in the natural and within the church, is evident from the signification of "being all spent," as being to be no longer visible; from the signification of "sil-

ver," as being true and adaptable memory-knowledge (of which above, n. 6112); from the signification of the "land of Egypt," as being the natural where memory-knowledges are (of which above, n. 6111); and from the signification of the "land of Canaan," as being the church (of which also above, n. 6067). That it was on account of the desolation, is evident from what goes before (n. 6110).

**6117.** *And all Egypt came unto Joseph.* That this signifies application to the internal, is evident from the signification of "coming unto him," as being to be applied; from the signification of "Egypt," as being memory-knowledge (of which above); and from the representation of Joseph, as being the internal (of which also above). That all the memory-knowledge in the natural was under the auspices of the internal, is signified by Joseph's being ruler over all the land of Egypt. But the conjunction of the truths of the church with the memory-knowledges in the natural is what is now described in the internal sense.

**6118.** *Saying, Give us bread.* That this signifies an entreaty concerning the support of the spiritual life, is evident from the signification of "giving," when predicated of bread, as being to sustain; and from the signification of "bread," as being spiritual life. For by "bread" is specifically signified the good of love and of charity, but in general spiritual life, for in this case by "bread" is meant all food (as shown above, see n. 2165); and when 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, and these two are what make spiritual life.

**6119.** *For why should we die beside thee because the silver faileth?* That this signifies that otherwise by reason of the lack of truth there would be spiritual death, is evident from the signification of "dying," as being spiritual death (of which in what follows); and from the signification of "silver failing," as being a lack of truth (that "silver" denotes true and adaptable memory-knowledge may be seen above, n. 6112). In regard to the fact that there is spiritual death when there is a lack of truth, the case is this. Spiritual life consists in activities according to truths, consequently in uses; for they who

are in spiritual life have an appetite and a longing for truths with a view to life, that is, that they may live according to them, thus with a view to uses. So far therefore as they are able to receive truths in accordance with which uses may be done, so far they are in spiritual life, because so far they are in the light of intelligence and of wisdom. When therefore truths fail, as is the case when a state of shade comes, which is signified in the Word by "evening" (n. 6110), the spiritual life labors; for such things present themselves as belong to shade, that is, to spiritual death; for in this case they are not as before kept in the light, but are in part let back into their own; and hence there arises from the shade an image of spiritual death, that is, of damnation. [2] That by "death" is signified spiritual death, or damnation, is evident from very many passages in the Word, of which it will suffice to adduce the following. In *Isaiah* :—

In righteousness He shall judge the poor, and reprove with rectitude the wretched of the earth. But He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He cause the wicked to die (xi. 4);

speaking of the Lord. The "rod of His mouth," and the "breath of His lips," denote the Divine truth from which is judgment; "to die" denotes to be damned. Again :—

He will swallow up death eternally; and the Lord Jehovah will wipe away the tear from upon all faces (xxv. 8).

Again :—

The dead shall not live; the Rephaim shall not rise; because Thou hast visited, Thou hast extinguished them (xxvi. 14).

Again :—

Thy dead shall live, my carcass, they shall arise (xxvi. 19).

Again :—

Ye have said, We have made a covenant with death, and with hell have we made a vision; your covenant with death shall be abolished, and your vision with hell shall not stand (xxviii. 15, 18).

[3] In *Jeremiah* :—

Ye wait for the light, but He turns it into the shadow of death, He makes it thick darkness (xiii. 16).

In *Ezekiel*:—

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 the souls live that should not live (xiii. 19).

In *Hosea*:—

I will redeem them from the hand of hell; from death I will deliver them; O death, I will be thy pests; O hell, I will be thy destruction (xiii. 14).

In *David*:—

Thou liftest me up from the gates of death (*Ps.* ix. 13).

Again:—

Enlighten mine eyes, lest perchance I sleep death (*Ps.* xiii. 3).

Again:—

The cords of death compassed me, and the cords of hell (*Ps.* xviii. 4, 5).

Again:—

They shall be set as a flock in hell; death shall pasture them (*Ps.* xlix. 14).

In *John*:—

I have the keys of hell and of death (*Rev.* i. 18).

Again:—

He that overcometh shall not be hurt in the second death (*Rev.* ii. 11).

[4] Again:—

I know thy works, that thou hast a name that thou livest, but thou art dead. Be thou watchful, and establish the things that remain, which are ready to die (*Rev.* iii. 1, 2).

In *Matthew*:—

The people that sitteth in darkness saw a great light; and to them that sit in the region and shadow of death, to them light hath arisen (iv. 16).

In *John*:—

He that heareth My word, and believeth on Him that sent Me, shall have eternal life, and shall not come into judgment, but hath passed from death unto life (v. 24).

Again:—

I go away, and ye shall seek Me, but ye shall die in your sin. I said therefore unto you that ye shall die in your sins; for unless ye believe



that I am, ye shall die in your sins. If any one shall keep My word, he shall never see death (viii. 21, 24, 51, 52).

As "death" signified damnation, the people of the representative church were forbidden to touch the dead, and if they touched they were unclean, and were to be cleansed (*Ezek.* xliv. 25; *Lev.* xv. 31; xxi. 1, 2; xxii. 8; *Num.* vi. 6-12; xix. 11 to the end).

**6120.** *And Joseph said.* That this signifies the internal from which is the answer, is evident from the representation of Joseph, as being the internal (of which above); that it signifies the answer is evident.

**6121.** *Give your cattle; and I will give you [in exchange] for your cattle.* That this signifies that they should bring forward the goods of truth and they would be sustained, is evident from the signification of "cattle," as being the goods of truth (n. 6016, 6045); and from the signification of "giving [in exchange] for them," namely, bread, as being the sustenance of the spiritual life (of which above, see n. 6118).

**6122.** *If silver fail.* That this signifies if truth is no longer visible to them, is evident from the signification of "silver failing," as being a lack of truth, thus that truth is no longer visible (of which above, n. 6116, 6119). Truth is said to be not visible, because in a state of desolation truth appears as if it had fled away. Yet it is present, for all the truth and good which have at any time been given by the Lord to man, spirit, and angel, remain, and nothing of them is taken away; but in a state of desolation they are obscured by what is their own, so as not to appear; but when a state of light returns, they become present and visible. From this it is plain what is meant by truth not being visible.

**6123.** *And they brought their cattle unto Joseph.* That this signifies the goods of truth, that they were brought forward, is evident from the signification of "bringing," as being to be brought forward; and from the signification of "cattle," as being the goods of truth (see n. 6016, 6045).

**6124.** *And Joseph gave them bread.* That this signifies sustenance in regard to the spiritual life, is evident from the signification of "giving bread," as being the sustenance of the spiritual life (of which above, n. 6118).

**6125.** [*In exchange*] *for the horses.* That this signifies memory-knowledges from the intellectual, is evident from the signification of "horses," as being things intellectual (n. 2760-2762, 3217, 5321); and because they are predicated of Egypt, by which are signified memory-knowledges, "horses" here denote memory-knowledges from the intellectual. It is here necessary to state what these memory-knowledges from the intellectual are. Man has an intellectual, and he has a will, and this not only in his internal man, but also in his external. The intellectual in a man grows and increases from his infancy to his maturity, and consists in viewing things from what belongs to experience and to memory-knowledge; and also in viewing causes from effects; and in viewing consequences in connection with their causes. Thus the intellectual consists in the comprehension and perception of such things as are of civic and moral life. It comes into existence from the influx of light from heaven; and therefore every man can be perfected in respect to the intellectual. The intellectual is given to every one according to his application, according to his life, and according to his nature; nor is it lacking in any one, provided he is of sound mind. It is given to man to the end that he may be in freedom and in choice, that is, in the freedom of choosing good or evil. Unless man has such an intellectual as has been described, he cannot do this of himself, thus neither could anything be appropriated to him. [2] Be it known further, that it is man's intellectual which receives what is spiritual, so as to be a recipient of spiritual truth and good. For nothing of good, that is, of charity, and nothing of truth, that is, of faith, can be insinuated into any one who has not an intellectual, but they are insinuated according to his intellectual; and therefore also man is not regenerated by the Lord until in adult age and possessed of an intellectual, before which period the good of love and truth of faith fall as seed into ground that is quite barren. But when a man has been regenerated, his intellectual performs the use of seeing and perceiving what is good, and thereby what is true; for the intellectual carries over those things which are of the light of heaven into those which are of the light of nature, whereby the former appear in the latter as do the interior affections of man in a face

free from pretence; and as the intellectual performs this use, therefore in the Word, in many passages where the spiritual of the church is treated of, its intellectual also is treated of, as of the Lord's Divine mercy shall be shown elsewhere. [3] From all this it is now evident what is meant by memory-knowledges from the intellectual, namely, that they are memory-knowledges which confirm those things that a man intellectually apprehends and perceives, whether these are evil or good. These memory-knowledges are signified in the Word by "horses from Egypt;" as in *Isaiah*:—

Woe to them that go down into Egypt for help, and lean on horses; and trust on the chariot, because they are many, and upon the horsemen, because they are very strong; and they look not unto the Holy One of Israel, and seek not Jehovah. For Egypt is man, and not God; and his horses flesh, and not spirit (xxx. 1, 3);

where "horses from Egypt" denote memory-knowledges from a perverted intellectual. [4] In *Ezekiel*:—

He rebelled against him in sending his ambassadors into Egypt, that it might give him horses and much people. Shall he prosper? shall he escape that doeth this? (xvii. 15);

where also "horses from Egypt" denote memory-knowledges from a perverted intellectual, which are consulted in matters of faith, while the Word, that is, the Lord, is not believed except from these; thus it is not believed at all, for denial reigns in a perverted intellectual. [5] That such memory-knowledges were destroyed is represented by the horses and chariots of Pharaoh being drowned in the sea Suph; and because these knowledges are signified by "horses," and false doctrinal things by "chariots," therefore "horses and chariots" are so often mentioned in the Word, see *Exod.* xiv. 17, 18, 23, 26, 28; and thereafter in the Song of Moses and Miriam:—

The horse of Pharaoh went in, and also his chariot, and also his horsemen, into the sea; but Jehovah caused the waters of the sea to return upon them. Sing ye to Jehovah, for exalting He hath exalted Himself; the horse and his rider hath He cast into the sea (*Exod.* xv. 19, 21).

[6] Similar memory-knowledges are also signified by what was prescribed in Moses for the king over Israel:—

If they desire a king, a king from the midst of the brethren shall be set over them; only he shall not multiply horses for himself, nor bring

back the people into Egypt in order that he may multiply horses (*Deut.* xvii. 15, 16);

a king represented the Lord as to 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 Divine truth. That intelligence ought to be procured by means of the Word, which is Divine truth, and not by means of memory-knowledges from one's own intellectual, is signified by the injunction that the king "should not multiply horses, and should not bring back the people into Egypt in order that he may multiply horses."

**6126.** *And for the cattle of the flock, and for the cattle of the herd.* That this signifies the interior and exterior goods of truth, is evident from the signification of "flock," as being interior goods, and from the signification of "herd," as being exterior goods (see n. 5913); and as it is the goods of truth that are signified, it is said "cattle of the flock, and cattle of the herd," "cattle" being the good of truth (see n. 6016, 6045, 6049).

**6127.** *And for the asses.* That this signifies things of service, is evident from the signification of "asses," as being things of service (see n. 5958, 5959).

**6128.** *And he provided them with bread [in exchange] for all their cattle.* That this signifies sustenance through the influx of good from the internal, is evident from the signification of "providing with bread," or giving them bread, as being the sustenance of the spiritual life (of which above, n. 6118); from the signification of "cattle," as being the good of truth (of which just above, n. 6126); and from the representation of Joseph who provided them, as being the internal (as also above). That it was through the influx of good from the internal, follows, because all the sustenance of spiritual life in the natural is effected by means of influx from the internal, that is, from the Lord through the internal. As mention is so frequently made of influx, and perhaps few know what is meant by influx, it is necessary to state what it is. The nature of influx may be seen from a comparison with such things as inflow in nature, 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, whence comes what is helpful to vegetative life, and besides is the source of the consequent colors and beauties; in like manner from the influx of heat into the surface of our bodies, and also of light into the eye; in like manner from the influx of sound into the ear; and so on. From this it 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. Moreover the influx itself is plainly felt; for heavenly heat, which is love, causes the vital heat which is in man; and heavenly light, which is faith, causes the intellectual light which is in man; but these are varied according to the reception.

**6129.** *In this year.* That this signifies the period of this state, is evident from the signification of a "year," as being an entire period from beginning to end (see n. 2906).

**6130.** *And when this year was ended.* That this signifies desolation after the period of this state, is evident from the signification of "this year being ended," as being after the period of this state. That a "year" denotes the period of an entire state, may be seen just above (n. 6129). That there was desolation after that period, is plain from what now follows.

**6131.** *They came unto him in the second year.* That this signifies the beginning of the following state, is evident from what goes before, thus without further explication.

**6132.** *And said to him, We will not hide from my lord.* That this signifies that it was known to the internal, is evident from the signification of "saying," as being perception (of which above, n. 6063); from the representation of Joseph, who is here the "lord," as being the internal (of which also above); and from the signification of "not hiding it from him," as being to be known. That in the internal sense "not to hide" denotes to be known, is because everything that comes forth and takes place in the natural is known to the internal, for the natural has from the internal all that belongs to itself, and therefore nothing can be concealed from the internal. Nevertheless in the external sense, and especially in the historical sense, the present form of speech is made use of; just as when the Lord speaks to a man He first questions him concerning

the matter in hand, although it is fully known to Him; as for instance when the angel of Jehovah spake unto Hagar (*Gen.* xvi. 7, 8); unto Abraham (*Gen.* xviii. 9); and unto Moses (*Exod.* iv. 2); and indeed in no other way would the external feel satisfied, for unless it utters a thing, it believes that it is not known.

**6133.** *How that our silver is spent.* That this signifies truth not visible on account of the desolation, is evident from what was said above (n. 6116), where like words occur.

**6134.** *And the cattle of the beast is to my lord.* That this signifies the good of truth in like manner, is evident from the signification of the "cattle of the beast," or of the "cattle of the flock and of the herd," as being the interior and exterior good of truth (of which above, n. 6126). That this in like manner was no longer visible on account of the desolation, is plain from what was said just above concerning the silver (n. 6133).

**6135.** *There is nought left before my lord besides our body and our ground.* That this signifies that the receptacles of good and truth were completely desolated, is evident from the signification of "body," as being a receptacle of good (of which in what follows); and from the signification of "ground," as being a receptacle of truth. That "ground" denotes a receptacle of truth is because it receives seeds, and by the seeds that are sown in it are specifically signified those things which are of faith from charity, thus which are of truth from good (see n. 1025, 1447, 1610, 1940, 2848, 3038, 3310, 3373); hence "ground" denotes a receptacle of truth, as may be seen from what has before been said and shown concerning "ground" (n. 566, 1068, 3671). That these receptacles were desolated is signified by there being "naught left before my lord besides." [2] In the genuine sense "body" signifies the good which is of love, and "ground" the truth which is of faith; but when the truths and goods of truth which are signified by "silver" and "cattle" are no longer visible on account of the desolation, then by "body" is signified only a receptacle of good, and by "ground" only a receptacle of truth. That in the genuine sense "body" signifies the good which is of love, is because the body, or the 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 makes the life itself in man, because the vital heat, which is love, is the vital heat itself; and unless this heat is in a man, he is a dead thing. Therefore it is that by the “body” in the internal sense is meant the good of love. And even if a man has no heavenly love, but only infernal love, still the inmost of his life is from heavenly love, for this love continually flows in from the Lord and effects in him vital heat in its beginning; but in its progress it is perverted by the man, whence comes infernal love, from which there is an unclean heat. [3] That in the genuine sense “body” is the good of love, is very evident from the angels, for when they become present, love so pours out of them that you would believe them to be nothing but love, and this from their whole body, which also appears bright and shining from the light which is from the love; for the good of love is like a flame which emits from itself light, which is the truth of faith thence derived. This being the character of the angels in heaven, what must not the Lord Himself be, from whom the angels have everything of love, and whose Divine Love appears as a Sun from which the universal heaven has its light, and all who are therein have their heavenly heat, that is, their love, thus their life. It is the Lord’s Divine Human which so appears, and from which all these things are. From this it is evident what is meant by the Lord’s “body,” namely, the Divine love, in like manner as by His “flesh” (see n. 3813). Moreover the Lord’s very body when glorified, that is, made Divine, is nothing else. What else must we think about the Divine, which is infinite? [4] From all this it may be known that by the “body” in the Holy Supper nothing else is meant than the Lord’s Divine love toward the universal human race, concerning which it is thus written in the Gospels:—

Jesus taking the bread, and blessing, brake and gave to the disciples, and said, Take, eat; this is My body (*Matt.* xxvi. 26; *Mark* xiv. 22; *Luke* xxii. 19);

“this is My body,” He said of the bread, because by the “bread” also is signified the Divine love (n. 276, 680, 2165, 2177, 3464, 3478, 3735, 4735, 5915). [5] 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 His body" is the Divine truth from the Divine good (that the "temple" is the Lord as to Divine truth, see above, n. 3720). And because His "body" in the supreme sense is the Divine good of the Lord's Divine love, therefore all who are in heaven are said to be "in the Lord's body." [6] That the Lord's "body" is the Divine good, is evident also from these words in *Daniel*:—

I lifted up mine eyes, and saw, and behold, a man clothed in linen, whose loins were girded with gold of Uphaz; his body also was like the tarshish, and his face as the appearance of lightning, and his eyes as torches of fire, and his arms and his feet like the shining of burnished brass, and the voice of his words like 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 was on his face," by the "torches of fire which his eyes presented," and by the "shining of brass which was of his arms and his feet," are signified the goods of love; that "gold" is the good of love, may be seen above (n. 113, 1551, 1552, 5658), and also "fire" (n. 934, 4906, 5215), and because "fire" so also "lightning;" and that "brass" is the good of love and of charity in the natural (n. 425, 1551); by the "tarshish," like to which the rest of the body appeared, namely, the middle of the body between the head and the loins, is signified the good of charity and of faith, for the tarshish is a flashing precious stone.

**6136.** *Wherefore should we die before thine eyes, both we and our ground?* That this signifies that if they should be desolated there would no longer be spiritual life under the internal, is evident from the signification of "before thine eyes," as being under the internal, for by Joseph, to whom these words were spoken, is represented the internal; from the signification of "both we and our ground," as being the receptacles of good and truth (as just above, n. 6135), thus the receptacles of spiritual life. These receptacles are said to "die" when there is not within anything of spiritual life; for by "dying" is signified desolation, that is, the privation of good and truth, which good and truth make spiritual life.



**6137.** *Buy us and our ground for bread.* That this signifies the appropriation of both receptacles that they may be sustained with good, is evident from the signification of "buying," as being appropriation (see n. 4397, 5374, 5397, 5406, 5410, 5426); from the signification of "us and our ground," as being the receptacles of good and truth (as above, n. 6135, 6136), thus both receptacles; and from the signification of, "for bread," as being sustenance from good. That "bread" is the good both of love and of faith, is because by it is meant also all food in general (n. 6118).

**6138.** *And we shall live, and our ground, servants to Pharaoh.* That this signifies total submission, is evident from the signification of "we and our ground," as being the receptacles of good and of truth (as just above, see n. 6135-6137); and from the signification of "servants," as being to be without freedom from man's own (see n. 5760, 5763), thus total submission. By receptacles are meant the very forms of men; for men are nothing else than forms receptive of life from the Lord, and these forms are such by inheritance and by actual life that they refuse to admit the spiritual life which is from the Lord. But when these receptacles have been so far renounced that they no longer have any freedom from the man's own, there is total submission. A man who is being regenerated is at last so far reduced by repeated alternations of desolation and sustenance that he no longer wills to be his own, but the Lord's; and when he has become the Lord's he comes into a state of such a nature that when he is left to self he grieves and is seized with anxiety; and when he is delivered from this state of self he returns into his happiness and bliss. In such a state are all the angels. [2] In order that He may make a man blessed and happy, the Lord wills a total submission, that is, that he be not partly his own and partly the Lord's, for then there are two lords, which no one can serve at the same time (*Matt. vi. 24*). Total submission is also meant by the Lord's words in *Matthew*:—

He that loveth father and mother more than Me is not worthy of Me; and he that loveth son and daughter more than Me is not worthy of Me (x. 37); where by "father and mother" are signified in general those things which are man's own from inheritance, and by "son and

daughter" those things which are his own from actual life. Man's own is also signified by "soul" in *John*:—

He that loveth his soul shall lose it; but he that hateth his soul in this world shall keep it unto life eternal. If any one will minister to Me, let him follow Me; and where I am, there shall also My servant be (*John* xii. 25, 26).

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 to him, Follow Me; and let the dead bury their dead (viii. 21, 22).

[3] That submission must be total is very evident from the first commandment of the church:—

Thou shalt love the Lord thy God from all thy heart, and from all thy soul, and from all thy mind, and from all thy forces; this is the first commandment (*Mark* xii. 30).

Thus because love to the Lord does not come from man, but from the Lord Himself, therefore all the heart, all the soul, all the mind, and all the forces, which are recipients, must be the Lord's, consequently submission must be total. Such is the submission which is here signified by the words "we shall live, and our ground, servants to Pharaoh," for by Pharaoh is represented the natural in general which is under the auspices of the internal celestial, in the supreme sense under the auspices of the Lord, who in this sense is "Joseph."

**6139.** *And give seed.* That this signifies in this way an influx of the good of charity and of the truth of faith, is evident from the signification of "seed," as being the good of charity and the truth of faith (see n. 1025, 1447, 1610, 1940, 2848, 3038, 3310, 3373). That "to give" these is influx, is evident, because they come into man by influx from the Lord.

**6140.** *That we may live, and not die.* That this signifies spiritual life from this source and no longer any fear of damnation, is evident from the signification of "living," as being spiritual life (see n. 5890); and from the signification of "dying," as being damnation (n. 6119), here the fear of damnation, because in a state of desolation, when a man is being regenerated, there is no damnation, but fear of damnation.

**6141.** *And the ground not laid waste.* That this signifies that the mind must be cultivated with the memory-knowledges of the church, is evident from the signification of the "ground," as being the receptacle of truth (see n. 6135-6137)—the receptacle itself being the mind, here the natural mind, because it is the ground of Egypt that is spoken of; and from the signification of "being laid waste," as being to be without truth that is visible; in the present case, without the memory-knowledges of the church, for by the "Egyptians" are signified the memory-knowledges of the church (n. 4749, 4964, 4966, 6004), which also are the truths of the natural. That the "land of Egypt" is the natural mind where memory-knowledges are, may be seen above (n. 5276, 5278, 5280, 5288, 5301); wherefore the "ground of Egypt" signifies this mind specifically. Therefore by "the ground not being laid waste" is signified that the mind must be cultivated with memory-knowledges.

**6142.** *And Joseph bought all the ground of Egypt for Pharaoh.* That this signifies that the internal appropriated to itself the whole natural mind where memory-knowledges are, and placed it under general auspices, is evident from the representation of Joseph, as being the internal (of which often above); from the signification of "buying," as being to appropriate to one's self (see n. 4397, 5374, 5406, 5410, 5426); from the signification of the "ground of Egypt," as being the natural mind where memory-knowledges are (as just above, n. 6141); and from the representation of Pharaoh, as being the natural in general (n. 5160, 5799, 6015). Thus that it was "for Pharaoh" denotes to place under general auspices in the natural.

**6143.** *For the Egyptians sold every one his field.* That this signifies the renunciation and subjection of all things that are of service to the church, is evident from the signification of "selling," as being to alienate so as to be no longer one's own (see n. 4098, 4752, 4758, 5886), thus to renounce and to subject; and from the signification of "field," as being the doctrine of the church, and in a general sense, the church (n. 368, 2971, 3310, 3766). From this it is plain that by "the Egyptians sold every one his field," is signified the renunciation and subjection of all things that are of service to the church.

**6144.** *Because the famine grew strong upon them.* That this signifies because there was desolation even to despair, is evident from the signification of "famine," as being desolation in respect to those things which are of the church (n. 5415, 5576); and when the famine is said "to grow strong," it denotes despair (n. 5279), for the last of desolation is despair. There are many reasons why despair is the last of desolation and of temptation (see n. 5279, 5280), of which only these following may be adduced. Despair causes those who feel it to acknowledge in an effectual and feeling manner that there is nothing of truth and good from themselves, and that from themselves they are condemned; but that they are delivered from condemnation by the Lord; and that salvation flows in by means of truth and good. Despair also causes them to feel the happiness of life which is from the Lord; for when they come out of that state, they are like those who have been condemned to death, and are set free from prison. Moreover by means of desolations and temptations, states contrary to heavenly life are felt, the result of which is the implantation of a sense and perception of the satisfaction and happiness of heavenly life; for a sense and perception of what is satisfying and happy is impossible without comparison with the opposites. To the end therefore that full comparisons may be made, desolations and temptations are brought to their utmost, that is, to despair.

**6145.** *And the land was Pharaoh's.* That this signifies that all things were subjected to the natural that was under the auspices of the internal, is evident from the signification of "the land was Pharaoh's," as being the appropriation and subjection of all things which are signified by the "land;" and from the representation of Pharaoh, as being the natural in general (see n. 5160, 5799, 6015), into which were brought the memory-knowledges which are signified by "Egypt" (n. 6115). That it is under the auspices of the internal, is because the whole natural, both in general and in part, as being under the auspices of the internal, is signified by Joseph's being ruler over all the land of Egypt, and also by his being set over Pharaoh's house (*Gen. xli. 40-43*), as we read:—

Joseph said unto his brethren, God hath set me for a father to Pharaoh, and for a lord to all his house, and I rule in all the land of Egypt (*Gen.* xlv. 3, 8).

This is the reason why it is said of the natural that it is under the auspices of the internal.

**6146.** *And as for the people, he removed it to the cities.* That this signifies that the truths of memory-knowledge were brought into relation to doctrinal things, is evident from the signification of the "people," as being truths (see n. 1259, 1260, 3295, 3581), here truths of memory-knowledge because they are predicated of the people of Egypt; and from the signification of "cities," as being doctrinal things (n. 402, 2449, 3216, 4492, 4493). Therefore "to remove the people to the cities," is to bring the truths of memory-knowledge into relation to doctrinal things. This follows from what goes before, namely, from this, that truths were brought into relation to what is general in the natural (n. 6115); for doctrinal things are the generals to which truths are brought into relation; because the doctrine of the church is divided into its heads, and each head is a general of the church. For this reason also the people was removed to the cities by Joseph, that thereby might be represented the relation of truths to generals, thus to doctrinal things.

**6147.** *From one end of the border of Egypt even to the other end thereof.* That this signifies extension through the whole natural where memory-knowledges are, is evident from the meaning of the expression, "from one end of the border to the other end thereof," as being extension through the whole; and from the signification of "Egypt," as being memory-knowledge in the natural (of which often above), thus the natural where memory-knowledges are. For the natural is what contains, and memory-knowledges are what are contained. Thus by "Egypt" is signified both what contains and what is contained, that is, both the natural and the memory-knowledge. Wherefore also by "Pharaoh the king of Egypt," is signified the natural in general (n. 5160, 5799), and also memory-knowledge in general (n. 6015); and by the "land of Egypt," the natural mind (n. 5276, 5278, 5280, 5288, 5301).

**6148.** *Only the ground of the priests bought he not.* That this signifies that the internal procured for itself from the natu-

ral, capacities to receive good, because these are from itself, is evident from the representation of Joseph, of whom these things are said, as being the internal (of which above); from the signification of the "ground," as being the receptacle of truth (of which also above, n. 6135-6137), here the capacity to receive good, for capacity is receptibility, and this must be within it, in order that a receptacle may be a receptacle. This capacity 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 capacity to receive either truth or good. It is the influx of good of love from the Lord which causes all things within man to be disposed for reception. That the capacity to receive good is from the natural, is signified by the ground being in Egypt, for by "Egypt" is signified the natural in respect to memory-knowledges (n. 6142). The internal sense as given above is further evident from the signification of "priests," as being good (of which in what follows); and from the signification of "not buying," as being not to appropriate to himself these capacities as he had appropriated to himself truths and the goods of truth with their receptacles (which was done by means of desolations and sustainings), for the reason that these capacities were from himself, that is, from the internal. Thus it is that by these words, "Only the ground of the priests bought he not" is signified that the internal procured for itself from the natural, capacities to receive good, because these are from itself. [2] The case herein is this. The capacities in man to receive truth and good are immediately from the Lord, nor does man render any aid in the procuring of them. For man is always kept in the capacity to receive good and truth, and from this capacity he has understanding and will; but a man's not receiving them is the result of his turning to evil: the capacity does indeed then remain, but the approach to the thought and feeling of them is closed against him; and therefore the capacity to see truth and feel good perishes in proportion as a man turns himself to evil and confirms himself therein in life and faith. That man contributes nothing whatever to the capacity to receive truth and good, is known from the doctrine of the church, that nothing of the truth of faith and nothing of the good of charity comes from

man, but that all comes from the Lord. Nevertheless a man can destroy this capacity in himself. From this it may now be seen how it is to be understood that the internal procured for itself from the natural, capacities to receive good, because these are from itself. It is said "from the natural," because the influx of good from the Lord is effected by the Lord through the internal into the natural. When a capacity to receive has been acquired in the natural, then there is influx, for then there is reception (as may be seen above, n. 5828). [3] In regard to goods being signified by "priests," be it known that there are two things which proceed from the Lord, namely, 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 royalty which are predicated of the Lord, see n. 1728, 2015, 3670.) In the Ancient Representative Church the priesthood and the royalty were joined together in one person, because the good and truth which proceed from the Lord are united, and in heaven with the angels are also joined together. [4] The person in whom these two things in the Ancient Church were joined together was called "Melchizedek," or "King of Righteousness," as may be seen from the Melchizedek who came to Abraham, of whom it is thus written:—

Melchizedek king of Salem brought forth bread and wine; and he was priest to God Most High; and he blessed Abraham (*Gen.* xiv. 18, 19).

That he represented the Lord as to both is manifest from the fact that he was king and at the same time priest, and that he was allowed to bless Abraham and to offer him bread and wine, which at that time also were symbols of the good of love and the truth of faith. That Melchizedek represented the Lord as to both is further manifest from *David*:—

Jehovah hath sworn and He will not repent, Thou art a priest eternally after the manner of Melchizedek (*Psa.* cx. 4);

which was said of the Lord; "after the manner of Melchizedek" means that he was both king and priest, that is, in the supreme sense, that from Him proceed the Divine good and the Divine truth together. [5] Moreover as a representative church was instituted with the posterity of Jacob, therefore in

one person conjointly was represented the Divine good and the Divine truth which proceed united from the Lord. But on account of the wars and of the idolatry of that people, these two offices were at first divided, and they who ruled over the people were called "leaders," and afterward "judges;" while they who officiated in holy things were called "priests," and were of the seed of Aaron, and Levites. Yet afterward these two offices were joined together in one person, as in Eli and in Samuel. But because the people were of such a character that a representative church could not be instituted among them, but only the representative of a church, by reason of the idolatrous disposition which prevailed among them, therefore it was permitted that the two offices 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 at the will of the people, and not of the Lord's good pleasure, is manifest from the word of Jehovah unto *Samuel*:—

Obey the voice of the people in all that they shall say unto thee; for they have not rejected thee, but they have rejected Me, that I should not reign over them; and thou shalt show them the king's right (1 *Sam.* viii. 7, to the end; xii. 19, 20).

[6] The reason why these two offices were not to be separated, was that the Divine truth separated from the Divine good condemns every one; whereas the Divine truth united to the Divine good saves. For from the Divine truth man is condemned to hell, but by the Divine good he is taken out therefrom, 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; wherefore he is left to judgment from truth. (That kings represented the Divine truth may be seen, n. 1672, 1728, 2015, 2069, 3009, 3670, 4575, 4581, 4966, 5044, 5068.) [7] That priests represented the Lord as to Divine good, and that from this they signify good, may be seen from all those things in the internal sense which were instituted with respect to the priesthood when Aaron was chosen, and afterward the Levites; as that the high priest alone should enter into the Holy of holies and there minister; that the holy things of Jehovah should be for the priest (*Lev.* xxiii. 20; xxvii. 21); that they should not have a portion and



inheritance in the land, but that Jehovah should be their portion and inheritance (*Num.* xviii. 20; *Deut.* x. 9; xviii. 1); that the Levites were given to Jehovah instead of the first-born, and that by Jehovah they were given to Aaron (*Num.* iii. 9, 12, 13, 40, to the end; viii. 16-19); that the high priest with the Levites should be in the midst of the camp when they pitched and when they set forward (*Num.* i. 50-54; ii. 17; iii. 23-38; iv. 1, to the end); that no one of the seed of Aaron in whom was any blemish should come near to offer burnt-offerings and sacrifices (*Lev.* xxi. 17-21); besides many other things (see *Lev.* xxi. 9-13, and elsewhere). [8] All these things represented in the supreme sense the Divine good of the Lord, and thus in the relative sense the good which is of love and of charity. But the garments of Aaron, which were called the "garments of holiness," represented the Divine truth from the Divine good; concerning which garments of the Lord's Divine mercy more shall be said in the explications of what is written in *Exodus*. [9] As truth is signified by "kings," and good by "priests," therefore in the Word "kings and priests" are frequently mentioned together; as in the *Revelation* :—

Jesus Christ hath made us kings and priests to God and His Father (i. 5, 6; 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 with those who are in the Lord truth and good are joined together, as they are in heaven (as was said above), and this is meant by "being made kings and priests." [10] In *Jeremiah* :—

It shall come to pass in that day that the heart of the king and of the princes shall perish; and the priests shall be amazed; and the prophets shall wonder (iv. 9).

Again :—

The house of Israel are ashamed; they, their kings, their princes, and their priests, and their prophets (ii. 26).

Again :—

The kings of Judah, the princes, the priests, and the prophets, and the inhabitants of Jerusalem (viii. 1).

In these passages "kings" denote truths; "princes," primary truths (n. 1482, 2089 5044); "priests," goods; and "prophets,"

those who teach (n. 2534). [11] Be it known further that the fact of Joseph's not buying the ground of the priests was a representative that all capacity to receive truth and good is from the Lord, is evident from a similar law concerning the fields of the Levites in *Moses*:—

The field of the suburbs of the cities of the Levites may not be sold; for it is their eternal possession (*Lev. xxv. 34*);

by this is meant in the internal sense that no man ought to claim for himself anything of the good of the church, which is the good of love and of charity, because this is from the Lord alone.

**6149.** *Because a portion was appointed for the priests by Pharaoh.* That this signifies that therefore it was set in order by the natural that was under the auspices of the internal, is evident from the signification of an "appointed portion," as being what is set in order; and from the representation of Pharaoh, as being the natural in general (see n. 5160, 5799, 6015). And because this setting in order in the natural comes from the internal, it is added that it was under the auspices of the internal, which was also represented by Joseph's being lord over all Egypt, and also over Pharaoh's house (as may be seen above, n. 6145).

**6150.** *And they ate their appointed portion which Pharaoh had given them.* That this signifies that goods did not appropriate to themselves more than according to the setting in order, is evident from the signification of "eating," as being to appropriate to one's self (see n. 3168, 3513, 3596, 3832, 4745); and from the signification of "their appointed portion," as being that which is set in order (see n. 6149). Thus by "eating their appointed portion" is signified that goods did not appropriate to themselves more than according to the setting in order. That it was from the natural which is represented by Pharaoh, that is, in the natural under the auspices of the internal, may also be seen just above (n. 6149).

**6151.** *Wherefore they sold not their ground.* That this signifies that for this reason they had no need to renounce and submit them, is evident from the signification of "selling," as being to renounce (of which above, n. 6143), thus to submit,

for that which is renounced is submitted to another; and from the signification of the "ground," that is, of the priests of Egypt, as being the capacity to receive good in the natural (of which also above, n. 6148). That for this reason they had no need, namely, to renounce and submit them, is signified by the expression, "Wherefore not?"

**6152.** *And Joseph said unto the people.* That this signifies the influx of the internal into the truths of memory-knowledge, is evident from the signification of "saying," as being perception (see n. 6063); and because it is predicated of the internal, which is "Joseph," it denotes influx, for that which is perceived in the external flows in from the internal; and from the representation of Joseph, as being the internal (as may be seen frequently above); and from the signification of the "people," as being the truths of memory-knowledge (n. 6146).

**6153.** *Behold I have bought you this day and your ground for Pharaoh.* That this signifies that it procured these for itself, and made them subject to what is general in the natural that was under the auspices of the internal, is evident from the signification of "buying," as being to appropriate and procure (n. 4397, 5374, 5397, 5406, 5410, 5426); and from the signification of "ground," as being receptacles of truth (n. 6135-6137). That it subjected them to what is general in the natural is signified by his "buying them for Pharaoh," by whom is represented the natural in general (n. 5160, 5799, 6015). It is said "under the auspices of the internal" in accordance with what was unfolded above (n. 6145).

**6154.** *Lo here is seed for you, and ye shall sow the ground.* That this signifies the good of charity and the truth of faith that were to be implanted, is evident from the signification of "seed," as being truth from good, or as being faith from charity, thus both (see n. 1025, 1447, 1610, 1940, 2848, 3038, 3310, 3373, 3671); from the signification of "sowing," as being to implant; and from the signification of the "ground," as being receptacles (n. 6135-6137). But when truth and good have been implanted, the "ground" no longer signifies a receptacle, but, like a "field," that which is of the church (n. 566).

**6155.** *And it shall be in the ingatherings.* That this signifies the fruits thence derived, is evident from the signification

of the "ingatherings," as being the fruits; for the harvest, which is gathered in from the field, is the fruit of it.

**6156.** *That ye shall give a fifth to Pharaoh.* That this signifies remains, that these are for the general in the natural which is under the auspices of the internal, is evident from the signification of "five" and of a "fifth part," as being remains (see n. 5291, 5894); and from the representation of Pharaoh, as being what is general in the natural (see above, n. 6153). It is said "under the auspices of the internal" for the reason spoken of above (n. 6145). What remains are may be seen above (n. 1050, 1738, 1906, 2284, 5135, 5897, 5898), namely, that they are goods and truths from the Lord stored up in the interior man. These are let down into the exterior or natural man when he is in a state of good; but the moment he comes into a state of evil they are drawn back and stored up again. The reason of their being drawn back and stored up again, is to prevent their being mingled with evils, and thus perishing. When a man cannot be regenerated, the remains in him are carefully preserved in his interiors. But when a man is being regenerated, then, in so far as this is the case, the remains are let down from the interiors into the exteriors, for the reason that by regeneration the interiors are conjoined with the exteriors and act as a one. Remains are then first let down to generals, and afterward successively to particulars. As the subject here treated of in the internal sense is the regeneration of the natural, it may be known from what has been said what is meant by remains being for what is general in the natural.

**6157.** *And four parts shall be for you.* That this signifies those things which were not yet remains, is evident from the signification of "four parts," when said of the residue when a fifth part, by which are signified remains, has been taken away (see n. 6156), as being the things which are not yet remains. By "four" is signified the like as by "two," namely, things which are pairs and which are conjoined together (n. 1686), as are good and truth. When these have not as yet become remains, they are here signified by "four parts." For goods and truths do not become remains until they are being appropriated to man, and they are for the first time being appropriated to man when they are received from affection in freedom.

**6158.** *For seed of the field.* That this signifies for the nourishment of the mind, is evident from the signification of "seed," as being truth and good, thus as being faith and charity (of which above, n. 6154); and from the signification of "field," as being in a general sense the church (see n. 2971, 3766), and in a particular sense the church in a man, thus a man in whom the church is, that is, who receives truth and good. When he is called a "field," it is his mind that is meant; for man is not man from his external form, but from his mind, that is, from his understanding and will which constitute his mind, and also from the truth of faith and the good of charity which constitute the still more inward mind. This, namely, the mind, when it is in the genuine sense a man, is nourished and sustained by truth and good; and as truth and good are signified by "seed," nourishment also is signified by it, which indeed is plain from the words that directly follow: "for your food, and for them in your houses, and for food for your babes." Hence then it is that the "seed of the field" denotes the nourishment of the mind.

**6159.** *And for your food, and for them in your houses.* That this signifies that thereby the good of truth may be in each and all things, is evident from the signification of "food," as being the good of truth (see n. 5410, 5426, 5487, 5582, 5588, 5655); and from the signification of "those who are in the houses," as being each and all things of good derived from truth. Thus "for food for those in the houses" denotes the good of truth in each and all things. As regards the good of truth being in each and all things, the case is this. In proportion as a man is being regenerated, good insinuates itself into each and all things that appertain to him; for the affection of good becomes that which reigns universally in him; and that which reigns universally reigns also singularly, that is, in each and all things. This may be seen from the ruling affection with every one. This affection, whatever it may be, is present in each particular of his will, and also in each particular of his thought, and although it does not always appear to be present in the thought, nevertheless it is in it. The reason why it does not appear is that at these moments it is clothed with affections that are insinuated by means of objects; but as these af-

fections are put off, the ruling affection comes into plain view. [2] This cannot be better seen than from the case of spirits and angels. Spirits who are evil, or with whom evil is dominant, are evil in each and all things, even when they are speaking what is true and are doing what is good, for in all this they have no other intention than to deceive others so as to be believed to be good, and thus to beguile under a semblance of good. When this is the case, it is plainly heard from the very tone of their speech, and is also perceived from their sphere. The angels in heaven, with whom good rules, that is, universally reigns, are good in each and all things; or in other words, with them good from the Lord shines forth in each and all things; for even if they do anything of evil in the outward form, it is nevertheless their end or intention that good may come therefrom. From all this it is evident that where good universally reigns, it reigns in each and all things; and it is the same with evil. For that which reigns universally comes into existence for the first time when each and all things are of the same nature; and the universal is according to the quality and quantity of these; for that which is called universal is universal from the fact that it is in all things individually.

**6160.** *And for food for your babes.* That this signifies in those things which are of innocence, is evident from the signification of "food," as being the good of truth (as just above, n. 6159); and from the signification of "babes," as being innocence (n. 430, 3183, 5608).

**6161.** *And they said, Thou hast made us live.* That this signifies spiritual life in no other manner and from no other source, is evident from the signification of "making live," as being spiritual life (see n. 5890). As in what precedes the subject treated of has been the vivification or regeneration of the natural, the whole process of which is there described, which is of such a nature and no other, it is therefore added that it is in no other manner and from no other source.

**6162.** *Let us find grace in the eyes of my lord.* That this signifies the will that in this way they be made subject, and humiliation, is evident from the fact that these words, uttered after all things appertaining to them have been renounced,

are words of acknowledgment, thus also of the will that in this way they be subjected; thus that they are words of humiliation. That this sense is within these words is evident from the state in which the people then were, which state is also manifest from the series of what goes before and of what follows.

**6163.** *And we will be Pharaoh's servants.* That this signifies that they renounce their own, and submit to the natural which is under the auspices of the internal, is evident from the signification of "servants," as being to be devoid of freedom from their own (see n. 5760, 5763), thus to renounce their own; and from the signification of "being Pharaoh's," as being submitted to the natural which is under the auspices of the internal (n. 6145).

**6164.** *And Joseph made it a statute.* That this signifies what is concluded from consent, is evident from the signification of "making a statute," as being to conclude from consent; for that which is made a statute is done with consent on both sides, and is accounted among things ordained by agreement, thus duly.

**6165.** *Even unto this day.* That this signifies eternally, is evident from the signification of "even unto this day," as being eternally (see n. 2838, 4304).

**6166.** *Concerning the ground of Egypt, that Pharaoh should have the fifth.* This signifies remains, as before (n. 6156).

**6167.** *Only the ground of the priests, only theirs, was not Pharaoh's.* That this signifies capacities to receive good, that these are immediately from the internal (as also above, n. 6148). What has now been said about the conjunction of the natural with the internal, and thus about its regeneration by means of repeated desolations and vivifications, must needs seem to the man of the church at this day as things unheard of. Nevertheless the case is really so, and is one of those things with which even simple spirits in the other life are well acquainted. Wherefore when the Word is being read by a man, they who are in the other life, being in the internal sense of the Word, not only perceive all these things, but see besides innumerable arcana therein, and such as cannot be expressed by any human speech. Those which have been adduced are comparatively only few.

**6168.** Verses 27–31. *And Israel dwelt in the land of Egypt, in the land of Goshen ; and they had a 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 a hundred and forty years. And the days of Israel drew near to die ; and he called his son Joseph, and said to him, If I pray I have found grace in thine eyes, put I pray thy hand under my thigh, and do mercy and truth with me ; bury me not I pray in Egypt ; and 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 to me ; and he sware to him. And Israel bowed himself upon the bed's head.* “And Israel dwelt in the land of Egypt,” signifies that spiritual good lived among the memory-knowledges which are of the church ; “in the land of Goshen,” signifies in the midst of them ; “and they had a possession therein,” signifies given and set in order in this way by the internal ; “and were fruitful and multiplied exceedingly,” signifies the derivative goods of charity and truths of faith ; “and Jacob lived in the land of Egypt,” signifies that the truth of the natural was in memory-knowledges ; “seventeen years,” signifies the state therein ; “and the days of Jacob, the years of his life, were seven years, and a hundred and forty years,” signifies the general state and its quality ; “and the days of Israel drew near to die,” signifies the state immediately before regeneration ; “and he called his son Joseph,” signifies the presence of the internal ; “and said to him, If I pray I have found grace in thine eyes,” signifies longing ; “put I pray thy hand under my thigh,” signifies a sacred binding ; “and do mercy and truth with me,” signifies humiliation ; “bury me not I pray in Egypt,” signifies regeneration not in memory-knowledges ; “and 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 memory-knowledges ; “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 of providence by the Divine ; “and he said, Swear to me,” signifies that it may be irrevocable ; “and he sware to him,” signifies that it was



irrevocable; "and Israel bowed himself upon the bed's head," signifies that he turned to those things which are of the interior natural.

**6169.** *And Israel dwelt in the land of Egypt.* That this signifies that spiritual good lived among the memory-knowledges which are of the church, is evident from the signification of "dwelling," as being to live (see n. 1293, 3384, 3613, 4451); from the representation of Israel, as being spiritual good (see n. 5801, 5803, 5807, 5812, 5817, 5819, 5826, 5833); and from the signification of the "land of Egypt," as being the natural mind where memory-knowledges are (n. 5276, 5278, 5280, 5288, 5301); (that "Egypt" signifies the memory-knowledges of the church may be seen above, n. 4749, 4964, 4966, 6004).

**6170.** *In the land of Goshen.* That this signifies in the midst of them, is evident from the signification of the "land of Goshen," as being the midst or inmost in the natural (see n. 5910, 6028, 6031, 6068), thus in the midst of memory-knowledges, because Goshen was the best tract of land in Egypt.

**6171.** *And they had a possession therein.* That this signifies given and set in order in this way by the internal, is evident from the signification of a "possession," as being the residence of spiritual life (see n. 6103); and as Joseph gave them this possession (verse 11), it is signified that this residence was given and set in order by the internal. That this is signified, follows from the series.

**6172.** *And were fruitful, and multiplied exceedingly.* That this signifies the derivative goods of charity and truths of faith, is evident from the signification of "being fruitful," as being to bring forth the goods of charity; and from the signification of "multiplying," as being to bring forth the truths of faith (see n. 43, 55, 913, 983, 2846, 2847); for the expression "to be fruitful" comes from "fruits," which in the internal sense signify the works of charity; and "to be multiplied," from "multitude," which in the internal sense is predicated of the truths of faith; for in the Word "many" is said of truths, and "great" of goods.

**6173.** *And Jacob lived in the land of Egypt.* That this signifies that the truth of the natural was in memory-knowledges,

is evident from the signification of "living," as being spiritual life (see n. 5890); from the representation of Jacob, as being the truth of the natural (n. 3305, 3509, 3525, 3546, 3599, 3775, 4009, 4234, 4520, 4538); and from the signification of the "land of Egypt," as being the memory-knowledges of the church (as just above, n. 6169).

**6174.** *Seventeen years.* That this signifies the state therein, is evident from the signification of "seventeen," as being from beginning to end, or from the beginning to what is new (n. 755, 4670); and from the signification of "years," as being states (n. 487, 488, 493, 893). Thus here by the "seventeen years which Jacob lived in Egypt" is signified the beginning of a state of spiritual life in the natural among memory-knowledges even to its end. (That all numbers in the Word are significative of things, see n. 575, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3252, 4264, 4495, 4670, 5265.)

**6175.** *So the days of Jacob, the years of his life, were seven years and a hundred and forty years.* That this signifies the general state and its quality, may be seen if the numbers "seven," "forty," and a "hundred" are unfolded. What "seven" signifies may be seen above (n. 395, 433, 716, 728, 881, 5265, 5268); what "forty" signifies (n. 730, 862, 2272, 2273); and what a "hundred" (n. 1988, 2636, 4400). But the numbers thus compounded cannot be easily unfolded, for they contain more things than can be reduced to a summary statement, and be expressed to the apprehension. These numbers in general contain the whole state of that which is represented by Jacob, and its quality. These things the angels see in one complex from the very number a hundred and forty-seven; for all numbers in the Word fall with them into ideas of things, as has been made plain to me from the fact that sometimes numbers in a long succession have appeared to me, and the angels then said that those numbers enfolded within them in succession likewise the things of which they were conversing. From this also the most ancient people, who were of the celestial church, made a computation consisting of numbers, by which were conveyed heavenly things not easily comprehensible to the ideas of the natural mind. But after their times these computations perished, together with the perception of heavenly things, and

there remained only the knowledge of the general signification of the simple numbers, as "three," "six," "seven," "twelve;" and not so much of the signification of compound numbers. But at this day it is not known that the numbers in the Word signify anything except number, and therefore what has been said on the subject will perhaps be thought incredible.

**6176.** *And the days of Israel drew near to die.* That this signifies the state immediately before regeneration, is evident from the signification of "drawing near," as being to be nigh, thus immediately previous; from the signification of "days," as being states (see n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850); from the representation of Israel, as being spiritual good (of which above, n. 6169); and from the signification of "dying," as being to rise again and be awakened into spiritual life (n. 3326, 3498, 3505, 4618, 4621, 6036), thus to be regenerated; for he who is being regenerated rises again from spiritual death, and is awakened into new life.

**6177.** *And he called his son Joseph.* That this signifies the presence of the internal, is evident from the signification of "calling unto himself," as being to make present with himself, thus as being presence; and from the representation of Joseph, as being the internal (as frequently shown above, n. 6089, 6117, 6120, 6128, 6132, 6136, 6145, 6149, 6152, 6153, 6156, 6163, 6167).

**6178.** *And said to him, If I pray I have found grace in thine eyes.* That this signifies longing, is evident from the affection in which Jacob was when he spoke these words to Joseph. This affection is within 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 is expressed the affection, thus the longing of the will (as also above, n. 6162).

**6179.** *Put I pray thy hand under my thigh.* That this signifies a sacred binding, is evident from the signification of "putting the hand under the thigh," as being a binding, with all power, by means of that which belongs to conjugal love; for by the "hand" is signified power (see n. 878, 3091, 4931-4937, 5328, 5544), and by the "thigh" that which is of conjugal love (n. 3021, 4277, 4280, 4575, 5050-5062). In the supreme sense the conjugal is the union of the Divine and the

Divine Human in the Lord; and from this it is the union of the Divine good and the Divine truth in heaven; for that which proceeds from the Lord is the Divine truth from the Divine good. From this, heaven is heaven, and is called a "marriage," for it is the conjunction of the good and the truth there, which proceed from the Lord, that makes it. And as the Lord is the good there, and heaven is the truth thence derived, therefore in the Word the Lord is called the "bridegroom," and heaven and also the church are called the "bride;" for good and truth make a marriage, and their conjunction is what is meant by the conjugal. Hence it is plain how sacred a thing it was to be bound by means of what is conjugal, which was signified by "putting the hand under the thigh." From this marriage of good and truth descends genuine conjugal love, in regard to which and its sanctity see what was said above (n. 2727-2759).

**6180.** *And do mercy and truth with me.* That this signifies humiliation, is evident from the signification of "doing mercy," as being the good of love; and from the signification of "doing truth," as being the truth of faith (of which significations in what follows). These words are uttered as words of supplication, thus of humiliation. That "doing mercy" denotes the good of love is because all mercy is of love; for he who is in love or charity is also in mercy, and the love and charity in him become mercy when the neighbor is in need or misery, and he affords him help in that state. Hence it is that by "mercy" is signified the good of love. That "doing truth" denotes the truth of faith is because all truth is of faith, and for this reason in the original tongue faith is meant by the same expression. [2] Because the good of love and the truth of faith are in the closest conjunction, and the one is not possible without the other, therefore this form of speaking was usual among the ancients, because they knew that the good of love is inseparable from the truth of faith, and for this reason also these two are often spoken of conjointly in the Word, as in *Exodus*:—

Jehovah great in mercy and truth (xxxiv. 6).

In the second book of *Samuel*:—

David said unto the men of Jabesh, Jehovah do mercy and truth with you (ii. 5, 6).

In the same:—

David said unto Ittai the Gittite, Return thou, and take back thy brethren with thee, with mercy and truth (xv. 20).

In *Hosea*:—

Jehovah hath a controversy with the inhabitants of the land, because there is no truth, and no mercy, and no knowledge of God in the land (iv. 1).

In *David*:—

All the ways of Jehovah are mercy and truth to them that keep His covenant (*Ps.* xxv. 10).

Again:—

Thou wilt not withhold Thy mercies from me, O Jehovah; Thy mercy and Thy truth will perpetually guard me (*Ps.* xl. 11).

Again:—

I will sing the eternal mercies of Jehovah; with my mouth will I make known Thy truth to generation and generation. For I have said, Eternally shall mercy be builded; in the very heavens Thou wilt confirm Thy truth. Righteousness and judgment are the support of Thy throne; mercy and truth stand before Thy faces (*Ps.* lxxxix. 1, 2, 14);

and in other passages in *David* (*Ps.* xxvi. 3; xxxvi. 5; lvii. 3, 10; lxi. 7; lxxxv. 10; lxxxvi. 15; lxxxix. 24, 33; xcii. 2).

**6181.** *Bury me not I pray in Egypt.* That this signifies regeneration not in memory-knowledges, is evident from the signification of “burying,” as being resurrection and regeneration (see n. 2916, 2917, 4621, 5551); and from the signification of “Egypt,” as being memory-knowledges (of which frequently above). What is meant by regeneration not in memory-knowledges, may be seen in what presently follows (n. 6183).

**6182.** *And I will lie with my fathers.* That this signifies life such as the ancients had, is evident from the signification of “lying,” as being life; for “to lie” here means to be buried with them, and as “being buried” denotes resurrection and regeneration, “lying with them” denotes life, because resurrection is into life, and in like manner regeneration; and from the signification of “fathers,” as being those who were of the Ancient and Most Ancient Churches (see n. 6075), thus the ancients.

**6183.** *And thou shalt carry me out of Egypt.* That this signifies that there may be elevation out of memory-knowledges, is evident from the signification of "carrying me," as being elevation; for "going up" is said of passing from Egypt to the land of Canaan, whereby is signified elevation (see n. 3084, 4539, 4969, 5406, 5817, 6007), and the same by "carrying there out of Egypt;" and from the signification of "Egypt," as being memory-knowledges (of which above). What elevation from memory-knowledges is, shall be briefly stated. The regeneration of the natural is effected by means of the insinuation by the Lord of spiritual life through the internal man into the memory-knowledges in the natural. This insinuation has been treated of in this chapter. But if when the man has been regenerated thus far, he is of such a character that he can be further regenerated, he is elevated thence to the interior natural, which is under the immediate auspices of the internal; whereas if the man is not of such a character, in this case his spiritual life is in the exterior natural. The elevation is effected by a withdrawing from things of sense and memory-knowledge, thus by elevation above them, and then the man comes into a state of interior thought and affection, thus 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 they who are in the latter state are represented by Israel. To the end therefore that "Jacob" may be "Israel," and thus by him as "Israel" may be represented the spiritual good which is in the interior natural, thus the internal spiritual church, these words were said by Jacob.

**6184.** *And bury me in their sepulchre.* That this signifies such regeneration, is evident from the signification of "burying," as being regeneration (of which above, n. 6181). Thus "to be buried in their sepulchre," that is, in the same one, denotes such regeneration:

**6185.** *And he said, I will do according to thy word.* That this signifies that so it shall be done of providence by the Divine, is evident from the signification of "doing according to the word" of any one, as being that so it shall be done. It is added "of providence by the Divine" because Abraham, Isaac,

and Jacob represented three things which make a one. In the supreme sense, Abraham represented in the Lord the Divine Itself, Isaac the Divine rational, and Jacob the Divine natural (see n. 3305, 4615, 6098); and in the sense that regards man, these three patriarchs represented the inmost 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 a "sepulchre" is signified resurrection into life and regeneration (n. 2916, 2917, 4621, 5551).

**6186.** *And he said, Swear to me.* That this signifies that it may be irrevocable, is evident from the signification of "swearing," as being irrevocable confirmation (see n. 2842).

**6187.** *And he sware to him.* That this signifies that it was irrevocable, is evident from the signification of "swearing," as being what is irrevocable (as just above, n. 6186).

**6188.** *And Israel bowed himself upon the bed's head.* That this signifies that he turned to those things which are of the interior natural, is evident from the signification of "bowing one's self," as here being to turn himself; and from the signification of "bed," as being the natural (of which in what follows). Thus the "head of the bed" is what is higher in the natural, that is, what is interior; for by "head" when mentioned in the Word 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, is signified that natural truth, which is "Jacob," was being elevated to spiritual good, which is "Israel," according to what was said and unfolded above (n. 6183). [2] That a "bed" denotes what is natural, is because the natural is beneath the rational, and serves it as a bed; for the rational as it were lies down upon the natural; and because the natural is thus spread out underneath, it is called a "bed," as also in *Amos*:—

As the shepherd hath rescued out of the mouth of the lion two legs, or a piece of an ear; so shall the sons of Israel be rescued that dwell in Samaria, in the corner of a bed, and on the end of a couch (iii. 12);

"in the corner of a bed" denotes in the lowest of the natural; and "on the end of a couch" denotes in what is sensuous. For by the "people Israel," whose metropolis was Samaria, was represented the Lord's spiritual kingdom. Of this it is said,

as of the father Israel here, that it is “upon 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 and which are of the sensuous, it is then said that they are “in the corner of the bed,” and “on the end of the couch.” [3] Again in the same prophet:—

They that lie upon beds of ivory, and stretch themselves upon their couches; but they are not grieved for the breach of Joseph (vi. 4, 6);

“beds of ivory” denote the pleasures of the lowest natural, which are those of the proud; “not to be grieved for the breach of Joseph,” is to have no concern about the dissipation of good from the internal. So in *David*:—

If I come into the tent of my house, if I go up upon the couch of my bed (*Ps.* cxxxii. 3);

the “tent of my house” denotes the holy of love (n. 414, 1102, 2145, 2152, 3312, 4128, 4391, 4599); “to go up upon the couch of the bed” denotes upon the natural, to the truth which is from the good of love. Every one can see that “coming into the tent of the house,” and “going up upon the couch of the bed,” is a prophetic saying, which cannot be understood without the internal sense.

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CONTINUATION ABOUT INFLUX AND THE INTERCOURSE OF THE SOUL AND THE BODY.

**6189.** That two angels from heaven and two spirits from hell are with man, and that thereby he has communication with both heaven and hell, and also has freedom thereby to turn to the one or to the other, has been shown at the end of chapters XLIV. and XLV. But that each and all things with man flow in according to his freedom—evil from hell, and good from heaven, that is, through heaven from the Lord—is what man does not know, and therefore will perhaps scarcely believe.

**6190.** As the subject here treated of is Influx, and this is mentioned so frequently, it is necessary to say in advance what



influx is. What is meant by spiritual influx cannot be better seen than by means of the natural influxes which take place and appear in this world—as by the influx of heat from the sun into all things of the earth, with all variety in accordance with the seasons of the year and the climates of the earth; and by the influx of light into the same, with all variety likewise in accordance with the times of the days and also of the years, also in a varied manner according to the 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, whence comes support to that life, and also colors and displays of beauties; in like manner from the influx of the same heat into the surface of our bodies, and also of light into the eye; likewise from the influx of sound into the ear; and from other instances 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 come heavenly heat, which is the good of love, and heavenly light, which is the truth of faith. The influx of these is also plainly felt, for heavenly heat which is love produces the vital heat which is in man, and heavenly light which is faith produces his understanding, because the truth of faith which proceeds from the Lord enlightens his intellectual; but in both cases with much variety, for it is according to the reception on the part of man.

**6191.** That man is governed by the Lord by means of angels and spirits, has been given me to know by experience so manifest as not to leave even the smallest doubt concerning it; for now through a course of many years all my thoughts and all my affections, even to the most minute of all, have flowed in by means of spirits and angels. This it has been given me to perceive so plainly that nothing could be more plain; for I have perceived, I have seen, and I have heard, who they were, what was their quality, and where they were. And when anything adverse fell into my thought or will, I have spoken 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 often that they were driven away, and that then new spirits were present in their place, from whom again there was influx. It has also been

given me to perceive whence those spirits came, or of what societies they were the subjects; and an opportunity of speaking with those societies themselves has likewise frequently been granted. And notwithstanding that everything, even to the most minute, of the thoughts and affections, flowed in through the spirits and angels, still I thought as before, and willed as before, and conversed with men as before, no difference from my former life being observed by any one. I am aware that scarcely any one will believe that such is the fact, but still it is an eternal verity.

**6192.** It has been shown me to the life in what manner spirits flow in with man. When they come to him, they put on all things of his memory, thus all things which the man has learned and imbibed from infancy, and the spirits suppose these things to be their own. Thus they act as it were the part of the man in the man. But they are not allowed to enter further with a man than to his interiors which are of the thought and will, and not to the exteriors which are of the actions and speech; for these latter come into act by means of a general influx from the Lord without the mediation of particular spirits and angels. But although the spirits act the part of the man with a man in respect to those things which are of his thought and will, they nevertheless do not know that they are with a man, for the reason that they possess all things of his memory, and believe that these are not another's, but their own; and this for the reason also that they may not injure the man. For unless the spirits from hell who are with a man believed these things to be their own, they would attempt in every way to destroy the man both body and soul, because this is the infernal delight itself.

**6193.** As in this way spirits possess all things of a man's thought and will, and angels things which are still more interior, and as the man is thus most closely conjoined with them, therefore the man must necessarily perceive and feel that it is he himself who thinks and wills; for the communications in the other life are of such a nature that in a society containing similar spirits each one believes that to be his own which is another's. And therefore when the good come into a heavenly society, they at once enter into all the intelligence

and wisdom of that society, insomuch that they know no otherwise than that these are in themselves. And such also is the case with a man, and with a spirit who is attendant upon him. The things which flow in from the spirits who are from hell are evils and falsities, but those which flow in from the angels who are from heaven are goods and truths. Thus by means of influxes opposite to each other the man is kept in the midst, thus in freedom. As the things which flow in from the angels, flow in through the more inward interiors, they are not so apparent to the outward sense as are those which flow in from evil spirits. Moreover the angels are of such a character that they never desire to hear that the influxes of good and truth are from themselves, but that they are from the Lord, and they are indignant if it is thought otherwise; for they are in the manifest perception that it is so, and they love nothing more than to will and think not from themselves, but from the Lord. On the other hand, evil spirits are angry if told that they do not think and will from themselves, because this is contrary to the delight of their loves; and they are more angry when told that life is not in them, but that it flows in. When this is shown them by experience to the life, which has often been done, they then indeed confess that it is so, for they cannot speak contrary to experience; but still after some delay they deny it, and then they are not willing that it should be any further confirmed by experience.

**6194.** It has sometimes happened that I have meditated by myself, and have also talked with others, without reflecting that spirits were present who excited these activities. But directly afterward the spirits accosted me, and told me the state in which they had then been, namely, that they knew no otherwise than that they were the ones who were thinking, and this in my case in such a manner that the nearest believed themselves to be absolutely those who were thinking, but the more remote less so, and they who were still more remote, still less so. And it was also shown what societies flowed into the spirits as into their subjects.

**6195.** There were spirits with me a long time, neither very good nor very evil, a little above the head. They had the power to inflow deeply into the affections, and because they so

willed, after a while they entered, and then bound themselves with me in such a manner that it seemed as if they could scarcely be separated. I spoke with them in regard to this, saying that they ought to separate themselves; but they could not. When they attempted it, and separated themselves a little, they then so dulled my thoughts that I could not think except confusedly and disconnectedly, and a painful sensation was felt in my head, like that with those who fall into a swoon. By this it was made evident in what manner loves conjoin, and that thereby is the conjunction of all in the other life. Wherefore spirits who enter into the very affections possess the other, as is also the case in the world when a man favors another's love; whereas truths do not conjoin, but the affections of truth. From this it was made evident to me how man is conjoined either with heaven or with hell, namely, by means of his loves; with hell by means of the loves of self and of the world, but with heaven by means of the loves of the neighbor and of God. It was also evident that a man bound to hell can in no wise be loosed therefrom except through Divine means by the Lord; as was also shown from those who were bound with me only by slight affections, and yet I was not loosed from them except by means of intermediate loves, whereby they were gradually conjoined with others. And as they were separated they appeared to be removed to a distance from me toward the left in front, and the separation was observed by means of changes of state of the affections; for as the affections were changed, so they receded. From this it is also evident whence come the appearances of distance in the other life.

**6196.** That spirits are associated with a man in accordance with his loves, has been made known to me by manifold experience, for as soon as I have begun to intensely love anything, spirits were present who were in such love, and they were not removed until the love ceased.

**6197.** As often as anything has fallen into my thought and the desires of my will, the source of which I have not known, so often when I have desired to know the source, I have been shown from what societies it came, and sometimes through what spirits as subjects. They have also then spoken with me,

and confessed that they were thinking that thing, and likewise that they knew that it flowed in with me and appeared to me as in myself. The deceitful, who appear directly above the head, have occasionally flowed in with me with such subtlety that I knew not whence the influx was, and also that I scarcely perceived any otherwise than that what flowed in was in myself and from myself, as is usual with others. But as I knew of a certainty that it was from another source, perception was given me by the Lord so exquisite that I perceived each single influx from them, also where they were and who they were. When they observed this, they were very indignant, especially because I reflected upon what came from them. This reflection flowed in through angels. Those deceitful ones chiefly insinuated such things as were contrary to the Lord; and then it was given me to reflect upon the fact that no one in hell acknowledges the Lord; but that in so far as they may, they are full of abuse of Him; yet they are not unwilling to hear mention made of the Father, the Creator of the universe. From this very plain indication it is evident that it is the Lord 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 were spirits with me who supposed that it was they themselves who live, and that I had life from no other source than they, thus that they were I. But when they were told that they were separate spirits, and that I also was a spirit as to my interiors: this they could not believe. That they might know it, they were separated, and in this way it was shown that they were spirits by themselves. But still they were unwilling to believe, and were obstinately insistent. They went away for a time, and when they returned they were in the same persuasion. From this also it is evident that spirits know no otherwise than that the things appertaining to man are their own. But such as obstinately believe so are not readily admitted to men, because they cannot be separated without difficulty. A like persuasion is indeed impressed on all other spirits, to the intent that they may be of service to man, but with a difference.

**6199.** Another spirit also supposed himself to be me, inso-much that when he talked with me in my native language he believed that he was speaking from his own, saying that the language was his. But it was shown that the language that belongs to spirits is entirely different, and that it is the universal language of all, and that from it ideas flowed into my native language, and thus they speak, 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 that they suppose them to be their own.

**6200.** As I have been now continuously for nine years in company with spirits and angels, I have carefully observed how the case is with regard to influx. While I have been thinking, the material ideas of my thought appeared as it were in the middle of a kind of undulation,\* and I noticed that this undulation was nothing else than such things as had been adjoined to that subject in the memory, and that the full thought appears in this way to the spirits; but that nothing else then comes to the man's apprehension than that which is in the middle and which had appeared as material. I have likened that surrounding undulation to spiritual wings, by which the thing thought of is elevated out of the memory. From this the man has perception of a subject. That in that surrounding undulation there were innumerable things which agreed with the subject thought of, was made evident to me from the fact that the spirits who were in a more subtile sphere thereby knew all those things which I had ever known on that subject; and thus that they fully imbibe and put on all things which belong to the man; and genii, who attend solely to the cupidities and affections, imbibe and put on those things which are of the loves. To illustrate this by an example. When I thought of a man whom I know, then the idea of him, such as it appears when his name is mentioned before a man, was presented in the midst; but round about, like an undulating volatile something (*undans volatile*), was everything that I had known and thought about him from childhood; whereby the whole of him, such as he was in my thought and affection, appeared among the spirits in an instant. Moreover when I have been think-

\* See Note 4 at the end of this volume.

ing about any city, then from that undulating sphere that was round about, the spirits instantly knew all that I had seen and known about it. The case was the same with matters of science.

**6201.** The thought appeared in this way among the spirits when I was a little withdrawn from the things of sense. But when the thought was in the things of sense, no such undulating sphere appeared; but it was all material, and not unlike external sight. In this case the man is said to think in the sensuous. But when he thinks interiorly, he is said to be withdrawn from the things of sense. That man can be withdrawn from things of sense was known to the ancients, and therefore also some of them have written about this state. They who think in things of sense are called sensuous, and the like spirits are adjoined to them. Such spirits scarcely apprehend more things with a man than those which come down to his sensation; for they are more gross than all other spirits. It has been observed that when a man is in what is sensuous, and is not elevated therefrom, he thinks of nothing else than what is of the body and of the world, and is not then desirous to know anything about what belongs to eternal life, and is even averse to hearing of that life. [2] That I might know that this is the case, I have sometimes been let down into what is sensuous, and then such things instantly presented themselves, and then also the spirits who were in that grosser sphere poured in base and scandalous things; but as soon as I was withdrawn from what is sensuous, such things were dissipated. In sensuous life are many who indulge in the pleasures of the body, and also those who have altogether rejected thought beyond what they see and hear, and especially those who have rejected thought about eternal life. Wherefore such persons make light of all such things; and when they hear of them, they loathe them. Spirits of this kind abound in the other life at the present day, for troops of them come from the world; and the influx from them prompts man to indulge his natural inclination, and to live for himself and the world, but not for others except in so far as they favor him and his pleasures. In order for a man to be uplifted from these spirits, he must think about eternal life.

**6202.** Another influx has also been observed, which is not effected through the spirits who are with the man, but through others who are sent forth from some infernal society into the sphere of the man's life. These speak together about such things as are adverse to the man, from which there usually flows in what is troublesome, undelightful, sad, or anxious, with much variety. Such spirits have often been with me, and they who infused anxieties were felt in the province of the stomach, without my knowing whence these anxieties came. But they were always detected, and I then heard what they said among themselves, which were such things as were adverse to my affections. The avaricious have sometimes appeared in the same region, but a little higher, and infused anxiety from care for the future; and it was given me to chide them and tell them that they have relation to such things in the stomach as are undigested, have a bad smell, and thus are nauseous. I have also seen that they were driven away, and that then the anxiety entirely ceased, and this repeatedly, that I might know of a certainty that it came from them. Such is the influx with those who for no reason are oppressed with melancholy anxiety, and likewise with those who are in spiritual temptation. But in this latter case such spirits not only inflow in general, but also infernal spirits in particular call up the evils which the man has done, and pervert and put a wrong interpretation upon the goods. With these the angels then engage in combat. Into such a state comes a man who is being regenerated, whereby he is let down into his own; and this takes place when he immerses himself too much in worldly and bodily things, and when he is 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 first from consent, then from purpose, and at last from the delight of affection, casts himself into evil, then a hell is opened which is in such evil (for the hells are distinct from one another according to evils and all their varieties), and there afterward takes place an influx from that hell. When a man comes into evil in this way, it clings to him, for the hell in the sphere of which he then is, is in its very delight when in its evil; and therefore it does not desist, but obstinately presses in, and causes the man to think about



that evil, at first occasionally, and afterward as often as anything presents itself which is related to it, and at last it becomes with him that which reigns universally. And when this takes place, he then seeks for such things as confirm that it is not an evil, and this until he wholly persuades himself; and then, in so far as he can, he studies to remove external bonds, and makes evils allowable and clever, and at last even becoming and honorable—such as adulteries, thefts effected by art and deceit, various kinds of arrogance and boasting, contempt for others, vituperations, persecutions under an appearance of justice, and the like. The case with these evils is like that with downright thefts, which when committed of set purpose two or three times, cannot be desisted from; for they continually cling to the man's thought.

**6204.** Be it known further that the evil which enters into the thought does no harm to the man, because evil is continually infused by spirits from hell, and is continually repelled by angels. But when evil enters into the will, then it does harm, for then it also goes forth into act whenever external bonds do not restrain. Evil enters into the will by being kept in the thought, by consent, especially by act and the consequent delight.

**6205.** I have often noticed that evil spirits put on especially man's persuasions and cupidities, and that when they put them on they rule the man despotically; for he who introduces himself into a man's cupidities, and into his persuasions, subjects the man to himself, and makes him his servant; whereas influx through angels takes place in accordance with the man's affections, which they gently lead and bend to good, and do not break, the very influx being tacit and scarcely perceptible, for it flows into the interiors, and continually acts by means of freedom.

**6206.** Be it further known that all evil flows in from hell, and all good through heaven from the Lord. But the reason why evil is appropriated to a man is that he believes and persuades himself that he thinks and does it from himself, and in this way makes it his own. If he believed as is really the case, then evil would not be appropriated to him, but good from the Lord would be appropriated to him; for the moment

that evil flowed in, he would reflect that it was from the evil spirits with him, and as soon as he thought this, the angels would avert and reject it. For the influx of the angels is into what a man knows and believes, but not into what a man does not know and does not believe; for their influx is not fixed anywhere except where there is something appertaining to the man. [2] When a man appropriates evil to himself in this way, he gets for himself a sphere of that evil, which sphere is that to which those spirits from hell adjoin themselves who are in the sphere of a like evil; for like is conjoined with like. The spiritual sphere with a man or a spirit is an exhalation flowing forth from the life of his loves, from which his quality is known at a distance. All in the other life are conjoined together in accordance with the spheres, and so also are the societies one with another; and according to their spheres they are also dissociated, for opposite spheres come into collision, and mutually repel each other. Therefore 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 these spheres.

**6207.** The influx of the angels is especially into the conscience of man: there is the plane into which they operate. This plane is in the interiors of man. Conscience is twofold, interior and exterior. Interior conscience is of spiritual good and truth; exterior conscience is of justice and equity. At the present day this latter conscience exists with many; but interior conscience with few. Nevertheless they who enjoy exterior conscience are saved in the other life; for they are of such a character that if they act contrary to what is good and true, or contrary to what is just and equitable, they are inwardly distressed and tormented; not because by so doing they suffer loss of honor, of gain, or of reputation; but because they have acted contrary to good and truth, or to justice and equity. But where these consciences do not exist, there is something else of a very low nature which sometimes counterfeits conscience, and which leads men to do what is true and good, and what is just and equitable, not from the love of these, but for the sake of self and their own honor and advantage. These persons also are distressed and tormented when adverse things befall them. But this conscience is no conscience, because it belongs to the

love of self and of the world, and there is nothing in it which regards the love of God and of the neighbor; and therefore in the other life it does not show itself. Men of this description can also perform duties of considerable eminence, like those who enjoy genuine conscience; for in the external form they act in a similar way; but for the sake of their own honor and reputation; and therefore the more they fear the loss of these, the better do they perform public duties in favor of their neighbor and of their country; whereas those who do not fear the loss of these things are members of the commonwealth who are worthy only of rejection. 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 simplicity or of mental disorder. These things have been said in order that it may be known how the case is with influx, namely, that conscience is the plane into which the angels flow, and indeed into the affections of good and truth, and of justice and equity therein; and that in this way they hold the man bound, yet still in freedom.

6208. There are many who enjoy an hereditary natural good, by virtue of which they feel delight in doing well to others, but who have not been imbued with principles of doing what is good, either from the Word, the doctrine of the church, or from their religiosity. Thus they could not be endowed with any conscience, for conscience does not come from natural or hereditary good, but from the doctrine of truth and good and a life in accordance therewith. When such persons come into the other life, they marvel that they are not received into heaven, saying that they have led a good life. But they are told that a good life from what is natural or hereditary is not a good life, but that a good life is from those things which belong to the doctrine of good and truth and the consequent life; for by means of these, men have principles impressed on them that concern what is true and good, and they receive conscience, which is the plane into which heaven flows. In order that such persons may know that this is the case, they are sent into various societies, and they then suffer themselves to be led astray into evils of every kind, by mere reasonings and the derivative persuasions that evils are goods and goods evils,

and in this way they are persuaded in every direction, and are carried away like chaff before the wind; for they are devoid of principles, and also of a plane into which the angels may operate and withdraw them from evils.

**6209.** The influx of the angels with a man is not noticed as is the influx of spirits, for that which inflows from the angels is not material, but is spiritual, and all appears like a stream of air (*fluviatile aereum*); from the interior angels, like a luminous one; and from the still more interior angels, like a flaming one. Of the Lord's Divine mercy more shall be said about this at the end of the following chapters.

**6210.** It has sometimes happened that I was earnestly thinking about worldly things, and about such things as give great concern to most persons, namely, about possessions, the acquirement of riches, about pleasures, and the like. At these times I noticed that I was sinking down into what is sensuous; and that in proportion as my thought was immersed in such things, I was removed from the company of the angels. By this it was also made plain to me that they who are deeply immersed in such cares cannot have intercourse with those who are in the other life. For when such thoughts possess the whole of the mind, they carry the lower mind downward, and are like weights which drag it down; and when they are regarded as the end, they remove the man from heaven, to which he cannot be elevated except by means of the good of love and of faith. This was made still more manifest to me from the fact that once when I was led through the abodes of heaven, and was at the time in a spiritual idea, it happened that I suddenly began to sink into thought about worldly things, and then all that spiritual idea was dissipated and became as naught.

**6211.** I have sometimes wondered why speech and action are not directed by means of particular spirits, as are thought and will; but I was instructed that speech follows from thought, and action from will, and that this flows from order, thus by means of general influx. Nevertheless spirits are allotted to each member of speech, and to each member of action; but these spirits are not aware of it. General influx is a continuous endeavor from the Lord through the universal heaven into everything pertaining to the life of man.

**6212.** It is known from the Word that there was an influx from the world of spirits and from heaven into the prophets, partly by dreams, partly by visions, and partly by speech; and also with some into the very speech and into the very gestures, thus into the things that belong to the body; and that at the time they did not speak from themselves, nor act from themselves, but from the spirits who were then in possession of their bodies. At such times some of them behaved like insane persons, as did Saul when he lay naked; others when they wounded themselves; others when they put horns on themselves, and others in similar ways. [2] And as I longed to know in what manner these men were actuated by spirits, I was shown by means of a living experience. To this end I was for a whole night possessed by spirits, who so took possession of my bodily things that I had only a very obscure sensation that it was my own body. When these spirits came, they appeared like little clouds heaped together into various forms, for the most part pointed; the little clouds were black. In the morning I saw a chariot with a pair of horses, in which a man was being conveyed. Afterward I saw a horse on which some one was sitting, who was thrown off from the horse backward, and there lay while the horse was kicking. Afterward another was seen seated on a horse. They were noble horses. [3] After these things were seen, the angels told me what they signified, namely, that the chariot in which the man was, signified the spiritual sense that was in the prophetic things that were uttered, and which these represented; that the horse which threw his rider and kicked, signified the Jewish and Israelitish people with whom were these things, that people being solely in externals, and therefore the intellectual rejected them, and as it were by kicking put them away; and that the other sitting on the horse signified the intellectual with those who are in the internal sense of the prophetic Word. [4] From this state, in which I was during the night until morning, I was instructed how the prophets, through whom spirits spake and acted, were possessed; namely, that the spirits had possession of their bodies, insomuch that scarcely anything was left except that they knew that they existed. There were certain spirits appointed to this use, who did not desire to ob-

sess men, but merely to enter into the man's bodily affections; and when they entered into these, they entered into all things of the body. The spirits who were usually with me said that I was absent from them while I remained in this state. [5] The spirits who possessed my body, as formerly the bodies of the prophets, afterward talked with me, and said that at the time they knew no otherwise than that they had life as when in the body, besides saying much more. I was told further that there were also other influxes with the prophets, to enable them to be at their own disposal, and to use their own thought, only that spirits spake with them, for the most part at that time within them; but that this influx was not into the thought and the will, but was merely a discourse that came to their hearing.

**6213.** That hell through its spirits continually injects evil and falsity, and that these spirits pervert and extinguish truths and goods, and that the Lord through the angels continually averts, removes, mitigates, and moderates these efforts, has been made so familiar to me by the almost continual experience of many years, that I cannot even think of any doubt. But in order that the angels may be able to avert the influxes from hell, there must be in the man truths of faith joined to good of life into which they may flow. These must be the plane into which they may operate. But if a man have no such things, he is carried away by hell, and then the Lord through angels rules him as to externals, which are called external bonds, which belong to the man's own prudence, in order that he may appear in external form as a lover of his neighbor and his country; but only for the sake of his own honor, of his own advantage, of reputation for the sake of these, of the fear of the penalties of the law, and also of death. These are the external bonds by which a man is ruled, when there are no internal bonds which are of conscience. But these external bonds are of no avail in the other life, for they are taken away from the man, and when they are taken away he appears such as he had been inwardly.

**6214.** How difficult it is for man to believe that spirits know his thoughts, was made evident to me by the following circumstance. Before I spoke with spirits it happened that a certain

spirit said a few words to me about that of which I was thinking. It amazed me that a spirit should know this; because I supposed that such things were hidden, and known only to God. Afterward, when I began to speak with spirits, I was indignant that I could not think anything that they did not know, and because this would be troublesome to me. But after I had been accustomed to it for a few days it became familiar to me. At last I found that spirits not only perceive all things of man's thought and will, but also many more things than the man himself perceives; and that the angels perceive still more, namely the 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. From this it is evident that nothing whatever is hidden; but that what a man inwardly thinks and plots is in the other life made manifest as in clear day.

**6215.** A continuation about influx and the intercourse of the soul and the body will be found at the end of the following chapter.

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## CHAPTER THE FORTY-EIGHTH.

1. And it came to pass after these words, that one said unto Joseph, Behold thy father is sick; and he took his two sons with him, Manasseh and Ephraim.

2. And one told Jacob, and said, Behold thy son Joseph cometh unto thee; and Israel strengthened himself, and sat upon the bed.

3. And Jacob said unto Joseph, God Shaddai appeared unto me at Luz in the land of Canaan, and blessed me,

4. And He said unto me, Behold I will make thee fruitful, and will cause thee to be multiplied, and will make of thee a company of peoples; and I will give this land to thy seed after thee for an eternal possession.

5. And now thy two sons, who were born to thee in the land of Egypt, before I came unto thee into Egypt, they are mine; Ephraim and Manasseh, as Reuben and Simeon, they shall be mine.

6. And thy generation, which thou begettest after them, shall be thine; upon the name of their brethren they shall be called in their inheritance.

7. And I, in my coming from Paddan, Rachel died upon me in the land of Canaan, in the way, when there was still a tract of land to come unto Ephrath; and I buried her there in the way to Ephrath, the same is Bethlehem.

8. And Israel saw 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, Take them I pray unto me, and I will bless them.

10. And the eyes of Israel were heavy with old age; he could not see. And he brought them near 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 see thy seed also.

12. And Joseph brought them away from his thighs; and he bowed himself with his face to the earth.

13. And Joseph took them both, Ephraim in his right hand on Israel's left hand, and Manasseh in his left hand on Israel's right hand, and brought them near unto him.

14. And Israel put forth his right hand, and put it upon Ephraim's head, and he was the younger, and his left hand upon Manasseh's head, he put forth his hands crosswise; for Manasseh was the firstborn.

15. And he blessed Joseph, and said, The God before whom my fathers walked, Abraham and Isaac, the God who feedeth me since I am unto this day,

16. The Angel who redeemeth me from all evil, bless the boys; and let my name be called in them, and the name of my fathers Abraham and Isaac; and let them grow unto a multitude in the midst of the earth.

17. And Joseph saw that his father put his right hand upon the head of Ephraim, and it was evil in his eyes; and he laid hold of the hand of his father to remove it from upon Ephraim's head upon Manasseh's head.

18. And Joseph said unto his father, Not so, my father; for this is the firstborn; put thy right hand upon his head.



19. And his father refused, and said, I know, my son, I know; he also shall be for a people, and he also shall become great; and 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 this day, saying, In thee shall Israel bless, saying, God make 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 back 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.

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## THE CONTENTS.

**6216.** In this chapter the subject treated of in the internal sense is the intellectual of the church, which is from truth, and its will, which is from good. The intellectual of the church is "Ephraim," and the will of the church is "Manasseh."

**6217.** That in the church the truth of faith which is of the intellectual is apparently in the first place, and the good of charity which is of the will is apparently in the second, is signified by Israel's putting his right hand upon the head of Ephraim, and his left upon the head of Manasseh.

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## THE INTERNAL SENSE.

**6218.** Verses 1, 2. *And it came to pass after these words, that one said unto Joseph, Behold thy father is sick; and he took his two sons with him, Manasseh and Ephraim. And one told Jacob, and said, Behold thy son Joseph cometh unto thee; and Israel strengthened himself, and sat upon the bed.* "And it came to pass after these words," signifies what follows from what has gone before; "that one said unto Joseph," signifies an eminent perception; "Behold thy father is sick," signifies what

is successive of regeneration; "and he took his two sons with him, Manasseh and Ephraim," signifies the will of the church and the intellectual of the church born from the internal; "and one told Jacob," signifies a perception from the truth of the natural; "and said, Behold thy son Joseph cometh unto thee," signifies concerning the presence of the internal; "and Israel strengthened himself," signifies new forces through spiritual good; "and sat upon the bed," signifies that this was turned to the natural.

**6219.** *And it came to pass after these words.* That this signifies what follows from what has gone before, is evident from the signification of "words," as being things (as already shown); thus "after these words" denotes what follows from what has gone before.

**6220.** *That one said unto Joseph.* That this signifies an eminent perception, is evident from the signification of "saying," as being perception (see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3509, 5687); that it is an eminent perception is because the subject treated of in what follows is the intellectual and the will of the church, thus its truth and good, and this from influx through the internal celestial, which is "Joseph."

**6221.** *Behold thy father is sick.* That this signifies what is successive of regeneration, is evident from the signification of "dying," as being resurrection into life, and regeneration (see n. 3326, 3498, 3505, 4618, 4621, 6036); hence "to be sick," which precedes, denotes what is progressive toward regeneration, thus what is successive of regeneration. That "dying" denotes regeneration, and "being sick" what is successive of regeneration, cannot but appear too remote to be believed; but he who knows anything about angelic thought and speech will acknowledge that it is so. The angels know nothing of death, nor of sickness, and therefore have no idea of them, but in their place, when man reads of them, they have the idea of the continuation of life and of resurrection; and this because when man dies, he puts off only that which had served him for use in the world, and enters into the life in which he had been with his spirit. This is the idea that presents itself to the angels when "dying" and "being sick" are read of, and likewise the idea

of regeneration, because this is resurrection into life; for before this the man had been spiritually dead; but when he has been regenerated he becomes alive and a son of the resurrection. If when he lives in the body, the man himself longs for heaven, he thinks no otherwise of death and the sickness which precedes it than as being resurrection into life; for when he thinks about heaven, he withdraws himself from the idea of the body, especially when he is sick and comes near to death. From this it is plain that the spiritual idea of the death of the body is that of newness of life; therefore when the subject of resurrection or regeneration is considered in heaven, and this idea flows down and is determined into such things as are of the world, it falls only into such as these. Thus is it with the Word, which as to each and all things has descended from the Lord and passed through heaven down into the world; in the descent it has clothed itself with forms adapted to apprehension in the three heavens, and at last with a form adapted to the apprehension of man, which is the literal sense.

**6222.** *And he took his two sons with him, Manasseh and Ephraim.* That this signifies the will and the intellectual of the church born from the internal, is evident from the representation of Manasseh, as being the new will in the natural, and its quality (concerning which see n. 5354<sup>e</sup>); and from the representation of Ephraim, as being the new intellectual in the natural, and its quality (n. 5354); that they were born from the internal is signified by their being the sons of Joseph, by whom is represented the internal celestial (n. 5869, 5877). [2] It is necessary to explain what is meant by the intellectual and the will of the church. The intellectual of the church is to perceive from the Word what the truth of faith is, and what the good of charity. It is known that the literal sense of the Word is of such a nature that whatever tenet a man embraces, he confirms from that sense; and this because the things of the literal sense of the Word are general vessels which receive truths, and because the quality of these vessels does not appear as through a transparency until they have received truths; thus because they are only generals, which must first be learned by man, in order that he may receive the particulars and singulars in a fit and proper manner. That the literal sense of the Word

is of such a nature that whatever tenet a man embraces he confirms from that sense, is very manifest from so many heresies which have existed in the church, and still do so, each of which is confirmed by its partizans from the literal sense of the Word, and so confirmed that they thoroughly believe it to be true; and thereafter if they were to hear from heaven the very truth, they would not receive a bit of it. [3] The reason is that they have not the intellectual of the church; for the intellectual of the church consists in a man's perceiving, when he reads the Word and carefully compares one passage with another, what is to be believed, and what is to be done. This intellectual is to be found in such men only as are enlightened by the Lord, and who in the Christian world are also called the enlightened; and this enlightenment is to be found in such men only as desire to know truths, not for the sake of reputation and glory, but for the sake of life and use. This very enlightenment is received by the intellectual in a man, for it is the intellectual which is enlightened. This is very evident from the fact that they who have little of the intellectual cannot possibly see such things from the Word; but have faith in those whom they believe to be enlightened. Be it known further that they who have been regenerated, receive from the Lord an intellectual capable of being enlightened. It is the light of heaven from the Lord which flows into the intellectual and enlightens it; for the intellectual has its light, its sight, and consequently its perception, from no other source. [4] But this intellectual, which is called the intellectual of the church, is more interior than the intellectual which comes from mere memory-knowledges, for it is a perception that the thing is so, not from the dictate of memory-knowledges and philosophy, but from the dictate of the Word in its spiritual sense. For example, they who are in the intellectual of the church are able clearly to perceive that the Word everywhere teaches that love to the Lord and charity toward the neighbor are essentials of the church; and that the life of man remains after death; and that his life is from his loves; also that faith separate from charity is not faith; and that faith avails nothing for eternal life except in so far as it is joined to the good of love to the Lord and to the good of charity toward the neighbor; consequently

that these and faith must be conjoined together for there to be spiritual life. That these are truths can be clearly perceived by those who have the intellectual enlightened, but not at all by those who have not this. [5] It is believed that those have an intellectual in the things of the church who are skilful in confirming the tenets or doctrinals of their own church by many things, and this even to persuasion that it is so, and who also are skilful in dexterously confuting many heresies. But this is not the intellectual of the church; for to confirm a tenet is not of the intellectual, but of ingenuity in the sensuous, and it is sometimes found in the worst of men, and can also be done by those who believe nothing whatever, and also by those who are in very falsities. Nothing is more easy than for all such persons to confirm whatever they please, even to the point of persuading the simple. But the intellectual of the church is to perceive and see, before any tenet is confirmed, whether it is true or not, and then to confirm it. [6] This is the intellectual which is represented by Ephraim; but the good of the church, which is represented by Manasseh, is the good of charity which is insinuated by the Lord into the man of the church by means of the truths of faith; for these, together with the good of charity, are what flow into the intellectual and enlighten it, and also make the intellectual and the will constitute one mind. That both the intellectual and the will are born from the internal, may be seen from what has frequently been said and shown above; for all the affection of good and truth, by which comes enlightenment, flows from no other source, and thus is born from no other source, than the internal; that is, through the internal from the Lord.

**6223.** *And one told Jacob.* That this signifies a perception from the truth of the natural, is evident from the signification of "telling," as being perception (see n. 3608, 5601); and from the representation of Jacob, as being the truth of the natural (see n. 3305, 3509, 3525, 3546, 3599, 3775, 4009, 4234, 4520, 4538, 6001).

**6224.** *And said, Behold thy son Joseph cometh unto thee.* That this signifies the presence of the internal, is evident from the representation of Joseph, as being the internal (see n. 6177); and from the signification of "coming to" any one, as being

presence (see n. 5934, 5941, 5947, 6063, 6089). That "Joseph" is here the internal, and in other places the internal celestial, is in application to those things which are beneath in the natural; when it is applied to the lower things of the natural which are represented by Jacob, it is then called the "internal," and in like manner when it is applied to Pharaoh; but when it is applied to the interior things of the natural, which are represented by Israel, and also by his ten sons, it is then called the "internal celestial," and "internal good," and this on account of the influx.

**6225.** *And Israel strengthened himself.* That this signifies new forces through spiritual good, is evident from the signification of "strengthening himself," as being to receive new forces; and from the representation of Israel, as being spiritual good from the natural (see n. 4286, 4598, 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833). That it is through spiritual good, is because in what immediately precedes, Jacob 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; but "Jacob" is the truth of the natural; and the truth of the natural, which is of faith there, is confirmed (or strengthened) by means of spiritual good, which is the good of charity. "Israel" is also the internal of the church, and "Jacob" its external (see n. 4286, 4292, 4570). The external of the church is strengthened and receives forces from no other source than its internal. In the internal of the church are they who are in the good of charity, which is the good of faith, and also the good of truth, and likewise spiritual good, which are "Israel;" but in the external of the church are they who are in the truth of faith, and not as yet manifestly in good, but in whose truth there is nevertheless good; this truth is "Jacob."

**6226.** *And sat upon the bed.* That this signifies that this was turned to the natural, is evident from the signification of "bed," as being the natural (see n. 6188). "Israel's sitting upon the bed" denotes that spiritual good was turned to the natural, because by "Israel's bowing himself on the head of the bed" (Gen. xlvii. 31) was signified that spiritual good turned itself to those things which are of the interior natural (n. 6188); and

therefore by his removing himself thence and sitting upon the bed is signified that spiritual good turned itself to the natural. What is meant by turning to the interior natural, and to the exterior, cannot be stated to the apprehension, because very few know that the natural is interior and exterior, and that the thought is now in the one and now in the other; and they who do not know this, do not reflect upon it, and consequently cannot have acquired knowledge of it by any experience. And yet this is common with every one, but with a difference; for the thought is now elevated to what is higher, and now is again let down to what is lower; thus the thought of man now looks upward, and now looks downward. [2] Besides, every one can see that Israel's bowing himself on the head of the bed, and afterward sitting upon the bed, are matters too slight to be mentioned in the most holy Word, unless they enfolded some secret which can be disclosed only by means of the internal sense, consequently only by a knowledge of what each word signifies in the spiritual sense, that is, in the sense in which are the angels. For the angels do not, like man, think from the objects of the world, of the body, and of the earth, but from those of heaven; and what the difference is between these two classes of objects is especially evident from the correspondences treated of at the end of several chapters.

**6227.** Verses 3-7. *And Jacob said unto Joseph, God Shaddai appeared unto me at Luz in the land of Canaan, and blessed me. And He said unto me, Behold I will make thee fruitful, and will cause thee to be multiplied, and will make of thee a company of peoples; and I will give this land to thy seed after thee for an eternal possession. And now thy two sons who were born to thee in the land of Egypt before I came unto thee into Egypt, they are mine; Ephraim and Manasseh, as Reuben and Simeon, they shall be mine. And thy generation which thou begettest after them shall be thine; upon the name of their brethren they shall be called in their inheritance. And I, in my coming from Paddan, Rachel died upon me in the land of Canaan, in the way, when there was still a tract of land to come unto Ephrath; and I buried her there in the way to Ephrath, the same is Bethlehem. "And Jacob said unto Joseph," signifies the communication of the truth of the natural with the*

internal; "God Shaddai appeared unto me at Luz in the land of Canaan," signifies the Divine appearing in the natural in a former state; "and blessed me," signifies prediction about vivification; "and He said unto me, Behold I will make thee fruitful, and will cause thee to be multiplied," signifies vivification through the good of charity and the truth of faith; "and will make of thee a company of peoples," signifies increase indefinitely; "and I will give this land to thy seed after thee for an eternal possession," signifies the Lord's kingdom for those who are in that good and truth; "and now thy two sons, who were born to thee in the land of Egypt," signifies good and truth in the natural from the internal; "before I came unto thee into Egypt," signifies before the truth of the natural was in the memory-knowledges there; "they are mine," signifies that they are in me; "Ephraim and Manasseh," signifies the intellectual and the will of the church; "as Reuben and Simeon, they shall be mine," signifies that they shall be truth and the good of truth; "and thy generation which thou begettest after them," signifies interior truths and goods, which are afterward; "shall be thine," signifies that they shall be in the rational which is from the internal; "upon the name of their brethren they shall be called in their inheritance," signifies that they would be of the quality of the truths and goods of the church, and together among them; "and I, in my coming from Paddan," signifies from a state of knowledges; "Rachel died upon me in the land of Canaan," signifies the end of the former affection of interior truth; "in the way, when there was still a tract of land," signifies what is intermediate; "to come unto Ephrath," signifies the spiritual of the celestial in the former state; "and I buried her there in the way to Ephrath," signifies the rejection of that state; "the same is Bethlehem," signifies in its place a state of new affection of truth and good.

**6228.** *And Jacob said unto Joseph.* That this signifies the communication of the truth of the natural with the internal, is evident from the signification of "saying," as being perception (of which above, n. 6220), and also communication (see n. 3060, 4131), for that which is perceived by another is communicated; from the representation of Jacob, as being the truth of the natural (of which just above, n. 6223); and from the repre-



sensation of Joseph, as being the internal (of which also above, n. 6224).

**6229.** *God Shaddai appeared unto me at Luz in the land of Canaan.* That this signifies the Divine appearing in the natural in a former state, is evident from the signification of "God Shaddai," as being the Divine, for the God of Abraham, of Isaac, and of Jacob, was called "Shaddai" (see n. 3667, 5628), and that He was Jehovah, or the Lord, thus the Divine, may be seen from what is said in *Genesis* xxviii. 13, 20; from the signification of "appeared unto me," as being that He appeared; from the signification of "Luz," as being the natural in a former state (n. 4556); and from the signification of the "land of Canaan," as being the church (of which above). Hence it is plain that by "God Shaddai appeared unto me at Luz in the land of Canaan" is signified the Divine appearing in the natural, where is the truth of the spiritual church.

**6230.** *And blessed me.* That this signifies a prediction about vivification, is evident from the signification of "blessing," as here being a prediction about vivification; for the blessing was that He would make him fruitful, and multiply him, and make him a company of peoples, and give the land to his seed after him for an eternal possession; all which are predictions about vivification. Not that the posterity of Jacob were 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.** *And He said unto me, Behold I will make thee fruitful, and will cause thee to be multiplied.* That this signifies vivification through the good of charity and the truth of faith, is evident from the signification of "being made fruitful," as being said of the good of charity, and of "being multiplied," as being said of the truths of faith (see n. 43, 55, 913, 983, 2846, 2847). As these are what make man live, vivification is predicated of them.

**6232.** *And will make of thee a company of peoples.* That this signifies increase indefinitely, is evident from the signification of a "company of peoples," as being truths from good without limit; for "peoples" signify truths (see n. 1259, 1260, 3295), and "company," abundance. Hence "to make a company of peoples" is to cause truths to increase in abundance; that it

is indefinitely is because all things in the spiritual world which proceed from the Infinite, as do truths and goods, are capable of being multiplied and increasing indefinitely. That is called indefinite which cannot be defined and limited by number; nevertheless what is indefinite is finite relatively to what is infinite, and so finite that there is no ratio between the two. [2] That truths and goods can increase indefinitely comes from the fact that they proceed from the Lord, who is infinite. That truths and goods are of this nature, may be seen from the fact that the universal heaven is in truth and good, and yet no one is in exactly the same truth and good as another. This would still be the case if heaven were a thousand and a thousand times greater. The same may be seen from the fact that the angels are being perfected to eternity, that is, they continually grow in good and truth, and yet cannot arrive at the grade of any perfection, because there always remains an indefinite scope; for truths are indefinite in number, and each truth has an indefinite scope within it; and so on. [3] This is still more evident from things in nature: though men should increase in number indefinitely, still no one would have the same face as another, nor the same internal face, that is, the same mind, and not even the same tone of voice; hence it is plain that there is an indefinite variety of all things, and that there is never one thing the same as another. This variety is still more indefinite in the truths and goods that belong to the spiritual world; because one thing in the natural world corresponds to thousands and thousands in the spiritual world; and therefore the more interior things are, the more indefinite they are. [4] That there are such indefinite things pertaining to all things in the spiritual world, and also in the natural world, is because they come forth from the Infinite, as was said above; for unless they so came forth they would never be indefinite; and therefore from the indefinite things in both worlds it is very evident that the Divine is infinite.

**6233.** *And I will give this land to thy seed after thee for an eternal possession.* That this signifies the Lord's kingdom for those who are in this good and truth, is evident from the signification of the "land," here the land of Canaan, as being the Lord's kingdom (n. 1607, 3038, 3481, 3705, 4240, 4447); from

the signification of "seed," as being the truth of faith and the good of charity (n. 1025, 1447, 1610, 1940, 2848, 3038, 3310), (that the "seed of Abraham, Isaac, and Jacob" are those who are in goods and truths, and are called the "sons of the kingdom," see above n. 3373); and from the signification of an "eternal possession," as being to have the Lord's life. These are the "sons of the kingdom."

**6234.** *And now thy two sons, who were born to thee in the land of Egypt.* That, this signifies good and truth in the natural from the internal, is evident from the representation of Manasseh and Ephraim, who here are the "two sons," as being the will and the intellectual of the church in the natural, born from the internal (of which above, n. 6222), and because good is of the will, and truth is of the intellectual, by the same are signified the good and truth of the church; from the signification of "who were born to thee," namely, to Joseph, as being from the internal; and from the signification of the "land of Egypt," as being the natural mind, in which are the memory-knowledges of the church (of which above, n. 5276, 5278, 5280, 5288, 5301), and as being the natural (n. 6147).

**6235.** *Before I came unto thee into Egypt.* That this signifies before the truth of the natural was in the memory-knowledges there, is evident from the signification of "before I came unto thee," as being before it was; from the representation of Jacob, who says this of himself, as being the truth of the natural (see n. 6223); and from the signification of "Egypt," as being memory-knowledges in the natural (n. 1164, 1165, 1186, 1462, 4749, 4964, 4966, 5700, 6004). That by Jacob and his sons coming into Egypt was represented that truths were to be insinuated into the memory-knowledges of the church, was shown in the two preceding chapters (n. 6004).

**6236.** *They are mine.* That this signifies that they are in me, is evident from the representation of Jacob, who says this of himself, as being the truth of the natural (of which below); and from the representation of Manasseh and Ephraim, as being the will and the intellectual of the church in the natural (see n. 5354, 6222). That these words, "they are mine," denote that they are in me, is because Jacob is the truth of the natural, thus also the natural as to truth, and in the natural are

the intellectual and the will which are represented by Ephraim and Manasseh; and therefore as they are in this natural, by their "being mine" is signified that they are in me. That "Jacob" is the natural, in the supreme sense the Lord's Divine natural, may be seen above (n. 3305, 3509, 3525, 3576, 4009, 4538, 4570, 6098), and in the relative sense truth in the natural, thus also the natural as to truth (n. 3509, 3525, 3546); and as "Jacob" in general is truth in the natural, therefore his "ten sons" are the truths of the church there in particular (n. 5403, 5419, 5427, 5458, 5512), thus now also the "sons of Joseph." By Pharaoh also is represented the natural, yet not as to truths, but as to memory-knowledges, which are lower, and into which truths can be initiated and insinuated, which was represented by the coming of Jacob and his sons into Egypt.

**6237.** *Ephraim and Manasseh.* That this signifies the intellectual and the will of the church, may be seen above (n. 5354, 6222).

**6238.** *As Reuben and Simeon they shall be mine.* That this signifies that they shall be truth and the good of truth, is evident from the representation of Reuben, as being faith in the understanding, and the truth of doctrine whereby men can attain to the good of life (see n. 3861, 3866), thus in general the truth of the intellectual; and from the representation of Simeon, as being faith in the will, consequently truth in act, which is the good of faith or the good of truth (n. 3869-3872, 4497, 4502, 4503, 5626, 5630), thus in general the good that belongs to the new will. That the like are represented by Ephraim and Manasseh, is evident; but as Reuben profaned his representative (n. 4601), and Simeon defiled his (see n. 4497, 4502, 4503), and as on this account they were cursed (see the following chapter, verses 3-7), therefore they lost their birthright, and in their stead Ephraim and Manasseh the sons of Joseph were acknowledged as the firstborn. (1 *Chron.* v. 1). Nevertheless the representative still remained with Reuben and Simeon, for it matters not what may be the quality of the person who represents (n. 665, 1097, 4281); that is to say, there remained the representative of faith in the understanding with Reuben, and the representative of faith in the will with Simeon; but with Ephraim there was the representative of the

intellectual of the church, and with Manasseh of the will of the church.

**6239.** *And thy generation which thou begetteth after them.* That this signifies interior truths and goods, which are afterward, is evident from the signification of "generation," as being the things that belong to faith and charity (see n. 613, 2020, 2584), thus truths and goods; and from the signification of "after them" as being the interior things which are afterward. That interior things are signified is because the things which are begotten from the internal afterward, are more interior; for those things which have been begotten previously serve successively for producing those which are begotten afterward more interiorly, for the internal elevates the natural to itself by degrees. This is plain from the generation of all things of the intellectual in man; for man is first sensuous, afterward he becomes more and more interior, even until he becomes intellectual. It is the same with the new generation which is effected by means of faith and charity. Hence it is that man is perfected by degrees (see what was said above about the successive elevation toward the interiors when man is being regenerated, n. 6183). [2] That "generation" in the Word signifies the things that belong to faith and charity, is because no other generation than a spiritual one can be understood in the internal sense. This generation is also meant in *David*:—

They shall fear a fear; for God is in the generation of the righteous (*Ps.* xiv. 5);

the "generation of the righteous" denotes truths from good, for "righteousness" is predicated of good. In *Isaiah*:—

They shall not labor in vain, nor bring forth for terror; they are the seed of the blessed of Jehovah (*lxv.* 23).

Again:—

Who hath wrought and done it? Who calleth the generations from the beginning? I, Jehovah, the first, and with the last I am the same (*xli.* 4).

In *Ezekiel*:—

Thy tradings and thy generations are of the land of the Canaanite; thy father was an Amorite, and thy mother was a Hittite. As to thy

generations, in the day when thou wast born thy navel was not cut off, and thou wast not washed with waters for My sight (xvi. 3, 4);

speaking of the abominations of Jerusalem, where it is very manifest that “generations” are generations in a spiritual sense [3] Again in *Isaiah*:—

Awake as in the days of eternity, the generations of eternities (li. 9); the “days of eternity” denote the state and time of the Most Ancient Church, of which “eternity” is predicated because it was in the good of love to the Lord, to which good, because it is immediately from the Lord, “eternity” is ascribed; “generations of eternities” are the goods thence derived. [4] So in *Moses*:—

Remember the days of eternity, understand the years of generation and generation (*Deut.* xxxii. 7);

where the “days of eternity” denote the state and time of the Most Ancient Church which was before the flood, and was a celestial church; the “years of generation and generation” denote the state and time of the Ancient Church which was after the flood, and was a spiritual church; which churches are here treated of. [5] And in *Joel*:—

Judah shall abide to eternity, and Jerusalem to generation and generation (iii. 20);

“eternity” is here 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). [6] In *Isaiah*:—

My righteousness shall be to eternity, and My salvation to generation of generations (li. 8);

where “eternity” is predicated of the good of love, for “righteousness” is predicated of this good (n. 612, 2235); and “generation,” of the good of faith. [7] And in *David*:—

Thy kingdom is a kingdom of all eternities, and Thy dominion to all generation and generation (*Psa.* cxlv. 13);

where the sense is the same; for unless “eternity” is predicated of what is celestial, and “generation” of what is spirit-

ual, only one would be mentioned; both would be a useless repetition. [8] The things that belong to a state of faith are also signified by the command that a bastard should not come into the congregation of Jehovah to the tenth generation (*Deut.* xxiii. 2); an Ammonite and a Moabite not even to the tenth generation (verse 3), and that an Edomite and an Egyptian might come into the congregation of Jehovah in the third generation (verse 8). So in the commandment of the Decalogue, in that Jehovah God would visit the iniquity of the fathers upon the sons, upon the third and fourth generation with respect to those who hate Him (*Exod.* xx. 5). [9] That "generations" denote the things of faith and charity, is because in the spiritual sense no other generations can be meant than those which are of regeneration, or of one who is regenerate; in like manner as the "births," "childbearings," and "conceptions" in the Word: that these terms denote the births, childbearings, and conceptions of faith and charity (n. 1145, 1255, 3860, 3868, 4668, 5160, 5598).

**6240.** *Shall be thine.* That this signifies that they shall be in the rational, which is in the internal, is evident from the fact that the internal celestial which is represented by Joseph, is in the rational (see n. 4286, 4963); and therefore by "being thine" is signified that they shall be in the rational, as before by "being mine" was signified that they should be in the natural, in which is the truth of the natural which is represented by Jacob (n. 6236). What the rational is shall be briefly told. The intellectual of the internal man is called "rational," but the intellectual of the external man is called "natural;" thus the rational is internal, and the natural is external; and they are perfectly distinct from each other. But a truly rational man is no other than he who is called a celestial man, and who has perception of good, and from good perception of truth; whereas he who has not this perception, but only the knowledge that a thing is true because he is so instructed, and from this has conscience, is not truly a rational man, but is an interior natural man. Such are they who are of the Lord's spiritual church. They differ from the celestial as the light of the moon differs from the light of the sun; and therefore the Lord appears to the spiritual as a moon, but to the celestial as a sun (see n.

1521, 1529–1531, 4060, 4696). [2] Many in the world suppose that a rational man is one who can reason acutely about many things, and so join his reasonings together that his conclusions may appear like truth; but this is found in the very worst of men, who are able to reason skilfully and persuade that evils are goods, and that falsities are truths; and the reverse. But he who reflects can see that this is vicious phantasy, and not what is rational. The rational consists in inwardly seeing and perceiving that good is good, and from this that truth is truth; for the sight and perception of such men are from heaven. That they who are of the Lord's spiritual church are interiorly natural, is because they only acknowledge as truth that which they have received from their parents and masters, and afterward have confirmed in themselves; and do not see inwardly, and perceive, whether it is true from any other source than that they have confirmed it in themselves. It is otherwise with the celestial; and it is from this that the latter are rational, but the former interiorly natural. The internal celestial which is represented by Joseph, is in the rational; whereas the spiritual good which is represented by Israel, is in the interior natural (n. 4286); for it is the spiritual who are represented by Israel, and the celestial who are represented by Joseph.

**6241.** *Upon the name of their brethren they shall be called in their inheritance.* That this signifies that they would be of the quality of the truths and goods of the church, and together among them, is evident from the signification of a "name," and of "being called by name," as being the quality (see n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421); from the representation of Ephraim and Manasseh, who here are the "brethren," as being the intellectual and the will of the church (n. 3969, 5354, 6222), thus truth and good (n. 6234); and from the signification of "in their inheritance," as being together among them.

**6242.** *And I, in my coming from Paddan.* That this signifies from a state of knowledges, is evident from the signification of "Paddan-aram," as being the interior knowledges of truth and good (see n. 3664, 3680, 4107); thus "Paddan" is a state of knowledges.



**6243.** *Rachel died upon me in the land of Canaan.* That this signifies the end of the former affection of interior truth, is evident from the signification of “dying,” as being to cease to be such (see n. 494), and as being the end of the former representation (n. 3253, 3259, 3276, 5975); and from the representation of Rachel, as being the affection of interior truth (see n. 3758, 3782, 3793, 3819).

**6244.** *In the way, when there was still a tract of land.* That this signifies what is intermediate, may be seen without explanation.

**6245.** *To come unto Ephrath.* That this signifies the spiritual of the celestial in the former state, is evident from the signification of “Ephrath,” as being the spiritual of the celestial in the former state (see n. 4585, 4594).

**6246.** *And I buried her there in the way to Ephrath.* That this signifies the rejection of that state, is evident from the signification of “burying,” as being rejection (n. 4564); and from the signification of “Ephrath,” as being the spiritual of the celestial in the former state (n. 6245).

**6247.** *The same is Bethlehem.* That this signifies in its place a state of new affection of truth and good, is evident from the signification of “Bethlehem,” as being the spiritual of the celestial in a new state (see n. 4594), thus a state of new affection of truth and good; for the spiritual of the celestial is the truth of good, thus the affection of truth from good. It is necessary to say 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 one. The former affection of truth exists while man is being regenerated, but the latter, which is the new one, when he has been regenerated. In the former state the man is affected with truth for the sake of the end that he may become intelligent, but in the latter state that he may become wise; or what is the same, 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, then from truth he looks to good; but when for the sake of life, he from good looks to truth. Thus the latter state is the inverse of the former; and therefore the former state is rejected while the man is being regenerated; and the

latter, which is a new state, is received. Moreover relatively to the latter new state, the former state is impure; for when a man is affected with truth for the sake of doctrine in order that he may become intelligent, he is also at the same time affected with reputation and glory. This affection cannot then but be present, and it is also permitted as being introductory, because the man is of such a nature. But when he is affected with truth for the sake of life, he then rejects glory and reputation as ends, and embraces the good of life, that is, charity toward the neighbor.

**6248.** Verses 8, 9. *And Israel saw 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, Take them I pray unto me, and I will bless them.* "And Israel saw the sons of Joseph," signifies a perception about the intellectual and the will of the church; "and said, Whose are these?" signifies and about their origin; "and Joseph said unto his father," signifies an answer from within; "These are my sons, whom God hath given me here," signifies that they were from the internal in the natural; "and he said, Take them I pray unto me," signifies that they should accede to spiritual good; "and I will bless them," signifies a prediction about good and truth.

**6249.** *And Israel saw the sons of Joseph.* That this signifies a perception about the intellectual and the will of the church, is evident from the signification of "seeing," as being perception (see n. 2150, 3764, 4403-4421, 4567, 4723, 5400); and from the representation of Ephraim and Manasseh, as being the intellectual and the will of the church, born from the internal, which is "Joseph" (n. 5354, 6222).

**6250.** *And said, Whose are these?* That this signifies, and about their origin, namely, a perception, is evident from the signification of "saying," as being perception (see n. 6220); and from the signification of "whose are these?" as being about their origin; for in the internal sense an interrogation denotes knowledge from perception (n. 2693, 6132).

**6251.** *And Joseph said unto his father.* That this signifies an answer from within, may be seen without explication, for by "Joseph" is meant the internal (n. 6177); for when a man perceives, he then on making inquiry with himself about any thing, also answers himself from within. I have also observed

that when spirits have made inquiry with me, they received an answer by merely looking into my thought.

**6252.** *These are my sons, whom God hath given me here.* That this signifies that they were from the internal in the natural, is evident from the representation of Joseph, whose sons they were, as being the internal (see n. 6177, 6224); and from the signification of the "land of Egypt," meant by "here," as being the natural mind (n. 5276, 5278, 5280, 5288, 5301), thus the natural.

**6253.** *And he said, Take them I pray unto me.* That this signifies that they should accede to spiritual good, is evident from the signification of "taking them to him," as being that they should accede; and from the representation of Israel to whom they should accede, as being spiritual good (n. 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833).

**6254.** *And I will bless them.* That this signifies a prediction about good and truth, is evident from the signification of "blessing," as being prediction (see above, n. 6230), here about good and truth, which are represented by Manasseh and Ephraim. As "to bless" is a very general expression, it signifies various things; that it signifies also a prediction, both about the good things that will happen, and about the evil, is plain in the following chapter, where Israel foretold to his sons what should befall them; to some, evil things, as to Reuben, Simeon, and Levi; and to some, good things, as to Judah and Joseph. This prediction is called a "blessing" in verse 28 of this chapter: "This is what their father spake of them, and blessed them, every one according to his blessing he blessed them." That "blessing" denotes prediction, is evident from the words in the first verse of the chapter: "Jacob called his sons, and said, Be ye gathered together, and I will tell you what shall happen to you in the extremity of the days."

**6255.** Verses 10-14. *And the eyes of Israel were heavy with old age; he could not see. And he brought them near 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 made me see thy seed also. And Joseph brought them away from his thighs; and he bowed himself with his face to the earth. And Joseph took them both, Ephraim in his right hand on Is-*

*rael's left hand, and Manasseh in his left hand on Israel's right hand, and brought them near unto him. And Israel put forth his right hand, and put it upon Ephraim's head, and he was the younger; and his left hand upon Manasseh's head; he put forth his hands crosswise; for Manasseh was the firstborn.* "And the eyes of Israel were heavy," signifies his obscure perception; "with old age," signifies because at the end of the representation; "he could not see," signifies no advertence; "and he brought them near 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; "I had not thought to see thy faces," signifies that he had had no hope of the influx of his love; "and lo God hath made me see thy seed also," signifies that not only was the influx of love perceived, but also the good and truth thence derived; "and Joseph brought them away from his thighs," signifies the good of the will and the truth of the intellectual 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 on Israel's left hand," signifies the truth of the intellectual as in the second place; "and Manasseh in his left hand on Israel's right hand," signifies the good of the will in the first place; "and brought them near unto him," signifies adjunction; "and Israel put forth his right hand, and put it upon Ephraim's head," signifies that he accounted truth as being in the first place; "and he was the younger," signifies although it is in the second; "and his left hand upon Manasseh's head," signifies that he accounted good as being in the second place; "he put forth his hands crosswise," signifies thus not according to order; "for Manasseh was the firstborn," signifies since indeed good is in the prior place.

**6256.** *And the eyes of Israel were heavy.* That this signifies his obscure perception, is evident from the signification of "eyes," as being the intellectual sight (see n. 2701, 4403-4421, 4083, 4086, 4339), as also "seeing" (n. 6249); from the representation of Israel, as being spiritual good in the natural (as above, n. 6253); and from the signification of "being heavy,"

when said of the eyes, as being what is obscure, thus obscure perception. That Israel was in obscure perception when he blessed the sons of Joseph, is because he was at the end of the representation; but in general, because that spiritual good which is represented by Israel is in obscure perception; for it is from the natural, where natural light rules, but not heavenly light, in which is the spiritual and celestial good which is from the rational. Such is the external man, which is also called natural. When spiritual good from the natural is mentioned, they are meant who are in this good, namely, they who are of the Lord's spiritual church, and therefore also this church is represented by Israel (see n. 4286). That the spiritual, who are they of that church, are relatively in obscurity, may be seen above (n. 2708, 2715, 2716, 2718, 2831, 2849, 2935, 2937, 3246, 3833, 4402); and being in obscurity, they also put the truth that is of faith in the first place, as here did Israel, in that he set Ephraim before Manasseh. [2] The reason why the spiritual so believe is that they are introduced to good by means of truth (n. 2954), and when they are being introduced, they do not perceive good, because it flows into the affection of truth from within, thus not into perception until they have been regenerated. Hence also it is that they call the goods of charity the fruits of faith; and yet those are but little solicitous about fruits who assert that faith alone saves without good works, even in death's last hour, no matter how the man had previously lived. It is evident that this is an obscure perception with respect to good and truth. Nevertheless the case is as follows: those who from principles derived from doctrine set faith before charity, and yet live a life of charity, are they who are of the Lord's spiritual church, and are saved; for in their life they set the good of charity first, but in doctrine the truth of faith.

**6257.** *With old age.* That this signifies because at the end of the representation, is evident from the signification of "old age," as being newness of representation (see n. 3254), thus the end of the former one.

**6258.** *He could not see.* That this signifies no advertence, is evident from the signification of "seeing," as being perception (see n. 6249), thus also advertence.

**6259.** *And he brought them near unto him.* That this signifies presence, is evident from the signification of "bringing," as being to make present.

**6260.** *And he kissed them.* That this signifies conjunction from the affection of truth, is evident from the signification of "kissing," as being conjunction from affection (see n. 3573, 3574, 4215, 4353, 5929). That it is from the affection of truth, is because it follows that "he embraced them," by which is signified conjunction from the affection of good, for "embracing" denotes a more interior and therefore a closer affection than "kissing," as is the affection of good compared with the affection of truth.

**6261.** *And embraced them.* That this signifies conjunction from the affection of good, is evident from the signification of "embracing," as being the conjunction of love (n. 4351), thus conjunction from the affection of good (as just above, n. 6260). That "embracing" denotes this affection is very evident from the testifying of love by an embrace, which is an act that flows from this; for every spiritual affection has a gesture in man's body that corresponds to it, and this gesture is representative of the affection. That this is also true of kissing (spoken of just above) is known.

**6262.** *And Israel said unto Joseph.* That this signifies elevation to the internal, is evident from the signification of "saying," as being perception, and also influx (of which above). That it denotes elevation is because the subject treated of in this verse is the influx of love, and thus of good and truth from the internal, which influx is elevation to the internal; for the external cannot be in love toward the internal, except by means of influx and elevation from the internal. For the very love which is felt in the external is of the internal, and because in order to the producing of any effect every acting must have its reacting or reciprocal, and the acting is the cause, and the reacting is the thing caused, therefore reaction is also of action, as the thing caused is of the cause; for all the force in the thing caused is from the cause. This is the case with reaction in every single thing in universal nature.

**6263.** *I had not thought to see thy faces.* That this signifies that he had no hope of the influx of his love, is evident

from the signification of "faces," as being the interiors (see n. 358, 2434, 3527, 3573, 4066, 4796, 4798, 5695), thus the affections, for these shine forth chiefly from the face (n. 4796, 5102), hence the "face of God" denotes the Divine love, consequently mercy (n. 5585); and from the signification of "I had not thought," as being that he had had no hope. That it is the *influx* of love which is signified by "seeing the face," is also plain from what precedes and what follows.

**6264.** *And lo God hath made me see thy seed also.* That this signifies that not only was the influx of love perceived, but also good and truth thence derived, is evident from the representation of Manasseh and Ephraim, who here are the "seed," as being the good of the will and the truth of the intellectual (see n. 5354, 6222); and also from the signification of "seed," as also being good and truth (n. 1610, 2848, 3310, 3373, 3671); and because it is said, "I had not thought to see thy faces, and lo God hath made me see thy seed also," it is signified that not only was the influx of love perceived, but also the good and truth thence derived; for by "seeing the faces" is signified the influx of love (n. 6263).

**6265.** *And Joseph brought them away from his thighs.* That this signifies the good of the will and the truth of the intellectual from the affection of love on the part of spiritual good, is evident from the representation of Joseph, as being the internal celestial (see n. 5869, 5877); from the representation of Manasseh and Ephraim, whom Joseph brought away, as being the good of the will and the truth of the intellectual (n. 5354, 6222); and from the signification of "thighs," as being the affection of love (n. 3021, 4277, 4280, 4575, 5050-5062). That it was "on the part of spiritual good" is because they were brought away from Israel, who is spiritual good (see n. 6253). By these things is signified that the internal celestial removed the good of the will and the truth of the intellectual from spiritual good, that is, from the affection of love thereof, because Israel, by whom is represented spiritual good, had caused this good and truth to approach to himself; besides their being brought to him by Joseph, by whom is represented the internal celestial; for which reason they were brought away, and were afterward brought again by Joseph, as follows. The

reason is, that there is in this way an influx of love from the internal celestial through spiritual good into them. For this is according to order, and hence this external ritual had to be rigidly observed when they were to be blessed; for they were then being presented before the Lord, from whom is the prediction here signified by the "blessing" (see n. 6254). Hence then it is that Joseph brought his sons from the thighs of his father, and himself afterward brought them thither.

**6266.** *And he bowed himself with his face to the earth.* That this signifies their humiliation, is evident from the signification of "bowing himself with his face to the earth," as being interior humiliation (see n. 5682); for such bowing is a bodily act that corresponds to humiliation of mind; hence they who adore God from the heart, thus bow themselves. It is said "he bowed himself," because Joseph was in their stead, not then before Israel, but before the Lord, from whom was the blessing by Israel. That this was done by Joseph in their stead, is because such is the case in things spiritual; the good of the will and the truth of the intellectual in the natural cannot from themselves humble themselves before the Lord, but only from the internal by means of influx; for without influx through the internal into the natural, there is nothing of will and understanding therein, and not even anything of life; for the internal is the intermediate through which is life from the Lord therein.

**6267.** *And Joseph took them both, Ephraim in his right hand on Israel's left hand.* That this signifies the truth of the intellectual as in the second place; and that *Manasseh in his left hand on Israel's right hand* signifies the good of the will in the first place, is evident from the representation of Ephraim, as being the truth of the intellectual, and from the representation of Manasseh, as being the good of the will (n. 5354, 6222); and from the signification of the "right hand," as being to be in the first place; and of the "left hand," as being to be in the second place; as is manifest from all the usage in life. How the case herein is will be shown in what follows.

**6268.** *And brought them near unto him.* That this signifies adjunction, is evident without explication.

**6269.** *And Israel put forth his right hand, and put it upon Ephraim's head.* That this signifies that he accounted truth



as being in the first place, is evident from the signification of "putting forth his right hand," as being to account in the first place (that the "right hand" denotes in the first place, is manifest); and from the representation of Ephraim, as being the intellectual, thus also the truth of faith, for this dwells in man's intellectual part when there is sight there from the light of heaven, thus spiritual sight (see n. 6222). It is set forth in this verse, and also in verses 17-19, that Israel put his right hand on Ephraim's head, and his left hand on Manasseh's head; and by this is signified that he accounted the truth of faith as being in the first place, and the good of charity in the second. The reason was that until he has been regenerated, the spiritual man, who is represented by Israel (n. 4286, 6256), supposes no otherwise; for he has a sensible apprehension of what the truth of faith is, but not what the good of charity is; because the latter flows in by an interior way, but the former, by an exterior way just as does memory-knowledge. [2] But they who are not being regenerated say absolutely that faith is in the first place, that is to say, that it is the essential of the church, because in this way they can live as they desire, and still say that they have hope of salvation. Hence also at this day charity has so disappeared that the nature of it is known to scarcely any one, and consequently so has faith, for the one is not possible without the other. If charity were in the first place, and faith in the second, the aspect of the church would be different; for then no others would be called Christians than those who live a life according to the truth of faith, that is, a life of charity; and they would then also know what charity is. Then too they would not make a number of churches by making a distinction among them according to opinions about the truths of faith; but they would say that there is one church, in which are all who are in the good of life, not only those within the region where the churches are, but also those who are outside of it. In this manner the church would be in illustration about such things as belong to the Lord's kingdom; for charity enlightens, and never faith without charity; and the errors that are brought in by means of faith separated would be clearly seen. [3] Hence it is evident how different an aspect the church would have if the good of charity were in the first

place, that is, were the essential, and the truth of faith in the second, that is, its formal. The aspect of the church would then be like that of the Ancient Church, which made the church consist in charity, and had no other doctrinals of the church than those of charity: from this 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 abroad her wings, He took him, He bare him upon His wings; Jehovah alone did lead him, neither was there any strange god with him. He made him ride on the high places of the earth, and fed him with the increase of the fields; He made him suck honey out of the rock, and oil out of the flint of the rock; butter of the herd, and milk of the flock, with fat of lambs, and of rams the sons of Bashan, and of he-goats, with the fat of kidneys of wheat; and of the blood of the grape thou drinkest pure wine (*Deut. xxxii. 10-14*).

Wherefore they who were of that church are in heaven, and in all happiness and glory there.

**6270.** *And he was the younger.* That this signifies although it is in the second place, is evident from the signification of the “younger,” as being to be in the second place.

**6271.** *And his left hand upon Manasseh's head.* That this signifies that he accounted good as being in the second place, is evident from the signification of “putting his left hand,” as being to account in the second place; and from the representation of Manasseh, as being the will, thus also the good of charity. How the case herein is may be seen above (n. 6269).

**6272.** *He put forth his hands crosswise.* That this signifies, thus not according to order, is evident from the signification of “putting forth the hands crosswise,” as being not according to order; for thereby he makes the younger the firstborn, and the reverse; consequently the truth of faith prior and higher; and the good of charity posterior and lower; for “birthright” denotes priority and superiority (see n. 3325). It is evident how much evil this introduces into the church; for thereby its people get into such obscurity that they do not know what good is, thus neither what truth is; for good is like flame, and truth like the light from it: if you take away the flame, the light also perishes; and if any light appears, it is like a decep-

tive light that is not from flame. Hence it is that churches are at variance with one another, and dispute about 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 prior place in the assemblage of the church, they next begin to separate faith from charity, and to make the latter of comparatively no account, and thus to care nothing for the life, a thing to which man naturally inclines. Hence the church perishes, for it is the life which makes the church with man, but not doctrine without life; thus not confidence, which is eminent faith; for genuine confidence is possible with those only who are in charity, from which is the life of confidence. (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 above, n. 3324, 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3701, 4243, 4244, 4247, 4337, 4925, 4926, 4928, 4930, 4977.)

**6273.** *For Manasseh was the firstborn.* That this signifies since indeed good is in the prior place, is evident from the representation of Manasseh, as being the good that is of the will (of which above); and from the signification of "birthright," as being priority and superiority (see n. 3325), thus the "first-born" is one who is in the prior place. Who cannot see from natural light alone, provided it is enlightened a little, that good is in the prior place, as is also man's will; and that truth is in the posterior place, as is also man's thinking? And also that man's will causes him to think one way and not another, consequently that the good with a man causes this or that to be true; thus that truth is in the second place, and good in the first? Think and reflect whether the truth that is of faith can take root except in good, and whether faith is faith unless it is therein rooted. Hence you may conclude what is primary or essential to the church, that is, to the man in whom the church is.

**6274.** Verses 15, 16. *And he blessed Joseph, and said, The God before whom my fathers walked, Abraham and Isaac, the God who feedeth me since I am, unto this day, the Angel who redeemeth me from all evil, bless the boys; and let my name be called in them, and the name of my fathers Abraham and*

*Isaac ; and let them grow unto a multitude in the midst of the earth.* "And he blessed Joseph," signifies a prediction with respect to the truth of the intellectual and the good of the will having life from the internal ; "and said, The God before whom my fathers walked, Abraham and Isaac," signifies the Divine from which internal good and internal truth had life ; "the God who feedeth me," signifies this Divine vivifying the good of spiritual truth from the natural ; "since I am, unto this day," signifies continually ; "the Angel who redeemeth me from all evil," signifies the Lord's Divine Human, by which is effected deliverance from hell ; "bless the boys," signifies give them to have truth and good ; "and let my name be called in them," signifies that in them should be the quality of the good of spiritual truth from the natural ; "and the name of my fathers Abraham and Isaac," signifies and the quality of internal good and truth ; "and let them grow unto a multitude in the midst of the earth," signifies extension from the inmost.

**6275.** *And he blessed Joseph.* That this signifies a prediction with respect to the truth of the intellectual and the good of the will having life from the internal, is evident from the signification of "blessing," as being prediction (see n. 6230, 6254) ; and from the representation of Ephraim and Manasseh, who here are "Joseph," as being the truth of the intellectual and the good of the will in the natural, born from the internal (n. 6234, 6249). That by "Joseph" are meant his sons, is evident from the blessing itself, in which it is said, "The Angel who redeemeth me from all evil, bless the boys, and let my name be called in them ;" and the reason is that this good and truth in the natural, represented by Manasseh and Ephraim, are the very internal there. The internal and the external are indeed distinct from each other ; but in the natural, where they are together, the internal is as in its own adapted form, which form does nothing from itself, but only from the internal within it ; thus it is merely acted upon. The case herein is like the efficient in the effect : the efficient and the effect are distinct from each other, yet the efficient is in the effect as in its own adapted form, and through it acts as cause in the sphere where the effect is produced. In man the like is the case with the good and truth in the natural, born from the

internal; for the internal clothes itself with such things as belong to the natural, in order that it may be there and lead a life there; but the things with which it clothes itself are nothing but coverings, which of themselves do nothing at all.

**6276.** *And said, The God before whom my fathers walked, Abraham and Isaac.* That this signifies the Divine from which internal good and internal truth had life, is evident from the signification of "God," as being the Divine; from the signification of "walking," as being to live, or to have life (see n. 519, 1794); from the representation of Abraham, as being in the supreme sense the Lord's Divine Itself; and from the representation of Isaac, as being His Divine rational, thus the internal human—for Jacob is the Lord's Divine natural, or His external human (see n. 2011, 3245, 3305, 3439, 4615). But in the representative sense "Abraham" is internal good, and "Isaac" internal truth (n. 3703, 6098, 6185). That these things in the representative sense are signified by "Abraham and Isaac," is because that good and truth which are in the Lord's kingdom proceed from His Divine and Divine Human; and make the Lord Himself to be there; thus He Himself is His kingdom.

**6277.** *The God who feedeth me.* That this signifies this Divine vivifying the good of spiritual truth from the natural, is evident from the signification of "feeding," as being to vivify. That "to feed" is to instruct, (see n. 6044) is because a "pasture" is that which sustains the spiritual life of man (n. 6078); but "feeding" and a "pasture" are there said of a flock, whereas "feeding" is here said of Jacob—that he was sustained with food and the necessaries of life; by which in the internal sense the like is signified; for that which sustains and vivifies the life of the body, in the internal sense signifies that which sustains the spiritual life and vivifies it. That Israel represents spiritual good from the natural, has been shown above (n. 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833); and because this good which Israel represents is the good of truth, therefore the good of spiritual truth is here signified; for in the genuine sense "Israel" is the spiritual church, and the good of this church is the good of truth; because those who belong to this church are instructed about good by means of truth,

and when they do according to the truth in which they are instructed, then this truth is called good. This is the good which is called the good of truth, and is represented by Israel.

**6278.** *Since I am, unto this day.* That this signifies continually, is evident from the signification of “to-day” and “to this day,” as being what is perpetual and eternal (see n. 2838, 4304, 6165); here therefore “since I am, unto this day” signifies continually, namely, vivifying, which is “feeding” (n. 6277).

**6279.** *The Angel who redeemeth me from all evil.* That this signifies the Lord’s Divine Human by which is effected deliverance from hell, is evident from the signification of “angel,” as being the Lord’s Divine Human (of which below); from the signification of “redeeming,” as being to deliver (of which also below); and from the signification of “evil,” as being hell. The reason why “evil” denotes hell is that hell itself is nothing but evil; for whether you say that all in hell are evil, or that hell is evil, it is the same. In the spiritual sense, when “evil” is mentioned, hell is meant, for they who are in the spiritual sense, as are the angels in heaven, think and speak abstractedly from persons, because universally, and therefore to them evil is hell. It is the same with “sin,” when thereby is meant the ruling evil, as in *Genesis* iv. :—

Jehovah said unto Cain, If thou doest not well, sin coucheth at the door; and unto thee is his desire, and thou shalt rule over him (verses 6, 7);

where “sin” denotes hell, which is at hand when a man does evil. The very evil with man is nothing else than hell, for it inflows therefrom, and the man is then a hell in the least form, as also is every one there. So on the other hand, the very good in man is nothing else than heaven in him; for good flows in through heaven from the Lord; and the man who is in good, is heaven in the smallest image, as also is every one in heaven.

**6280.** That the “redeeming Angel” is the Lord as to the Divine Human, is evident from the fact that by assuming the Human and making it Divine the Lord redeemed man, that is, delivered him from hell; whence the Lord as to His Divine Human is called the “Redeemer.” That the Divine Human is called the “Angel” is because the word “angel” means “sent,” and the Lord as to the Divine Human is said to be “sent,” as

is plain from many passages in the Word of the Evangelists. Moreover before the Lord's coming into the world the Divine Human 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; for by the influx of Jehovah into heaven, He set forth a man, and the very Divine thence derived was a Divine man. This then is the Divine Human from eternity, and is what is called "Sent," by which is meant proceeding, and this is the same as "Angel." [2] But as Jehovah by this Divine Human of His, could not flow in any longer with men, because they had so far removed themselves from this Divine, He therefore took on the Human and made it Divine, and thus by influx from this into heaven He could reach even those of the human race who would receive the good of charity and the truth of faith from the Divine Human, which was thus made visible, and could thus deliver them from hell, which could not possibly have been effected in any other way. This deliverance is that which is called "redemption," and the Divine Human Itself, which delivered or redeemed, is what is called the "redeeming Angel." [3] But be it known that in respect to the Divine Human, as well as in respect to the Divine Itself, the Lord is above heaven; for He is the Sun which illumines heaven; thus that heaven is far beneath Him. The Divine Human which is in heaven is the Divine truth which proceeds from Him, which is the light from Him as a sun. In respect to His essence the Lord is not Divine truth, for this is from Him as light from the sun, but He is Divine good itself, one with Jehovah. [4] The Lord's Divine Human is called "Angel" in other places also in the Word, as when He appeared to Moses in the bush, of which it is written in *Exodus*:—

When Moses came to the mountain of God, unto Horeb, the Angel of Jehovah appeared to him in a flame of fire out of the midst of a bush. Jehovah saw that Moses turned aside to see, therefore God called unto him out of the midst of the bush. And he said further, 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 which is here called the "Angel of Jehovah," and it is plainly said that it was Jehovah Him-

self. That Jehovah was there in the Divine Human may be seen from the fact that the Divine Itself could not appear except through the Divine Human; according to the Lord's words in *John*: "No one hath ever seen God, the only-begotten Son, who is in the bosom of the Father, He hath set Him forth" (i. 18); and in another place: "Ye have neither ever heard the voice of the Father, nor seen His shape" (v. 37). [5] Moreover the Lord as to the Divine Human is called the "Angel" where it treats of leading the people into the land of Canaan, of which we read in *Exodus*:—

Behold I send an Angel before thee, to keep thee in the way, and to bring thee unto the place which I have prepared. Beware thou of His faces, for He will not bear your transgression, because My name is in the midst of Him (xxiii. 20, 21, 23);

that the "Angel" in this passage is the Divine Human, is evident from the fact that it is said, "because My name is in the midst of Him," that is, Jehovah Himself is. By "My name" is signified the quality of Jehovah which is in the Divine Human (that the Lord as to the Divine Human is the "name of Jehovah," may be seen above, n. 2628; and that the "name of God" is His quality, as also everything in one complex by means of which God is worshiped, n. 2724, 3006). [6] In *Isaiah*:—

In all their distress He had distress, and the Angel of His faces will deliver them; in His love and in His indulgence 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, is manifest, for it is said that "He redeemed them." [7] In *Malachi*:—

Behold the Lord whom ye seek shall suddenly come unto His temple, even the Angel of the covenant whom ye desire; Behold He cometh, saith Jehovah Zebaoth. But who shall endure the day of His coming, and who shall stand when He appeareth? Then shall the meat-offering of Judah and Jerusalem be sweet to Jehovah, as in the days of eternity, and as in former years (iii. 1, 2, 4);

that the "Angel of the covenant" is the Lord as to the Divine Human is very evident, for the subject treated of is His coming; the "offering of Judah and Jerusalem being then sweet to Jehovah" signifies that worship from love and faith in Him



will then be sweet. That by "Judah" here is not meant Judah, nor by "Jerusalem" Jerusalem, is clearly evident; for neither then nor afterward was the offering of Judah and Jerusalem sweet. That the "days of eternity" are the states of the Most Ancient Church, which was celestial; and that the "former years" are the states of the Ancient Church, which was spiritual, may be seen above (n. 6239). Moreover by an "angel" in the Word, in the internal sense, is not signified an angel, but something Divine in the Lord (n. 1925, 2319, 2821, 3039, 4085).

**6281.** As regards "redeeming," in the proper sense this signifies to restore and appropriate to Himself that which had been His; and it is predicated of slavery, of death, and of evil; when of slavery, they are meant who have been enslaved, in the spiritual sense enslaved by hell; when of death, they are meant who are in condemnation; and when of evil, as here, they are meant who are in hell, for the evil from which the angel redeems is hell (see n. 6279). As the Lord delivered man from these evils by making the Human in Himself Divine, therefore His Divine Human is called in the Word the "Redeemer," as in *Isaiah* :—

I aid thee, saith Jehovah, and thy Redeemer, the Holy One of Israel (xli. 14).

Again :—

Thus hath said 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 He be called (liv. 5).

In these passages, the Divine Itself, which is called "Jehovah," is distinguished from the Divine Human, which is called the "Redeemer the Holy One of Israel." [2] But that it is Jehovah Himself in the Divine Human, is evident from the following passages. In *Isaiah* :—

Thus hath 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 (xliv. 6).

Again:—

Thus hath said Jehovah thy Redeemer, I am Jehovah thy God, that teacheth thee (xlvi. 17).

Again:—

Thou art our Father, for Abraham knoweth us not, and Israel doth not acknowledge us; Thou Jehovah art our Father, our Redeemer; from everlasting is Thy name (lxiii. 16).

In *David*:—

Jehovah who redeemed thy life from the pit (Ps. ciii. 4).

[3] From these passages also it is plain that by “Jehovah” in the Word no other is meant than the Lord (see n. 1343, 1736, 2921, 3035, 5663); and that “Jehovah the Redeemer” is His Divine Human. Therefore also those who have been redeemed are called the “redeemed of Jehovah” in *Isaiah*:—

Say ye to the daughter of Zion, Behold thy salvation cometh; Behold His reward is with Him, and the price of His 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 clear; for it is said of His coming: “Behold thy salvation cometh; behold His reward is with Him.” See besides *Isa.* 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 this signifies give them to have truth and good, is evident from the signification of “blessing,” as being to endow with truth and good; for in the spiritual sense “blessing” involves nothing else (see n. 1420, 1422, 4981); and from the representation of Ephraim and Manasseh, who here are the “boys,” as being the intellectual and the will of the church, to which truth and good should be given: to the intellectual, truth; and to the will, good.

**6283.** *And let my name be called in them.* That this signifies that in them should be the quality of the good of spiritual truth from the natural, is evident from the signification of the “name being called in” any one, as being his quality in him (see n. 1754, 1896, 2009, 3421); and from the representation of Israel, as being the good of spiritual truth from the natural

(of which above, n. 6277); and because the quality of Israel was in them, therefore they also were received among the rest of the sons of Jacob, and were made tribes, one of Manasseh and the other of Ephraim, and with them the twelve tribes were made up, when the tribe of Levi, being made the priesthood, was not numbered among the tribes that obtained inheritance by lot (see *Joshua* and also *Ezekiel* xlvi.).

**6284.** *And the name of my fathers, Abraham and Isaac.* That this signifies, and the quality of internal good and truth, is evident from the signification of "name," as being the quality (see n. 6283); and from the representation of Abraham and Isaac, as being internal good and truth (of which above, n. 6276). Internal good and truth must be in external good and truth, in order for these to be good and truth. For, as was said above (n. 6275), the external is merely a formed something, of such a nature that the internal can be in it, and lead a life there according to the influx into itself from the Lord; neither also is the internal anything else relatively to the highest, which is the Lord, whence is all life; and the things beneath are merely forms recipient of life through the degrees in their order, down to the last, which is the body.

**6285.** *And let them grow unto a multitude in the midst of the earth.* That this signifies extension from the inmost, is evident from the signification of the "midst," as being the inmost (see n. 2940, 2973, 6068, 6084, 6103). Hence "growing unto a multitude" is extension; for the truths that are signified by a "multitude" extend themselves round about from the inmost, as from a center; and the greater the extension thence is, and the better this is in accordance with heavenly order, so much the more perfect is the state; this is the state which is signified by this part of the blessing: "and let them grow unto a multitude in the midst of the earth."

**6286.** Verses 17-20. *And Joseph saw that his father put his right hand upon the head of Ephraim, and it was evil in his eyes; and he laid hold of the hand of his father to remove it from upon Ephraim's head upon Manasseh's head. And Joseph said unto his father, Not so, my father; for this is the firstborn; put thy right hand upon his head. And his father refused, and said, I know, my son, I know; he also shall be for*

*a people, and he also shall become great; and nevertheless his younger brother shall be greater than he, and his seed shall be the fulness of the nations. And he blessed them in this 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 put his right hand upon the head of Ephraim,” signifies a perception that he accounted truth as being in the first place; “and it was evil in his eyes,” signifies displeasure; “and he laid hold of the hand of his father,” signifies influx into the power of his obscure perception; “to remove it from upon Ephraim’s head upon Manasseh’s head,” signifies to turn him away from error; “and Joseph said unto his father, Not so, my father, for this is the first-born,” signifies perceptible influx with respect to good that it has priority; “put thy right hand upon his head,” signifies that thus it should be in the first place; “and his father refused,” signifies no consent; “and said, I know, my son, I know,” signifies that so it is, but that it appears otherwise; “he also shall be for a people, and he also shall become great,” signifies that truth from good also shall be increased, thus the celestial man; “and 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 that the truth of faith shall reign; “and he blessed them in this day,” signifies foresight and providence eternally; “saying, In thee shall Israel bless, saying, God set thee as Ephraim and as Manasseh,” signifies that his own spiritual may be in the truth of the intellectual and in the good of the will; “and he set Ephraim before Manasseh,” signifies that he accounted truth as being in the first place, because he was spiritual.

**6287.** *And Joseph saw that his father put his right hand upon the head of Ephraim.* That this signifies a perception that he accounted truth as being in the first place, is evident from the signification of “saying,” as being to understand and perceive (see n. 2150, 2807, 3764, 4567, 4723, 5400); from the representation of Joseph, as being the internal celestial (n. 5869, 5877, 6224); from the representation of Israel, who here is the “father,” as being spiritual good from the natural; from the

signification of "putting the right hand on the head," as being to account in the first place (n. 6269); and from the representation of Ephraim, as being the truth of the intellectual in the natural (n. 6234, 6238, 6267). From this it is plain that by "Joseph saw that his father put his right hand on the head of Ephraim," is signified a perception of the internal celestial that spiritual good from the natural accounted truth as being 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 this signifies displeasure, is evident without explication. The reason why it displeased Joseph was that by him is represented the internal celestial, which is above the spiritual good that is represented by Israel. What is higher can perceive how the case is with what is done in what is lower, thus also whether it is truth that is being thought there, or not. For as what is higher sees from the light of heaven, it sees the things that are below; thus the internal celestial which is "Joseph," saw that the spiritual good from the natural which is "Israel," was in error, and therefore it displeased him.

**6289.** *And he laid hold of the hand of his father.* That this signifies influx into the power of his obscure perception, is evident from the signification of "laying hold of the hand," as being influx into the power of perception; for when the internal desires by means of influx to compel the external to think and will something, it as it were takes hold of it, here of the power of perception that is signified by the "hand." (That the "hand" is power may be seen above, n. 878, 3387, 4931-4937.) That the perception is called obscure, is because relatively to the celestial, who are represented by Joseph, the spiritual, who are represented by Israel, are in obscurity. (That the spiritual are relatively in obscurity, may be seen above, n. 2708, 2715, 2716, 2718, 2831, 2849, 2935, 2937, 3833, 4402.) That the spiritual are in obscurity, is very evident from the fact that before they have been regenerated they are altogether in thick darkness with respect to truth and good, and that while they are being regenerated, it is such truth as is in the doctrine of their church that they acknowledge, and in which truth they have faith, whether it is true or not. Nevertheless it is this truth

that becomes good with them when it becomes of the will and thence of the life, and then it is that good which is called the good of truth, and also the good of faith, and likewise spiritual good, or the good of the spiritual church. The quality of the good that is from such an origin may be known to every one who considers the matter. Nevertheless the good from such truth, even with the Gentiles, is accepted by the Lord, provided it has for a principle or starting-point charity toward the neighbor, and that in this charity there is innocence.

**6290.** *To remove it from upon Ephraim's head upon Manasseh's head.* That this signifies to turn him away from error, is evident from the signification of "removing," as being to turn away; and from the signification of "from upon Ephraim's head upon Manasseh's head," as being from error; for it was an error for him to account truth as being in the first place and good in the second, as has been shown above.

**6291.** *And Joseph said unto his father, Not so, my father; for this is the firstborn.* That this signifies perceptible influx with respect to good, that it has the priority, is evident from the signification of "saying," when predicated of the internal celestial, which here is "Joseph," as being influx (see n. 6152); here perceptible influx, because he not only took hold of his hand, but also said, "Not so, my father, for this is the firstborn."

**6292.** *Put thy right hand upon his head.* That this signifies that thus it should be in the first place, is evident from the signification of "putting the right hand on the head," as being to account in the first place (see n. 6269, 6287). That when he was blessing, Israel placed his hand on the head, was from a ritual received from the ancients; for in the head are the very intellectual and will of man, but in the body are acts according thereto, and compliance; thus putting the hand on the head was a representative that a blessing was being communicated to the intellectual and the will, thus to the man himself. From that ancient time the same ritual remains even to this day, and is in use in inaugurations, and also in the act of blessing.

**6293.** *And his father refused.* That this signifies no consent, is evident without explication.

**6294.** *And said, I know, my son, I know.* That this signifies that so it is, but that it appears otherwise, is evident from the signification of “knowing,” as here being to know that it is so, but that it appears otherwise. That spiritual good which is “Israel” now perceived this, was from the influx of the internal celestial, which is “Joseph” (which influx has been treated of above, n. 6289, 6291). When spiritual good is in enlightenment from such an 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 at this time it makes the priority consist in the fact that truth should reign over good (as said below), and for this reason he retains the right hand on the head of the younger son, and the left on the head of the firstborn.

**6295.** *He also shall be for a people, and he also shall become great.* That this signifies that truth from good also shall be increased, thus the celestial man, is evident from the signification of “people,” as being truth (see n. 1259, 1260, 3581, 4619); from the signification of “becoming great,” as being to be increased; and from the representation of Manasseh, of whom this is said, as being the good of the will in the natural, born from the internal (see n. 6234, 6238, 6267). That truth from good is of the celestial man, is evident from what has already been frequently said and shown with respect to the celestial man, namely, that the celestial man is one who is in good from the will, and from this in truth; and that he is distinguished from the spiritual man by the fact that the latter is in truth from the intellectual, and from this in good. And because “Manasseh” is the good of the will, therefore by him is represented the celestial man, but the external celestial man, or the man of the external celestial church; for “Manasseh” is the good of the will 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 in the rational, thus in the internal man. [2] In a few words something must be said of the truth of good which is of the celestial man. This truth is indeed called truth, but it is good. With the celestial man there is the good of love to the Lord and the good of love toward the neighbor. The good of love to the Lord is his in-

ternal, and the good of love toward the neighbor is his external. Therefore as regards the men who are of the celestial church, those are in the internal of this church who are in love to the Lord, and those are in its external who are in love toward the neighbor. The good of this love, namely, of love toward the neighbor with the celestial man, is what is here called the "truth of good," and is represented by Manasseh. For the celestial man is such that he does not reason from truth, nor about truth, because he has perception from good (that is, through good from the Lord) that a thing is so or is not so (see n. 202, 337, 2715, 3246, 4448); and yet the good of charity with him is what is called truth, but celestial truth.

**6296.** *And nevertheless his younger brother shall be greater than he.* That this signifies that good from truth shall receive more increase, thus the spiritual man, is evident from the representation of Ephraim, here the "younger brother," as being the truth of the intellectual in the natural born from the internal (see n. 6234, 6238, 6267), but here "Ephraim" is good from truth (of which in what follows); and from the signification of "becoming greater" than another, as being to receive more increase. That here "Ephraim" is good from truth, is because he represents 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). Good from truth constitutes this man, that is, the man of the spiritual church. The internal of this church is what 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 spiritual church is implanted in the intellectual part, but the good of the celestial church 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. [2] That good from truth, or the spiritual man, receives more increase than the good from which is truth, or the celestial man, is because the will of man has continually been depraved, and at last so that evil has taken entire possession of it, insomuch that nothing sound (*integer*) has remained there. Therefore lest man should perish, the Lord provided that he might be regenerated as to the



intellectual part, and thus be saved. Hence then it is that there are few with whom there is anything sound left in the will part, thus few who can become celestial men, but many who can become spiritual men; thus that the latter receive more increase than the former. 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 this signifies that the truth which is of faith shall reign, is evident from the signification of "seed," as being faith and charity (see n. 1025, 1447, 1610, 1940, 2848, 3187, 3310, 3373, 3671), here faith, because predicated of Ephraim; and from the signification of the "fulness of the nations," as being abundance, thus that the truth of faith shall reign. "Fulness" in the Word 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 land and the fulness thereof, the city and them that dwell therein (xlvii. 2);

"the land and the fulness" denote all, both truth and good, that is of the church. For this reason 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). [2] In *Ezekiel*:—

They shall eat their bread with solicitude, and drink their waters with amazement, that the land thereof may be devastated from its fulness (xii. 19);

the "land" denotes the church, and the "fulness" the good and truth there. That both are signified is evident from what precedes, that "they should eat bread with solicitude, and drink waters with amazement;" for by "bread" is signified the good of love, and by "waters" the truth of faith, which are called the "fulness of the earth." [3] In like manner in *Amos*:—

The pride of Jacob, and his palaces, I hate, therefore will I shut up the city and the fulness thereof (vi. 8).

In *David*:—

The heavens are Thine, the earth also is Thine; the world and the fulness thereof Thou hast founded (*Ps.* lxxxix. 11).

And elsewhere in the same:—

The earth is Jehovah's, and the fulness thereof; the world, and they that dwell therein. For He hath founded it upon the seas, and established it upon the streams (*Ps.* xxiv. 1, 2);

where also the "fulness" denotes truth and good; the "earth," the church in a specific, and the "world," the church in a universal sense. That "Jehovah founded the world upon the seas" denotes upon the things that are of memory-knowledge (n. 28); and that "He established it upon the streams" denotes upon the things that 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 streams, for the world is not founded and established thereon; and therefore he who reflects can see that by "seas" and by "streams" something else is signified, and that this something else is the spiritual or internal of the Word.

**6298.** *And he blessed them in this day.* That this signifies foresight and providence eternally, is evident from the signification of "blessing," as being prediction (see n. 6230, 6254), but in the supreme sense the Lord's foresight; and because foresight, it is also providence, for the one is impossible without the other; for evil is foreseen and good is provided, and the evil which is foreseen is by providence bent into good. That here "to bless" denotes foresight and providence, is because Israel, who here blesses, in the supreme sense is the Lord (n. 4286). That eternally is meant, is evident from the signification of "this day," or "to-day," as being what is eternal (n. 2838, 3998, 4304, 6165).

**6299.** *Saying, In thee shall Israel bless, saying, God set thee as Ephraim and as Manasseh.* That this signifies that his own spiritual may be in the truth of the intellectual and the good of the will, is evident from the representation of Israel, as being spiritual good (see n. 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833); and from the representation of Ephraim, as being the truth of the intellectual, and of Manasseh, as being the good of the will (of which above). That the spiritual, which

is "Israel," may be in them, is signified by the words, "in thee shall Israel bless, and God set thee." [2] As regards the spiritual represented by Israel being in the truth of the intellectual and the good of the will, which are "Ephraim and Manasseh," the case is this. The spiritual good which is represented by Israel is the spiritual of the internal church; whereas the truth and good represented by Ephraim and Manasseh are of the external church (see n. 6296). In order for an internal to be an internal of the church, it must needs be in the external of the church, for the external holds the place of the foundation on which the internal stands, and is the receptacle into which the internal flows. Hence it is that the natural, which is external, must needs be regenerated; for unless it is regenerated, the internal has neither foundation nor receptacle; and if it has no foundation nor receptacle, it utterly perishes. This then is what is meant by his own spiritual being in the truth of the intellectual and the good of the will. [3] As an illustration of this matter take this example. The very affection of charity which a man feels within himself as a quietude and bliss in benefiting the neighbor without regard to any recompense, is the internal of the church; but to will this good and to do it from truth, that is, because it has been so commanded in the Word, is the external of the church. If the natural, which is the external, is not in agreement, that is, does not will nor do this good, because it sees in it no recompense, thus nothing of self (for in the natural or external man there is such a disposition both from what is hereditary and from what is actual), then the internal has no foundation, nor corresponding receptacle, except such as either rejects, or perverts, or extinguishes the influx; and therefore the internal perishes, that is, is closed and stopped up, so that nothing from heaven can pass into the natural through the internal, except some light of a general nature that passes through the chinks everywhere round about, in order that there may be a faculty of thinking, of willing, and of speaking, but according to that which is in the natural, thus in favor of evil and falsity against good and truth, to which purpose it makes subservient that amount of spiritual light which in a general manner flows in through the chinks everywhere round about.

**6300.** *And he set Ephraim before Manasseh.* That this signifies that he accounted truth as being in the first place, because he was spiritual, is evident from what has been unfolded above (verses 13, 14, 17-19).

**6301.** Verses 21, 22. *And Israel said unto Joseph, Behold, I die; and God shall be with you, and shall bring you back 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 the perception of spiritual good from the internal celestial about new life, and about the end of the representation; "and God shall be with you," signifies the Divine providence of the Lord; "and shall bring you back unto the land of your fathers," signifies to the state of both Ancient Churches; "and I give thee one portion above thy brethren," signifies that the truth of the intellectual and the good of the will would have more there; "which I took out of the hand of the Amorite," signifies by victory over evil; "with my sword," signifies by means of truth combating; "and with my bow," signifies from doctrine.

**6302.** *And Israel said unto Joseph, Behold, I die.* That this signifies the perception of spiritual good from the internal celestial about new life, and about the end of the representation, is evident from the signification of "saying," as being perception (see n. 6220); from the representation of Israel, as being spiritual good (of which also above, n. 6225); from the representation of Joseph, as being the internal celestial (n. 5869, 5877); and from the signification of "dying," as being resurrection into life (n. 3498, 3505, 4618, 4621, 6036, 6221), and also as being the end of the former representation (n. 3253, 3259, 3276); which end is also here signified by "dying." For when one dies who had represented anything of the church, another succeeds who continues the representation in its order. Thus after Abraham died, the representative was continued in its order in Isaac, and afterward in Jacob, and after him in his sons; and so when Moses died, the representative succeeded in Joshua, and afterward in the judges in order, even to the kings, and so on.

**6303.** *And God shall be with you.* That this signifies the Divine providence of the Lord, is evident from the significa-

tion of "God shall be with you," as being the Divine providence of the Lord; for when the Lord is with any one, He leads him, and provides that all things which happen, whether sad or joyful, befall him for good: this is the Divine providence. The reason why it is called the providence "of the Lord" is that 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 He Himself teaches in *John* xiv. 9-11 (see n. 1343, 1736, 2921, 3035, 5663).

**6304.** *And shall bring you back unto the land of your fathers.* That this signifies to the state of both Ancient Churches, is evident from the signification of "land," as being the church (see n. 566, 662, 1066, 1067, 1733, 1850, 2117, 2118, 3355, 4535, 4447, 5577); and from the signification of "fathers," as being the men of the Ancient and Most Ancient Churches (n. 6075). It is said "to the state of both Ancient Churches," because the sons of Israel and their descendants, like those who belonged to the Ancient Churches, in every particular represented the Lord's kingdom, celestial and spiritual. The representative itself was also instituted; with the Jewish nation that of the celestial kingdom, and with the Israelitish that of the spiritual kingdom; but with that generation nothing but a mere representative could be instituted, and not anything of the church or kingdom of the Lord; for they desired to see and acknowledge in the representatives absolutely nothing but what was external, and not anything internal. Nevertheless in order that there might exist a representative, and thereby some communication with heaven, and through heaven with the Lord, they were kept in externals; and it was then provided by the Lord that communication should exist by means of a mere external representative without an internal. This was the state to which the descendants of Jacob could be brought back; nevertheless in their external representatives there lay inwardly hidden Divine things; in the highest sense such as regarded the Lord's Divine Human; and in the relative sense such as regarded the Lord's kingdom in the heavens, and the church. This state of both Ancient

Churches is signified by the words, "God shall bring you back unto the land of your fathers."

**6305.** *And I give thee one portion above thy brethren.* That this signifies that the truth of the intellectual and the good of the will should have more there, is evident from the representation of Ephraim and Manasseh, who here are "Joseph" (as above, n. 6275), as being the truth of the intellectual and the good of the will (of which often above); and from the signification of "giving one portion above the brethren," as being to have more there, namely, in the church, which is signified by "land" (see n. 6304). The reason why the good of the will and the truth of the intellectual would have more there, is that these are the two essentials of the church; and therefore the birthright also was given to the sons of Joseph (1 *Chron.* v. 1).

**6306.** *Which I took out of the hand of the Amorite.* That this signifies by victory over evil, is evident from the representation of the Amorite, as being evil (see n. 1857); and from the signification of "taking out of the hand," as being to acquire through victory. As regards the Amorites, be it known that by them is signified evil, and also by the Canaanites; and by the rest of the nations in that land which are mentioned in the Word are signified various kinds of evil and also of falsity. Such things were represented by the nations when the sons of Israel came into possession of the land of Canaan, for the reason that, while the sons of Israel represented heavenly things, those nations represented infernal things, and in this way the land of Canaan represented every state of the other life; and because the nations represented infernal things, they were given to the curse, and it was forbidden to enter into a covenant with those which remained. [2] That the sons of Israel seized and inhabited the land of those who represented the hells, was a representative that about the time of the Lord's coming the infernals would have occupied a large part of heaven; and that by coming into the world and making the Human in Himself Divine the Lord would expel them and cast them down into the hells, and thus deliver heaven from them, and give it for an inheritance to those who would be of His spiritual kingdom. [3] That by the Amorite nation was rep-

resented evil in general, is plain from the passages where it is mentioned, as in *Ezekiel*:—

Jerusalem, thy tradings and thy generations were from the land of the Canaanite; thy father was an Amorite, and thy mother a Hittite (xvi. 3, 45);

as in the internal sense “father” 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 falsity, therefore it is said “thy father was an Amorite, and thy mother a Hittite.” [4] And in *Amos*:—

I destroyed the Amorite before them, whose height was like the height of the cedars, and he was sturdy 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 the love of self is described by the “height of the cedars and the sturdiness of the oak.” That the “Amorite” is 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.” Again in the second book of *Kings*:—

Manasseh king of Judah hath done evil above all the evil that the Amorites did, who were before him (xxi. 11).

[5] That *with my sword* signifies by means of truth combating, is evident from the signification of “sword,” as being truth combating (see n. 2799, 4499). And that *with my bow* signifies by means of doctrine, is evident from the signification of “bow,” as being doctrine (n. 2686, 2709). [6] That the 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 plain from the words in *Genesis* xxxiii: “Jacob came to Shalem, a city of Shechem, which is in the land of Canaan, when he came thither from Paddan-aram; and encamped before the city. And he bought the portion of the field, where he had spread his tent, from the hand of the sons of Hamor, Shechem’s father, for a hundred kesitah” (verses 18, 19). That this field was the portion which he gave to Joseph, is evident from these words

in Joshua: "The bones of Joseph, which the sons of Israel brought up out of Egypt, buried they in Shechem, in the portion of the field which Jacob bought of the sons of Hamor, the father of Shechem, for a hundred kesitah; and they were for an inheritance to the sons of Joseph" (xxiv. 32). From this it is plain that that portion was bought, and that it was what was given to Joseph. [7] That the city of Shechem was not meant, which was near there, where Simeon and Levi slew every male, and which they took with the sword (*Gen. xxxiv.*), may be seen from the fact that Jacob abhorred that deed, and on that account cursed Simeon and Levi, and utterly put away from himself that deed, saying, "Let not my soul come into their secret; in their assembly let not my glory be united; for 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" (chap. xlix. 5-7). From all this it is now evident that these words, "one 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.

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CONTINUATION ABOUT INFLUX, AND ABOUT THE INTERCOURSE  
OF THE SOUL AND THE BODY.

**6307.** That there is an influx from the spiritual world through angels and spirits into the affections and thoughts, has been given me to know so manifestly by the experience of many years, that nothing can be more manifest. I have felt the influx, not only as to the thoughts, but also as to the affections; and when evils and falsities were flowing in, I was given to know from what hells they came; and when goods and truths, from what angels. This experience has consequently become so familiar to me that at last I have been able to know whence came every one of my thoughts and affections; and nevertheless my thoughts have been just like those which I had before.



**6308.** This influx is effected by means of spirits and angels. The order of the influx is that evil spirits first flow in, and the angels disperse their action. That there is such an influx the man does not perceive, because his thought is kept in freedom by means of the equilibration between these two influxes, and because he does not attend to such things; nor could the evil know if they did attend, because with them there is no equilibrium between evil and good. But they who are in good can know it; and they also know from the Word that there is something within which fights against the evil and falsity with them, and that the spiritual man fights against the natural; thus the angels, who are in man's interiors and in his spiritual things, against the evil spirits who are in his exteriors and in his natural things; and it is also from this that the church is called militant. But the evil which flows into the thought from the evil spirits, does the man no harm if he does not receive it; but if he receives it and transfers it from the thought into the will, he makes it his own; and he then goes over to the side of the infernal spirits, and withdraws from the angels of heaven. This is what the Lord teaches when He says that the things which enter into a man do not make him unclean; but the things which go out of him, because these go forth from the heart, that is, from the will (*Mark* vii. 14-23).

**6309.** I have spoken with good spirits about the internal and the external man, saying that it is wonderful that few within the church believe (although they know it from the Word) that there is an internal man, distinct from the external, when yet they might know this from a slight daily inspection of their own thought and will, namely, from the fact that they often think interiorly otherwise than they do exteriorly; and what they think exteriorly, they let out into speech, into their faces, and into act, but not so what they think interiorly, for this they deeply hide, as is customary with dissemblers, hypocrites, and the deceitful. They who are in good may know this from the fact that they think they ought not to do so and so, rebuking themselves; from which it can be seen that there is an interior man, separate from the exterior. But the reason why they do not attend to this, or if they do attend do not perceive it, is that they make life consist in the body; and

also that when they immerse the whole thought in bodily and worldly things, insight into such subjects perishes, and even belief that the fact is so. This also it has been given me to know from experience. When I was in any heavenly idea, and dropped into thought about worldly and earthly things, instantly heavenly things perished so absolutely as scarcely to be acknowledged. The reason is that the things of the light of heaven become darkness when they fall into those which belong to the light of this world; for in themselves these two lights are contrary to each other. In order however that they may not be contrary, man is regenerated, and is also elevated from sensuous toward interior things; and in so far as he is elevated from sensuous things, so far he abandons evils and falsities. But he cannot be elevated unless he is in the good of faith and of life.

**6310.** The interiors of man are distinct according to degrees by means of derivations, and according to these degrees are also the lights. The internal sensuous, which is nearest the sensuous things of the body, has the most gross light. This light it has been given me to discern by much experience, and I have noticed that whenever I sank into this light, falsities and evils of many kinds presented themselves, and even things scandalous against heavenly and Divine things, besides things filthy and foul. The reason is that this light rules in the hells, and by means of it chiefly do the hells flow into man. When a man is in this light, his thought is in nearly the same light as that in which is his external sight, and is then almost in the body. Men who are in this light are to be called the *Sensuous*, for they do not think beyond the sensuous things of the body. What is beyond these they neither perceive nor believe, believing only that which they see and touch. In this light are they who have not at all cultivated things interior, living in neglect and contempt of all things rational and spiritual; and in this light are especially the avaricious and adulterers, and they who have lived in mere pleasures and in disgraceful idleness, and who consequently think what is filthy, and often what is scandalous, about the holy things of the church.

**6311.** In the light just referred to are as before said the hells, and in it also are some who are not so evil, that is, who

have not been avaricious, adulterous, or voluptuous, but who have come into this light because they have not cultivated their rational. It was given me early one morning to see these spirits in a kind of twilight; they appeared in a public place, in crowds, carrying bags in which were crude materials, weighing them, and carrying them away. Some sirens were at that time not far off, and I heard them saying that they desired to be there, because they saw men with their eyes. For as sirens have been more adulterous than others, and also in opposition to all heavenly and spiritual things, they cannot see other spirits, except such as are in sensuous light, because they themselves are of the same character.

**6312.** As the hells are in this sensuous light, therefore unless a man is elevated out of it, he must needs perish. He is elevated by means of the good of faith. There are also hells which are in a more subtle sphere, where are they who have been inwardly malignant, and have devised many arts for depriving others of their goods, and have contrived many treacherous plans in order to obtain dominion. But it was observed that this sphere flows into the external sensuous sphere, and this at the back where are the involuntary things of man. Hence the sensuous sphere is so strong.

**6313.** When a man is being elevated toward interior things, he comes out of the gross sensuous light into a milder light, and at the same time is withdrawn from the influx of scandalous and filthy things, and is brought nearer to the things that belong to what is just and fair, because nearer to the angels who are with him, thus nearer to the light of heaven. This elevation from sensuous things was known to the ancients, even to the Gentiles, and therefore when the lower mind is withdrawn from sensuous things, their wise men said that it comes into interior light, and at the same time into a tranquil state, and into a kind of heavenly bliss; and from this they also concluded that the mind is immortal. Man is capable of being elevated still more interiorly, and the more interiorly he is elevated, the clearer is the light into which he comes; and at last he comes into the light of heaven, which light is nothing else than wisdom and intelligence from the Lord. The three heavens are distinguished in no other way than according to

elevations toward interior things, thus also according to degrees of light; the third heaven, being in inmost things, is in the greatest light, thus in a wisdom which far surpasses the wisdom of the lower heavens.

**6314.** As it is with light, so also it is with the heat which is man's vital heat. This vital heat does not in the slightest degree derive its origin from the heat which is from the sun of this world; but from spiritual heat, which is love, and which proceeds from the Lord: the angels have this heat. Hence so far as man is in love, so far he is in vital heat. The body, however, is in the heat of the world, and so is the interior sensuous; but the vital heat flows into this heat and vivifies it. The purities and the grossnesses of this heat are circumstanced in the same way as are the lights. It is this heat which is meant by the holy fires in the Word, and therefore by these fires are there signified heavenly loves. But in the opposite sense it is this heat which is meant by the fires of hell, and therefore by these fires in the Word are signified infernal loves and their cupidities.

**6315.** A man who in his earthly life has been elevated from sensuous things by means of the good of faith, is alternately in sensuous and in interior light; when he is in worldly cares, in company where external things flourish, and in pleasures, he is in sensuous life; in this state he shuns and is also averse to speaking and thinking about God, and about the things that belong to faith; and if he were then to speak and think on these subjects, he would make light of them, unless at the moment he were to be elevated by the Lord toward interior things. When the same man is not in worldly things, but in interior light, he thinks from what is just and fair; and if he is in a still more interior light, he thinks from spiritual truth and good. He who is in the good of life is elevated from one light into the other; and into the more interior light in an instant when he begins to think evilly; for angels are near him. This has been given to know by much experience, because I have frequently perceived the elevations, and at the same time the changes of state in respect to the affections, and in respect to the thoughts.

**6316.** It will surprise you to hear that a great part of the learned are sensuous. The reason is that they have acquired

their knowledge merely for the sake of reputation, in order that they may be promoted to honors and thereby to gain, but not with a view to become wise; for all the sciences in the learned world are means of becoming wise, and also means of becoming insane. When the learned are raised to honors, they afterward live sensuous more than the simple; and they then believe it to be the part of simplicity to attribute anything to the Divine, and not to prudence and nature, and everything else to chance.

**6317.** There were spirits with me who when they had lived in the world were called learned. They were let into the state of thought in which they had been when in the body, and their thought about spirits was communicated to me, which thought was of such a nature that they could never be brought to believe that a spirit enjoys any sensation; and everything else they had thought about spirits or souls after death was devoid of all quality. The reason was that they had made life consist in the body, and by means of matters of knowledge and of philosophy had confirmed themselves against the life of the spirit or soul after death; and thereby had closed interior things against themselves in such a manner that they could not possibly be elevated into them. After they had confirmed themselves against the things that belong to the life after death, if the veriest truths had then been told them, they would have treated them like the blind who see not, and like the deaf who hear not; and some of them would ridicule them; and this in exact proportion to their belief in their own pre-eminent wisdom. But the unlearned, who have been in the good of faith, are not of this character, for they have not confirmed themselves against the things of the church by means of any matters of knowledge and philosophy, and therefore their perception is broader and clearer; and because they have not closed interior things they are capable of receiving goods and truths.

**6318.** There are also men who are more than sensuous, namely, corporeal, and are those who have wholly confirmed themselves against the Divine, and have ascribed all things to nature, and thus have lived without any regard for what is just and fair, except only in the outward form. These being inwardly like brute animals (although outwardly they appear

like men) are more than sensuous, and in the other life appear to themselves and others as if they were corporeal. They have been seen by me in front near the right foot, rising up out of the deep, very hairy, and as it were rough and gross; and when they had risen up there appeared the semblance of a sword hanging over their heads. I spoke with them, and they said it appeared to them exactly as if they were in the body.

**6319.** As regards the influx of angels with a man, it is not an influx of such thoughts as the man then has, but is according to correspondences; for the angels are thinking spiritually, whereas the man perceives this naturally; thus with the man the spiritual things fall into their correspondents, consequently into their representatives. For example, when a man speaks of bread, of seedtime, of harvest, of fatness, and the like, the thought of the angels is then about the goods of love and of charity; and so forth. I once dreamed a common dream, and when I awoke, I related all from beginning to end. The angels said that all things coincided exactly with those which they had spoken of among themselves; not that these were the same as I had dreamed, but things corresponding and representative, and it is the same in every single thing. I afterward talked with them about influx. Objects, however, such as a man sees with his eyes, do not appear before the spirits who are with the man, neither are words heard such as the man hears with the ear, but such as the man is thinking. That thought is wholly different from speech, is evident from the fact that man thinks in a moment more than he can utter in half an hour, because he thinks abstractedly from the words of language. From this may in some measure be known the nature of the intercourse of the soul with the body, namely, that it is such as is the influx of the spiritual world into the natural world; for the soul or spirit of man is in the spiritual world, and his body is in the natural world: thus it is according to correspondences.

**6320.** When the angels flow in, they adjoin affections also, and the very affections contain innumerable things within them; but of these innumerable things only a few are received by the man, in fact those only which are applicable to the things which are already in his memory. All the other things of the angelic influx encompass them, and keep them as it were in their bosom.

**6321.** That there is angelic influx, and that without it man cannot live, has been given to know by experience. There are malignant spirits who have devised arts for hindering the angelic influx, but only in part. With me also they were permitted to do this, to the end that I might know from experience that the case is so. In proportion as they hindered the influx, the life of the thought fluctuated, and at last was the same as it is with those who are falling into a swoon. But I was instantly restored, 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 all appearance that the external senses, as the sight and hearing, flow into the thought, and excite ideas there; for it appears that objects, and also speech, move the senses, first the external, and then the internal senses. But this appearance, however strong, is nevertheless a fallacy; for what is external, being gross and material, cannot flow into and move what is internal, which is pure and spiritual: this is contrary to nature. It is the internal sense, that is, the sense of the spirit itself, which sensates through the external sense, and disposes the external sensory to receive objects according to its dictates; and therefore the sensories (as for instance the sensory of sight, or the eye) instantly accommodate themselves to all objects in accordance with the nature of these; which would not take place in the sensories unless there were an influx from within. For all the fibers and appendages, which are very numerous about every sensory or organ of sense, are in an instant determined suitably to the quality of the object; nay, into the organ itself there is instantly imparted a conformable state. I have often heard among spirits a discourse about this appearance, and it was as often replied by angels that influx by no means takes place from externals into internals, but always from internals into externals; and that this is according to order, contrary to which there can be no influx. Two or three times I have seen spirits separated from an angelic society because they had believed from the appearance that there exists an influx from externals into internals; thus that influx is physical and not spiritual. The reason of their separation was that according to this notion it might have been concluded that

the hells, which are in externals, can flow into the heavens, which are in internals; and it might also have been concluded that the influx of life is not from the Lord, when yet everything of life flows in from Him, because He is in the inmost, and relatively to Him all things are external.

**6323.** That within the good of love which flows in from the Lord through angels is all truth, which truth would become manifest of itself if man lived in love to the Lord and in love toward the neighbor, is evident not only from the things that take place in heaven, but also from those which take place in lower nature; and from the latter, because they are in plain sight, I may draw some illustrations. [2] Brute animals are impelled to action in no other way than by means of the loves and the affections of these into which they have been created and afterward born; for every animal is carried whither his affection and love draw it; and this being so, they are also in all matters of knowledge that ever belong to their love; for they know from a love resembling conjugal love how to come together, cattle after their kind, and birds after their kind; birds know how to build their nests, lay their eggs, brood upon them, hatch their young, and how to feed them, and this without any instruction, merely from the love which resembles conjugal love, and from love toward their offspring, which loves have implanted in them all these matters of knowledge. In like manner they know what things to eat for food, and how to seek them. And, what is more wonderful, bees know how to seek their food from flowers of various kinds, and also to gather the wax with which they make their cells, wherein first they deposit their offspring, and then store up food; they also know how to provide for the winter; not to mention very many other things. All these matters of knowledge are included in their loves, and dwell there from their earliest origin. Into these they are born, because they are in the order of their nature into which they were created; and thereafter they are moved by a general influx from the spiritual world. [3] If man were in the order into which he was created, namely, in love toward the neighbor, and in love to the Lord (for these loves are proper to man), he above all animals would be born not only into matters of knowledge, but also into all spiritual truths and



celestial goods, and thus into all wisdom and intelligence; for he is able to think of the Lord, and to be conjoined with Him through love, and thus to be elevated to what is Divine and eternal, which is not possible to brute animals. Thus in the supposed case man would be directed by no other than general 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 for this reason it has been provided that he may afterward be reborn, and thus come into as much of intelligence and wisdom as he receives of good, and of truth through good, in freedom.

**6324.** Spirits who reason much in the other life have little perception of what is true and good, and therefore they cannot be admitted into interior angelic societies; for nothing of intelligence can be communicated to them there. These spirits also have reasoned among themselves about the influx of all thoughts and affections, and said, "If this be so, no one can become guilty and suffer the penalty of any fault." But they received for answer that if a man would believe as the case really is, namely, that all that is good and true is from the Lord, and all that is evil and false is from hell, he then could not become guilty of any fault, nor could evil be imputed to him; but because he believes that it is from himself, he appropriates evil to himself, for this is the effect of his faith; and in this way evil adheres and cannot be separated from him; nay, such is man that he would be indignant if any one should say that he thinks and wills from others, and not from himself.

**6325.** It is an eternal truth that the Lord rules heaven and earth, and also that no one besides the Lord lives of himself, consequently that everything of life flows in—the good of life from the Lord, and the evil of life from hell. This is the faith of the heavens. When a man is in this faith (and he can be in it when he is in good), then evil cannot be fastened and appropriated to him, because he knows that it is not from himself, but from hell. When a man is in this state, he can then be gifted with peace, for then he will trust solely in the Lord. Neither can peace be given to any others than those who are in this faith from charity; for others continually cast themselves into anxieties and cupidities, whence come disquietudes.

Spirits who desire to direct themselves, suppose that this would be to lose their own will, thus their freedom, consequently all delight, thus 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 freedom itself, and thus in delight and bliss itself; goods and truths are appropriated to him; there is given him an affection and desire for doing what is good, and then nothing is more delightful to him than to perform uses. There is given him a perception of good, and also a sensation of it; and there is given him intelligence and wisdom; and all these as his own; for he is then a recipient of the Lord's life. It is known in the learned world that the principal cause and the instrumental cause act together as a one: man, being a form recipient of the Lord's life, is an instrumental cause, and the life from the Lord is the principal cause. This life is felt in the instrumental cause as of it, when yet it is not of it.

**6326.** There was a philosopher who ranked among the more celebrated and sane, and who died some years ago, with whom I have spoken about 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 has come into existence and subsists from another; also that when the lower or exterior form is dissolved, the higher or interior form still lives. It was further said that all operations of the mind are variations of the form, which variations in the purer substances are in such perfection that they cannot be described; and that the ideas of thought are nothing else; and that these variations take place according to the changes of the state of the affections. How very perfect are the variations in the purer forms may be concluded from the lungs, which fold themselves variously and vary their forms according to every expression of speech, and to every note of a tune, and to every motion of the body, and also to each state of thought and affection; and what then must be the case with interior things, which, in comparison with so large an organ, are in the greatest perfection. 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 philosophy to such uses, and

should not be intent on mere forms of words and disputes about these, and thus labor in the dust.

**6327.** A continuation will be found at the end of the following chapter.

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## CHAPTER THE FORTY-NINTH.

1. And Jacob called his sons, and said, Gather ye yourselves together, and I will tell you what shall befall you in the end of the days.

2. Assemble yourselves and hear, ye sons of Jacob, and hear unto Israel your father.

3. Reuben, my firstborn, thou art my strength, and the beginning of my forces, excellent in eminence, and excellent in power.

4. Light as water thou shalt not excel, because thou wentest up on thy father's bed, then profanedst thou it; he went up on my couch.

5. Simeon and Levi are brethren; instruments of violence are their swords.

6. Into their secret let not my soul come; in their assembly let not my glory be united; for 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. Judah, thy brethren shall celebrate thee, thy hand shall be in the neck of thine enemies, thy father's sons shall bow down to thee.

9. Judah is a lion's whelp; from the prey my son thou art gone up; he bowed, he couched as a lion, and as an old lion; who shall rouse him up?

10. The scepter shall not be removed from Judah, and a lawgiver from between his feet, even until Shiloh come; and to him is the obedience of the peoples.

11. He binds his young ass unto the vine, and his ass's colt unto the choice vine; he washes his clothing in wine, and his covering in the blood of grapes:

12. His eyes are red with wine, and his teeth are white with milk.

13. Zebulun shall dwell at the haven of the seas, and he shall be at a haven of ships, and his side shall be toward Zidon.

14. Issachar is a bony ass, lying down between the burdens.

15. And he shall see rest that it is good, and the land that it is pleasant; and he shall bow his shoulder to bear, and shall be a servant to tribute.

16. Dan shall judge his people as one of the tribes of Israel.

17. Dan shall be a serpent upon the way, an arrow-snake upon the path, biting the horse's heels, and his rider shall fall backward.

18. I wait for Thy salvation, O Jehovah.

19. Gad, a troop shall ravage him, and he shall ravage the heel.

20. From Asher, his bread is fat, and he shall yield 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 over a fountain, of a daughter, she marches upon the wall.

23. And imbitter him, and shoot at him, and hate him, the archers.

24. And he shall sit in the strength of his bow, and the arms of his hands are made strong by the hands of the mighty Jacob; from thence is the shepherd, the stone of Israel.

25. By the God of thy father, and He shall help thee, and with Shaddai, and He shall bless thee, with the blessings of heaven above, with blessings of the deep that lieth beneath, with blessings of the breasts and of the womb.

26. The blessings of thy father shall prevail above the blessings of my progenitors, even to the desire of the hills of an age: they shall be on the head of Joseph, and on the crown of the head of the Nazirite of his brethren.

27. Benjamin is a wolf; he shall seize in the morning, he shall devour the spoil, and at even he shall divide the prey.

28. All these are the twelve tribes of Israel; and this is what their father spake to them and blessed them; every one according to his blessing he blessed them.

29. And he commanded them, and said unto them, I am being gathered unto my people; bury me unto my fathers in 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 a possession of a sepulchre.

31. There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah 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 finished commanding his sons, and he gathered up his feet unto the bed, and expired, and was gathered unto his peoples.

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## THE CONTENTS.

**6328.** In this chapter the subject treated of in the internal sense is not the descendants of Jacob, and what would befall them; but the truths of faith and the goods of love which the twelve tribes named from the sons of Jacob represent and signify.

**6329.** It first treats of faith separated from charity, which is utterly rejected. This faith is "Reuben," "Simeon," and "Levi."

**6330.** It then treats of the celestial church, which is the "tribe of Judah," and in the supreme sense there, of the Divine Human of the Lord.

**6331.** Then of the rest of the tribes according to the states of good and truth which they represent.

**6332.** Lastly of the celestial spiritual church\* which is "Joseph;" and here also in the supreme sense of the Divine Human of the Lord.

\* See Note 5 at the end of this volume.

## THE INTERNAL SENSE.

**6333.** From the things said by Jacob in this chapter it may be clearly seen that there is another sense in the Word than that which appears in the letter; for Jacob, who was then Israel, says that he will tell what shall befall his sons in the end of the days (verse 1), and yet the things he tells and that he predicts did not at all befall them; such as that the descendants of Reuben, Simeon, and Levi should be cursed more than the rest; and that Simeon and Levi should be divided in Jacob, and be scattered in Israel (verses 3-7); but the contrary befell Levi, namely, that he was blessed, for the priesthood was allotted to him. [2] Neither did that befall Judah which is said of him, except that the representative of the church remained longer with him than with the rest of the tribes; and moreover such things are said of him as no one can know the meaning of, except from another sense which is hidden within, as that he should bow himself and couch as a lion; should bind his young ass unto the vine, and his ass's colt unto the choice vine; that he should wash his clothing 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 of such a nature as to cause every one to see that there is something within them that is known in heaven, and that cannot be made known to man, except from thence. [3] It is the same with what Israel said of the rest of his sons; as of Zebulun, that he should dwell at the haven of the seas and of ships, and that his side should be toward Zidon; of Issachar, that he should be a bony ass lying down between the burdens, stooping his shoulder to bear a burden; of Dan, that he should be a serpent in the way, an arrow-snake upon the path, biting the horse's heels, and that his rider will fall backward; and so on with the rest. From all this it is very evident that as already said the Word has an internal sense. The Word is given in order to unite heaven and earth, or angels with men; and therefore it has been so written that it may be spiritually apprehended by the angels, when naturally apprehended by man, and that in this way what is holy may flow in through the

angels, by which means union is effected. Such is the Word in both the historical and the prophetic parts; but the internal sense is less apparent in the historical than in the prophetic parts, because the historical parts have been written in a different style, yet still by means of significatives. [4] The historical parts have been given in order that infants and children may thereby be initiated into the reading of the Word; for the historical parts are delightful, and rest in their minds, whereby communication is given them with the heavens; and this communication is grateful, because they are in a state of innocence and mutual charity. This is the reason why there is an historical Word. There is a prophetic Word, because when it is read, it is not understood by man except obscurely, and when it is understood obscurely by such men as there are now, it is perceived clearly by the angels, as it has been given me to know from much experience, of which by the Lord's Divine mercy elsewhere.

**6334.** Verses 1, 2. *And Jacob called his sons, and said, Gather ye yourselves together, and I will tell you what shall befall you in the end of the days. Assemble yourselves and hear ye sons of Jacob, and hear unto Israel your father.* "And Jacob called his sons," signifies the setting in order of the truths of faith and goods of love in the natural; "and said, Gather ye yourselves together," signifies all of them in general together; "and I will tell you what shall befall you in the end of the days," signifies the quality of the state of the church in the order in which they then were; "assemble yourselves," signifies that they should set themselves in order; "and hear, ye sons of Jacob," signifies the truths and goods in the natural; "and hear unto Israel your father," signifies a prediction about them by spiritual good; in the supreme sense, the Lord's foresight.

**6335.** *And Jacob called his sons.* That this signifies the setting in order of the truths of faith and goods of love in the natural, is evident from the signification of "calling," as being to set in order, for the reason of calling them together was that the truths of faith and goods of charity might be presented in this orderly arrangement; and from the representation of Jacob and his sons, as being the truths of faith and goods of love in the natural. (That Jacob represents these in general,

may be seen, n. 3509, 3525, 3546, 3659, 3669, 3677, 3775, 3829, 4234, 4273, 4337, 5506, 5533, 5535, 6001, 6236; and also his sons, or the tribes named from them, the same in particular, n. 3858, 3926, 3939, 4060.) As regards the setting in order of the truths of faith and of the goods of love, which is here signified, and is presented in the internal sense in this chapter, be it known 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, and consequently those which are in heaven, and of which heaven consists. And because they are all represented in general, they are also represented severally in particular; for generals contain in them particulars, as wholes contain parts. [2] The lights in heaven are varied in accordance with the goods and the derivative truths, and the states of intelligence and wisdom, in accordance with the lights; and it was from this that the light sparkled and quivered through the Urim and Thummim, and this with variety in accordance with the state of the matter about which the interrogation was made. This took place because the twelve tribes, by which were signified all truths and goods in general, were marked on that breastplate, that is, on the Urim and Thummim, for there was a single precious stone for each tribe. The reason why they were precious stones was that they signified spiritual and celestial truths (n. 114, 3720); and the gold in which they were set signified good (see n. 113, 1551, 1552, 5658). This is the secret that was signified by the Urim and Thummim. [3] That the twelve tribes had such a signification, is plain from the passages in the Word where they are mentioned; especially from the inheritance of the tribes in the land of Canaan, described in *Joshua*; and from their inheritance in the Lord's kingdom, described in the last chapters of *Ezekiel*, where we read of the new earth, the new Jerusalem, and the new temple; and in *John* in the *Revelation* (vii. 4-8); also from the order in which they encamped in the wilderness, which was of such a nature that they thereby represented truths and goods in their genuine order. Hence the prophetic utterance 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 gave forth an enuncia-



tion, and said, How good are thy tabernacles O Jacob! thy habitations O Israel! As the valleys are they planted, as gardens beside the river, as sandal-wood trees which Jehovah hath planted, as cedars beside the waters" (*Num.* xxiv. 2-6). (See also the things shown about the tribes and their ordering in n. 2129, 3858, 3862, 3926, 3939, 4060, 4603.)

**6336.** *And said, Gather ye yourselves together.* That this signifies all in general together, is evident from the signification of "gathering," as being that they should be together, here all the truths of faith and the goods of love which are signified by the twelve sons of Jacob (see n. 6335).

**6337.** *And I will tell you what shall befall you in the end of the days.* That this signifies the quality of the state of the church in the order in which they then were, is evident from the signification of "telling what shall befall," as being to communicate and to foretell; and from the signification of the "end of the days," as being the last of the state in which they are together. For "days" are states (see n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850); and the "end" is the last; thus the "end of the days" is the last of the state, namely, that in which truths and goods in general, when in their order, are together. The reason why it is the state of the church which is signified, is that the truths and goods which are represented by Jacob and his sons are what constitute the church; therefore by Jacob is represented the church (n. 4286, 4439, 4514, 4520, 4680, 4772, 5536, 5540); and so also by his sons (n. 5403, 5419, 5427, 5458, 5512). That the *quality* of the state is meant, is 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 mentioned in the Word (n. 3862, 3926, 3939). One quality is signified when Reuben is mentioned first, for when Reuben is mentioned first the quality begins from faith; but when Judah is mentioned first, then the quality begins from love; and it is different still when some other one is mentioned first. The quality is also varied according to the order in which the rest of the tribes are mentioned after these. Hence come forth innumerable, nay, infinite, variations, and more so when the truths and goods in general which are signified by the twelve tribes also take on specific variations, each truth and

good innumerable ones, which causes each of them to receive in general another face; and still more so when these specific truths and goods take on innumerable singular variations; and so on. That infinite variations thus arise may be illustrated by many things in nature. Hence then it is that the twelve tribes have a different signification when mentioned in one order in the Word, from what they have when mentioned in another; thus they have a different signification in this chapter from what they have elsewhere.

**6338.** *Assemble yourselves.* That this signifies that they should set themselves in order, is evident from the signification of "assembling," as being to be set in order, for in the spiritual sense "to be assembled" has no other meaning, because truths and goods cannot be assembled unless they are also set in order. For the universal influx which proceeds from the Lord effects this, because it contains within it all the singulars down to the veriest ones; and it is all these taken together which are the universal influx that reduces into order all things in the heavens. When the universal influx is doing this, it appears as if the very goods and truths set themselves in order, and as if they flow into order of their own accord. This is the case with the universal heaven, which is in order, and is continually kept in order by the universal influx from the Lord. It is also the case with the societies in heaven in general, and likewise with the societies in particular; for as soon as angels or spirits assemble, they are forthwith disposed into order as of themselves, and thus constitute a heavenly society, which is an image of heaven. This would never take place unless the universal influx which proceeds from the Lord contained within it the veriest singulars of all, and unless all these were in the most perfect order. If there were any universal influx from God without singulars, as many suppose, and a man, spirit, or angel were to direct himself in singulars, instead of order there would be confusion of all things; neither would there be a heaven, a hell, the human race, or even nature. This may be illustrated by many things with man, as that unless his thoughts were ordered universally and at the same time singularly by the affections of love, it would be impossible for them to flow rationally and analytically. So likewise

with the actions: unless the soul in universal and in singular flowed into the viscera of the body, nothing could take place in the body with order and regularity; but when the soul flows in singularly and thus universally, then all things are set in order as of themselves. These things have been said to the intent that it may be known what is meant by truths and goods setting themselves in order.

**6339.** *And hear, ye sons of Jacob.* That this signifies the truths and goods in the natural, is evident from the representation of the sons of Jacob, as being the truths and goods of the church in the natural (of which above, n. 6335).

**6340.** *And hear unto Israel your father.* That this signifies a prediction about them by spiritual good, in the supreme sense the Lord's foresight, is evident from the signification of "hearing," namely, what shall happen in the end of the days, as being prediction; and from the representation of Israel, as being spiritual good (see n. 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833); and because prediction is signified in the internal sense by "hearing what shall befall in the end of the days," the foresight of the Lord is signified in the supreme sense, for all prediction is from the Lord's foresight. Its being said that the "sons of Jacob should hear to Israel," signifies that they who are of the church should hear the Lord, that is, should hear Him in the Word, and what He there teaches with respect to the truths of faith and the goods of love, and what He predicts with respect to those who are in such truth and good as are signified by one or another son of Jacob; as what He teaches and predicts about those in faith separate from charity, here signified by "Reuben," "Simeon," and "Levi;" or about those in celestial good, signified by "Judah;" also about those in spiritual good, signified by "Joseph;" thus also about those who are in such things as are signified by the rest of the sons.

**6341.** Verses 3, 4. *Reuben, my firstborn, thou art my strength, and the beginning of my forces, excellent in eminence, and excellent in power (valore). Light as water, thou shalt not excel, because thou wentest up on thy father's bed, then profanedst thou it; he went up on my couch.* "Reuben, my firstborn," signifies faith which is apparently in the prior place;

“thou art my strength,” signifies power in good by means of faith; “and the beginning of my forces,” signifies that through it is the first power in truth; “excellent in eminence, and excellent in power,” signifies the glory and sovereignty thence derived; “light as water,” signifies that faith alone has not such things; “thou shalt not excel,” signifies that it has no glory or sovereignty; “because thou wentest up on thy father’s bed,” signifies because when separated from the good of charity it has a foul conjunction; “then profanedst thou it,” signifies that if conjoined with evil it is profane; “he went up on my couch,” signifies because it has contaminated spiritual good in the natural.

**6342.** *Reuben, my firstborn.* That this signifies faith which is apparently in the prior place, is evident from the representation of Reuben, as being faith in the understanding (see n. 3861, 3866), and confession of the faith of the church in general (n. 4731, 4734, 4761); and from the signification of “first-born,” as being to be in the prior place (see n. 3325); (but that faith is in the prior place only apparently, may be seen above, n. 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3701, 4925, 4926, 4928, 4930, 4977, 6256, 6269, 6272, 6273).

**6343.** *Thou art my strength.* That this signifies power in good by means of faith, is evident from the representation of Reuben, who here is “thou,” as being faith in the understanding (see n. 6342); and from the signification of “strength,” as being the power that is in good. As regards power, namely, the power of thinking and willing, of perceiving, of doing what is good, of believing, and of dissipating falsities and evils, it is all from good through truth; good is the principal, and truth is only the instrumental (see n. 3563, 4931, 5623). That there is signified the power that is in good, is because “strength” signifies this power, whereas “forces” signify the power of truth; hence it is that by “the beginning of my forces,” as presently follows, is signified the first power in truth; for the word by which “forces” are expressed in the original, is in the Word predicated of truth; but the word by which “strength” is expressed, is predicated of good. [2] That the Word is holy, and in its interiors most holy, is very evident from the fact that in every detail of the Word there is the heavenly

marriage, that is, the marriage of good and truth, thus heaven; and that in every detail of the inmost sense there is the marriage of the Lord's Divine Human with His kingdom and church; nay, in the supreme sense there is the union of the Divine Itself and the Divine Human in the Lord. These most holy things are in every detail of the Word—a manifest proof that the Word has descended from the Divine. That this is so may be seen from the fact that where mention is made of good, mention is made of truth also; and where the internal is spoken of, the external also is spoken of. There are also words which constantly signify good, and words which constantly signify truth, and words which signify both good and truth; and if they do not signify them, still they are predicated of them, or involve them. From the predication and signification of these words it is plain that, as before said, in every detail 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. [3] This appears everywhere, but not evidently except in passages where there are repetitions of the same thing, with only a change of words, as in this chapter, where it is said of Reuben, "Thou art my strength, and the beginning of my forces;" also, "excellent in eminence, and excellent in power." Here "strength" relates to good, and "forces" to truth; and "excellent in eminence" to truth, and "excellent in power" to good. So in the following verse, of Reuben: "Thou wentest up on thy father's bed; then thou profanedst it; he went up on my couch." So in what follows with respect to 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 a turning away from good, and "wrath" a turning away from truth; and "Jacob" is the external of the church, and "Israel" is its internal. Also with respect to Judah: "Thy brethren shall celebrate thee; thy father's sons shall bow down to thee" (verse 8). Again: "He binds his young ass unto the vine, and his ass's colt unto the choice vine; he washes his clothing in wine, and his covering in the blood of grapes" (verse 11). With respect to Zebulun: "He shall dwell at the haven of the seas, and he shall be at the haven of ships" (verse 13). With

respect to Dan: "He shall be a serpent upon the way, an arrow-snake upon the path" (verse 17). [4] Like things frequently occur in the *Psalms* and in the prophets, as in *Isaiah*: "Babel shall not be inhabited to eternity, neither shall it be inhabited even to generation and generation. Her time is near, and it shall come, and her days shall not be prolonged" (xiii. 20, 22). Again: "Seek ye from above in the book of Jehovah, and read ye; no one of these shall be missing, the one shall not long for the other; for with the mouth He hath commanded, and His spirit it hath gathered them. And the Same hath cast the lot for them, and the hand hath distributed to them by rule. They shall possess it even eternally, to generation and generation shall they dwell therein" (xxxiv. 16, 17); and so 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 said of good, and some of truth, cannot but believe that such expressions are mere repetitions, said merely to fill up, and therefore in themselves useless; and from this it is that they who think wrongly about the Word, regard such expressions as ground for contempt; when yet the veriest Divine things are stored therein, namely, 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 this glory (*Matt.* xxiv. 30; *Luke* xxi. 27. See the preface to *Genesis* xviii., and also n. 5922.)

**6344.** *And the beginning of my forces.* That this signifies that through it is the first power in truth, is evident from the signification of the "beginning of forces," as being the first power; and as "forces" are predicated of truth, it is the first power in truth that is signified, in like manner as in *Isaiah*:—

Jehovah giveth strength to the wearied one, and to him that hath no forces He multiplieth power (xl. 29);

where "strength" is predicated of good, and "forces" of truth, and "power" of both. How it is to be understood that through faith there is power in good, and the first power in truth, which is signified by "Reuben, my firstborn, thou art my strength, and the beginning of my forces," shall be briefly told.

All the power in the spiritual world is from good through truth. Without good, truth has no power whatever, for truth is like a body, and good is like the soul of this body, and in order that the soul may do anything, it must be by means of the body. Hence it is plain that truth without good has no power whatever, just as the body without the soul has no power; for the body is then a carcass, and so also is truth without good. [2] When the faith of truth through good is first born, the power appears to be in truth. This power is what is called the "first power in truth through faith," and is signified by the "beginning of forces," as also elsewhere in the Word where "birthright" is treated of; as in *David*:—

He smote all the firstborn in Egypt, the beginning of forces in the tents of Ham (*Ps.* lxxviii. 51).

And in another place:—

He smote all the firstborn in their land, the beginning of all their forces (*Ps.* cv. 36).

Also in *Deuteronomy*:—

He shall acknowledge the firstborn son of the hated one, to give him two parts of all that shall be found for him; in that he is the beginning of his forces, the right of the birthright is his (xxi. 17).

[3] As by the "firstborn" is signified in the genuine sense the good that is of charity, but in the sense according to the appearance the truth that is of faith (see n. 3325, 4925, 4926, 4928, 4930), and as these two are the foundations of the church, therefore by the ancients the firstborn was called the "strength of the father, and the beginning of his forces." That such was the signification is plainly evident from the fact that every firstborn belonged to Jehovah or the Lord, and that in the stead of all the firstborn the tribe of Levi was accepted and the priesthood given to it. [4] Scarcely any one in this world can know what is the nature of the power that is in 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 power through truth from good. In this power are all the angels, and from this the angels are called in the Word "powers;" for they are in the power of re-

straining evil spirits, one angel being able to restrain a thousand all at once. They exercise their power chiefly when with man, in defending him at times against many hells, and this in a thousand and a thousand ways. [5] They have this power by means of the truth that is of faith from the good that is of charity; but as they have their faith from the Lord, it is the Lord alone who is the power in them. This power which is through faith from the Lord is meant by the Lord's words to Peter:—

Upon this rock I will build My church; and the gates of hell shall not prevail against it. And I will give 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*);

this was said to Peter, because by him was represented faith (see preface to *Gen. xxii.*, and also n. 3750, 4738, 6000, 6073); and by "Peter," wherever in the Word he is called "Peter," as here, is signified in the internal sense, faith, and in the supreme sense the Lord as to faith.

**6345.** *Excellent in eminence, and excellent in power* (valore). That this signifies that glory and sovereignty are thence derived, is evident from the signification of "excelling in eminence," as being glory, for he who is in eminence is in glory; and from the signification of "excelling in power," as being sovereignty, for he who is in power is in sovereignty. "Glory" in this passage has reference to the truth that is of faith (see n. 5922), and "sovereignty" to the good that is of charity; therefore it is said that *hence* is glory and sovereignty, namely, from the truth of faith and the good of charity (of which just above).

**6346.** *Light as water.* That this signifies that faith alone has not such things, namely, glory and sovereignty, is evident from the signification of "being light as water," as being to be of no weight or power. That faith alone is meant, that is, faith separated from charity, is plain from what follows about Reuben and Simeon and Levi; here also under these names faith separated or alone is treated of.

**6347.** *Thou shalt not excel.* That this signifies that it has no glory or sovereignty, is evident from the signification of "not excelling," namely, in eminence and power (as just above,



to which this refers), in that such faith has neither glory nor sovereignty.

**6348.** *Because thou wentest up on thy father's bed.* That this signifies, because when separated from the good of charity it has a foul conjunction, is evident from the signification of "going up on a father's bed," as being to have a foul conjunction, namely, that faith separated from the good of charity has this. For if faith in doctrine or in the understanding, here represented by Reuben, is not initiated into good and conjoined therewith, it is either dissipated and made null, or is initiated into and conjoined with what is evil and false, which is the foul conjunction that is signified, for it then becomes profane. That this is so may be seen from the fact that faith can have a dwelling-place nowhere else than in good, and if it has no dwelling-place there, it must either become null, or be conjoined with evil. This is very evident from those in the other life who have been in faith alone and in no charity, in that their faith is there dissipated; but if it has been conjoined with evil, their lot is with the profane. [2] In the Word, "adulteries" in the internal sense signify adulterations of good, and "whoredoms" signify falsifications of truth (see n. 2466, 3399); but the foul conjunctions called the forbidden degrees (see *Lev. xviii. 6-24*), signify various kinds of profanation. That here also profanation is signified, is plain, for it is said "thou wentest up on thy father's bed, *then profanedst thou it*; he went up on my couch." That this means the profanation of good by faith separated, may be seen above (n. 4601), where this wicked deed of Reuben is treated of. [3] With faith alone, or separated from charity, the case is this. If it is conjoined with evil (which takes place when any one first believes the truth that is of faith, and especially when he first lives according to it, and afterward denies it and lives contrary to it), it then becomes profane; for thus the truth that is of faith and the good that is of charity are first inrooted in the interiors by means of doctrine and life, and afterward are called forth thence and conjoined with evil. In the other life the worst lot of all awaits the man with whom this takes place; for with such a man good cannot be separated from evil, and yet in the other life they are kept separate; neither has such

a man any remains of good stored up in his interiors, because they have utterly perished in evil. The hell of such is to the left in front at a great distance, and those who are there appear to the angelic sight like skeletons, with scarcely any life. In order therefore to prevent the profanation of good and truth, a man who is such that he does not 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 from this in falsity, for then he cannot profane. (See what has been said and shown before about profanation, n. 301–303, 571, 582, 593, 1001, 1008, 1010, 1059, 1327, 1328, 2051, 2426, 3398, 3399, 3402, 3489, 3898, 4289, 4601.)

**6349.** *Then profanedst thou it.* That this signifies that if conjoined with evil faith is profane, is evident from what has been said just above (n. 6348).

**6350.** *He went up on my couch.* That this signifies that it contaminated spiritual good in the natural, is evident from the signification of “going up on a couch,” as being to contaminate by profaning (of which just above, n. 6348); and from the representation of Israel, on whose couch he went up, as being spiritual good in the natural (n. 6340).

**6351.** Verses 5–7. *Simeon and Levi are brethren; instruments of violence are their swords. Into their secret let not my soul come; in their assembly let not my glory be united; for 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, here the reverse, because they signify faith separate from charity; “instruments of violence are their swords,” signifies that doctrinal things serve to destroy the works of charity, thus charity itself; “into their secret let not my soul come,” signifies that spiritual good does not desire to know the evils which are of their will; “in their assembly let not my glory be united,” signifies that neither does the truth of spiritual good desire to know the falsities of their thought thence derived; “for in their anger they slew a man,” signifies that they utterly averted themselves, and in their turning away extinguished faith; “and in their good

pleasure they unstrung an ox," signifies that from a depraved will they utterly weakened the external good of charity; "cursed be their anger for it was vehement," signifies a grievous turning away from good, and the consequent condemnation; "and their wrath, for it was hard," signifies a turning away from the derivative truth, that it was confirmed; "I will divide them in Jacob," signifies that they must be banished from the natural man; "and scatter them in Israel," signifies from the spiritual man also.

**6352.** *Simeon and Levi are brethren.* That this signifies faith in the will, and charity, here the reverse, because they signify faith separated from charity, is evident from the representation of Simeon, as being faith in the will (see n. 3869-3872, 4497, 4502, 4503, 5482, 5626, 5630); and from the representation of Levi, as being charity (n. 3875, 3877), but here the reverse, because they signify faith separate from charity. For when this faith is represented by Reuben (as is plain from the explication of verse 4), it follows that no faith in the will, and thus no charity, are what are represented by Simeon and Levi, for these things follow in a series from their beginning. Therefore by Simeon is represented falsity in the will, and by Levi evil in act, for these are opposite to faith in the will and to charity. That these are signified is plain from Simeon and Levi being cursed.

**6353.** *Instruments of violence are their swords.* That this signifies that doctrinal things serve to destroy the works of charity, thus charity itself, is evident from the signification of "instruments of violence," as being what serves to destroy charity (that "instruments" denote things that are of service is evident, and that "violence" denotes the destruction of charity, will be seen presently); and from the signification of "swords," as being doctrinal things. For "swords (*gladii*)" denote the truths of faith, by means of which combat is waged against falsities and evils (see n. 2799), thus "swords (*machæreæ*)" are doctrinal things, here the doctrinal things by means of which combat is waged against truth and good, and by means of which these are extinguished, because this is done by those who are in faith alone, or in faith separate from charity, with whom the reverse prevails. [2] The doctrinal things

of those who are in faith alone, whereby they destroy the works of charity, are chiefly those which teach that man is saved by faith alone without the works of charity, and that these are not necessary, and that man is saved by faith alone even in the last hour, no matter how he had lived through the whole course of his life, thus those who have practised nothing but cruelties, those who have practised nothing but adulteries, those who have practised nothing but profane things; and hence that salvation is merely admission into heaven, none being admitted but they who have received this grace at the end of their life; and thus that some have been elected out of mercy, and some damned out of unmercifulness; when yet heaven is denied by the Lord to no one, but the life and the communication of life (which are there perceived as an odor is perceived by those exposed to it on earth) render it impossible for the wicked to dwell there, because they are tormented by the evil of their life there more than in the deepest hell. [3] That a "sword" signifies falsity combating and slaying, is evident in *John*:—

There went forth another horse that was red, and to him that sat thereon it was given to take peace from the earth, that they should kill one another, whence there was given unto him a great sword (*Rev.* vi. 4).

Again:—

If any one shall kill with the sword, with the sword must he be killed (xiii. 10, 14).

[4] That "violence" is violence inflicted on charity, is clear from many passages in the Word, as in *Isaiah*:—

The violent one shall cease, and the scorner shall be consumed, all who ripen iniquity shall be cut off, who make a man sin in a word, and ensnare him who reproveth in the gate, and turn aside the just into emptiness (xxix. 20, 21);

in this passage the "violent one" is expressed by another word in the original, but of similar signification; that the "violent one" is one who inflicts violence on charity, is signified by "making a man sin in a word," and "turning aside the just." [5] In the same:—

Their works are works of iniquity, and the deed of violence is in their hands. Their feet run to evil, and they make haste to shed innocent blood (lix. 6, 7);

where "violence" is violence inflicted on charity, which is also signified by "shedding blood" (see n. 374, 1005). Again:—

Violence shall no more be in thy land, wasting and a breach in thy borders (lx. 18);

where "violence" denotes the destruction of charity, for hence comes "wasting and breach in the land," that is, in the church. [6] In *Jeremiah*:—

I proclaim violence and vastation; because the word of Jehovah is made a reproach unto me, and a shame all the day (xx. 8);

where "violence" also denotes violence in spiritual things, thus the destruction of charity and also of faith. In *Ezekiel*:—

The land is full of 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. [7] Again:—

If he beget a son that is violent, a shedder of blood, that doeth any one of these things: if he hath eaten upon the mountains, and defiled his companion's wife, hath oppressed the poor and needy, hath seized spoil, hath not restored the pledge, and hath lifted up his eyes to idols, hath committed abomination, hath given upon interest, and hath received usury; shall he live? he shall not live, dying he shall die (xviii. 10-13);

here a "son that is violent and a shedder of blood" is described, and all the works of charity which it destroys are recounted; thus a "son that is violent and a shedder of blood" is a destroyer of charity and faith. [8] In *David*:—

Deliver me O Jehovah from the evil man, preserve me from the man of violences, who think evils in their heart, the whole day they gather themselves together for war; they sharpen their tongue like a serpent, the poison of the asp is under their lips. Keep me O Jehovah from the hands of the wicked; preserve me from the man of violences. Let not the man of tongue subsist in the earth; let evil hunt the man of violence to overthrow him (*Ps.* cxl. 1-4, 11);

a "man of violences" denotes those who destroy the truths of faith and the goods of charity; their fighting against these truths and goods is signified by their "gathering themselves together the whole day for war, sharpening the tongue as a serpent, the poison of the asp under their lips, and evil hunting him to overthrow him." (And so in other passages, as

*Ezek. xii. 19; Joel iv. 19; Mal. ii. 16, 17; Zeph. iii. 4; Ps. xviii. 48; lv. 9-11; lviii. 3-6; Deut. xix. 16.)*

**6354.** *Into their secret let not my soul come.* That this signifies that spiritual good does not desire to know the evils that are of their will, is evident from the representation of Israel, who says this of himself, as being spiritual good (see n. 6340); and from the signification of "not coming into a secret," as being not to desire to know, namely, the evils of the will that are signified by "Simeon and Levi" (n. 6352): it is said "my soul" because by "soul" is here signified the life of good belonging to spiritual good; the life of its truth is signified by "glory," of which in what follows.

**6355.** *In their assembly let not my glory be united.* That this signifies that neither does the truth of spiritual good desire to know the falsities of their thought thence derived, is evident from the representation of Israel, as being spiritual good (see n. 6340); and from the signification of "not being united in their assembly," as being not to desire to be conjoined with the falsities of their thought, thus also not to desire to know them (falsities of thought being signified by "assembly," which like "multitude," is predicated of truths, and in the opposite sense of falsities); and from the signification of "glory," which is predicated of truth (n. 4809, 5922), for truth is glory to those who are in spiritual good.

**6356.** *For in their anger they slew a man.* That this signifies that they utterly averted themselves, and in their turning away extinguished faith, is evident from the signification of "anger," as being a receding from charity, and a turning away (see n. 357, 5034, 5798); from the signification of "slaying," as being to extinguish; and from the signification of "man (*vir*)," as being the truth of faith (n. 3134, 3309, 3459, 4823).

**6357.** *And in their good pleasure they unstrung an ox.* That this signifies that from a depraved will they utterly weakened the external good of charity, is evident from the signification of "good pleasure," as being the will, here a depraved will; from the signification of "unstringing," as being to weaken; and from the signification of an "ox," as being the natural or external good of charity (see n. 2180, 2566, 2781). The reason why an "ox" is here spoken of, and just before a "man," is

that by a "man" is signified the truth of faith, and by an "ox" the good of charity; and in order that when good is treated of, truth may also be treated of, because of the heavenly marriage in everything of the Word (n. 6343).

**6358.** *Cursed be their anger for it was vehement.* That this signifies a grievous turning away from good and the consequent condemnation, is evident from the signification of "being cursed," as being condemnation, for he who has been cursed has been condemned; and from the signification of "anger," as being a turning away from good (n. 357, 5034, 5798, 6356); thus "vehement anger" denotes a grievous turning away.

**6359.** *And their wrath for it was hard.* That this signifies a turning away from the derivative truth, that it was confirmed, is evident from the signification of "wrath," as being a turning away from truth (that "wrath" is predicated of truth, and "anger" of good, may be seen above, n. 3614); and from the signification of "hard," as being what is confirmed, for the falsity which has been confirmed even to persuasion, is hard. That it is hard has been given to know from experience, for among spirits and among the angels truth from good appears and is presented to view as soft, but falsity from evil as hard, and this in proportion as the falsity from evil is more confirmed. When persuasion has been brought about by means of confirmation from many things, this hardness appears there like the hardness of bone. Such hardness is also like the hardness in this world, in that it reflects the rays of light. Thus when the light of heaven from the Lord falls upon the hardness produced by falsity from evil, it is reflected; but on the other hand, when the light of heaven from the Lord falls upon the softness produced by truth from good, it is received.

**6360.** *I will divide them in Jacob.* That this signifies that they must be banished from the natural man, is evident from the signification of "dividing," as being separation and removal from truth and good (see n. 4424), thus banishment; and from the representation of Jacob, as being the natural or external man (n. 3305, 3576, 4286, 4292, 4570, 6236).

**6361.** *And scatter them in Israel.* That this signifies from the spiritual man also, is evident from the signification of "scattering," as being banishment; but "scattering" is distin-

guished from "dividing" in that the latter is predicated of the external man and of truth, but "scattering" of the internal man and of good. (That Jacob represents the natural or external man, and Israel the spiritual or internal, may be seen above, n. 4286, 4292, 4570.) That these things which were said by Israel of Simeon and Levi, and also those which were said of Reuben, do not signify what would befall their descendants in the end of the days, as is said in the first verse, may be seen from the fact that the descendants of Simeon and Levi were not cursed, and divided in Jacob and scattered in Israel; for the tribe of Simeon was among the rest of the tribes as one of them; and the tribe of Levi was made the priesthood, thus was rather blessed than cursed; and so with the tribe of Reuben, which also was not more vile than the other tribes. Hence it is very manifest that what is said in this chapter of the sons of Jacob, as to what should befall them in the end of the days, is not what should befall themselves, but what should befall those who are meant by them in the internal sense; and here those who are in faith separated from charity, for these are here meant in the internal sense by "Reuben," "Simeon," and "Levi." From this it is very evident that there is an internal sense of the Word which does not appear in the letter, nor to any one unless he knows the correspondences of natural things with spiritual, and not at all to him who does not know what the spiritual and what the celestial are.

**6362.** Verses 8-12. *Thou Judah, thy brethren shall celebrate thee, thy hand shall be in the neck of thine enemies, thy father's sons shall bow down to thee. Judah is a lion's whelp; from the prey my son thou art gone up; he bowed, he couched as a lion, and as an old lion; who shall rouse him up? The scepter shall not be removed from Judah, and a lawgiver from between his feet, even until Shiloh come; and to him is the obedience of the peoples. He binds his young ass unto the vine, and his ass's colt unto the choice vine; he washes his clothing in wine, and his covering in the blood of grapes; his eyes are red with wine, and his teeth are white with milk.* "Thou Judah," signifies the celestial church, in the supreme sense the Lord as to the Divine celestial; "thy brethren shall celebrate thee," signifies that this church is eminent above the rest; "thy hand



shall be in the neck of thine enemies," signifies that the infernal and diabolical crew will flee at his presence; "thy father's sons shall bow down to thee," signifies that truths will submit themselves of their own accord; "Judah is a lion's whelp," signifies innocence with innate forces; "from the prey my son thou art gone up," signifies that from the Lord through the celestial there is deliverance of many from hell; "he bowed, he couched as a lion, and as an old lion," signifies the good of love and the derivative truth in their power; "who shall rouse him up?" signifies that he is safe among all in the hells; "the scepter shall not be removed from Judah," signifies that sovereignty shall not depart from celestial good; "and a lawgiver from between his feet," signifies truths from this good in lower things; "until Shiloh come," signifies the coming of the Lord, and the tranquillity of peace then; "and to him is the obedience of the peoples," signifies that from His Divine Human shall proceed truths; "he binds his young ass unto the vine," signifies truth in the natural for the external church; "and his ass's colt unto the choice vine," signifies truth from the rational for the internal church; "he washes his clothing in wine," signifies that His natural is Divine truth from His Divine good; "and his covering in the blood of grapes," signifies that His intellectual is Divine good from His Divine love; "his eyes are red with wine," signifies that the intellectual, or internal Human, is nothing but good; "and his teeth are white with milk," signifies that the Divine natural is nothing but the good of truth.

**6363.** *Thou Judah.* That this signifies the celestial church, in the supreme sense the Lord as to the Divine celestial, is evident from the representation of Judah, as being in the supreme sense the Lord as to the Divine of love, or as to the Divine celestial; but in the relative sense the Lord's celestial kingdom, thus the celestial church (see n. 3881). (What the celestial kingdom, the celestial church, and the celestial are, may be seen above, 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 this signifies that this church is eminent above the rest, is evident from the

signification of "being celebrated," as being to be eminent; from the representation of Judah, here meant by "thee," as being the celestial church (see n. 6363); and from the signification of "brethren," as being the truths of this church, thus also the churches which are in these truths, and which are represented by the brethren of Judah, for truths and goods constitute the church. The truths of the celestial church are signified by "thy brethren," that is, the brethren of Judah; but the truths of the spiritual church by the "sons of his father" (see n. 6366).

**6365.** *Thy hand shall be in the neck of thine enemies.* That this signifies that the infernal and diabolical crew will flee at his presence, is evident from the signification of "enemies," as being the infernal and diabolical crew, for these are enemies in the spiritual sense; and from the signification of the "hand in their neck," as being to pursue those who are in flight; for when an enemy flees, the hand of the conqueror is in his neck. It is said that they shall flee at his presence, because when any one of the infernal crew approaches any angel of the Lord's celestial kingdom, he flees at his presence, being unable to endure it, because he cannot endure the sphere of celestial love, which is that of love to the Lord; this sphere being to him like burning and tormenting fire. Moreover a celestial angel never fights, still less is his hand in the neck of his enemies, nor indeed does he regard any one as an enemy in so far as he is concerned; yet it is so expressed on account of the conditions in this world; but the real meaning is that the infernals, regarding themselves as his enemies, flee from his presence.

**6366.** *Thy father's sons shall bow down to thee.* That this signifies that truths will submit themselves of their own accord, is evident from the signification of "bowing down," as being to submit themselves; and from the signification of the "father's sons," as being the truths that are from spiritual good, for the "sons of Israel" denote spiritual truths (see n. 5414, 5879, 5951), and "Israel" is spiritual good (n. 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833). That these truths will submit themselves *of their own accord*, is because when celestial love, which is represented by Judah, flows into the spiritual truths which are represented by the sons of Israel, it disposes them into order, and thus submits them to the Lord;

for the celestial has this efficacy through influx into spiritual things, that is, good through influx into truth. For this reason also the Lord's celestial kingdom is the inmost or third heaven, thus is nearest the Lord; and His spiritual kingdom is the middle or second heaven, thus is further away from the Lord. It is from this order that the Lord flows into the spiritual kingdom, both mediately through the celestial kingdom, and also immediately. The influx is of such a nature that the spiritual kingdom is kept in order by means of the celestial kingdom, and in this way is submitted to the Lord. The influx from the celestial kingdom is effected by means of love toward the neighbor, 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.** *Judah is a lion's whelp.* That this signifies innocence with innate forces, is evident from the signification of a "lion," as being the good of love and the truth thence derived in their power (of which in what follows); thus a "lion's whelp" denotes innocence with forces. The reason why it is said "with innate forces" is that "Judah" here is the celestial of love, and the celestial of love is in the will part (see n. 895, 927, 4493, 5113), thus it has innate forces; for man is born into the things of the will part; hence they of the Most Ancient Church, which was celestial, were born into the good of love in so far as they had good in their will. From this then it is that the forces are said to be "innate." The reason why a "lion's whelp" denotes innocence, is that a "lion" denotes the good of celestial love, and a "whelp" is as it were its infant, thus is innocence. [2] That a "lion" denotes the good of celestial love and the derivative truth, in its power, and also that in the opposite sense it denotes the evil of the love of self in its power, is evident from passages in the Word where a "lion" is mentioned. That it denotes the good of celestial love is evident in *John*:—

Behold the lion that is of the tribe of Judah, the root of David, hath conquered to open the book, and to loose the seven seals thereof (*Rev.* v. 5);

here the Lord is called a "lion" from the omnipotence belonging to His Divine love and the Divine truth thence derived.

In other passages in the Word, Jehovah or the Lord is compared to a "lion," as in *Hosea* :—

They shall go after Jehovah; He shall roar like a lion; for He shall roar, and the sons shall come with honor from the sea (xi. 10).

[3] In *Isaiah* :—

Thus said Jehovah unto me, Like as when the lion roareth, and the young lion over his prey, if a fulness of shepherds come running upon him, he is not dismayed at their voice, and is not afflicted by their tumult; so shall Jehovah Zebaoth come down to fight upon Mount Zion and upon the hill thereof (xxxii. 4);

here the omnipotence of Divine good is compared to a "lion," and the omnipotence of the Divine truth thence derived is compared to a "young lion," for it is said that "Jehovah Zebaoth shall come down to fight upon Mount Zion and upon the hill thereof;" for "Mount Zion" signifies the good of Divine love, and the "hill thereof," the Divine truth thence derived (see n. 795, 796, 1430, 4210). [4] For the same reason the four animals in *Ezekiel* and in *John*, by which are meant cherubs, had the faces of a man, a lion, an ox, and an eagle. In *Ezekiel* :—

The likeness of the faces of the four animals: the face of a man and the face of a lion on the right side had they four; and they four had the face of an ox on the left side; and they four had the face of an eagle (i. 10; x. 14).

And in *John* :—

Before the throne were four animals full of eyes before and behind. And the first animal was like a lion, and the second animal like a calf, the third animal had a face as a man, the fourth animal was like a flying eagle (*Rev.* iv. 6, 7).

That these animals were cherubs is said in *Ezekiel* x., and is also plain from the description of them in *John*, namely, that they had eyes before and behind; for by "cherubs" are signified the Lord's foresight and providence (n. 308): that they had the face of a lion was from the omnipotence of Divine truth from Divine good, which is of providence. It was similar with the cherubs about the new temple, in *Ezekiel* xli. 19. [5] That the celestial, who are in power from good and the derivative truth, which are from the Lord, are meant by "lions," is evident in *David* :—

There is no want to them that fear Jehovah. The young lions do lack, and suffer hunger; but they that seek Jehovah shall not want any good (*Ps.* xxxiv. 9, 10).

Again:—

The lions roar after their prey, and to seek their food from God. The sun ariseth, they are gathered together, and lay them down in their habitations (*Ps.* civ. 21, 22).

And in the prophecy of Balaam:—

At that time it shall be said to Jacob and Israel, What hath God wrought! Behold the people shall rise up as an old lion, and as a young lion shall he lift himself up; he shall not rest until he eat the prey (*Num.* xxiii. 23, 24).

[6] And again:—

When Balaam saw Israel dwelling according to their tribes, he said, He boweth down, he coucheth as a lion, and as an old lion, who shall rouse him up? (*xxiv.* 2, 9).

It is the celestial that is here described, because it was the celestial order that the tribes represented by their encampment which Balaam saw in spirit when he saw Israel dwelling according to their tribes (see n. 6335). This order is from the Divine good through the Divine truth from the Lord, and in this order is all power, here denoted by the “lion which boweth down and coucheth.” [7] In *Micah*:—

The remains of Jacob shall be among the nations, in the midst of many peoples, as a lion among the beasts of the forest, as a young lion among the flocks of sheep; who if he go through, treadeth down and scattereth, and there is none rescuing. Let thy hand be exalted over thine enemies, and let all thy foes be cut off (*v.* 8, 9);

where the “lion” and “young lion” denote celestial good and celestial truth, which are the “remains of Jacob.” The meaning is similar in *Isaiah* xxi. 8; *Jer.* xxv. 38; *Ezek.* xxxii. 2; *Zech.* xi. 3. The like was represented by the lions at the ivory throne of Solomon, two at the sides of the throne, and twelve upon the six steps (*1 Kings* x. 18-20); also by the lions upon the borders of the ten bases of brass (*1 Kings* vii. 29, 36). [8] That in the opposite sense a “lion” signifies the evil of the love of self in its power, is plain from the following passages:—

No lion shall be there, and no ravenous beast shall go up thereon, it shall not be found there; but they shall go free; thus the redeemed of Jehovah shall return and shall come to Zion with singing (*Isa. xxxv. 9, 10*).

In *Jeremiah*:—

Why is Israel become a prey? The young lions roar against him, they utter their voice, they reduce his land to a waste (*ii. 14, 15*).

Again:—

The lion cometh up from his bramble, and the destroyer of the nations hath journeyed, he went forth from his place to reduce the land into a waste (*iv. 7*).

Again:—

They have not known the way of Jehovah, the judgment of their God. Wherefore a lion out of the forest hath smitten them, and a wolf of the plains will lay them waste (*v. 4, 6*).

And in *Nahum*:—

Where is the habitation of the lions, and the pasture of the young lions; where the lion stalked, the old lion, the lion's whelp, and none made afraid? The lion seizeth enough for his whelps, and strangeth for his old lionesses, and filleth his caves with prey, and his habitations with ravin. Behold I am against thee, saith Jehovah Zebaoth, and I will burn her chariot in the smoke, and 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 a "lion" denotes the power possessed by the evil of the love of self when it destroys and lays waste; and so in *Jer. xii. 8; xlix. 19; l. 17, 44; li. 38; Ezek. xix. 2-11; xxxiii. 2; Joel i. 6; Zeph. iii. 3; Ps. lvii. 5; lviii. 6; xci. 13; Rev. xiii. 2*.

**6368.** *From the prey my son thou art gone up.* That this signifies that from the Lord through what is celestial there is deliverance of many from hell, is evident from the signification of "going up from the prey," as being deliverance from hell (of which below); and from the representation of Judah, who is here "my son," as being the Divine celestial (n. 6363). That "to go up from the prey" denotes deliverance from hell is because man of himself is in hell, for his will and thought from his own is nothing but evil and its falsity, by which he has been so bound to hell that he cannot be torn away without violence. This tearing away and deliverance is what is called the

“prey;” and because this is done from the Lord’s Divine good, it is said that from the Lord through what is celestial is the deliverance of many from hell. [2] But be it known that no one can be torn away and delivered from hell unless in the life of the body he has been in spiritual good, that is, in charity through faith; for unless he has been in this good through faith, there is nothing to receive the good which flows in from the Lord; but it flows through, except that which can be fixed somewhere; and therefore these persons cannot be torn away or delivered from hell. For all the states that a man has acquired in the life of the body are retained in the other life, and are filled; with the good the states of good are retained and filled with good, and by means of these states they are elevated into heaven; and with the evil the states of evil are retained and filled with evil, and by means of these states they sink down into hell. This is the meaning of the saying that as a man dies, so he remains. This shows who they are that can be delivered by the Lord from hell by means of the Divine celestial.

**6369.** *He bowed, he couched as a lion, and as an old lion.* That this signifies the good of love and the derivative truth in their power, is evident from the signification of “bowing,” as being to put forth his power, for when a lion crouches (as when it sees its prey) it hardens its sinews and gathers strength; from the signification of “couching,” as being to lie in safety and without dread; and from the signification of a “lion” and an “old lion,” as being the good of love and the derivative truth in their power (see n. 6367). A “young lion” denotes one who is in power through truth from good, and an “old lion” one who is in power through good. For they who are in celestial good never fight, but are safe through good; because where they come, the evil flee away, for the evil cannot endure their presence (n. 6365); it is these who are signified by an “old lion.”

**6370.** *Who shall rouse him up?* That this signifies that he is safe among all in the hells, is evident from the signification of “who shall rouse him up,” as being to be safe. That it denotes among all in the hells is because he is safe among all evils, even in the midst of the hells; for love to the Lord and

toward the neighbor has this effect, because they who are in this love are most closely conjoined with the Lord, and are in the Lord, because they are in the Divine which proceeds from Him; hence nothing of evil can reach them. Be it known that there are innumerable hells, distinct according to the genera of evils and the derivative falsities, and according to the species of these, and the details of the species; and that in each hell there is order; and that this order is preserved by the Lord, both immediately, and mediately through the celestial angels; at times also angels are sent thither to bring into order what is disorderly there; and when they are there, they are in safety. This is what is meant by the safety among all in the hells of him who is in what is celestial.

**6371.** *The scepter shall not be removed from Judah.* That this signifies that sovereignty shall not depart from the celestial kingdom, is evident from the signification of "being removed," as being to depart; from the signification of "scepter," as being sovereignty, and indeed the sovereignty of truth from good (see n. 4876), for a scepter is a badge of royal power, and by royalty is signified truth (n. 1672, 1728, 2015, 2069, 3009, 4575, 6148); and from the representation of Judah, as being the celestial kingdom (n. 6363). Hence it is plain that by the "scepter not being removed from Judah" is signified that the sovereignty shall not depart from the celestial kingdom. [2] From the sense of the letter it appears that by what is contained in this verse is meant that the kingdom should not be removed from the Jewish people until the Lord came. This also is true, yet in this historic truth, as in everything else, there is an internal sense; for that the kingdom should not be removed from the Jewish people, is a worldly matter; but the spiritual truth of the internal sense appears when by "scepter" is understood sovereignty, and by "Judah" the celestial kingdom. But that sovereignty should depart from the celestial kingdom when the Lord came, is a secret that no one can know except from revelation. The case is this. Before the coming of the Lord into the world, there was influx of life with men and with spirits from Jehovah or the Lord through the celestial kingdom, that is, through the angels who were in that kingdom, and hence they then had the sovereignty. But when the



Lord came into the world, and thereby made the Human in Himself Divine, He put on just that which was with the angels of the celestial kingdom, thus He put on this sovereignty. For previously the Divine transflux through that heaven had been the Divine Human; it was also the Divine Man which was presented to view when Jehovah so appeared; but this Divine Human ceased when the Lord Himself made the Human in Himself Divine. This shows how the case is with this secret. The angels of that kingdom have indeed great sovereignty now, but only in so far as they are in the Lord's Divine Human through love to Him. (See what has already been stated and shown, n. 1990, 2803, 3061, 4180, 4687, 5110, 6280.)

**6372.** *And a lawgiver from between his feet.* That this signifies truths from this good in lower things, is evident from the signification of a "lawgiver," as being truths (of which below); and from the signification of "feet," as being natural things (see n. 2162, 3147, 3761, 3986, 4280, 4938-4952, 5327, 5328), thus lower things, for natural things are beneath, and celestial things (just now described) are above. It is said a "lawgiver from between his feet" in order that the spiritual of the celestial may be signified, or the truth which is from good, for at that time the spiritual kingdom was not such as it was after the Lord's coming—distinct from the celestial kingdom—but was one with the celestial kingdom, being merely its external; therefore also it is said "from between his feet," in order that truth which is from good may be signified; for this is signified by this inner side of the feet, from its communication with the loins. Of this truth it is also said that it should be "removed when Shiloh came," that is, its sovereignty should be removed, just as was the sovereignty of the celestial (see n. 6371); for the celestial kingdom at that time exercised its sovereignty by means of this truth; and because this was so, this truth is called a "lawgiver." This truth is also meant in the internal sense by a "lawgiver" in *Isaiah* :—

Jehovah is our judge, Jehovah is our lawgiver, Jehovah is our king (xxxiii. 22);

where "judge" denotes that He acts from good; "lawgiver," that He acts from truth from this good; "king," that He acts from truth; thus they follow in order. And in *David* :—

Gilead is Mine, and Manasseh is Mine, and Ephraim is the strength of My head, Judah is My lawgiver (*Ps. lx. 7; cviii. 8*);

where "Judah a lawgiver" is celestial good and its celestial truth. In *Moses* :—

The fountain, the princes digged it, the nobles of the people digged it out, by the lawgiver, with their staves (*Num. xxi. 18*).

And again :—

Gad saw the first fruits for himself, for there was the portion of the hidden lawgiver; whence came the heads of the people; he wrought the righteousness of Jehovah, and His judgments with Israel (*Deut. xxxiii. 21*);

where also "lawgiver" denotes truth from good.

**6373.** *Until Shiloh come.* That this signifies the coming of the Lord, and the tranquillity of peace then, is evident from the signification of "Shiloh," as being the Lord, who is called "Shiloh" from the fact that He pacified and made all things tranquil; for in the original, "Shiloh" is derived from a word which means tranquillity. The reason why the Lord is here called "Shiloh" is plain from what was said above (n. 6371, 6372) about the celestial kingdom and its sovereignty; for when the Divine was presented to view through that kingdom there was intranquillity, because the things in heaven, and the things in hell, could not thereby be reduced into order, for the Divine which flowed through that kingdom could not be pure, because heaven is not pure; thus neither was that kingdom so strong that all things could by means of it be kept in order; and therefore also the infernal and diabolical spirits were then raising themselves up from the hells and were ruling over the souls who were arriving from the world. The result was that none could be saved but the celestial; and at last scarcely they, unless the Lord had taken on the Human and had made this in Himself Divine; whereby the Lord reduced all things into order, first those in heaven, and afterward those in the hells; thus producing 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 above, n. 2661, 2716, 2833, 2834; and that the Lord, when in the world, reduced all things into order, n. 1820, 4286, 4287: that the Divine truth from Jehovah or the Lord flowed in through heaven into the human

race, but because this did not suffice when man removed himself from good, the Lord came into the world and made the Human in Himself Divine, in order that from the very Divine Human of the Lord the Divine truth might proceed, and thus might save man, who should receive good through truth, may also be seen above, n. 4180, 6280.

**6374.** *And to him is the obedience of the peoples.* That this signifies that from His Divine Human should proceed truths which could be received, is evident from the signification of "obedience," as being the reception of truths which proceed from the Lord; and from the signification of "peoples," as being those who are in truths, thus also truths (see n. 1259, 1260, 3581), and hence those who are of the spiritual church (n. 2928).

**6375.** *He binds his young ass unto the vine.* That this signifies [conjunction through] truth in the natural for the external church, is evident from the signification of "binding," as being to be conjoined; from the signification of a "vine," as being the spiritual church (see n. 1069, 5113), here the external spiritual church, because by a "choice vine," presently mentioned, is signified the internal church; and from the signification of an "ass," as being truth in the natural (n. 2781). Hence it is plain that by "he binds to the vine his young ass" is signified conjunction through truth in the natural with the external church.

**6376.** *And his ass's colt unto the choice vine.* That this signifies [through] truth from the rational for the internal church, is evident from the signification of a "vine," as being the spiritual church (see n. 1069, 5113), thus a "choice vine" is the internal church, for the internal of the church is more excellent than its external; and from the signification of an "ass's colt," as being rational truth (n. 2781). The external of the church is distinguished from its internal in that the former is in the natural, thus in the external man; but the latter is in the rational, thus in the internal man. They who are in the external of the church are in truth, but they who are in its internal, are in good; the former are not so much 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.

The latter are they who are signified by the "choice vine," but the former by the "vine."

**6377.** *He washes his clothing in wine.* That this signifies that His natural is Divine truth from His Divine good, is evident from the signification of "washing," as being to purify (see n. 3147); from the signification of "wine," as being the good of love toward the neighbor, and the good of faith, and in the supreme sense Divine truth from the Divine good of the Lord (of which presently); and from the signification of "clothing," as being what is exterior, which covers what is interior (n. 5248); thus the natural, for this is exterior, and covers the rational which is interior; hence also "clothing" denotes truth, because truth is exterior, and covers good which is interior (n. 2576, 4545, 4763, 5319, 5954). [2] That "wine" denotes love toward the neighbor and the good of faith, may be seen from what has been shown in respect to the bread and wine in the Holy Supper (n. 2165, 2177, 3464, 4581, 5915), namely, that the "bread" is the good of celestial love, and that the "wine" is the good of spiritual love. This may be seen also from the meat-offering and the drink-offering in the sacrifices, in which the "meat-offering" signified the good of love, and the "drink-offering" the good of faith, the meat-offering consisting of such things as signified the good of love, and the drink-offering of wine which signified the good of faith; moreover the very sacrifices were called "bread" (n. 2165). That a drink-offering of wine was employed in the sacrifices may be seen in *Exod.* xxix. 40; *Lev.* xxiii. 12, 13, 18, 19; *Num.* xv. 2-15; xxviii. 6, 7, 18 to the end; xxix. 1-7. [3] That "wine" signifies love toward the neighbor and the good of faith, is plain also from *Isaiah* :—

Every one that thirsteth, come ye to the waters, and he that hath no silver; come ye, buy and eat; yea come, buy wine and milk without silver and without price (lv. 1);

every one must know that they were not to buy wine and milk, but that which is signified by wine and milk, that is, love toward the neighbor and faith; these are given by the Lord without silver and without price. [4] And in *Hosea* :—

The threshing-floor and the winepress shall not feed them, and the new wine shall deceive them. Ephraim shall return into Egypt, and they

shall eat what is unclean in Assyria. They shall not pour out wine to Jehovah; and their sacrifices shall not be pleasing unto Him (ix. 2-4);

here also in the internal sense are meant the good of love and the good of faith, that they ceased; the good of love is the "threshing-floor," from the grain there and the bread that comes from it; and the good of faith is the "winepress," the "new wine," and the "libation of wine;" that "Ephraim shall return into Egypt" denotes that the intellectual should consult memory-knowledges with respect to the secrets of faith; "they shall eat what is unclean in Assyria" denotes that which results from the consequent reasoning. (That "Ephraim" is the intellectual of the church, may be seen, n. 5354, 6222, 6238, 6267; also that "Egypt" is memory-knowledge, n. 1164, 1165, 1186, 1462, 5702; and "Assyria" reasoning, n. 1186.) Moreover the very connection shows that there is more in the words than appears in the letter; for in the internal sense there is coherence, but not in the external; as when it is said that "the threshing-floor and the winepress shall not feed them," and that "the new wine shall deceive them," and presently that "Ephraim shall return into Egypt, and they shall eat what is unclean in Assyria;" and moreover without the internal sense what could be meant by "Ephraim returning into Egypt," and by their "eating what is unclean in Assyria?" [5] The cessation of mutual love and of the good of faith is also described by a "winepress" and "wine" in *Jeremiah*:—

Upon thy vintage hath the waster fallen; whence gladness was gathered, and joy from Carmel, and from the land of Moab, for I have caused wine to cease from the winepresses; he will not tread head\* (xlviii. 32, 33).

[6] That "wine" signifies the good of mutual love and of faith, is plain also in *John*:—

I heard a voice out of the midst of the four animals saying, Hurt not the oil and the wine (*Rev.* vi. 6);

where "oil" is the good of celestial love; and "wine," the good of spiritual love. [7] The like is meant by "oil and wine" in the Lord's parable about the Samaritan, in *Luke*:—

A certain Samaritan as he journeyed, and seeing him who had been wounded by thieves, was moved with compassion, wherefore coming to him he bound up his wounds, pouring in oil and wine (x. 33, 34);

\* See Note 6 at the end of this volume.

where "pouring in oil and wine" signifies that he performed the works of love and of charity. (That "oil" denotes the good of love may be seen above, n. 886, 3728.) The like was meant by the ancients pouring oil and wine upon a pillar when they sanctified it (*Gen.* xxxv. 14; n. 4581, 4582). [8] That "wine" denotes the good of love and of faith, is plain from the Lord's words which He said of wine when He instituted the Holy Supper:—

I say to you that I will not drink henceforth of this product 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);

every one can see that He would not drink wine there, but that there is signified the good of love and of faith, which He would give to those who are of His kingdom. The like is signified by "wine" in *Isa.* xxiv. 9, 11; *Lam.* ii. 11, 12; *Hos.* xiv. 7; *Amos* ix. 13, 14; *Zech.* ix. 15, 17; *Luke* v. 37–39. [9] As "wine" signifies the good of love and of faith, therefore in the supreme sense it signifies the Divine truth from the Divine good of the Lord, for from this by influx the man who receives it has the good of love and of faith. [10] As most expressions in the Word have also a contrary sense, so also has "wine," in which sense "wine" signifies falsity from evil, as in *Isaiah*:—

Woe unto them that rise up in the morning under the dawn, and follow strong drink; that tarry into the twilight, that wine may inflame them! Woe to the heroes to drink wine, and to men of strength to mingle strong drink! (v. 11, 22).

Again:—

These also err through wine, and through strong drink go astray; the priest and the prophet err through strong drink, they are swallowed up of wine, they go astray through strong drink; they err among the seers, 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 take wine, and we will be drunken with strong drink; and let there be, on the morrow, as on this day, a great abundance (lvi. 11, 12).

And further in *Jer.* xiii. 12; *Hos.* iv. 11; vii. 5; *Amos* ii. 8; *Micah* ii. 11; *Ps.* lxxv. 8; *Deut.* xxxii. 33. Falsity from evil is also signified by the "cup of the wine of anger" (*Jer.* xxv.

15, 16; *Rev.* xiv. 8, 10; xvi. 19); and by the "winepress of the wine 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 this signifies that His intellectual is Divine good from His Divine love, is evident from the signification of the "blood of grapes," as being the good of love, and in the supreme sense the Lord's Divine good from His Divine love (of which in what follows); and from the signification of a "covering," as being the intellectual, for the intellectual is a recipient, and that which receives, being a vessel, is like a covering. That by a "covering" is signified the intellectual, and by "clothing" the natural (of which just above, n. 6377), is because there the subject treated of is what is external, but here what is internal; for in the Word, on account of the heavenly marriage, where it treats of what is external it treats also of what is internal; and where it treats of truth it treats also of good (see n. 6343). This sometimes appears like a repetition of the same thing, as here: "He washes his clothing in wine, and his covering in the blood of grapes," where "wine" and the "blood of grapes" appear to be the same, and also "clothing" and "covering;" but they are not the same, because what is external and what is internal are thus expressed. [2] That the "blood of grapes" denotes the Divine good from the Divine love of the Lord, is plain from the signification of "blood," as being the Divine truth from the Divine good of the Lord (n. 4735); and by "grapes" in the supreme sense is signified the Lord's Divine good which those have who are in His spiritual kingdom; and hence by "grapes" in the relative sense is signified the good of charity (n. 5117). By the "blood of the grape" the like is also signified in the song of *Moses*:—

Butter of the herd and milk of the flock, with fat of lambs and of rams the sons of Bashan, and of he-goats, with the fat of kidneys of wheat; and thou shalt drink the blood of the grape unmixed (*Deut.* xxxii. 14).

**6379.** *His eyes are red with wine.* That this signifies that the intellectual or internal Human is nothing but good, is evident from the signification of "red," as being the good of love, and this from fire and from blood, which are red (n. 3300),

hence "red with wine" denotes that it is nothing but good; and from the signification of "eyes," as being the intellectual (n. 2701, 3820, 4403-4421, 4523-4534); and because the Lord is here treated of, it is His internal human which is meant by "the intellectual," for the external human is signified by "his teeth are white with milk," as now follows.

**6380.** *And his teeth are white with milk.* That this signifies that the Divine natural is nothing but the good of truth, is evident from the signification of "white," which is predicated of truth (see n. 3301, 3993, 4007, 5319); from the signification of "teeth," as being in the genuine sense what is natural; for the things in man which are hard, as his teeth, bones, cartilages, correspond to the truths and goods which are of the lowest natural; and from the signification of "milk," as being the celestial spiritual, or what is the same, the good of truth (n. 2184). That the Lord's Divine natural is the good of truth is said relatively 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 the thought higher than to the Lord's Divine natural; whereas they who are of the internal church elevate the thought above the natural to what is internal. For every one who is in faith in the Lord has an idea of Him according to his capacity of elevating his thoughts; for they who know the nature of what is internal can have an idea of what is internal; but they who do not know the nature of what is internal have an idea of what is external. Hence it is that the Lord's Divine natural is called the "good of truth," when yet His whole Human is the Divine good of the Divine love.

**6381.** From what has now been said of Judah, it is very evident that there is an internal sense of the Word, and that unless what this sense involves is known, that which is signified by the things written of Judah cannot be known; as that he is a "lion's whelp," that he is "gone up from the prey," that he "bowed and couched as a lion," and "as an old lion;" and what is signified by a "lawgiver from between his feet," by "Shiloh," by "binding his young ass unto the vine, and his ass's colt unto the choice vine," by "washing his clothing in wine, and his covering in the blood of grapes," by "his eyes being red with wine, and his teeth white with milk." The



meaning of all these things would lie completely hidden, unless they were uncovered by means of a sense that lies deeper.

**6382.** Verse 13. *Zebulun shall dwell at the haven of the seas, and he shall be at a haven of ships, and his side shall be toward Zidon.* "Zebulun" signifies the cohabitation of good and truth; "shall dwell at the haven of the seas," signifies life where there is conclusion of truth from memory-knowledges; "and he shall be at a haven of ships," signifies where are doctrinal things from the Word; "and his side shall be toward Zidon," signifies extension on one side to the knowledges of good and truth.

**6383.** *Zebulun.* That this signifies the cohabitation of good and truth, is evident from the representation of Zebulun, as being the heavenly marriage (see n. 3960, 3961), thus the conjunction of good and truth, for this conjunction is the heavenly marriage. It is said "the cohabitation of good and truth" because in the original language "Zebulun" means "cohabitation." Here under the name of "Zebulun" are treated of those in the church who form conclusions about spiritual truths from memory-knowledges, and thus fortify them with themselves. But be it known that by "Zebulun" are not meant those who do not believe unless memory-knowledges and sensuous things declare for it, and who are until then in what is negative. Such never believe, for the reason that what is negative reigns universally, and when this is the case there flow in and are gathered together memory-knowledges which deny, but not those which confirm; the latter being cast to the sides, or explained to favor the negative memory-knowledges, whereby what is negative is fortified. But by "Zebulun" are here meant those who believe doctrinal things from the Word, thus with whom something affirmative reigns universally; and yet their faith has not its life in truths, but in memory-knowledges, for they apply these to doctrinal things, and thus fortify their affirmative. They who are "Zebulun," therefore, do not elevate themselves from memory-knowledges; but when they hear or think of any truth of faith they at once fall back into memory-knowledge. There are many such in the world, and the Lord provides that memory-knowledges and sensuous things may serve them for this use.

**6384.** *Shall dwell at the haven of the seas.* That this signifies life where there is conclusion of truth from memory-knowledges, is evident from the signification of "haven," as being the residence where memory-knowledges terminate and begin; here, the residence where there is conclusion of truth from memory-knowledges, for under the name of "Zebulun" those are here treated of with whom the truths of faith are in this residence; from the signification of "seas," as being memory-knowledges in the complex (n. 28); and from the signification of "dwelling," as being life (n. 1293, 3384, 3613, 4451, 6051). From this it is plain that by "dwelling at the haven of the seas" is signified life where there is conclusion of truth from memory-knowledges. (As regards this life see what has been said above n. 6383.) Be it known further that this life is in the external or natural man, and with some in the lowest natural, or in the sensuous, for they have the truths of faith so bound to memory-knowledges 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, because this has been immersed in memory-knowledges and sensuous things. The case is different with those who have been in what is affirmative, and have fortified the truths of faith by means of memory-knowledges; but yet so that they can be elevated from these knowledges, that is, from the natural where these are. The intellectual of these men has been enlightened, and from this is in a certain perception of spiritual truth, to which the memory-knowledges that are beneath serve as a mirror wherein the truths of faith and of charity appear and are acknowledged, as affections are in the face.

**6385.** *And he shall be at a haven of ships.* That this signifies where are doctrinal things from the Word, is evident from the signification of "haven," as being a residence (see just above, n. 6384), thus where they are; and from the signification "ships," as being doctrinal things from the Word. That of "ships" have this signification is because they pass through seas and rivers, and carry things useful for life; for by "seas" and "rivers" are signified knowledges and memory-knowledges; the useful things of life which they carry, are the doctrinal

things and also the very truths from the Word which are signified by "ships," as is plain from the following passages:—

The isles shall trust in Me, and the ships of Tarshish in the beginning, to bring thy sons from far, their silver and their gold with them (*Isa. lx. 9*);

"ships of Tarshish" denote doctrinal things and truths from the Word, wherefore it is said that they should "bring their sons, their silver and gold;" for by "sons" are signified those who are in truths; by "silver," the truth itself; and by "gold," good. Every one can see that ships of Tarshish are not here meant, nor sons, silver, and gold. [2] In *Ezekiel*:—

Thy borders are in the heart of the sea, thy architects have perfected thy beauty. They have built all thy planks of fir-trees from Senir; they have taken the cedar from Lebanon to make a mast for thee. Of the oaks of Bashan have they made thine oars; they have made thy beam of ivory; the daughter of a step from the isles of Kittim. Of fine linen with brodered work from Egypt was thy sail, that it might be to thee for an ensign; blue and crimson from the isles of Elishah was thy covering. The inhabitants of Zidon and Arvad were thy rowers: thy wise men, O Tyre, who were in thee, were thy pilots. The elders of Gebal and the wise men thereof were in thee thy calkers; all the ships of the sea and their sailors were in thee, to trade thy trading (*xxvii. 4-9*);

this is said of Tyre, by which are signified the knowledges of good and truth (see n. 1201), which are described by what belongs to a ship, as "planks," "mast," "oars," "beam," "sail," a "covering," "rowers," "pilots," and "sailors." That all these 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 doctrinal things from the Word, are understood by "ships," then all things fit together beautifully. [3] In *David*:—

O Jehovah, how manifold are Thy works! in wisdom hast Thou made them all. This sea great and wide in spaces; there go the ships; the whale which Thou hast formed to play therein (*Ps. civ. 24-26*).

Again:—

Let them sacrifice the sacrifices of confession; and declare the works of Jehovah with rejoicing. They that go down to the sea in ships, that do work in many waters, these see the works of Jehovah and His wonders in the deep (*Ps. cvii. 22-24*);

here also "ships" denote knowledges and doctrinal things; the "whale" denotes the generals of memory-knowledges (n. 42); and as "ships" are knowledges and doctrinal things, therefore it is said, "they that go down to the sea in ships see the works of Jehovah and His wonders in the deep;" for those see these things who are in the knowledges and doctrinal things from the Word. [4] In *John* :—

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 that were in the sea, and had souls, died; and the third part of the ships was destroyed (*Rev.* viii. 8, 9);

the "great mountain burning with fire" denotes the love of self (n. 1691); the "sea," the natural where memory-knowledges are (n. 28); "blood," violence done to charity (n. 374, 1005); "creatures in the sea having souls," truths of memory-knowledge with goods; a "third part," something not yet complete (n. 2788); their "dying," that they had no spiritual life (n. 6119); hence "the third part of the ships being destroyed" denotes that the truths and goods of doctrinal things from the Word were falsified. From all this may be known what is signified by this prophecy. [5] But in the opposite sense "ships" signify the knowledges and doctrinal things of what is false and evil, as in *Daniel* :—

At the time of the end shall the king of the south strive with him; therefore the king of the north shall rush upon him like a whirlwind, with chariot and with horsemen, and with many ships; and he shall come into the lands, and shall overflow and penetrate (xi. 40);

the "king of the south" denotes truth from good; the "king of the north," falsities from evil; "chariots with horsemen and with ships," doctrinal things of falsity; the "lands," churches, of which it is predicted that falsities from evils in the time of the end should overflow and penetrate them. [6] In *John* :—

Every pilot, and every one employed upon ships, and sailors, and all they who trade upon the sea, stood afar off, and cried when they saw the smoke of the burning of Babylon, saying, What city is like the great city? Woe, woe, the great city, wherein were made rich all that had ships in the sea by reason of her costliness! (*Rev.* xviii. 17-19);

it is evident that "ships" here denote the knowledges and doctrinal things of falsity and evil, because "Babylon" denotes wor-

ship which outwardly appears holy, and inwardly is profane. Moreover no one can fail to see that by "ships" something else than ships is here meant. In *Isaiah*:—

Thus saith Jehovah your Redeemer, the Holy one of Israel, For your sake I have sent to Babylon, that I may throw down all her bars, and the Chaldeans, whose cry is in the ships (xl. 14);

where the meaning is similar. Moreover falsities from evil are signified by "ships" in *Isa.* ii. 11, 16; xxiii. 1, 14; and in *Ps.* xlvi. 7.

**6386.** *And his side shall be toward Zidon.* That this signifies extension on one side to the knowledges of good and truth, is evident from the signification of "side," as being extension on one side; and from the signification of "Zidon," as being exterior knowledges of good and truth (n. 1201). Here, where Zebulun is treated of, mention is made of knowledges, of doctrinal things, and of memory-knowledges, and it is said that there is extension on one side to the knowledges of good and truth, and also that there is conclusion of truth from memory-knowledges where there are doctrinal things from the Word; therefore it is necessary to say what is the distinction between these terms. Doctrinal things are those which are from the Word; knowledges are those which are from doctrinal things on the one side and from memory-knowledges on the other; and memory-knowledges are those which belong to experience, either one's own or that of others.

**6387.** Verses 14, 15. *Issachar is a bony ass, lying down between the burdens. And he shall see rest that it is good, and the land that it is pleasant; and he shall bow his shoulder to bear, and shall be a servant to tribute.* "Issachar," signifies reward from works; "is a bony ass," signifies the lowest service; "lying down between the burdens," signifies life among works; "and he shall see rest that it is good," signifies works of good without reward, that they are full of happiness; "and the land that it is pleasant," signifies that in this happiness are they who are in the Lord's kingdom; "and he shall bow his shoulder to bear," signifies that nevertheless he labors with all exertion; "and he shall be a servant to tribute," signifies that he may have merit.

**6388.** *Issachar.* That this signifies reward from works, is evident from the representation of Issachar, as being the mutual love which is "hire," or reward (n. 3956, 3957), here reward from works, as is plain from the details in the internal sense in this prophecy about Issachar. Moreover in the original tongue "Issachar" means "hire." That "Issachar" here signifies reward from works, and previously mutual love, is because by "Issachar" are here meant those who are in a certain kind and appearance of mutual love, that is, of charity toward the neighbor, and who desire to be rewarded for the goods which they do. Thus they not only defile, but also pervert genuine mutual love, or charity; for they who are in genuine mutual love are in their delight and bliss when they are benefiting the neighbor, for they desire nothing more. This delight and bliss are what is meant by "hire" in the Word; for the delight and bliss is itself the reward; and in the other life this becomes the joy and happiness which are in heaven, thus it becomes heaven to them. For when they who are in this love perform uses, and do good to others, they are in such joy and happiness that then for the first time they seem to themselves to be in heaven; this is given them by the Lord, to every one according to the uses he performs. But the happiness vanishes as soon as they think of reward, for being in the reward itself, thought about reward renders that love impure, and perverts it; the reason of which is that they are then thinking about themselves, and not about the neighbor, that is, about making themselves happy, and not others, except in so far as it affects themselves. Thus they convert love toward the neighbor into love toward themselves, and so far as they do this, so far the joy and happiness from heaven cannot be communicated to them, for they concentrate upon themselves the influx of happiness from heaven, and do not transmit it to others; and they are like objects which do not transmit the rays of light, but absorb them. Objects which transmit the rays of light appear in light, and sparkle, but those which absorb them appear opaque, and sparkle not at all; and therefore they who are of this nature are separated from angelic society, like those who have nothing in common with heaven. These are they who are here described under the name of "Issachar."

**6389.** *A bony ass.* That this signifies the lowest service, is evident from the signification of an "ass," as being service (see n. 5958, 5959); and from the signification of "bone," as being that which has little spiritual life (n. 5560, 5561). Thus a "bony ass" is the lowest service; for they who do what is good for the sake of reward, do indeed perform uses, and are of service; but yet are among those in the Lord's kingdom who are in the lowest place, for they do not dispense the good which is communicated to them, except to those who can recompense them; and they pass by the rest who need aid the most, or if they do good to these, it is from the end of being rewarded by the Lord. Hence what they do they regard as merit, and thus consider the Lord's mercy as due them. In this way they recede from humiliation, and in the same proportion from a state of receiving what is blessed and happy through heaven from the Lord. From all this it is evident that in the other life such are indeed employed in uses, but as lowest services.

**6390.** *Lying down between the burdens.* That this signifies a life among works, is evident from the signification of "lying down," as being life, but obscure life; and from the signification of "burdens," as being works. That "burdens" denote such works is because those here treated of do not do goods from the affection of love toward the neighbor, but from the affection of love toward self. The works which flow from the affection of this love are like the burdens carried by the meaner asses, for they belong to the lowest services. For all servitude is from the affection of the love of self and of the world, and all freedom is from the affection of love to the Lord and toward the neighbor. The reason is that the affection of the former love flows in from hell, which commands with violence; whereas the affection of the latter love flows in from the Lord, who does not command, but leads. Hence again it is plain that they who do what is good for the sake of reward are lowest services, and their works are "burdens." The like is signified by "burdens" in the book of *Judges*:—

The princes in Issachar were with Deborah; and Issachar so with Barak; in the valley he shall be put under his feet, in the classes of Reuben great as to the resolves of heart. Why satest thou between the burdens, to hear the hissings of the flocks? (v. 15, 16);

here also "Issachar" denotes those who desire to be rewarded for works; "to be put in the valley under the feet" is to serve in lowest things; the "classes of Reuben" denote those who are in the knowledges of the truth of faith, among whom are those here signified by "Issachar," but in a place beneath them; "to hear the hissings of the flocks" denotes contempt from those who are in the good of charity, who are the "flocks;" to "sit between burdens" denotes among self-meritorious works.

**6391.** *And he shall see rest that it is good.* That this signifies the works of good without reward, that they are full of happiness, is evident from the signification of "rest," as being the things that belong to heaven, and thus that are in the good of charity, or in works of good, without reward (of which below); from the signification of "that it is good," as being that they are full of happiness. The reason why "rest" denotes works of good without reward, is that in the highest sense "rest" or "peace" signifies the Lord; in the relative sense, heaven; thus the good which is from the Lord (see n. 3780, 4681, 5662); and as no others are in the things signified by "rest" or "peace" than those who are in good of charity, thus in works of good without reward, these are signified by "rest;" for this follows from the connection of things in the internal sense. [2] With regard to the subject itself, they who do goods with the sole end of reward cannot possibly know that in doing goods without any reward there is happiness so great as to be heavenly happiness itself. The reason of their ignorance is that they perceive happiness in the delight of the love of self, and in so far as a man perceives delight in this love, so far he does not perceive delight in heavenly love, for they are opposites. The delight which flows from the love of self completely extinguishes the delight which is from heavenly love, insomuch that it is absolutely unknown what heavenly delight is; and if its nature is told it is not believed, nay, it is denied. [3] This it has been given me to know from evil spirits in the other life who, while they lived, did nothing of what is good to others or to their country except for the sake of themselves; such do not believe that any delight is possible in doing goods without the end of reward; for they suppose that if there is no end of reward all delight ceases. And if they are told further



that when that delight ceases heavenly delight begins, they are amazed at the hearing; and they are still more amazed when they hear that this heavenly delight flows in through the inmost of man, and affects his interiors with inexpressible happiness; and they say that they cannot comprehend it, nay, that they do not desire to do so; for they believe that if they were to lose the delight of the love of self, they would be very miserable, because they would then be deprived of all the joy of life; and they also call those simple who are in a different state. Not unlike these persons are those who do works with an end of reward; for they do good works for themselves, and not for others, because they regard themselves therein, and not the neighbor, nor their country, nor heaven, nor the Lord, except as those who are thus placed under an obligation to do them a service. Such are the things described in the internal sense of this verse about Issachar.

**6392.** *And the land that it is pleasant.* That this signifies that in this happiness are they who are in the Lord's kingdom, is evident from the signification of "land," as being the church, thus also the Lord's kingdom (n. 662, 1066, 1067, 1413, 1607, 1733, 1850, 2117, 2118, 4447), that the "land" has this signification is because the land of Canaan, which is meant by the "land" in the Word, represented the Lord's kingdom, and this because the church had been there from the most ancient time (n. 3038, 3481, 3686, 3705, 4447, 4454, 4516, 4517, 5136); and from the signification of "that it was pleasant," which signifies the happiness that is in works of good without reward. It is said that "he shall see rest that it is good, and the land that it is pleasant," and by both expressions is signified the happiness which is in the Lord's kingdom, because "to see rest that it is good," refers to what is celestial or to good, and "to see the land that it is pleasant," refers to what is spiritual or to truth, and this on account of the marriage of good and truth (n. 6343). As to what further concerns happiness in works of good without reward, be it known that very few at this day know that in doing goods without the end of reward is heavenly happiness; for they do not know that there is any other happiness than in being advanced to honors, in being served by others, in abounding in riches, and in living in pleasures.

That above these things there is a happiness which affects the interiors of man, thus that there is a heavenly happiness, and that this happiness is the happiness of genuine charity, they are deeply ignorant. Inquire of the wise of this day whether they know that this is heavenly happiness. From this also it is that many reject good works, believing that no one can do them without regard to self-merit; for they do not know that they who are led by the Lord desire nothing more than to do good works, and that they think of nothing less than of meriting by them. This is in the new will, which is given by the Lord to those who are being regenerated, for this will is the will of the Lord in the man.

**6393.** *And he shall bow his shoulder to bear.* That this signifies that nevertheless he labors with all exertion, is evident from the signification of "shoulder," as being all power, or all exertion (see n. 1085, 4931-4937); and from the signification of "bearing a burden," as being to do works for the sake of merit; hence by "bowing the shoulder to bear" is signified to labor with all exertion to do works for the sake of merit. The reason why this is called "bearing," is that they do not do what is good from the affection of good, thus not from freedom, but from the affection of self, which is servitude (n. 6390). [2] As further regards those who desire a reward for the works which they perform, be it known 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 find fault. Neither do they make bliss consist in inward bliss, but in outward, namely, in being eminent, in having dominion, and being served by angels, thus in being above the angels, consequently in being princes and great men in heaven; when yet heavenly bliss consists, not in wishing to rule, nor in being served by others, but in wishing to serve others, and in being the least; as the Lord teaches:—

James and John the sons of Zebedee came, saying, Grant unto us that we may sit, one on Thy right hand, and the other on Thy left hand, in Thy glory. But Jesus said to them, Ye know not what ye ask. To sit on My right hand and on My left hand is not Mine to give, except to whom it has been prepared. Ye know that they who are accounted to rule over the Gentiles exercise lordship over them; and their great ones have authority upon them. But it shall not be so among you; but whosoever

will be great among you shall be your minister, and whosoever of you will be first shall be servant of all; for the Son of man came not to be ministered unto, but to minister (*Mark* x. 35-45).

[3] And that they have heaven who do what is good without the end of reward, the Lord teaches in *Luke*:—

Every one that exalteth himself shall be humbled, but he that humbleth himself shall be exalted. When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor thy rich neighbors, lest haply they also call thee in turn, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind; then thou shalt be blessed; because they have not wherewith to recompense thee; for thou shalt be recompensed in the resurrection of the just (*xiv.* 11-14);

the "recompense in the resurrection of the just" is internal happiness from doing well without reward, which they receive from the Lord when they perform uses; and they who love to serve without recompense, the more they love it, the more noble are the uses to which they are appointed, and they are in fact greater and more powerful than others. [4] They who do good works for the sake of recompense, say the same, because they know from the Word that they should desire to be the least in heaven; but at the time they are thinking that by so saying they will become great, thus there is the same end in view; but they who do what is good without recompense, really think nothing about being eminent, but only about being of service. [5] See what was said and shown above about merit from works, and about the quality of those who are in it 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 what is good for the sake of self and the love of the world receive no recompense for this good in the other life (n. 1835): that they who place merit in works interpret the Word according to the letter in their favor, and that they deride its interior contents (n. 1774, 1877): that true charity is wholly void of self-merit (n. 2371, 2373, 2380, 3816): that they who separate faith from charity make the works which they have done self-meritorious (n. 2373): that they who enter into heaven put off from themselves what is their own and self-merit (n. 4007): that to believe that they do good from themselves, and that by this good they have merit,

is the case with most persons in the beginning of reformation, but that they put this off as they are being regenerated (n. 4174).

**6394.** *And he shall be a servant to tribute.* That this signifies that he may have merit, is evident from the signification of "being a servant to tribute," as being to be subject and to serve; and as it is said of those who desire to have merit through works that they are "bony asses, lying down between burdens," and that "he bows the shoulder to bear," by "being a servant to tribute" are also signified those who desire to have merit through works; for that they are lowest services was shown above (n. 6389). That "serving to tribute" denotes to be subject and to serve, is evident in *Moses*:—

When thou drawest nigh unto a city to fight against it, thou shalt invite them unto peace; and it shall be, if it answer thee for peace, and open to thee, it shall be that all the people that is found therein shall become for tribute to thee, and shall serve thee (*Deut. xx. 10, 11*).

In *Jeremiah*:—

How hath the city dwelt solitary that was great in people! She is become as a widow. She that was great among the nations, who ruled in the provinces, she is become tributary (*Lam. i. 1*);

where it is plain that by "becoming for tribute," and by "tributary," is signified serving. In *Matthew*:—

Jesus said, How seemeth it to thee, Simon? of whom do the kings of the earth receive tribute or tax? of their own sons, or of strangers? Peter saith to Him, Of strangers. Jesus saith to him, Therefore the sons are free. But lest we should be a stumbling-block to them, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened its mouth thou shalt find a piece of money: that take, and give it for Me and thee (*xvii. 25-27*);

here also by "giving tribute," or "tax," are meant those who serve, and therefore it is said that "strangers should give and sons should be free," for strangers were servants (see 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, which serves, should do this; for "fishes" signify this natural.

**6395.** Verses 16-18. *Dan shall judge his people as one of the tribes of Israel. Dan shall be a serpent upon the way, an*

*arrow-snake upon the path, biting the horse's heels, 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 upon the way," signifies their reasoning about truth, because good does not as yet lead; "an arrow-snake upon the path," signifies from truth about good; "biting the horse's heels," signifies fallacies from lowest nature; "and his rider shall fall backward," signifies that hence comes a receding; "I wait for Thy salvation O Jehovah," signifies unless the Lord brings aid.

**6396.** That *Dan* signifies those who are in truth and not as yet in good, is evident from the representation of Dan, as being the good of life (see n. 3921, 3923); but here those who are in some good of life from truth, but not as yet from good. For with the man who is being regenerated by the Lord the case is this. He 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 yet from good; afterward, when he has been regenerated, he is in the good of life from good, and he then perceives truth from good, and multiplies it in himself: these are the degrees of regeneration. By "Dan" are meant those who are in the good of life from truth, but not yet from good; the good with them as yet lies deeply hidden in truth, and gives them the affection of truth, and impels them to live according to truth. They who are such are in the Lord's kingdom; but as they do not do good from good, but from truth, that is, not from a new will, but from the intellectual, and thus not from love, but from obedience because it is so commanded, they are therefore among those in the Lord's kingdom who are in the first or ultimate heaven. [2] These are they who are represented by Dan, for in this prophetic utterance of Israel, in the internal sense, by his twelve sons are described in general all who are in the Lord's kingdom in respect to their quality. That they who are signified by "Dan" are in the ultimate heaven, or in the ultimate part of the Lord's kingdom, because in truth and not yet in good, was represented by the lot of Dan falling last, when the land of Canaan was distributed for an inheritance

among the tribes (*Josh.* xix. 40–48); and by their inheritance lying in the extremity of that land (*Judges* xviii.); for the lot was cast before Jehovah (*Josh.* xviii. 6), and therefore fell to each one according to his representation. That the land of Canaan represented the Lord's kingdom (see n. 1607, 3038, 3481, 3686, 3705, 4447, 4454), and hence all the borders were representative (n. 1607, 1866, 4116); thus the ultimates of that land represented the ultimates in the Lord's kingdom (n. 4240); and therefore Dan represented those who are in the ultimates there; for before truth has been conjoined with good, it is in the ultimate; but if truth is completely separated from good, it is not then in any border of the Lord's kingdom, but is outside of it. [3] That the inheritance of Dan was the ultimate of the land of Canaan is evident from the fact that when the whole extent of that land was described, it was said, "from Beersheba even to Dan" (2 *Sam.* iii. 10; xvii. 11; xxiv. 15; 1 *Kings* iv. 25). By "Beersheba" in these passages is signified the inmost of the land, because Abraham and Isaac dwelt there before Jerusalem and Zion became the inmost of the land. [4] The quality of those who are in truth and not yet in good, was also represented by the Danites who sought out land where they might dwell (*Judges* xviii.), in their leading away a Levite out of the house of Micah, and taking away his ephod, teraphim, and 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 internal. No one perceives what is internal but he who is in good. That this was represented by the Danites is evident from the fact that all the historicals of the Word, both those in the books of *Moses*, and those in the books of *Joshua*, *Judges*, *Samuel*, and *Kings*, are representative of the celestial and spiritual things of the Lord's kingdom; and so also is this story in the book of *Judges* about the Danites. As to what further concerns those who are in truth and not yet in good, their quality is described in the internal sense in what now follows about Dan.

**6397.** *Shall judge his people as one of the tribes of Israel.* That this signifies that he is one of the truths in general which the tribes of Israel represent, is evident from the signification of "judging," as being truth in its office (of which below);

from the signification of "people," as being those who are in truth (n. 1259, 1260, 2928, 3295, 3581, 4619), here those who are in truth and not yet in good, for these are "Dan" or the "people" of Dan (n. 6396); and from the representation of the "tribes of Israel," as being 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 among the general truths which the tribes of Israel represent. That "judging his people" denotes truth in its office, is because by the tribes of Israel are represented all truths in general, as may be seen from the passages above cited, and truths are what judge; thus by "judging his people" is signified truth in its office. [2] We read in the Word that four and twenty elders are to sit upon thrones and judge nations and peoples; and that the twelve apostles are in like manner to sit upon thrones and judge the twelve tribes of Israel. He who does not know the internal sense of the Word may believe that so it will be. But how this is to be understood may be seen from the internal sense when it is known what is signified by the "four and twenty elders," and by the "twelve apostles," and by the "thrones," namely, all truths in their complex, according to which is judgment. The like is here meant by "judging the people as one of the tribes of Israel," not that they, or any elders of them, are to judge; but the truths themselves which are signified by them; consequently the Lord alone, for from Him all truth proceeds. Of the four and twenty elders, that they are to sit upon thrones and to judge, it is thus written in *John*:—

Around the throne were four and twenty thrones, and upon the thrones I saw four and twenty elders sitting, clothed in white garments, who had upon their heads crowns of gold (*Rev.* iv. 4; xi. 16).

And again:—

I saw thrones, and they sat on them, and judgment was given to them (*Rev.* xx. 4).

Of 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, as the Father has appointed unto Me a kingdom, that ye may eat and drink upon My table in My kingdom, and sit upon thrones judging the twelve tribes of Israel (xxii. 29, 30).

[3] That in these passages neither four and twenty elders nor twelve apostles are meant, but all truths and goods in general, is evident from the fact that no man, nor even an angel, can judge any one; for no one but the Lord alone can know the interiors, what they are and what they will be, and this to eternity. (That by the “twelve apostles” the same is signified as by the “twelve tribes,” namely, all truths and goods in the complex, may be seen above, n. 2129, 2553, 3488, 3858.) From all this it is now plain that by “Dan shall judge his people as one of the tribes of Israel” is signified that the truth which is represented by Dan is one among the general truths through which is judgment.

**6398.** *Dan shall be a serpent upon the way.* That this signifies their reasoning about truth because good does not as yet lead, is evident from the representation of Dan, as being those who are in truth and not yet in good (see n. 6396); from the signification of a “serpent,” as being reasoning from what is sensuous (of which in what follows); and from the signification of “way,” as being truth (n. 627, 2333). Thus by “Dan being a serpent upon the way” is signified their reasoning about truth, because good does not yet lead. The quality of this reasoning and of the consequent truth, will be told in what follows. [2] That a “serpent” denotes reasoning from what is sensuous, is because the interiors of man are represented in heaven by animals of various kinds, and hence in the Word the like are signified by the same animals. The sensuous things of man were represented by serpents because sensuous things are the lowest things in man, and are relatively earthly, and as it were creeping; as may also be seen from the forms through which sensuous things flow, concerning which, of the Lord’s Divine mercy elsewhere. Hence these sensuous things were represented by serpents, and even the Lord’s Divine sensuous was represented by the brazen serpent in the wilderness (n. 4211); and prudence and circumspection, in externals, is signified by “serpents” in *Matthew*:—

Be ye wise as serpents, and harmless as doves (x. 16).



But when a man is in what is sensuous, remote from what is internal, as are those who are in truth and not yet in good, and speaks from what is sensuous, then by the "serpent" is signified reasoning; here therefore, where Dan is treated of, is signified reasoning about truth, because good does not yet lead. In other cases malice, cunning, and deceit, are signified by "serpents," but by poisonous serpents, as by "vipers" and the like, the reasoning of which is poison. (That the "serpent" denotes reasoning from what is sensuous may be seen above, n. 195-197; also that the "serpent" denotes all evil in general; and that evils are distinguished by different kinds of serpents n. 251, 254, 257.)

**6399.** *An arrow-snake upon the path.* That this signifies reasoning from truth about good, is evident from the signification of an "arrow-snake," as being reasoning about good (of which presently); and from the signification of "path," as being truth (n. 627, 2333, 3477). That an "arrow-snake upon the path" denotes reasoning from truth about good, is because by a "serpent" is signified reasoning, thus by an "arrow-snake" is signified the reasoning which projects itself, namely, from truth toward good; for with those who are represented by Dan truth is beneath, and good is above.

**6400.** *Biting the horse's heels.* That this signifies fallacies from lowest nature, is evident from the signification of "biting," as being to adhere, and thereby do harm to; and from the signification of a "horse's heel," as being fallacies from lowest nature; for the "heel" denotes the lowest natural and corporeal (see n. 259, 4938-4952), and a "horse," the intellectual (n. 2761, 2762, 3217, 5321, 6125); here a "horse" denotes fallacies, because it denotes the intellectual of the lowest natural or sensuous. That they who are in truth and not yet in good are in fallacies from lowest nature, may be seen from the fact that truth is not in any light unless good is with it, or in it; for good is like a flame which emits light from itself; and when good meets with any truth, it not only illuminates it, but also brings it to itself into its own light. They therefore who are in truth and not yet in good, are in shade and darkness; because truth has no light from itself, and the light which they have from good is faint, like a light which is going out; and

therefore when these persons think and reason about truth, and from truth about good, they are like those who see phantasms in the dark, and believe them to be real bodies; or who see marks on a wall in a shady place, and in fancy make of them the image of some man or animal; and yet when the light comes, they are seen to be mere marks without any form; and it is the same with truths with those here treated of, for they see as truths those things which are not truths, and which are rather to be likened to phantasms, and to marks on a wall. Moreover all the heresies in the church have arisen from those who have been in some truth from the Word, but not in good; to them heresy has appeared exactly like truth; and in like manner the falsities in the church. That they who have promulgated these have not been in good, may be seen from the fact that they have rejected the good of charity far behind the truth of faith, and have in part devised such things as do not at all agree with the good of charity. [2] It is said that they who are in truth and not yet in good reason about good and truth from fallacies from lowest nature, and therefore it is necessary to say what fallacies are. Take for example the life after death. They who are in fallacies from lowest nature, as are those who are in truth and not yet in good, do not believe that there is anything alive in man except his body, nor that when man dies he can rise again unless he again receives his body. If they are told that there is an interior man who lives in the body, and who is raised up by the Lord when the body dies, and that the man when raised has a body such as spirits or angels have, and that he sees, hears, speaks, is in company with others, and appears to himself exactly like a man, just as does a man in this world, they cannot apprehend it. Fallacies from lowest nature make them believe such things to be impossible, chiefly because they do not see them with the eyes of their body. [3] Moreover when such persons think about the spirit or soul, they have no idea whatever about it except such as they have of the invisible things in nature, whence they make it either a mere breath, or aerial, or ethereal, or like a flame; some a mere thinking power which has scarcely any vitality until it is again joined to the body. The reason why they think in this way is that to them all interior things are

in shade and darkness, and only outward things are in light, which shows how easily they may fall into error; for if they think only of how the body is to be put together again; of the destruction of the world, and that this has been vainly awaited for so many ages; of brute animals having a life not unlike the life of man; and that none of the dead appear and make known the state of their life—when they think these and other such things, they easily recede from belief in the resurrection; and so in many other cases. The reason is that they are not in good, and through good in light. Such being their state, it is also said, “and his rider shall fall backward; I wait for Thy salvation, O Jehovah.” By this is signified that hence comes a receding unless the Lord brings aid.

**6401.** *And his rider shall fall backward.* That this signifies that hence comes a receding, is evident from the signification of “falling backward,” as being to recede, namely, from truth; and from the signification of “rider,” as being one who is in fallacies from lowest nature. (That these fallacies are signified by “horse” may be seen above, n. 6400; and therefore by “rider” are signified they who are in fallacies. How the case herein is, has just been shown.) As by “Dan” are signified those within the church who are such as were described above (n. 6400), and who thus are among the last in the Lord’s kingdom, therefore by “Dan” are also signified those who from fallacies hatch falsities and spread them about. Their falsities are also called “horses,” and their reasonings about truth and good, “serpents,” in *Jeremiah*:—

The snorting of his horses was heard from Dan; at the voice of the neighing of his strong ones the whole land trembled; and they are come and have devoured the land and the fullness thereof, the city and those that dwell therein. For behold I send among you serpents, vipers, which will not be charmed; and they shall bite you (viii. 16, 17).

**6402.** *I wait for Thy salvation O Jehovah.* That this signifies unless the Lord brings aid, is evident from the signification of “waiting for salvation,” as here being to bring aid. (That “Jehovah” is the Lord may be seen above, n. 1343, 1736, 2156, 2329, 2447, 2921, 3023, 3035, 5663, 6303.) In regard to the aid which the Lord brings when they recede who are in truth and not yet led by good, which is signified by “the rider

shall fall backward, I wait for Thy salvation O Jehovah," be it known that they look downward or outward, for they are not yet in good; whereas they who are in good, as are the regenerate, look upward or inward; for when man is being regenerated, the order is changed in this way. As they who are in truth and not yet in good look downward or outward, therefore also they are among those who belong to the province of the outer skin in the Grand Man; for the outer skin is turned outward from the interiors of the body, and gets its sense of touch from what is without, but not sensibly from what is within. Hence it is plain that these persons are in the Lord's kingdom, because in the Grand Man, but in its ultimates. (As to those who constitute the skin, see above, n. 5552-5559.)

**6403.** Verse 19. *Gad, a troop shall ravage him, and he shall ravage the heel.* "Gad," signifies works from truth and not yet from good; "a troop shall ravage him," signifies works without judgment, that they will drive away from truth; "and he shall ravage the heel," signifies disorder thence in the natural.

**6404.** That *Gad* signifies works from truth and not yet from good, is evident from the representation of Gad, as being works (see n. 3934, 3935), here works from truth and not yet from good, as is evident from the description 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 truths and not yet from good. The quality of these works will now be shown.

**6405.** *A troop shall ravage him.* That this signifies works without judgment, that they will drive away from truth, is evident from the signification of a "troop," as being works (see n. 3934), here works without judgment; for they who do works from truth and not yet from good have obscure understanding, whereas they who do works from good have the understanding enlightened, because good enlightens; for the light of truth from the Lord flows into the intellectual through good, and thus into truth, but not into truth immediately. The case herein is like that of the sun's light, which inflows through heat into the subjects of the vegetable kingdom, trees, plants, and flowers, and causes them to grow and blossom, but not immed-

ately; for when the light flows in without heat, as in winter, nothing grows and blossoms. Moreover "to ravage him" denotes to drive away from truth. [2] But who they are that are here signified by "Gad," shall be told. They are such as fall into illusion with respect to truth, and yet do works from this; thus works not of truth, still less of good. By such works they are driven away from truth, for as soon as a man who is in truth and not yet in good brings anything into act from his religiosity, he afterward defends it as if it were the veriest truth, and abides in it, nor does he admit any amendment of it, except in so far as he comes into good; for by so acting he imbues himself with it and loves it. Thus works drive him away from truth. Besides, he believes those things to be truths which are not truths, for these persons also, like those signified by "Dan," judge from what is sensuous, thus without judgment. Let this be illustrated by examples. When one who counts every one equally his neighbor, and thus benefits the evil equally with the good, and by thus conferring benefits on the evil does harm to others, has committed such acts repeatedly, he afterward defends them, saying that every one is his neighbor, and that it is not his concern what his quality is, but only to confer benefits on him; thus he does works without judgment, and also contrary to the truth itself; for the truth itself is that all are the neighbor, but in a different degree, and that they are the neighbor more than others who are in good (see n. 2417, 3419, 3820, 5025). [3] By "Gad" are also signified those who make all salvation consist in works alone, like the Pharisee of whom the Lord says in the parable:—

The Pharisee standing by himself prayed thus, God, I thank Thee that I am not as other men, 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 holding external things as the veriest truths. They who are such are also in the Lord's kingdom, but on the threshold, and therefore the Lord says, "I say unto you, the publican went down to his house justified more than the Pharisee (verse 14), thus that the Pharisee also went down justified, because he had done works from obedience to command. In a word, by Gad are represented those who call that truth which is not

truth, and from this non-truth do works; hence their works are like the truths, for works are nothing but the will and understanding in act. That which saves these men is the intention to do what is good, and something of innocence in their ignorance. [4] They who are in external works from that which is not truth, but which they believe to be truth, are signified by "Gad" also in *Isaiah*:—

Ye that forsake Jehovah, that forget the mountain of My holiness, that set out a table for Gad, and that fill a drink-offering unto Meni (xlv. 11);

"to set out a table for Gad" denotes to be in works alone. And in *Jeremiah*:—

Against the sons of Ammon, thus saith Jehovah: [Are there no sons] to Israel? hath he no heir? wherefore doth his king inherit Gad, and his people dwell in the cities thereof? (xlix. 1);

"to inherit Gad" denotes to live in works from that which is not truth; the "sons of Ammon" are they who falsify truths, and live according to them when falsified (n. 2468), to whom these things about Gad are applied by the prophet.

**6406.** *He shall ravage the heel.* That this signifies a want of order thence in the natural, is evident from the signification of "ravaging," as being to drive away from truth (see just above, n. 6405), thus to disturb the order, or cause a want of order; and from the signification of "heel," as being the lowest natural (n. 259, 4938–4952). Hence it is plain that by "he shall ravage the heel" is signified a want of order in the natural. They who do works from truth and not yet from good, must needs cause in their natural a want of order, for works affect the natural; and consequently they must needs to this extent close their interiors; for the plane in which the interiors terminate is the natural, and if this is devoid of order, all that which flows in from the interiors also becomes devoid of order; and all that which is devoid of order is dark and opaque, so that they cannot see what is truth, but in this opacity and darkness they seize for truth what is not truth, and from this non-truth do their works. Moreover works are most 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 good and truth themselves in outward form; for good which is of the will, and truth which is of the understanding, when put forth into act, are called "works;" hence it is evident that such as are the good and truth, such are the works.

**6407.** Verse 20. *From Asher his bread is fat, and he shall yield the delights of a king.* "From Asher;" signifies the blessedness of the affections; "his bread is fat," signifies delight from good; "and he shall yield the delights of a king," signifies pleasantness from truth.

**6408.** *From Asher.* That this signifies the blessedness of the affections, namely, of the celestial affections which are of love to the Lord and of charity toward the neighbor, is evident from the representation of Asher, as being the happiness of eternal life, and the blessedness of the affections (see n. 3938, 3939). Moreover Asher was so called from "blessedness." This blessedness cannot be easily described, because it is internal, and seldom shows itself with any one in the very body, thus seldom to the sense. For during his life in the body, man has a distinct sensation of what takes place in his body, but a very obscure one of what takes place in his spirit, because while man is in the body worldly cares act as a hindrance, and where these cares exist the blessedness of the affections cannot flow so far as into the bodily sense unless natural and sensuous things have been reduced to agreement with inward ones, and even then only obscurely, as a tranquillity from contentment of mind; but after departure from this life it manifests itself, and is perceived as something blessed and happy, and then it affects both the interiors and the exteriors. In a word, the blessedness of the celestial affections is that of the soul or spirit itself, flowing in by an internal way, and penetrating toward the body, where it is received so far as the delights of natural and sensuous loves do not stand in the way. [2] Not a whit of this blessedness is possible with those who are in the delight of the love of self and of the world, for these loves are totally opposite; and therefore they who are in these loves cannot at all comprehend that there is any blessedness except that of being exalted to dignities, being worshiped as deities, abounding in riches, and possessing greater wealth than others.

If they are told that the delight from these loves is external, and perishes with the body, and that what remains in the mind is turned after death into sadness and gloom, 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 at all comprehend, because the external reigns with them and the internal is closed. From all this it may be known what is meant by the blessedness of the affections which is signified by "Asher."

**6409.** *His bread is fat.* That this signifies delight from good, is evident from the signification of "fat," as being delight; for by "fatness" is signified what is celestial, or the good of love (see n. 353, 5943); but when the word "fat" is used, and is joined to "bread," which signifies the good of love, then by "fat" is signified the delight of this love. (That "bread" signifies the good of love may be seen above, n. 276, 680, 2165, 2177, 3464, 3478, 3735, 3813, 4211, 4217, 4735, 4976, 5915.)

**6410.** *And he shall yield the delights of a king.* That this signifies pleasantness from truth, is evident from the signification of "delights," as being what is pleasant; and from the signification of a "king," as being truth (see n. 1672, 1728, 2015, 2069, 3009, 4575, 4581, 4966, 5044, 6148); thus "to yield the delights of a king" denotes what is pleasant from truth. Mention is made of both "delight from good" and "pleasantness from truth" on account of the heavenly marriage in everything of the Word (n. 6343). The delight from good and the pleasantness from truth which cause blessedness in heaven, do not consist in idleness, but in activity; for in idleness delight and pleasantness become undelight and unpleasantness; but in activity delight and pleasantness are permanent and constantly uplift, and cause blessedness. With those who are in heaven, activity consists in the performance of uses (which to them is delight from good), and in relishing truths with the end of uses (which to them is pleasantness 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 mind



**6412.** That *Naphtali* signifies the state after temptations is evident from the representation of *Naphtali* as being temptation, and also the state after temptations (n. 3927, 3928). Moreover *Naphtali* is so named from “wrestlings,” which in the spiritual sense are temptations.

**6413.** *Is a hind let loose.* That this signifies the freedom of natural affection, is evident from the signification of a “hind,” as being natural affection (of which below); and from the signification of “let loose,” as being freedom, for when a captured hind is let loose it has freedom. Deliverance from a state of temptations is compared to a “hind let loose,” because the hind is an animal of the forest, loving freedom more than other animals, in which the natural also resembles it; for this loves to be in the delight of its affections, consequently in freedom, for freedom is that which belongs to affection. The reason why a “hind” signifies natural affection, is that it is one of the beasts which are significative of [good] affections, as are all those which are for food and use, such as lambs, sheep, goats, and kids, and also oxen, bullocks, and cows; but these beasts are also significative of spiritual affections, because burnt-offerings and sacrifices were made of them, whereas hinds, not being employed for such a use, were significative of natural affections. (That “beasts” signify affections may be seen above, n. 45, 46, 142, 143, 246, 714, 715, 719, 776, 1823, 2179, 2180, 3519, 5198; also that their signifying affections is from the representatives in the world of spirits, n. 3218, 5198.) [2] Natural affections are also signified by “hinds” in *David*:—

Jehovah maketh my feet like those of hinds, and stationeth me upon my high places (*Ps.* xviii. 33).

And in *Habakkuk*:—

Jehovih the Lord is my strength, who setteth my feet like those of hinds, and maketh me to march upon my high places (*iii.* 19).

“To make the feet like those of hinds” denotes the natural in the freedom of the affections (that “feet” are the natural, see n. 2162, 3147, 3761, 3986, 4280, 4938–4952, 5327, 5328). That “to set the feet as those of hinds” has this signification, may be seen from the fact that to make the feet nimble and active to run like those of hinds is not anything spiritual; and yet

that something spiritual is involved, is plain from what immediately follows, that "Jehovah will set him and cause him to march upon his high places," whereby is signified spiritual affection, which is above natural affection. So 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 as yet genuine (n. 4302). [3] In *David* :—

As the hart crieth after the water brooks, so crieth my soul after Thee (*Ps.* xlii. 1);

the "hart" here is the affection of truth; "to cry after the water brooks" denotes to long for truths. (That "waters" are truths, see n. 2702, 3058, 3424, 4976, 5668.) [4] In *Jeremiah* :—

Out of the daughter of Zion hath gone forth all her honor; her princes are become like harts, they have found no 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 truth; and by the "harts not finding pasture," are signified natural affections without truths and their goods. (That a "pasture" denotes truth and the good of truth, which sustain the spiritual life of man, see above, n. 6078, 6277.) [5] So by "hinds" in *Jeremiah* :—

The earth has been broken in pieces, in that there hath not been rain in the land, the husbandmen have been ashamed, they have covered over their heads, because even the hind hath brought forth in the field, but forsook it, because there was no grass (xiv. 4, 5);

the "hind" denotes the affection of natural good; "hath brought forth in the field" denotes to conjoin the natural affections with the spiritual things of the church; but because these affections were devoid of truths and goods, it is said that she "forsook, because there was no grass." Every one can see that there is an internal sense in what is here said about the hind; for without an internal sense what could be here meant by the "hind bringing forth in the field, but forsaking, because there was no grass?" [6] In like manner in *David* :—

The voice of Jehovah hath made the hinds to calve, and strippeth bare the forests; but in His temple every one saith, Glory (*Ps. xxix. 9*);

that there is an internal sense which is spiritual in the words "the voice of Jehovah hath made the hinds to calve" is very evident from the fact that immediately afterward it is said, "but in His temple every one saith, Glory," which words without the spiritual sense do not cohere with what is said before about hinds and forests.

**6414.** *Giving discourses of elegance.* That this signifies gladness of mind, is evident from the signification of "discourses of elegance," as being gladness of mind; for all discourse proceeds from the mind, and when the mind is glad and cheerful, it speaks with elegance. (That after temptations come gladness and delight, see above, n. 1992, 3696, 4572, 5628.)

**6415.** From what was said by Israel in this prophetic utterance about Dan, Gad, Asher, and Naphtali, it is very plain that there is an internal sense and that without this sense scarcely anything can be understood and known; such as that "Dan shall be a serpent upon the way, an arrow-snake upon the path, biting the horse's heels, and that his rider shall fall backward;" that "a troop shall ravage Gad, and he shall ravage 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." Who without the key from the internal sense can know what these things mean? That they were not said of the sons of Jacob, nor of the tribes, may be seen from the fact that nothing of the kind here described befell them in the "end of days," when yet Israel says that he would tell them what should then befall them (verse 1); and as they were not said of them, it follows that they were said of such things as are represented by them, the nature of which has been unfolded above.

**6416.** Verses 22-26. *Joseph is the son of a fruitful one, the son of a fruitful one over a fountain, of a daughter, she marcheth upon the wall. And imbitter him, and shoot at him, and hate him, the archers. And he shall sit in the strength of his bow, and the arms of his hands are made strong by the hands of the mighty Jacob; from thence is the shepherd, the stone of Israel. By the God of thy father, and He shall help thee, and*

*with Shaddai, and He shall bless thee, with blessings of heaven above, with blessings of the deep that lieth beneath, with blessings of the breasts and of the womb. The blessings of thy father shall prevail above the blessings of my progenitors, even to the desire of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of the Nazirite 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; "the son of a fruitful one over a fountain," signifies fruitfulness from truth from the Word; "of a daughter, she marcheth upon the wall," signifies for fighting against falsities; "and imbitter him," signifies resistance by falsities; "and shoot at him," signifies that they fight from these falsities; "and hate him, the archers," signifies with all hostility; "and he shall sit in the strength of his bow," signifies that he is safe by means of the fighting truth of doctrine; "and the arms of his hands are made strong," signifies the power of the forces for fighting; "by the hands of the mighty Jacob," signifies by the omnipotence of the Lord's Divine Human; "from thence is the shepherd, the stone of Israel," signifies that from this is all the good and truth in the spiritual kingdom; "by the God of thy father, and He shall help thee," signifies the God of the Ancient Church; "and with Shaddai," signifies the Lord the benefactor after temptations; "and He shall bless thee with the blessings of heaven above," signifies with good and truth from within; "with blessings of the deep that lieth beneath," signifies with the memory-knowledges that are in the natural; "with 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 above the blessings of my progenitors," signifies that this church has spiritual good from the natural, not from the rational; "even to the desire of the everlasting hills," signifies to celestial mutual love; "they shall be on the head of Joseph," signifies these things as to the interiors; "and on the crown of the head of the Nazirite of his brethren," signifies as to the exteriors.

**6417.** *Joseph is the son of a fruitful one.* That this signifies the spiritual church, in the supreme sense the Lord as to the Divine spiritual, is evident from the representation of Jo-

seph, as being in the supreme sense the Lord as to the Divine spiritual, in the internal sense the spiritual kingdom and the good of faith, and in the external sense fruitfulness and multiplication (see n. 3969, 3971); and because "Joseph" denotes the fruitfulness of good and the multiplication of truth, he is called the "son of a fruitful one." By "Joseph" is here described the Lord's spiritual kingdom, 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 (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, but the case is this. The Lord is nothing else than Divine good; that which proceeds from His Divine good and flows into heaven, in His celestial kingdom is called the "Divine celestial," and in His spiritual kingdom the "Divine spiritual;" thus the Divine celestial and the Divine spiritual are so called relatively to the receptions.

**6418.** *The son of a fruitful one over a fountain.* That this signifies fruitfulness from truth from the Word, is evident from the signification of a "son," as being truth (see n. 489, 491, 533, 2623, 2803, 2813, 3373, 3704); and from the signification of a "fruitful one," as being fruitfulness from truth; for in the spiritual sense fruitfulness, like birth and nativity, is that of truth and good (n. 1145, 1255, 3860, 3868, 4070, 4668, 5598); and from the signification of a "fountain," as being the Word (n. 2702, 3424, 4861). Hence it is evident that by the "son of a fruitful one over a fountain," is signified fruitfulness from truth from the Word. They who are of the Lord's spiritual church, which church is here represented by Joseph, from truth from the Word learn to know what is good, and thus through truth are initiated into good; hence they have the fruitfulness which is signified by a "fruitful one."

**6419.** *Of a daughter, she marcheth upon the wall.* That this signifies for fighting against falsity, is evident from the signification of a "daughter," as being the church (see n. 2362, 3963); here the spiritual church, because this is the subject

here treated of; and from the signification of "marching upon the wall," as being for fighting against falsity, as is plain from what follows: "the archers imbitter him, and shoot at him, and hate him, and he shall sit in the strength of his bow," whereby is signified the fighting of falsity against truth. [2] "To march upon the wall" is said because in the internal sense the subject treated of is assault on truth by falsities, and defence of truth against falsity; for the spiritual church, which is represented by Joseph, is continually being assaulted, but the Lord continually defends it. Hence in the Word what belongs to this church is compared to a city, which has a wall, outworks, gates, and bars; and by the assaults on that city are described the assaults on truth by falsities; hence also a "city" signifies doctrinal things (n. 402, 2268, 2449, 2712, 2943, 3216, 4492, 4493), and its "wall" the truths of faith which defend it, and in the opposite sense the falsities which are being destroyed. That a "wall" signifies the truths of faith which defend, is plain in *Isaiah*:—

We have a strong city; salvation will He appoint for walls and bulwark. Open ye the gates, that the righteous nation which keepeth faithfulnesses may enter in (xxvi. 1).

Again:—

Thou shalt call thy walls Salvation, and thy gates Praise (lx. 18).

Again:—

Behold I have graven thee upon the hands, thy walls are continually before Me (xlix. 16);

"walls" denote the truths of faith. Again:—

I have set watchmen upon thy walls, O Jerusalem; they shall not be silent all the day and the night, keeping Jehovah in mind (lxii. 6);

where the sense is the same. In *Jeremiah*:—

Thus said Jehovah Zebaoth, I will turn back the weapons of war wherewith ye fight with the king of Babylon, besieging you without the wall. I myself will fight against you with an outstretched hand (xxi. 4, 5).

Again:—

Jehovah hath purposed to destroy the wall of the daughter of Zion; He hath made the rampart and wall to lament; they languish together. Her

gates have sunk into the earth; He hath destroyed and broken her bars (*Lam. ii. 8, 9*).

In *Ezekiel*:—

The sons of Arvad and thine army were upon thy walls round about; and the Gammadim were in thy towers; they hanged their shields upon thy walls round about, they have perfected thy beauty (*xxvii. 11*);

speaking of Tyre, by which are signified the knowledges of good and truth. [3] That such things are signified by a “city” and “walls,” is very evident from the description of the holy Jerusalem coming down out of heaven, which was seen by John. That a new church is signified thereby is plain from all the details; and by the “wall” thereof, the Divine truth proceeding from the Lord. It is written of this in *John*:—

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 that spake with me measured the city and its gates, and the wall thereof. The wall thereof 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 was pure gold, like unto pure glass. The foundations of the wall of the city were adorned with every precious stone (*Rev. xxi. 10-19*);

[4] that the “wall” is the Divine truth proceeding from the Lord, and hence the truth of faith from the good of charity, is plain from everything said about the wall, that it “had twelve foundations and in them the names of the twelve apostles of the Lamb,” for by “twelve” are signified all (see n. 3272, 3858, 3913); by the “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 one hundred and forty-four cubits,” for by this number the like is signified as by “twelve,” namely all, for it is twelve multiplied into twelve, and because this 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 were adorned with every precious stone,” for by “jasper” and “precious stones” are signified the truths of faith (n. 114). [5] That in the opposite sense a “wall” signifies falsities which are being destroyed, is plain from the following:—

A day of tumult in the valley<sup>o</sup> of vision; the Lord Jehovih Zebaoth destroyeth the wall, and there is a shout toward the mountain; for Elam hath borne the quiver, with chariot of man, with horsemen, the horsemen placing have placed themselves even at the gate (*Isa.* xxii. 5-7).

Again:—

The fortress of the refuge of thy walls shall He depress, cast down, throw to the earth, even to the dust (xxv. 12).

In *Jeremiah*:—

Go ye up on her walls, and cast down (v. 10).

Again:—

I will kindle a fire in the wall of Damascus which shall devour the palaces of Benhadad (xlix. 27).

Again:—

Lift up a standard against the walls of Babylon, keep the watch, set the watchmen (li. 12).

In *Ezekiel*:—

They shall overthrow the walls of Tyre, and destroy her towers; and I will scrape her dust from her, and make her the dryness of a rock (xxvi. 4).

**6420.** *And imbitter him.* That this signifies resistance by falsities, is evident from the signification of “to imbitter,” as being resistance, for in proportion as the resistance is great, so is the imbitting during the fight now treated of. That the resistance is by falsities, is plain from what follows.

**6421.** *And shoot at him.* That this signifies that from these falsities they fight, is evident from the signification of “shoot-  
ing at,” as being to fight from falsities; for a “bow” signifies doctrine, and “arrows” or “darts” those things which are of doctrine; thus the truths of doctrine with those who are in truths, and the falsities of doctrine with those who are in falsities (see n. 2686, 2709). That “to shoot” here denotes to fight from falsities, is because the subject here treated of is those who are in falsities.

**6422.** *And hate him, the archers.* That this signifies with all hostility, is evident from the signification of “hatred,” as being all hostility, for he who holds any one in hatred persecutes him with all hostility so far as he is able; and from the signification of “archers,” as here being they who are opposed



to the men of the spiritual church; for a "shooter with a bow," or "archer," denotes the spiritual man, because a "bow" signifies the doctrinal things of the spiritual church (see n. 2686, 2709). Hence in the opposite sense a "shooter with a bow," or "archer," 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 above, n. 2686, 2709.) Hence it is plain that by the "archers hating him" is signified that they who are in falsities persecute the man of the spiritual church with all hostility.

**6423.** *And he shall sit in the strength of his bow.* That this signifies that he is safe by means of the fighting truth of doctrine, is evident from the signification of "sitting," as being to be safe, for he who sits in the strength of his bow is safe; and from the signification of a "bow," as being doctrine (see n. 2686, 2709). The strength of doctrine is truth, for doctrine in which there is no truth is of no avail (that to truth belong power and strength, see above, n. 878, 3091, 4931, 4934, 4937, 6344). The reason why truth is strong, is that good acts through truth; for good is of such a nature that nothing of evil or of falsity can approach it, thus none of the infernal crew, who flee far away when good approaches, or an angel who is in good. But in order that good may fight with that crew which is with man from hell, and protect him in every way, and also protect the spirits who arrive from the world, and likewise those who are in the lower earth, it acts through truth, for in this way it can approach them. [2] How much power there is in truth has been made evident to me by what it has been given me to see in the other life. A certain spirit who was in natural truth, because during his life in this world he had been a just man, passed through a number of hells, and spoke with me from thence, and described them; he was in power and strength so great that the infernal spirits could not at all infest him, so that he passed safely from one hell into another, which is quite impossible for those who are not in truth. From all this it is evident that by "sitting in the strength of a bow" is signified to be safe by means of the truth of doctrine: that it is by truth fighting, follows from what goes before, where it is said that "the archers shoot at him and hate him."

**6424.** *And the arms of his hands are made strong.* That this signifies the power of the forces for fighting, is evident from the signification of "arms" and "hands," as being powers, (see n. 878, 3091, 3387, 4931-4937, 5327, 5328, 5544); that it is the power of the forces for fighting is clear, because fighting is what is being treated of.

**6425.** *By the hands of the mighty Jacob.* That this signifies by the omnipotence of the Lord's Divine Human, is evident from the signification of "hands," as being power (of which just above, n. 6424), and in the supreme sense, in which the Lord is treated of, omnipotence (n. 878, 3387, 4592, 4933); and from the signification of the "mighty Jacob," as being the Lord's Divine natural, thus His Divine Human (see n. 1893, 3305, 3576, 3599, 4286, 4538, 6098, 6185, 6276). That it is the Lord who is meant by the "mighty Jacob," is evident also in *David*:—

Who sware to Jehovah, he vowed unto the mighty Jacob, Surely I will not come into the tent of my house until I find out a place for Jehovah, the habitations of the mighty Jacob (*Ps. cxxxii. 2, 3, 5*).

And in *Isaiah*:—

That all flesh may know that I Jehovah am thy Saviour and thy Redeemer, the mighty Jacob (*xlix. 26*).

Again:—

Hear O Jacob My servant, and Israel whom I have chosen, I will pour My spirit upon thy seed, and My blessing upon thy sons; this one shall say, I am Jehovah's, and that one will call Himself by the name of Jacob, and another will write with his hand Jehovah's, and will surname himself with the name of Israel (*xliv. 1, 3, 5*).

That "Israel" also in the supreme sense denotes the Lord, is evident in *Hosea*:—

When Israel was a child, then I loved him, and called My son out of Egypt (*xi. 1*);

that it is the Lord who is here meant by "Israel" is evident in *Matthew*:—

Joseph went with the boy into Egypt, that it might be fulfilled which was spoken by the prophet, Out of Egypt have I called My Son (*ii. 14, 15*).

**6426.** *From thence is the shepherd, the stone of Israel.* That this signifies that from this is all good and truth in the spiritual kingdom, is evident from the signification of a "shepherd," as being one who leads to the good of charity by means of the truth of faith (see n. 344, 3795, 6044); here in the supreme sense, because the Lord is treated of, it signifies good and truth itself; from the signification of "stone," as being truth (see n. 1298, 3720, 3769, 3771, 3773, 3789, 3798); and from the representation of Israel, as being the spiritual church (see n. 3305, 4286); for "Israel" is spiritual good, or the good of truth (n. 4286, 4598, 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833); and as the good of truth is the very essential of the spiritual church, therefore by "Israel" the spiritual church is signified, and in a higher sense the Lord's spiritual kingdom. [2] From all this it is evident that by "from thence is the shepherd, the stone of Israel" is signified that from this is all the good and truth of the Lord's spiritual kingdom. That in the highest sense the "stone of Israel" denotes the Lord in respect to the truth that is in His spiritual kingdom, is because by "stone" in general is signified the temple, and specifically its foundation, and by the "temple" is signified the Lord's Divine Human (as is evident in *John* ii. 19, 21), and also by its foundation (*Matt.* xxi. 42, 44; and *Isa.* xxviii. 16). That in the highest sense a "stone" denotes the Lord as to the Divine truth that is of His spiritual kingdom, is evident in *David*:—

The stone which the architects rejected, is become the head of the corner. This was done from Jehovah: it is marvelous in our eyes (*Ps.* cxviii. 22, 23).

That the "stone" here is the Lord, is evident in *Luke*:—

It is written, The stone which the architects rejected, the same is become the head of the corner; whosoever shall fall upon this stone shall be broken; but upon whomsoever it shall fall, it will grind him to powder (*xx.* 17, 18);

these words the Lord speaks concerning Himself. And in *Isaiah*:—

Let Him be your fear, and let Him be your dread; for He shall be for a sanctuary, although a stone of stumbling, and a rock of offence, to the

two houses of Israel; many among them shall stumble, and fall, and be broken (viii. 13-15);

where the subject treated of is the Lord. Again:—

Thus said the Lord Jehovih, Behold I will lay for a foundation in Zion a stone, a tried stone, of a precious corner, of a sure foundation; he that believeth shall not hurry (xxviii. 16).

In *Zechariah*:—

Jehovah Zebaoth shall visit His flock, the house of Judah, and shall make them as a horse of glory in war; from Him is the corner stone, from Him the nail, from Him the war bow (x. 3, 4).

[3] In *Daniel*:—

Thou sawest even until a stone was cut out which was not done with hands, and it smote the image upon its feet, that were iron and clay, and brake them in pieces. The stone that smote the image became a great rock, and filled the whole earth. The God of the heavens shall make a kingdom rise up that shall not be destroyed forever, nor shall His kingdom be left to another people; it shall break in pieces and consume all these kingdoms, but itself shall stand forever. Forasmuch as thou sawest that a stone was cut out of the rock, which was not done with hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold (ii. 34, 35, 44, 45);

here by a “stone” in the highest sense is meant the Lord, and in the relative sense His spiritual kingdom; that the stone was “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,” it is the Lord’s spiritual kingdom that is also signified, for this is in the truth of faith, and from this in good. [4] By the “stone” also upon which Jacob slept, and which he afterward set for a pillar, the like is signified, of which it is written:—

Jacob awoke out of his sleep, and he said, Surely Jehovah is in this place, and I knew it not; and he feared, and said, How terrible is this place! this is nothing but the house of God, and this is the gate of heaven. And Jacob rose up early in the morning, and took the stone that he had set for his pillows, and set it for a pillar, and poured oil upon the head of it; and he said, This stone which I have set for a pillar shall be God’s house (*Gen.* xxviii. 16-18, 22).

That in the highest sense the ancients understood the Lord by a “stone,” and in the representative sense His spiritual kingdom, is also clear in *Joshua*:—

Joshua set up a stone under the oak that was in the sanctuary of Jehovah. And Joshua said unto the universal people, Behold, this stone shall be to us for a witness; for it hath heard all the discourses of Jehovah, which He spake to us; and it shall be for a witness against you, lest ye deny your God (xxiv. 26, 27).

**6427.** The contents of these two verses in the internal sense is plain from the things unfolded, but still these things must needs be obscure unless the nature of the spiritual kingdom is known. This kingdom consists of those who are in the truth of faith, but who make this the truth of life, and thus good; for when the truth of faith is lived, it becomes good, and is called the "good of truth," but in its essence it is truth in act. In the Lord's spiritual church the truth of faith is various, for that is said to be truth in one church which in another is said not to be truth, and this according to the doctrine of each; thus it is doctrinal things that are called truths. These truths are what are conjoined with good, and make the good of the spiritual church; and thus its good becomes such as is its truth, for good has its quality from truths. [2] Hence it is evident that the good of the spiritual church is impure; and because it is impure, the spiritual cannot be admitted into heaven except by Divine means. The veriest Divine means was that the Lord came into the world and made the Human in Himself Divine; by this the spiritual were saved. But because the good with them is impure, they must needs be infested by evils and falsities, and thus be in combats; but the Lord provides that by means of these combats the impurity in them may gradually be purified, for the Lord fights for them. This is what is signified by "the daughter marched upon the wall," and by "the archers imbittered him, and shot at him, and hated him, and he shall sit in the strength of his bow, and the arms of his hands are made strong by the hands of the mighty Jacob, from whence is the shepherd, the stone of Israel." [3] See what has already been said about those who are of the spiritual church, namely, that they are in obscurity as to truth and the derivative good (n. 2708, 2715, 2718, 2831, 2935, 2937, 3241, 3246, 3833, 6289); that this obscurity is illumined by the Lord's Divine Human (n. 2716); that before the Lord's coming there was not such a spiritual kingdom as after His coming (n. 6372); that the Lord

came into the world in order to save the spiritual; and that they are saved by means of the Lord's Divine Human (see n. 2661, 2716, 2833, 2834, 3969). Hence also it is plain that by "the arms of his hands were made strong by the hands of the mighty Jacob, from whence is the shepherd the stone of Israel," is signified the power of fighting derived from the omnipotence of the Lord's Divine Human, whence is all the good and truth in the spiritual kingdom (n. 6424-6426).

**6428.** *By the God of thy father, and He shall help thee.* That this signifies that He is the God of the Ancient Church, is evident from the representation of Jacob, who here is the "father," as being the Ancient Church (n. 4439, 4514, 4680, 4772). This church was a spiritual church, and in it the Lord was worshiped, who is here meant by the "God of the Ancient Church," from whom is help in the combats spoken of above.

**6429.** *And with Shaddai.* That this signifies the Lord the Benefactor after temptations, is evident from the signification of "Shaddai," the Lord being so called relatively to temptations, and to benefactions after temptations (see n. 1992, 3667, 4572, 5628).

**6430.** *And He shall bless thee with the blessings of heaven above.* That this signifies with good and truth from within, is evident from the signification of "blessings," as being the multiplication of truth and the fruitfulness of good; "blessing" in the spiritual sense being nothing else; and from the signification of "heaven above," as being from within, for the heaven of man is in his interiors, because the 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 is in society with men, thus in the world. Therefore when man receives the good and truth which flow in from the Lord through heaven from within, he is "blessed with the blessings of heaven above."

**6431.** *With the blessings of the deep that lieth beneath.* That this signifies with the memory-knowledges that are in the natural, is evident from the signification of "being blessed with blessings," as being to be endowed with such things as are from the spiritual world; and from the signification of the "deep that lieth beneath," as being the memory-knowledges in the natural. It is relatively to the interiors (which are

“heaven”) that the natural is called “the deep that lieth beneath” (see above, n. 6430); and as the natural is signified by “the deep that lieth beneath,” memory-knowledges are also signified, for these together with their delights are in the natural, and make its life, especially with the spiritual man, because by means of memory-knowledges he is introduced into truths, and by means of truths into good; from which it is evident that by “being blessed with the blessings of the deep that lieth beneath” is signified to be endowed with memory-knowledges, thus with truths, in the natural. By the “deep” are also signified the truths of memory-knowledge in the natural in the blessing of Joseph in *Moses*:—

Blessed of Jehovah be his land; for the precious things of heaven, for the dew, for the deep also that lieth beneath (*Deut.* xxxiii. 13).

**6432.** *With blessings of the breasts.* That this signifies with the affections of good and truth, is evident from the signification of the “breasts,” as being the affections of good and truth. That the “breasts” denote the affections of good and truth, is because they communicate with the organs of generation, and thereby also belong to the province of conjugal love (of which province see above, n. 5050-5062); and conjugal love corresponds to the heavenly marriage, which is the marriage of good and truth; for conjugal love descends from this marriage (n. 2618, 2728, 2729, 2803, 3132, 4434, 4835, 6179); hence by the “breasts” are signified the affections of good and truth. The same is also evident from the fact that infants are nourished by means of the breasts, and through this affection the “breasts” signify the conjunction of conjugal love with love toward offspring. [2] These affections are also signified by the “breasts” in *Isaiah*:—

Thou shalt suck the milk of the nations, and shalt suck the breasts of kings. For brass I will bring gold, and for iron silver (*lx.* 16, 17);

“to suck the breasts of kings” denotes good 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 nations,” and by the “breasts of kings,” there is signified something hidden which is spiritual, is manifest, for otherwise they would be words without meaning; that good and truth are

signified is plain from what follows: "for brass I will bring gold, and for iron silver;" "brass" being natural good (n. 425, 1551), "gold" celestial good (n. 113, 1551, 1552, 5658), "iron" natural truth (n. 425, 426), and "silver" spiritual truth (n. 1551, 2954, 5658, 6112). [3] And in *Ezekiel*:—

As to the increase I made thee as the bud of the field, whence thou didst increase and grow up, and thou attainedst to ornament of ornaments; thy breasts were made firm, and thy hair grew (xvi. 7);

this is said of Jerusalem, by which is here signified the Ancient Spiritual Church; the "breasts" being "made firm" denotes interior affections of good and truth; "thy hair grew" denotes exterior affections which are of the natural (that "hair" is the natural as to truth, see n. 3301, 5247, 5569–5573). That in these words there is a spiritual sense which does not appear in the letter, is plain; for without that sense what could be meant by saying of Jerusalem that "her breasts were made firm, and her hair grew?" [4] In the same:—

There were two women the daughters of one mother who committed whoredoms in Egypt; they committed whoredoms in their youth, there were their breasts pressed, and there they touched the teats of their virginity (xxiii. 2, 3);

that the "two women" are Jerusalem and Samaria, is there said, by whom in the internal sense are signified churches; by their "committing whoredoms in their youth with Egypt," is signified that they falsified the truths of the church by means of memory-knowledges (that "to commit whoredom" is to falsify truths, see n. 2466, 4865; and that "Egypt" is memory-knowledge, n. 1164, 1165, 1186, 1462, 5700, 5702); hence "their breasts were pressed" denotes that the affections of good and truth were perverted by means of falsifications. That such things are signified by the "whoredom of the women," and by the "pressing of their breasts," is evident to those who look into the meaning of the description of these women. [5] In *Hosea*:—

Plead ye with your mother, let her put away her whoredoms from her faces, and her adulteries from between her breasts, lest I strip her naked, and make her as a wilderness, and set her as a land of drought, and slay her with thirst (ii. 2, 3);



“mother” denotes the church (n. 289, 2691, 2717, 3703, 4257, 5581); “whoredoms” denote falsifications of truth (n. 2466, 4865); “adulteries,” 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 with thirst” denotes to extinguish all truth. [6] Again:—

Give them a miscarrying womb and dry breasts (ix. 14);

where “dry breasts” denote affections not of truth and good. And in *Isaiah*:—

Stand still ye women that are secure, hear my voice; ye daughters that are confident, with your ears perceive my discourse; strip and make thyself bare, and gird upon the loins; they smite themselves upon the breasts for the fields of pure wine and the fruitful vine (xxxii. 9, 11, 12);

where “daughters” denote affections (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; “to smite upon the breasts,” denotes to be in grief on account of lost good of truth; and because these things are signified, it is said “for the fields of pure wine and the fruitful vine;” for a “field” denotes the church as to good, thus the good of the church (n. 2971, 3196, 3310, 3766), and a “vine” denotes the spiritual church, consequently the good of truth (n. 5113, 6375, 6376). [7] In the *Revelation*:—

I saw seven golden lampstands, and in the midst of the seven lampstands one like the Son of man, clothed with a garment down to the foot, and girded about at the breasts with a golden girdle (i. 12, 13);

the “golden lampstands” denote the truths of good; the “Son of man” denotes the Divine truth; “girded about at the breasts with a golden girdle” denotes the good of love. That these things seen by John involve such things as are of the Lord’s kingdom and His church, every one may conclude from the sanctity of the Word; for what sanctity would there be in making predictions about the kingdoms of this world? Hence it may be seen that heavenly things are signified by the “lampstands,” and by the “Son of man being clad with a garment

down to the feet, and being girded about at the breasts with a golden girdle." [8] In *Luke*:—

A certain woman from the people lifted up her voice and said concerning Jesus, Blessed is the womb that bare Thee, and the breasts which Thou hast sucked. But Jesus said, Yea rather, blessed are they that hear the Word of God and keep it (xi. 27, 28);

from the Lord's answer it is plain what is signified by a "blessed womb," and what by "breasts," namely, those who hear the Word of God and keep it; thus the affections of truth which those have who hear the Word of God; and the affections of good which those have who keep or do it.

**6433.** *And of the womb.* That this signifies their conjunction, namely, the conjunction of good and truth, is evident from the signification of "the womb," as being the inmost of conjugal love; and as conjugal love comes forth from the heavenly marriage, which is the conjunction of good and truth, therefore this conjunction is signified by the "womb." (That the inmost of conjugal love is signified by the "womb" may be seen above, n. 4918; and that conjugal love comes forth from the heavenly marriage, or from the conjunction of good and truth in heaven, n. 2618, 2728, 2729, 2803, 3132, 4434, 4835, 6179.)

**6434.** *The blessings of thy father shall prevail above the blessings of my progenitors.* That this signifies that this church has spiritual good from the natural, is evident from the representation of Joseph, as being the spiritual church (see n. 6417); from the representation of Israel, here the "father," as being spiritual good from the natural (n. 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833); and from the representation of Isaac and Abraham, here the "progenitors," as being in the supreme sense the Lord's internal Divine—"Isaac," the internal Divine Human, or the Lord's Divine Rational (n. 1893, 2066, 2072, 2083, 3012, 3194, 3210); and "Abraham" the Lord's Divine Itself (n. 2011, 3251, 3439, 4615); but in the relative sense "Abraham and Isaac" denote the internal of the Lord's kingdom and church (n. 6098, 6185, 6276). From all this it may in some measure be seen what is signified by "the blessings of thy father shall prevail over the blessings of my progenitors," namely, that the spiritual church should have good from the

natural or external man, but not from the rational or internal man; for the good of the man of the spiritual church is in the natural, nor does it go further; but the good of the celestial church is in the rational. That this is the meaning cannot possibly be known unless it is known what Israel and Abraham and Isaac represent, and also where and whence is the good of the spiritual church.

**6435.** *Even to the desire of the hills of an age.* That this signifies to celestial mutual love, is evident from the signification of the "hills of an age," as being the things of mutual love (of which in what follows). That the spiritual church may come to this love, is signified by "even to the desire of the hills of an age." Before it is shown from other passages of the Word that by the "hills of an age" is signified mutual love, it must first be told what is meant by the mutual love to which the man of the spiritual church, represented by Joseph, busies himself in arriving. From what has frequently been said and shown above, it is evident that there are two kingdoms which constitute heaven, namely, the celestial kingdom and the spiritual kingdom. The difference between these two kingdoms is that the internal good of the celestial kingdom is the good of love to the Lord, and its external is the good of mutual love; they who are of this 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 this kingdom, insomuch that it cannot be seen separately from good, and therefore they who belong to this kingdom cannot even mention faith (n. 202, 203, 4448), because with them instead of the truth of faith there is the good of mutual love. But as regards the spiritual kingdom, its internal is the good of charity toward the neighbor, while its external is the truth of faith. [2] From all this it is evident what is the difference between these two kingdoms, and also that they agree in the fact that the external of the celestial kingdom coincides with the internal of the spiritual kingdom, through the intermediate which is called the "celestial of the spiritual." For as before said the external of the celestial kingdom is the good of mutual love, and the internal of the spiritual kingdom is the good of charity toward the neighbor; but the good of mutual love is more interior than the good of charity toward

the neighbor, because the former is from the rational, but the latter is 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 toward the neighbor is more exterior, nevertheless, as just said, the Lord conjoins these goods by an intermediate, and thus conjoins these two kingdoms. [3] In order to make a distinction between the external good of the celestial church and the internal good of the spiritual church, in the following pages we may call the former good the good of mutual love, and the latter the good of charity toward the neighbor, which difference has not been heretofore observed. These things being first known, it may be said what is signified by “even to the desire of the hills of an age,” which is among the blessings of Israel concerning this spiritual church, namely, that the spiritual kingdom may rise above the good of charity even to the good of mutual love, which is of the celestial kingdom; and that in this way these two kingdoms may be intimately conjoined: this is what is signified by these words. [4] In very many passages of the prophetic Word 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 treated of, then by “mountains” is signified the good of charity toward the neighbor, which is the internal of this kingdom, and by “hills” the truth of faith, which is its external. Be it known that every church of the Lord is internal and external, and so is each of His kingdoms. [5] That such is the signification of “hills,” is evident from the following passages:—

In the latter days the mountain of Jehovah shall be for the head of the mountains, and shall be exalted above the hills (*Isa. ii. 2; Micah ix. 1*);

the “mountain of Jehovah,” which is Zion, denotes the Lord’s celestial kingdom, thus the good of this kingdom, which is of love to the Lord; thus in the supreme sense it is the Lord Himself, for all the love and all the good in the celestial kingdom belong to the Lord. [6] The like is signified by the “moun-

tain of Zion" elsewhere 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 (xxxii. 4);

where "hill" denotes the good of mutual love; and as by a "hill" is signified the good of mutual love, and by a "mountain" the good of celestial love, which is the good of love to the Lord, it is said that "Jehovah would descend 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, it is for this, that is, for those who are in it, that the Lord (in this passage "Jehovah") fights. If He fought for Zion and for Jerusalem, it is because they represented the celestial church. Therefore also the mountain of Zion was called holy, and Jerusalem also was said to be holy, when yet in itself it was filthy, as is plain from the prophets, where its abominations are treated of. [7] In *David*:—

The mountains shall bring peace, and the hills in righteousness (*Ps.* lxxii. 3).

In the same:—

Praise Jehovah ye mountains, and all hills (*Ps.* cxlviii. 9).

In the same:—

The mountains skipped like rams, the hills like the sons of the flock (*Ps.* cxiv. 4, 6).

Again:—

A mountain of God is the mountain of Bashan; a mountain of hills is the mountain of Bashan. Why leap ye, ye mountains, ye hills of mountains? God desires to dwell in it, Jehovah also shall dwell forever (*Ps.* lxviii. 15, 16).

In these 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. [8] In *Isaiah*:—

There shall be upon every high mountain, and upon every lifted up hill, streams, channels of waters (xxx. 25);

"channels of waters" denote the knowledges of good and of truth, which are said to be "upon every high mountain and

lifted up hill" because these knowledges flow from the goods of celestial and spiritual love. [9] In *Habakkuk*:—

Jehovah stood and measured the earth; He saw and dispersed the nations, because the mountains of eternity were scattered, and the hills of an age humbled themselves (iii. 6);

the "mountains of eternity" denote the good of love of the Most Ancient Church, which was celestial; the "hills of an age," the good of mutual love that belonged to that church; the former being its internal, the latter its external. When that church is meant in the Word, seeing that it was the most ancient one, "eternity" is sometimes added, as here the "mountains of eternity," and elsewhere the "days of eternity" (n. 6239); and an "age" also is added, as here the "hills of an age," and also in the prophetic utterance of Israel: "to the desire of the hills of an age." Hence it is evident that by the "hills of an age" are signified the goods of mutual love, which are of the celestial church, or of the Lord's celestial kingdom. [10] So in *Moses*, in his prophetic utterance about Joseph:—

Of the first-fruits of the mountains of the east, and of the precious things of the hills of eternity, let them come on the head of Joseph (*Deut.* xxxiii. 15, 16).

In *Isaiah*:—

The mountains and the hills shall resound with singing, and all the trees of the field shall clap their hands (lv. 12).

In *Joel*:—

In that day the mountains shall drop down new wine, and the hills shall flow with milk, and all the brooks of Judah shall flow with waters (iii. 18; *Amos*. ix. 13).

In *Ezekiel*:—

My sheep wander in all the mountains, and upon every high hill, and upon all the faces of the earth are they scattered. I will make them, the compass of My hill, a blessing; and I will send down the rain in its season (xxxiv. 6, 26).

In *Jeremiah*:—

Wasters are come upon all the hills in the wilderness; for the sword of Jehovah devoureth (xii. 19).

In these passages the goods of celestial love are signified by "mountains;" and likewise by "hills," but in a lower degree.

[11] Because "mountains" and "hills" signified such things, in the Ancient Church their Divine worship also was upon mountains and upon hills; and afterward the Hebrew nation set altars upon mountains and hills, and there sacrificed and burnt incense; and where there were no hills, they constructed high places. But because this worship became idolatrous, through holding the mountains and hills themselves holy, and thinking nothing at all about the holy things which they signified, this worship was therefore forbidden the Israelitish and Jewish people, because that people was more prone to idolatry than any other. In order 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 relative sense the Divine celestial and the Divine spiritual in His kingdom. [12] As such things were signified, Abraham was commanded to sacrifice his son upon one of the mountains in the land of Moriah; and the Lord was also seen upon a mountain by Moses, and the Law was promulgated from the elevation of a mountain, for He was seen by Moses upon Mount Horeb, and the Law was promulgated upon Mount Sinai; and the temple of Jerusalem was also built upon a mountain. [13] That from an ancient rite holy worship was held upon mountains and hills, and afterward the Gentiles and also the idolatrous Israelites and Jews sacrificed and burnt incense thereon, is plain in *Jeremiah*:—

Thine adulteries, and thy neighings, the wickedness of thy whoredom, upon the hills in the field, I have seen thine abominations (xiii. 27);

speaking of Jerusalem. In *Ezekiel*:—

When their pierced ones shall be in the midst of their idols, round about their altars, upon every high hill, in all the heads of the mountains, and under every green tree, and under every tangled oak (vi. 13).

In *Jeremiah*:—

Upon every high hill, and under every green tree, thou transgressing harlot (ii. 20; iii. 6; and 1 *Kings* xiv. 23; 2 *Kings* xvi. 4; xvii. 10).

[14] Because idolatrous worship took place upon mountains and hills, by them are signified in the opposite sense the evils that belong to the love of self; as in *Jeremiah*:—

The mountains, and lo they are shaken, and all the hills are overturned. I beheld and lo there was no man, and all the birds of heaven had flown away (iv. 24, 25).

In *Isaiah*:—

Every valley shall be lifted up, and every mountain and hill shall be humbled (xl. 4).

In the same:—

Behold I have put thee for a thresher of a new thresher, set with spikes; thou shalt thresh the mountains, and shalt make the hills as chaff (xli. 15).

Again:—

I will lay waste mountains and hills, and dry up all their herbage (xlii. 15).

And in *Micah*:—

Hear ye I pray what Jehovah speaketh: Arise, contend thou with the mountains, and let the hills hear thy voice (vi. 1).

In *Jeremiah*:—

My people have been lost sheep, their shepherds have misled them, refractory mountains, they have gone from a mountain upon a hill, they have forgotten their fold (l. 6; and in other places, as *Jer.* xvi. 6; *Nahum* i. 5, 6).

[15] The reason why “mountains” and “hills” signified the goods of celestial and spiritual love, was that they were prominent above the earth, and by things prominent and high were signified those 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” being significative of such things as are high; for when the most ancient people who were of the celestial church ascended a mountain they thought of height, and from height, of what is holy, because Jehovah or the Lord was said to dwell “in the highest,” and because in the spiritual sense “height” denoted the good of love (n. 650).

**6436.** *They shall be on the head of Joseph.* That this signifies these things as to the interiors, is evident from the signification of “head,” as being the interiors, because all things of man are there in their first principles, and it is also from



correspondence that the interior things are signified by the head. Hence the "neck" signifies what is intermediate; the "body," exterior things; and the "feet" with the "soles," outermost ones. This correspondence is from the fact that heaven bears relation to a Great Man; the inmost heaven, where is the Lord's celestial kingdom, relates to the head of that man; the middle or second heaven, where is the spiritual kingdom, to the body; and the ultimate or first heaven, to the feet (n. 4938, 4939, 5328, 6292).

**6437.** *And on the crown of the head of the Nazirite of his brethren.* That this signifies as to the exteriors, is evident from the signification of the "crown of the head of a Nazirite," as being exterior things (of which presently); and from the representation of the sons of Israel, who here are "his brethren," as being spiritual truths in the natural (see n. 5414, 5879, 5951), which also are relatively exterior, for the man of the spiritual church is in the good of truth, and this good is interior, because in the interior natural. That a "Nazirite" signifies exterior things is because the Nazirites represented the Lord as to the Divine natural, which is the external Divine Human. That this was what they represented is evident from the fact that the Naziriteship is the hair, and that its sanctity consisted in the hair, which was for the sake of the representation that has been mentioned; for the hair corresponds to and hence signifies what is natural (n. 3301, 5247, 5569-5573). This is also plain from those who made a vow of Naziriteship, who were then forbidden to shave their hair (*Num.* vi. 5); and afterward, when they had completed the days of the Naziriteship, 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 (*Num.* vi. 13, 18). This is further evident from Samson, who was a Nazirite, in that his strength consisted in his hair (*Judges* xiii. 3, 5; xvi; see n. 3301). Hence it is written in *Jeremiah* :—

Cut off the hair of thy Naziriteship, and cast it away, and take up a lamentation on the hills (vii. 29).

From these passages it is evident that by the "crown of the head of a Nazirite" are signified exterior things, for the crown

of the head of a Nazirite is where his hair is. This is the secret signified by the Nazirites in the Word.

**6438.** From all that Israel foretold about Joseph, it is also evident that in each detail there is an internal sense, and that without this sense scarcely anything is understood. He who looks only at the sense of the letter may believe that these things that were said about Joseph would happen to his descendants through Manasseh and Ephraim (*Gen. xviii. 1*). But in their history in the books of *Moses, Joshua, Judges, Samuel*, and *Kings*, nothing of the kind is found; for they were not blessed above the rest of the tribes, and they like the rest were led into captivity and dispersed among the Gentiles; from which it is evident that what is stated in the sense of the letter is not signified, but something else that is in the internal sense. Also that without the internal sense it is impossible to know what all these things about Joseph involve—as that Joseph is “the son of a fruitful one, a fruitful one over a fountain, of a daughter, she marcheth upon the wall; the archers imbitter him, and shoot at him, and hate him; and he shall sit in the strength of his bow, and the arms of his hands are made strong by the hands of the mighty Jacob, from thence is the shepherd, the stone of Israel;” that “the blessings of his father shall prevail above the blessings of his progenitors, even to the desire of the hills of an age;” and that “they shall be on the head of Joseph, and on the crown of the head of the Nazirite of his brethren;” all and each of which things are such that no one can know what they mean 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 even he shall divide the prey.* “Benjamin,” signifies the truth of the good of the spiritual church, which is “Joseph;” “is a wolf,” signifies the avidity of rescuing 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 even he shall divide the prey,” signifies their possession in the Lord’s kingdom, when as yet they are in obscurity.

**6440.** *Benjamin.* That he signifies the truth of the good of the spiritual church, which is “Joseph,” is evident from the representation of Benjamin, as being the spiritual of the celes-

tial (see n. 4592). The spiritual of the celestial is the truth of good, here the truth of that good which is of the spiritual church, which is represented by Joseph in this prophetic utterance of Israel; for as by Joseph is represented the spiritual church (n. 6417), by him is also represented the good of that church, because the church is the church from good; the truth of this good is "Benjamin."

**6441.** *Is a wolf.* That this signifies the avidity of rescuing and delivering the good, is evident from the signification of a "wolf," as being one who seizes and scatters; and as in the Word "beasts" signify cupidities, 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 ye of false prophets, who come unto you in sheep's clothing, but inwardly they are ravening wolves (vii. 15).

And in *John*:—

He that is a hireling, and 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). Likewise in other places (as *Luke* x. 3; *Jer.* v. 6; *Ezek.* xxii. 27; *Zeph.* iii. 3).

Hence it is plain that by a "wolf" are signified those who seize, but here one who rescues from hell those who have been seized. The signification of a "wolf" is in a similar category to that of a "lion," also a rapacious animal, concerning which also it is said that it "seizeth the rapine," "gathereth spoil," and "preyeth upon prey," as is here said of a wolf; and yet in a good sense a "lion" signifies truth in power from good (n. 6367). It is similar with other rapacious beasts, as leopards, eagles, etc.

**6442.** *He shall seize in the morning, he shall devour the spoil.* That this signifies that when the Lord is present it shall be done, is evident from the signification of "morning," as being in the supreme sense the Lord (see n. 2405, 2780), hence that "he shall seize in the morning" denotes that when the Lord is present, then shall be rescuing and deliverance of the good; and from the signification of "devouring the spoil," as being to appropriate to Himself those whom He has rescued and delivered. (That "devouring" denotes to appropriate and conjoin with one's self, see n. 3168, 3513, 3596, 5643; that the

“spoil” denotes those who have been rescued and delivered, is manifest.) That “seizing,” “rapine,” “spoil,” and “prey” are also spoken of the Lord in the Word because of His rescuing and delivering the good, is evident from what was said above (verse 9) about Judah: “Judah is a lion’s whelp; from the prey, my son, thou art gone up,” by which is signified that from the Lord through what is celestial is deliverance from hell (n. 6368). Also from other passages in the Word, as in *Isaiah*:—

The roaring of Jehovah is like that of a lion, He roareth like young lions, and growleth, and layeth hold of the prey, so that there is none rescuing (v. 29).

Again:—

As a lion roareth, and the young lion over his rapine, so shall Jehovah come down to fight upon the mountain of Zion (xxxix. 4).

In *Jeremiah*:—

I will rescue thee in that day, rescuing I will rescue thee; but thy soul is to thee for a spoil, because thou hast trusted in Me (xxxix. 17, 18).

In *Zephaniah*:—

Wait ye for Me, saith Jehovah, even unto the day that I rise up unto the prey (iii. 8).

And in *Isaiah*:—

I will divide to Him among many, that He may divide the spoil with the strong ones (liii. 12);

where the Lord is spoken of in the whole chapter. [2] That “to devour the rapine or spoil” is to appropriate goods which have been seized by evils, is evident from the prophetic utterance of Balaam, in *Moses*:—

Behold, the people shall rise up as an old lion, and as a young lion shall he lift himself up; he shall not rest until he eat of the spoil (*Num.* xxiii. 24).

From all this it is evident that “rapine,” “spoil,” and “prey,” denote the rescuing and deliverance of the good by the Lord. This is predicated of the truth represented by Benjamin, because to truth is attributed power (n. 3091, 4931), but that which it has from good (n. 6344, 6423).

**6443.** *And at even he shall divide the prey.* That this signifies their possession in the Lord's kingdom when as yet they are in obscurity, is evident from the signification of "evening," as being what is obscure (see n. 3056, 3833); and from the signification of "dividing the prey," as being to give a possession in the heavenly kingdom; for by "prey" are signified those who have been rescued and delivered by the Lord; hence by "dividing the prey" is signified distribution, namely, among those who are in heaven, which is the same as their having a possession in the Lord's kingdom. This is said to be done "in the evening," because they who are being elevated into heaven are at first in obscurity; for they cannot come to clearness until they have been in heaven, and have been instructed with respect to truths by the Lord through the angels, into whose society they are sent; for there is need of time in order that the obscurity induced by falsities may be dissipated.

**6444.** These are the things signified by "Benjamin;" but without the internal sense, who can say what the things which are said of him involve, as that he is a "wolf," that he "shall seize in the morning," that he "shall devour the spoil, and at evening shall divide the prey?" These things would be altogether hidden unless revealed by the internal sense. Of this kind are very many things in the prophets, of which if viewed from the letter few are understood; but if viewed from the internal sense all are understood. From all this it may now be seen 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.** Verse 28. *All these are the twelve tribes of Israel; and this is what their father spake to 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 to them," signifies communication through influx from spiritual good; "and blessed them, every one according to his blessing he blessed them," signifies predictions as to the spiritual life, of what would happen to each one in such a state.

**6446.** *All these are the twelve tribes of Israel.* That this signifies all truths and goods in the complex, is evident from

the signification of the "twelve tribes of Israel," as being all truths and goods in the complex (see n. 3858, 3926, 3939, 4060, 6335, 6397). That these are signified by the "tribes," is plain not only from what has been said about the tribes in the places cited, but also from what has been said about them in this chapter.

**6447.** *And this is what their father spake to them.* That this signifies communication through influx from spiritual good, is evident from the signification of "speaking," as being to inflow (see n. 2951, 5481, 5743, 5797), here communication through influx; and from the representation of Israel, who is here their "father," as being spiritual good (n. 4598, 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833).

**6448.** *And blessed them; every one according to his blessing he blessed them.* That this signifies predictions as to the spiritual life, of what would happen to each one in such a state, is evident from the signification of "blessing," as being prediction (see n. 6230, 6254); and from the signification of "every one according to his blessing he blessed them," as being what would happen to each one. That it is as to the spiritual life of each one in such a state, is plain from all that has been said in this chapter of the sons of Israel or the tribes named from them; for by them are described all states of the church as to goods and truths, thus as to the spiritual life of every one within the church.

**6449.** Verses 29–33. *And he commanded them, and said unto them, I am being gathered unto my people; bury me unto my fathers unto the cave that is in the field of Ephron the Hittite; 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 a possession of a sepulchre. There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah 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 finished commanding his sons, and he gathered up his feet unto the bed, and expired, and was gathered unto his peoples.* "And he commanded them, and said unto them," signifies insinuation; "I am being gathered unto my people," signifies that he would be in the goods and truths of the natural which are from him;

“bury me unto my fathers,” signifies that therein also are interior things and what is inmost; “unto the cave,” signifies where is obscurity; “that is in the field of Ephron the Hittite,” signifies which nevertheless can become clear; “in the cave that is in the field of Machpelah,” signifies in this 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 a possession of a sepulchre,” signifies regeneration; “there they buried Abraham and Sarah his wife, there they buried Isaac and Rebekah his wife, and there I buried Leah,” signifies that all the interior things are in order in the good and truth in the natural; “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 finished commanding his sons,” signifies the effect of the insinuation; “and he gathered up his feet unto the bed,” signifies as to his lower things in which were things interior, unto the good and truth of the lower natural; “and expired,” signifies new life there; “and was gathered unto his peoples,” signifies that he was in the goods and truths of the natural which are from him.

**6450.** *And he commanded them, and said unto them.* That this signifies insinuation, is evident from what follows, when 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, in which are interior things and what is inmost; and because these are treated of in what now follows, therefore by “commanding his sons and saying unto them” is signified insinuation into these things (that “to command” signifies influx, see n. 5486, 5732, thus it signifies insinuation).

**6451.** *I am being gathered unto my people.* That this signifies that he would be in the goods and truths of the natural which are from him, is evident from the representation of the sons of Israel and of the tribes named from them, which are here “his people,” as being goods and truths in the natural (see n. 3858, 3926, 3939, 5414, 5879, 5951, 6335, 6337), and that these are from him is evident; and from the signification of

“being gathered to that people,” as being to be in these things. As the subject treated of here and in what follows is the gathering or coming forth of spiritual good, which is “Israel,” in the goods and truths of the natural, which are his “sons” or the tribes named after them, it must be told how this is to be understood. [2] In man there is what is inmost, there are interior things under the inmost, and there are exterior things. All these are most exactly distinct; they succeed in order, thus from the inmost down to the outermost; according to the order in which they succeed, they also flow in; hence it is that life flows through the inmost into the interiors, and through the interiors into the exteriors, thus according to the order in which they succeed; and it does not rest except in the ultimate of order, where it stops. And as the interior things flow in according to order down to the ultimate, and there stop, it is evident that the interior things are together in the ultimate, but in this order: the inmost, which has flowed in, holds the center, the interior things which are under the inmost encompass the center; and the exterior things make the circumference; and this not only in general, but also in every detail. The former order is called “successive order,” and the latter “simultaneous order;” and this latter order originates from the former; for in every case the simultaneous has its origin in the successive, and when it has thus originated it exists so. [3] As all the interiors are together in the ultimate, therefore the appearance is as if life were in the ultimate, that is, in the body; when yet it is in the interiors, nor yet there, but in the highest, that is, in the Lord, from whom is the all of life. Hence also it is that life in the exteriors is obscure compared with life in the interiors; for in the exteriors the life is general, coming forth from the influx of many, nay, of innumerable things from the interiors, which appear together and in general. Thus now it is in some measure plain how it is to be understood that spiritual good which is “Israel” must be in the goods and truths of the natural, which are his sons or tribes; for spiritual good which is “Israel” is in the interior of the natural, and the goods and truths which are his sons are in its exterior. That spiritual good must be in these is signified by “I am being gathered unto my people.”



**6452.** *Bury me unto my fathers.* That this signifies that therein also are interior things and what is inmost, is evident from the representation of Abraham and Isaac, who here are his "fathers," as being interior things and what is inmost, Abraham being what is inmost, and Isaac the interior which is under the inmost (see n. 3245, 6098, 6185, 6276, 6434). (Moreover that the inmost and the interiors are together in the exterior, thus in goods and truths in the natural, which are the sons and tribes of Israel, may be seen above n. 6451.)

**6453.** *Unto the cave.* That this signifies where is obscurity, is evident from the signification of a "cave," as being what is obscure (see n. 2935). Moreover that there is obscurity in the exterior natural where the truths and goods are which are represented by the sons and tribes of Israel, because therein is what is general, may be seen above n. 6451e.

**6454.** *That is in the field of Ephron the Hittite.* That this signifies which nevertheless can become clear, is evident from the signification of a "field," as being the church (see n. 2971, 3766); and from the representation of Ephron the Hittite, as being those with whom truth and good can be received (n. 2933, 2940, 2969), thus those with whom the obscurity of faith can become clear. The case herein is this. Whatever is in the natural, and especially what is in the exterior natural, is obscure in comparison with what is in the interior natural, and still more so in comparison with what is in the rational (n. 6451, 6453). But this obscurity becomes clear in two ways; first, if the exteriors are brought into compliance with the interiors, and thus into correspondence; secondly, if the man can be elevated from the exterior to the interior things, and thus to see the exterior things from what is interior. This latter way is possible with those who are in the internal of the church, and the former with those who are in its external; but neither the one nor the other is obtained except through regeneration from the Lord. From this it is plain what is meant by the obscurity being capable of becoming clear.

**6455.** *In the cave that is in the field of Machpelah.* That this signifies in this obscurity, is evident from the signification of a "cave," and also of "Machpelah," as being what is obscure. (That a "cave" denotes what is obscure may be seen above, n.

2935, 6453; and also "Machpelah," n. 2935; but "Machpelah" signifies the quality of the obscurity.)

**6456.** *Which is upon the faces of Mamre.* That this signifies the quantity and quality thereof, is evident from the signification of "Mamre," as being the quantity and quality of that to which it is adjoined (see n. 2970, 4613).

**6457.** *In the land of Canaan.* That this signifies where the church is, is evident from the signification of the "land of Canaan," as being the church (see n. 3686, 3705, 4447, 5136).

**6458.** *Which Abraham bought with the field from Ephron the Hittite.* That this signifies redemption, is evident from the signification of "buying," as being to make one's own (see n. 5374, 5397, 5410, 5426); thus also to redeem, for that which is redeemed is made one's own; from the representation of Abraham, as being in the supreme sense the Lord (n. 1965, 1989, 2011, 3245, 3251, 3305, 3703, 4615, 6098, 6185, 6276); from the signification of a "field," as being the church (n. 2971, 3766); and from the representation of Ephron the Hittite, as being those with whom good and truth can be received (n. 2933, 2940, 2969). Hence is evident what the sense of these words is, namely, that there is redemption by the Lord of those in the church with whom good and truth can be received.

**6459.** *For a possession of a sepulchre.* That this signifies regeneration, is evident from the signification of a "sepulchre," as being regeneration (see n. 2916, 2917, 5551).

**6460.** *There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah.* That this signifies that all the interior things are in order in the good and truth in the natural, is evident from what has been unfolded above (n. 6451, 6452).

**6461.** *The purchase of the field and of the cave that is therein was from the sons of Heth.* That this signifies the redemption of those who receive truth, and through truth good, is evident from the signification of a "purchase," as being redemption (see n. 6458); from the signification of a "field," as being the church (n. 2971, 3766), thus the man of the church, for he is a church; from the signification of a "cave," as being what is obscure (n. 2935, 6453); and from the representation of the sons of Heth, as being the spiritual church which was

from the Ancient Church (n. 2913, 2986); and because the "sons of Heth" denote the spiritual church from the Ancient Church, they denote those who receive truth and through truth good, for from this is the spiritual church. From all this it is evident that by the "purchase of the field and of the cave which is in it was from the sons of Heth," is signified the redemption of those who being in the church and as yet in obscurity, receive truth and through truth good.

**6462.** *And Jacob finished commanding his sons.* That this signifies the effect of the insinuation, is evident from the signification of "commanding sons and saying unto them," as being insinuation (see n. 6450); thus "to finish commanding them" denotes the effect of the insinuation.

**6463.** *And he gathered up his feet unto the bed.* That this signifies as to his lower things in which were things interior, unto the good and truth of the lower natural, is evident from the signification of "gathering up the feet," as being to betake themselves to lower things (that "to gather" is to betake themselves, when the "feet" denote lower things, is plain; and that the "feet" denote the things of the natural may be seen above, n. 2162, 3147, 3761, 3986, 4280, 4938-4952, thus things that are lower, n. 6436), that lower things in which are interior ones are meant, is evident from what was said above (n. 6451); and from the signification of a "bed," as being the natural (n. 6188, 6226), thus the good and truth of the natural, for these make the natural with man. That it is the good and truth of the lower natural, is because this natural is that to which interior things betake themselves (according to the things unfolded above, n. 6451, 6452); that the natural is lower and higher, or interior and exterior, see n. 3293, 3294, 5118, 5126, 5497, 5649. As by Israel is represented spiritual good from the natural, and by Jacob spiritual truth in the natural, and by his sons goods and truths in the natural distinguished into genera, therefore mention is made of a "bed," because by it is signified the natural (n. 6188, 6226), as here, when he had finished speaking to his sons, that "he gathered up his feet unto the bed;" and also when Joseph came to him, it is said that "Israel strengthened himself, and sat upon the bed" (see 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 upon the bed's head" (n. 6188). And in this connection it is a remarkable fact that 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, toward the front to the right. This appearance originates in the fact that in heaven the idea of thought about Jacob is turned into the idea of thought about the natural; for in heaven there is not perceived what Jacob is, but what is represented by him, namely, the natural, which also is signified by a bed.

**6464.** *And expired.* That this signifies new life there, namely, in the goods and truths of the lower natural, which are represented by his sons and the tribes, is evident from the signification of "expiring," or "dying," as being new life (see n. 3498, 3505, 4618, 4621, 6036).

**6465.** *And was gathered unto his peoples.* That this signifies that he was in the goods and truths of the natural which are from him, is evident from what was said above (n. 6451), where are like words (see what was there adduced concerning the coming forth and life of spiritual good, which is "Israel," in the goods and truths of the lower natural, which are his sons and the twelve tribes). With respect to the coming forth of interior things in exterior, be it further known that all things, not only with man, but also in universal nature, come forth by successive formations, thus posterior things by formations from prior ones. Hence it is that each formation comes forth separate from the others, but still the posterior depends upon the prior, insomuch that it cannot subsist without it; for the posterior is kept in its connection and form by the prior. From this it is also plain that in the posterior are all the prior things in their order; and the case is similar with the modes and forces which proceed from the prior things as from substances. This is the case with the interior and exterior things pertaining to man, and also with those which are of his life. [2] He who does not conceive the interior and exterior things in man according to such formations, cannot possibly have any idea of the external and the internal man, and of the influx of the one into the other; still less of the coming forth and life of the interior man or spirit, and of its quality when the external, which

is bodily, is separated by death. He who conceives of exterior and interior things as being continually more and more pure, and thus cohering by continuity, thus without distinction by formations of posterior things from prior ones, cannot apprehend otherwise than that when the external dies, the internal dies also; for he thinks that they cohere, and by reason of their coherence and continuity, when the one dies the other dies, because the one draws the other with it. These things have been said in order that it may be known that the internal and the external are distinct from each other; and that interior and exterior things succeed in order; and also that all interior things are together in exterior things, or what is the same, all prior things in posterior ones, which subject has been treated of in these verses in the internal sense.

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CONTINUATION ABOUT INFLUX, AND ABOUT THE INTERCOURSE  
OF THE SOUL AND THE BODY.

**6466.** At the end of the preceeding chapters it was shown that each life with man, namely, the life of his thought and the life of his will, flows in from heaven, and this through the angels and spirits who are with him; but by flowing in from heaven is meant that it flows in through heaven from the Lord, for the all of life with the angels is from the Lord, which they themselves unanimously confess, being also in the perception that it is so. And as the all of life with the angels is from the Lord, the all of life with man is also from the Lord, for man is directed by means of angels and spirits in particular, and by means of heaven in general by the Lord.

**6467.** From this it is evident that no man has life from himself, and therefore neither can he think and will from himself, for the life of man consists in thinking and willing. For there is one only life, namely, that of the Lord, which flows into all, but is variously received, and this according to the quality which a man has induced on his soul by his life in the world. Hence with the evil, goods and truths are turned into

evils and falsities; but with the good, goods are received as goods, and truths as truths. This may be compared to the light which flows into objects from the sun, which is diversely modified and variegated in the objects in accordance with the form of their parts, and hence is turned into colors either sorrowful or gladsome, thus in accordance with the quality. In like manner while a man lives in this world he induces on the purest substances that belong to his interior a quality, according to which the Lord's life is received. Be it known that the life from the Lord is the life of love toward the universal human race.

**6468.** Spirits fresh from the world, before they have been instructed by angels, believe no otherwise than that the all of life is in the man himself, and that nothing flows in; because they know nothing in particular about heaven, thus neither about influx thence. Neither are spirits who are not good willing to be instructed in these things, for they desire to live from themselves; and they have said that I had no life, because they had heard me say that I do not live from myself, and that I know this by continual experience; but to this they were unwilling to attend. It was further given to say, that every one has life in accordance with the form of the interiors which he has acquired by willing and acting, thinking and speaking. [2] I afterward spoke with good spirits about the influx of life from the Lord, that it flows into all, and that this is evident from heaven, in that heaven resembles a man, and is therefore called the Grand Man (of which, and of the correspondence therewith of all things in man, I have already treated at the end of a number of chapters), and that this could not possibly be unless life from the Lord flowed into heaven in general, and into each one there in particular. [3] It was further said that this is evident from the fact that the universal heaven has reference to the Lord, and that the Lord is there the center of all the looks, they who are in heaven looking upward to Him, and they who are in hell looking downward from Him. For the Lord appears to those who are in the heavens as a sun above them. It was further said that it is evident that the all of life is from the Lord from this fact also, that the soul of man can in the womb so wonderfully form a body, and its mani-

fold members and organs in such a connection, and its interiors according to the image of heaven: this could not possibly be done unless all life were from the Lord, and unless heaven were such as has been described.

**6469.** It has also been given me to perceive by influx the sweetness which the Angels perceive from the fact that they do not think and will from themselves, but from the Lord; hence they have tranquillity, peace, and happiness. And when angels have inflowed so that I perceived it, the presence of the Lord has been plainly observed, a sign that they are in the Lord's life; this it has been given to know from much experience. Once also when I was thinking of the influx of life from the Lord, and was revolving some doubts, it flowed in from heaven that no attention should be paid to thousands of objections and reasonings from fallacies.

**6470.** That all life is from the Lord, it has also been given to know from the fact that no spirit thinks and speaks from himself, but from others, and these others from yet others, and so on. This has been frequently shown to those who believed that life was in them and did not flow in; and from this it has been given to conclude that because no one thinks and speaks from himself, but from others, therefore in the last resort all think and speak from One, thus from the Lord; and that unless all did so from One, it would be impossible for any order of lives to come forth in heaven, in which nevertheless the order is such that heaven is most distinctly arranged into societies according to the quality of the good. It would be altogether otherwise if every one acted from his own life.

**6471.** A certain spirit (not of the evil, but from those who supposed that they possessed the knowledges of faith more than others, and who had instructed some others even in the fact that all good and truth are from the Lord, and that man cannot think or will what is good from himself), was brought into such a state that he did not think and will from himself; for in the other life it is possible to be brought into such states. When he was in this state he said that he could not live in such a way; but that life was grievous to him. He was then told that he did not love to live in the truth which he had taught, and that the angels are in that state, and are in happi-

ness when they perceive that they do not live from themselves; but this was of no avail. Hence it was evident how difficult it is to live a life of faith unless the man lives in the good of charity.

**6472.** How the case is with the influx of each life, namely, of the life of the thought and the life of the will from the Lord, has been given to know by revelation; namely, that the Lord inflows in two ways: through heaven mediately, and from Himself immediately; and that from Himself He flows both into man's rational things, which are his interior things, and into his natural things, which are his exterior ones. That which flows in from the Lord is the good of love and the truth of faith, for that which proceeds from the Lord is the Divine truth in which is the Divine good; but these are variously received with man, namely, in accordance with his quality. [2] The Lord does not compel man to receive what flows in from Himself; but leads in freedom, and so far as man allows, through freedom leads to good. Thus the Lord leads man according to his delights, and also according to fallacies and the principles received therefrom; but gradually He leads him out from these; and this appears to the man as if it were from himself. Thus the Lord does not break these things, for this would be to do violence to freedom, which however must needs exist, in order that the man may be reformed (see n. 1937, 1947, 2875, 2876, 2881, 3145, 3146, 3158, 4031). That the Lord flows in with man in this manner, namely, not only mediately through heaven, but also immediately from Himself, both into the interior and the exterior things in the man, is a secret hitherto unknown.

**6473.** That the Lord rules the last things of man equally as his first, can be seen from the fact that the order from the Lord is successive from first things to last, and in the order itself there is nothing but what is Divine; and this being so, the presence of the Lord must needs be in the last things equally as in the first, 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 does not appear, but still leads and draws. This, which flowed in from the Lord, led in this manner all the series of my thoughts into the consequent things, and although gently, powerfully, so that I could not possibly wander into other thoughts, which also I was allowed to attempt, but in vain.

**6475.** I have heard it said to certain evil spirits, who were in the world of spirits and who were continually thinking against the Lord (in regard to the spirits who are from hell, when in the world of spirits, see n. 5852), that they should produce some one who said with truth about any angel of heaven (or, if they could, should show one single person in heaven) who does not acknowledge the Lord, and that He is the life of all, and that all have what they have from Him; but they were silent, because they could not do it. Some of the evil spirits, who believed that there are heavens where the Lord is not acknowledged, wandered about and made inquiry, but after trying in vain, they returned. It was said to them further that all in hell think against the Lord, nor do they attribute anything to Him which is above what is human; and yet most say that they acknowledge a Supreme Being, by which they mean the Father, and nevertheless live in hatred and revenge, and continually desire to be exalted over others, and to be worshiped as gods, and in this way they make hell for themselves. It is very different with those who acknowledge the Lord, and believe in Him from the heart. From this also it is evident that the Lord flows into all, both generally through heaven, and singularly and also universally from Himself; and that where the good of charity is, there He is; and also where the contrary is, there also He is, but in no other way than to give them life, and to withdraw them from evil in so far as this can be done.

**6476.** Whenever I have been reading the Lord's prayer, I have plainly perceived an elevation toward the Lord which was like an attraction, and at the same time my ideas were open, and from this there was effected a communication with some societies in heaven; and I noticed that there was an influx from the Lord into every detail of the prayer, thus into every idea of my thought that was from the meaning of the things in the

prayer. The influx was effected with inexpressible variety, that is, not the same at one time as another; hence also it was made evident how infinite are the things contained in the prayer, and that the Lord is present in every one of them.

**6477.** For many years I have observed the general sphere of the influxes around me. It consisted on the one hand of a perpetual endeavor by the hells to do evil, and on the other of a continual endeavor by the Lord to do good; by these endeavors opposite to each other I have been constantly kept in equilibrium. Such endeavors and consequent equilibrium are with every one; from this all have freedom to turn whithersoever they please; but the equilibrium varies in accordance with the good or evil that reigns with the man. From this also it could be seen that the Lord flows in universally, and therefore also singularly. And I have been informed that the opposite endeavor, which is from hell, is nothing 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, good fortune, and bliss, and this with the desire to give the other everything, and to retain nothing. When he is in such communication, then good flows in unto him together with good fortune and bliss much more than he gives, and this with continual increase. But as soon as the thought occurs that he desires to communicate what he has for the sake of obtaining in himself this influx of good fortune and bliss, the influx is dissipated; and still more so if any thought comes in of recompense from him to whom he communicates his good. This it has been given me to know from much experience; and from this also it may be seen that the Lord is in every single thing, for the Lord is such that He wills to give Himself to all, and hence good fortune and bliss are increased with those who are images and likenesses of Him.

**6479.** Spirits not so well disposed, who were for some time with me, continually injected doubts from the fallacies of the senses against the possibility of all things flowing from one fountain, and thus from the Lord. But they were told that so many doubts cannot be removed within a short time, on account of the fallacies of the senses, which must first be dispelled, and on account of the numberless unknown things

which must first be known; nay, that with those who are in what is negative, that is, those with whom what is negative universally reigns, doubts cannot possibly be removed; for with them one scruple has more weight than a thousand confirmations. For one scruple is like a grain of sand placed close before the pupil of the eye, which, although single and small, yet takes away all the sight. But they who are in what is affirmative, that is, those with whom what is affirmative universally reigns, reject the scruples from fallacies which are contrary to truths, and if there are any things which they do not apprehend, these they cast to the sides, and say that they do not as yet understand them, and nevertheless they remain in the belief of the truth. But the above-mentioned spirits attended little to these things, because they were in what is negative.

**6480.** As the subject here treated of is the Lord's influx mediately through heaven and immediately from Himself, and this is more fitly called Providence (for the Lord flows not only into the will and thought of man, but also at the same time into many things that befall him), therefore in what now follows it will be called Providence.

**6481.** Spirits coming into the other life bring with them the opinion that the Divine Providence is universal, but not in the singulars. The cause of this opinion had been that they had seen the evil exalted to honors, and become rich, and crowned with success, which such persons ascribe to their own sagacity; not knowing that the Divine Providence has for its end the eternal salvation of man, thus not his good fortune in this world, namely, his opulence and eminence, wherein most persons during the life of the body make happiness itself consist; when yet the fact is not so, for eminence usually begets the love of self, and opulence the love of the world, thus what is contrary to love to God and to charity toward the neighbor. Therefore such things are given to the evil, and also to the good if they are not unsuitable and do not withdraw them from heaven. Moreover the Lord provides for His ends through the evil equally as through the good; for the Lord moves the evil through their very loves to do what is good to the neighbor, to their country, and the church; for the evil desire to be in eminence, they desire their own advantage, and for the sake of

these things they desire to seem upright and zealous, and from this desire, as from a fire, they are more strongly moved to do such things than are the well-disposed. It is also permitted the evil to believe that all things are of their own sagacity, and that there is no Divine Providence, or only one that is universal. As they are not willing to perceive otherwise, and in order that they may perform such things as are conducive to the public good, successes are also given them in accordance with their projects, which successes are greater incitements to them from the fact that they ascribe them to themselves.

**6482.** I have spoken with spirits about the universal government of the Lord—that what is universal is impossible without its singulars, and that without these what is universal is nothing; for it is called universal because its singulars taken together are so called, just as particulars when taken together are called a general; and therefore to say that there is Providence in the universal and not in the singulars, is to say nothing. If any one by Providence in the universal understands the preservation 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 comes into existence; for, as is known in the learned world, subsistence is a perpetual coming into existence, thus preservation is perpetual creation; consequently providence is constantly in the details. Some confirm themselves in the persuasion that what is universal may exist without what is particular, from the case of a king, who rules only universally, and not in every detail; but they do not consider that the royalty is not only with the king himself, but also with his ministers, who are his vice-regents in things where he himself is not able to act; it is in this way that the universal which is of the king is in all the details. But with the Lord there is no need of this; for whatever is in Him is infinite, because Divine. The reason why the angels are His ministers is in order that they may be in active life, and thence in happiness; nevertheless the ministries which they discharge are not from them, but from influx from the Lord, as also the angels unanimously confess.

**6483.** From what has now been said it may also be seen that a universal is precisely in accordance with its singulars;

if these are less singular the universal also is less elevated, but if they are more singular, the universal is thereby more elevated; for the singulars cause the universal to be and to be called universal. From this may be known the nature of the Divine universal, that it is in the veriest singulars of all things; for it is the most elevated above all, because it is Divine and infinite.

**6484.** There was a certain one who had confirmed himself in the notion that nothing is of the Divine Providence, but that each and all things are of sagacity, and are also from fortune and chance. He granted that there is fortune, but knew not what it is. He was one of the subtle evil spirits, because he had been more given to thought than to speech and conversation. When he came into the other life he continued there his former life, as all do; he sought out and learned all things—even magical arts—that he supposed might be of service to him, and by means of which he might take such care of himself as to be fortunate from himself. I conversed with him, and he said that he was in his heaven when this was the case, and that there could not possibly be any other heaven than that which he made for himself. But it was given to answer that his heaven is turned into hell as soon as the real heaven flows into it. He was then in the world of spirits, and when spirits are there they are in the delights of the loves in which they had been in the world (see n. 5852). But it then came to pass that heaven flowed into his delight, and he then suddenly felt hell, and said with horror that he had never believed this. I was told by good spirits that he was worse than the others because there was a more subtle influx from him than from the others. Afterward the same spirit was reduced into the state of his infancy, and the Lord showed the angels what his quality had been at that time, and also what was the then foreseen quality of his future life, and that every detail of his life had been led by the Lord, and that he would have plunged into the most atrocious hell if there had been even the least cessation of the continual providence of the Lord. This can be presented to view before the angels. He was also asked whether he had ever thought about eternal life. He said that he had not believed in it, and that he had rejected everything of the

kind, because he saw so much confusion, the righteous suffering, and the wicked glorying, with other such things; also because he saw that brute animals have similar senses and life, also discernment and sagacity; thus he had believed that he should die as they do. He said that he had been in the utmost amazement when he perceived that he lived after death.

**6485.** I have conversed with good spirits about the Divine Providence and about man's own sagacity, and by means of a representation familiar among them they showed me about this matter, namely, by dust scattered and rare in the atmosphere. They said that relatively to the Divine Providence man's own sagacity is like that speck of dust in comparison with the universal atmosphere, and which is relatively nothing and falls to the ground. They added that those who attribute all things to their own sagacity are like those who wander in dark forests, not knowing the way out, and if they find it they attribute it either to their own sagacity or to fortune. The angels said further that all accidents are of Providence, and that for many reasons Providence acts silently and secretly; and that if it acted openly, man could not possibly be reformed.

**6486.** I have heard angels talking together about the Lord's Providence; but of what they said, though I understood it, little can be described, because their speech was continually joined to heavenly representatives, but little of which can be expressed. They spoke wisely, saying that the Lord's Providence is in the veriest singulars of all things, but not according to such an order as man proposes to himself, because things to come are both foreseen and provided; and that the case is like that of a person building a palace, who first collects materials of every kind, and lays them together in heaps, where they lie without order, while the kind of palace to be formed from them exists solely in the understanding of the architect.

**6487.** When I was talking with the angels about the Divine Providence of the Lord, there were spirits also present, who had impressed on themselves some notion about fate or absolute necessity. They supposed the Lord to act from this necessity, because He cannot proceed otherwise than according to the most essential things, thus according to the things that belong to the most perfect order. But they were shown that

man has freedom, and that if he acts from 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 serving for foundations and columns, also timbers and beams, and the like, are brought together not in that order in which the house is to be constructed, but at pleasure; and that the Lord alone knows what kind of a house may be built with these materials. All the things which are from the Lord are most essential; but they do not follow in order from necessity, but in a manner that is applicable to the freedom of man.

**6488.** There was discourse about predestination, and many of the spirits, from principles adopted in the world, were of the opinion that some have been predestined to heaven, and some to hell; but I heard an answer from heaven, that no one has ever been predestined to hell, but that all have been predestined to eternal life.

**6489.** The Providence of the Lord has been conjoined with foresight, and the one is impossible without the other; for evils are foreseen, and goods are provided. And the evils which are foreseen, are by the provident disposition of the Lord continually bent to good, for the Divine end of good reigns universally. Hence nothing is permitted except for the end that some good may come out of it; but as man has freedom, in order that he may be reformed, he is bent from evil to good so far as he suffers himself to be bent in freedom, and (if he cannot be led to heaven) continually from the most atrocious hell, into which he makes every effort to plunge, into a milder one.

**6490.** Unless the Lord's Providence was in the veriest singulars, it would be 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 to eternity. I was once given plainly to perceive the sphere of ends which is of Providence from the Lord.

**6491.** That the Lord's Providence is infinite, and regards what is eternal, may be seen from the formation of embryos in the womb, where lineaments are continually projected toward those which are to come, so that one lineament is always a plane for another, and this without any error, until the embryo is formed; and after it has been born, one thing is prepared suc-

cessively toward another and for another, in order that a perfect man may come forth, and at last such a man as to be capable of receiving heaven. If all the details are thus provided during man's conception, birth, and growth, how much more must this be the case with regard to the spiritual life.

**6492.** In a dream my father appeared to me, and I spoke with him, saying that after a son becomes his own master he ought not to acknowledge his father as father, as before; for the reason why the father is to be acknowledged during the bringing up of the son, is that the father is then in the Lord's stead, nor does a son know at that time what he ought to do except by the direction of his father. But when a son becomes his own master, and competent to think for himself, and seems to himself to be able to direct himself from himself, then the Lord must be his Father, whose vice-regent his natural father had 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 of an azure color; the beauty of this object was indescribable. It was said that the angels make such presents to one another.

**6493.** I have often spoken with spirits about fortune, which in the world appears like chance, because men know not whence it is; and because they do not know this, some deny that there is such a thing. When something happened to me which seemed to be by chance, I was told by the angels that it had happened because spirits of that kind were present; and that when it was a mischance, the sphere of spirits of a corresponding kind had prevailed. Moreover evil spirits have found out how to produce by their arts a sphere giving rise to misfortunes, which appeared exactly as if of chance. And it was further said that all things, nay, the leasts of all things, down to the leasts of the leasts, 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. They also confirmed the fact 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 comparatively inconstant.

**6494.** For a number of years I have carefully observed whether fortune is anything, and I have found that it is, and



that sagacity then availed nothing. Moreover all who have long reflected on this 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 yet this is the source of it. I once played in company a common game of chance with dice, and the spirits who were with me spoke to me about 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 that when a dusky cloud appeared with me, it was impossible for me to win; moreover by this sign they predicted to me the turns of fortune in that game. From this it was given me to know that what is attributed to fortune, even in games, is from the spiritual world; much more that which befalls man in relation 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 comes forth; thus that Providence is in the veriest singulars of all things, according to the Lord's words, that not even a hair falls from the head without the will of God.

**6495.** From all that has been adduced it may be seen that the 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 toward the neighbor. In this love the Lord is present, for He loves the universal human race, and desires to eternally save every member of it; and as the good of this love is from Himself, He Himself is in it; thus He is present with the man who is in the good of this love. But when a man suffers himself to come into such a state as to receive influx from hell, he then feels the life of the love of self and of the world to be delightful, and the life of the love of the neighbor (unless it is in favor of himself) to be undelightful. And because a man who is in this state desires nothing but evils, and thinks nothing but falsities about the 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 loss he fears, thus by the fear of the loss of honor, gain, reputation, and life. Into these bonds which constitute the lowest plane, the Lord then flows, and through them rules the man; and hence he appears moral and civil in act, sometimes

like an angel, and does no harm to society and his neighbor; and if he does harm, there are civil laws to punish him. But in the other life this plane is non-existent; there man is in the spiritual world, consequently in the sphere of his interiors; thus such as he had been inwardly, such he is there, and not such as he had appeared in externals; for externals are taken away from him, and when these are taken away, his quality in the world, whether that of a devil or that of an angel, is manifest.

**6496.** A continuation will be found at the end of the following chapter.

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## CHAPTER THE FIFTIETH.

1. And Joseph fell upon the faces of his father, and wept upon him, and kissed him.

2. And Joseph commanded his servants the physicians to embalm his father; and the physicians embalmed Israel.

3. And forty days were fulfilled for him; for so are fulfilled the days of the embalmed; and the Egyptians wept for him seventy days.

4. And the days of weeping for him passed away, and Joseph spake unto the house of Pharaoh, saying, If I pray I have found grace in your eyes, speak I pray in the ears of Pharaoh, saying,

5. My father made me swear, saying, Lo, I die: in my sepulchre which I have digged for me in the land of Canaan, there shalt thou bury me. And now I pray let me go up, and bury my father, and I will return.

6. And Pharaoh said, Go up, and bury thy father, according as he made thee swear.

7. And Joseph went up to bury his father; and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt,

8. And all the house of Joseph, and his brethren, and his father's house: only their babes, and their flocks, and their herds, they left in the land of Goshen.

9. And there went up with him both chariots and horsemen; and the army was exceeding great.

10. And they came to the threshing-floor Atad, which is in the passage of the Jordan, and they wailed there a very great and grievous wailing; and he made a mourning for his father seven days.

11. And the inhabitant of the land, the Canaanite, saw the mourning in the threshing-floor Atad, and they said, This is a grievous mourning to the Egyptians; wherefore they called the name of it Abel-mizraim, which is in the passage of the Jordan.

12. And his sons did unto him as he had commanded them:

13. And his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a sepulchre, from Ephron the Hittite, upon the faces of Mamre.

14. And Joseph returned into Egypt, he and his brethren, and all that went up with him to bury his father, after he had buried his father.

15. And Joseph's brethren saw that their father was dead, and they said, Peradventure Joseph will hate us, and returning will return unto us all the evil that we requited to him.

16. And they commanded Joseph, saying, Thy father did command before he died, saying,

17. Thus shall ye say unto Joseph, I pray forgive I pray the transgression of thy brethren, and their sin, because they requited evil to thee; and now forgive I pray the transgression of the servants of the God of thy father. And Joseph wept when they spake unto him.

18. And his brethren also went and fell down before him; and they said, Behold we are thy servants.

19. And Joseph said unto them, Fear ye not; for am I in God's stead?

20. And you thought evil against me, but God thought it for good, in order to do as it is this day, to keep alive a great people.

21. And now fear ye not: I will sustain you, and your babes. And he comforted them, and spake upon their heart.

22. And Joseph dwelt in Egypt, he and his father's house; and Joseph lived a hundred and ten years.

23. And Joseph saw Ephraim's sons of the third generation: the sons also of Machir the son of Manasseh were born upon Joseph's knees.

24. And Joseph said unto his brethren, I die; and visiting God will visit you, and will make you go up out of this land unto the land which He sware to Abraham, to Isaac, and to Jacob.

25. And Joseph took an oath of the sons of Israel, saying, Visiting God will visit you, and ye shall make my bones go up from hence.

26. And Joseph died, a son of a hundred and ten years; and they embalmed him, and he was put in an ark in Egypt.

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## THE CONTENTS.

**6497.** After treating of Abraham, Isaac, and Jacob, by whom in the supreme sense is represented the Lord, this last chapter of *Genesis* in the internal sense treats of the church—that after the celestial church had perished, a spiritual church was instituted by the Lord. The beginning and progress of this church are described in the internal sense, and at the close of the chapter, its end; and that in its stead the mere representative of a church was instituted among the descendants of Jacob.

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## THE INTERNAL SENSE.

**6498.** Verses 1-3. *And Joseph fell upon the faces of his father, and wept upon him, and kissed him. And Joseph commanded his servants the physicians to embalm his father; and the physicians embalmed Israel. And forty days were fulfilled for him, for so are fulfilled the days of the embalmed; and the Egyptians wept for him seventy days.* “And Joseph fell upon the faces of his father,” signifies the influx of the internal into the affection of good; “and wept upon him,” signifies sorrow;

“and kissed him,” signifies the first conjunction; “and Joseph commanded his servants the physicians,” signifies preservation from the evils which hindered; “to embalm his father,” signifies lest it should be infected with any contagion; “and the physicians embalmed Israel,” signifies what was done for the preservation of the good which is from truth; “and forty days were fulfilled for him,” signifies states of preparation by means of temptations; “for so are fulfilled the days of the embalmed,” signifies that these are states of preservation; “and the Egyptians wept for him,” signifies the sadness of the memory-knowledges of the church; “seventy days,” signifies a full state.

**6499.** *And Joseph fell upon the faces of his father.* That this signifies the influx of the internal into the affection of good, is evident from the signification of “falling upon the faces” of any one, as being influx; from the representation of Joseph, as being the internal (see n. 5805, 5826, 5827, 5869, 5877, 6177, 6224); from the signification of the “face,” as being affection (n. 4796, 4797, 5102); and from the representation of Israel, who is here the “father,” as being spiritual good, or the good of truth (n. 3654, 4598, 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833). Hence it is evident that by “Joseph fell upon the faces of his father” is signified the influx of the internal into the affection of spiritual good. That the influx of the internal into the affection of spiritual good is signified, is because in the internal sense the subject treated of is the spiritual church, that it was instituted by the Lord; for by “Israel” is signified the good of truth, or spiritual good, and this good makes the spiritual church, wherefore also by “Israel” this church is signified (n. 4286, 6426). In order that this good may come into existence, there must be influx from the internal celestial, which is represented by Joseph; for without influx from this, spiritual good is not good, because it is of no affection. In what follows in the internal sense the institution of this church is continued (n. 6497). That this church is described by Israel now dead and presently to be buried, is because in the internal sense by “death” is not signified death, nor by “burial” burial, but by “death” is signified new life (n. 3498, 3505, 4618, 4621, 6036), and by “burial” regeneration (n. 2916, 2917, 5551).

**6500.** *And wept upon him.* That this signifies sorrow, is evident without explication. By the sorrow here signified by "weeping" is not meant in the internal sense sorrow for death as it is in the external, but for the good of the spiritual church, that it cannot be elevated above what is natural; for the Lord flowing in through the internal continually wills to perfect this good, and to draw it toward Himself, but still it cannot be elevated to the first degree of the good that belongs to the celestial church. For the man of the spiritual church is comparatively in obscurity, and reasons about truths as to whether they are truths, or confirms what is called doctrine, and this without perception whether what he confirms is true or not; and when he has confirmed it with himself, he fully believes that it is true, even though it is false; for there is nothing that cannot be confirmed, this being the work of ingenuity, not of intelligence, still less of wisdom; and what is false may be confirmed more readily than what is true, because it favors the cupidities, and agrees with the fallacies of the senses. Such being the nature of the man of the spiritual church, he cannot possibly be elevated above what is natural; and this is the source of the sorrow which is signified by "Joseph wept upon him."

**6501.** *And kissed him.* That this signifies the first conjunction, is evident from the signification of "kissing," as being conjunction from affection (see n. 3573, 3574, 4215, 4353, 5929, 6260); in this case the first conjunction, because a closer conjunction is treated of in what follows.

**6502.** *And Joseph commanded his servants the physicians.* That this signifies preservation from the evils which hindered conjunction, is evident from the signification of "commanding," as being to flow in (see n. 5732); from the representation of Joseph, as being the internal, of which above (n. 6499); and from the signification of the "physicians," as being preservation from evils. That it denotes from the evils which hindered conjunction (of which just above, n. 6501), is apparent from the connection. Hence it is evident that by "Joseph commanded his servants the physicians" is signified influx from the internal with respect to preservation from the evils which hindered conjunction. That "physicians" signify preservation from evils is because in the spiritual world diseases are evils and falsities,

spiritual diseases being nothing else; for evils and falsities take away health from the internal man, and induce sicknesses on the mind, and at last pains; nor is anything else signified in the Word by "diseases." [2] That "physicians," the "medical art," and "medicines" in the Word signify preservations from evils and falsities, is evident from the passages where they are named; as in *Moses* :—

If hearing thou hearest the voice of thy God, and doest that which is good in His eyes, and givest ear to His commandments, and keepest all His statutes, I will put none of the diseases upon thee which I have put upon the Egyptians; for I am Jehovah thy Physician (*Exod.* xv. 26);

"Jehovah the Physician" denotes the preserver from evils, for these are signified by the "diseases put upon the Egyptians." That the "diseases put upon the Egyptians" signify evils and falsities originating in reasonings from memory-knowledges and fallacies concerning the arcana of faith, will of the Lord's Divine mercy be shown when these diseases are treated of; that spiritual things are signified, is evident from the fact that it is said "if they would hear the voice of God, would do good, would give ear to the commandments, and would keep the statutes, then these diseases should not be upon them." [3] In the same sense also the Lord calls Himself a "physician" in *Luke* :—

They that are whole have no need of a physician; but they that are sick. I came not to call the righteous, but sinners to repentance (v. 31, 32); here also a "physician" denotes a preserver from evils, for by the "whole" are meant the righteous, and by the "sick," sinners. In *Jeremiah* :—

Is there no balm in Gilead, is there no physician there? why then hath not the health of the daughter of My people come up? (viii. 22);

a "physician" denotes preservation from falsities in the church, for the "health of the daughter of My people" denotes the truth of doctrine there. [4] That "healings," "cures," "remedies," and "medicines" are not spoken of in the Word in a natural but in a spiritual sense, is plain in *Jeremiah* :—

Why hast Thou smitten us, that we have no remedy? they await peace, but there is no good; a time of healing, but behold terror (xiv. 19; viii. 15).

Again :—

I will cause to come up to him health and cure, and I will heal them; and I will reveal to them a crown of peace and truth (xxxiii. 6).

Again:—

There is none that judgeth thy judgment for health, thou hast no medicines of restoration (xxx. 13).

Again:—

Go up into Gilead, and take balm, O virgin daughter of Egypt; in vain hast thou multiplied medicines; there is no healing for thee (xlvi. 11).

[5] In *Ezekiel*:—

By the river upon the bank thereof, on this side and on that, there cometh up every tree of food, whose leaf falleth not, neither is the fruit thereof consumed, it is born again in its months, because the waters thereof go forth from the sanctuary; whence the fruit thereof is for food, and the leaf thereof for medicine (xlvi. 12);

the subject here treated of in the prophet is the new house of God, or the new temple, by which is signified a new church, and in an interior sense the Lord's spiritual kingdom; and therefore the "river upon whose bank cometh up every tree of food" signifies things that belong to intelligence and wisdom (n. 108, 109, 2702, 3051); "trees" signify the perceptions and knowledges of good and truth (n. 103, 2163, 2682, 2722, 2972, 4552); "food," the goods and truths themselves (n. 680, 4459, 5147, 5293, 5576, 5915); "waters going forth from the sanctuary," the truths which make intelligence (n. 2702, 3058, 3424, 4976, 5668); the "sanctuary," celestial love, in the supreme sense the Divine Human of the Lord, from whom is this love; the "fruits which are for food," the goods of love (n. 913, 983, 2846, 2847, 3146); the "leaf which is for medicine," the truth of faith (n. 885). From this it is plain what "medicine" signifies, namely, that which preserves from falsities and evils; for when the truth of faith leads to the good of life, it preserves, because it withdraws from evils.

**6503.** *To embalm his father.* That this signifies lest it should be infected with any contagion, is evident from the signification of "embalming," as being a means of preserving from contagion; and from the representation of Israel, as being the good of the spiritual church (see n. 6499). Hence it is evident that by "embalming his father" is signified a means of preservation lest the good that belongs to the spiritual church should be infected with any contagion. The reason why "to embalm"



signifies a means of preservation from contagion, is that the purpose of embalming bodies was to preserve them from putrefying. The means of the preservation of spiritual good from contagion is treated of in what now follows.

**6504.** *And the physicians embalmed Israel.* That this signifies what was done for the preservation of the good which is from truth, is evident from the signification of "embalming," as being a means of preservation from contagion (see above, n. 6503), here what was done for preservation, because it is said "they embalmed;" from the signification of "physicians," as being preservation from evils (n. 6502); and from the representation of Israel, as being spiritual good, which is the same as the good which is from truth (of which also above, n. 6499).

**6505.** *And forty days were fulfilled for him.* That this signifies states of preparation by means of temptations, is evident from the signification of the number "forty," as being temptations (see n. 730, 862, 2272, 2273); and from the signification of "days," as being states (n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850). That they are states of preparation is signified by these "days being fulfilled for him;" for by fulfilling these days preparation was made that the bodies might be preserved from putrefying, in the spiritual sense that souls might be preserved from the contagion of evil. (That by means of temptations evils and falsities are removed, and that man is thereby prepared to receive truths and goods, n. 868, 1692, 1717, 1740, 2272, 3318, 4341, 4572, 5036, 5356, 6144.)

**6506.** *For so are fulfilled the days of the embalmed.* That this signifies that these are states of preservation, is evident from the signification of "days," as being states (n. 6505); and from the signification of "being embalmed," as being a means of preservation (n. 6503).

**6507.** *And the Egyptians wept for him.* That this signifies the sadness of the memory-knowledges of the church, is evident from the signification of "weeping," as being the height of sadness, and a representative of internal mourning (see n. 3801, 4786); and from the representation of the Egyptians, as being the memory-knowledges of the church (n. 4749, 4964, 4966). The sadness of the memory-knowledges of the church, which is signified by the "Egyptians weeping for Israel," does

not mean sadness on account of his death, for this is the sense of the letter; but their sadness here means sadness because the good of the church, which is represented by Israel, had left the memory-knowledges, which are the externals of the church, when it ascended from them to the internal of the church, which is the good of truth; for in this case it no longer regards memory-knowledges as being with itself, as before, but beneath itself. For when the truth of the spiritual church becomes good, a revolution takes place, and the man no longer looks at truths from truths, but from good, which revolution has already been several times described. From this comes the sadness, and it also comes from the fact that a different order is effected among the memory-knowledges, which is not effected without pain.

**6508.** *Seventy days.* That this signifies a full state, is evident from the signification of "seventy;" for this number involves the like as "seven," and "seven" signifies an entire period from beginning to end, thus a full state (see n. 728, 2044, 3845). (That numbers in the Word signify things, see n. 1963, 1988, 2075, 2252, 3252, 4264, 4495, 4670, 5265, 6175; and that numbers multiplied signify the like with the simple numbers from which they are compounded, n. 5291, 5335, 5708; thus "seventy" the like with "seven.") [2] That "seventy" denotes an entire period, thus a full state, is evident also from the following passages:—

It shall come to pass in that day that Tyre shall be forgotten seventy years, according to the days of one king; from the end of seventy years it shall be to Tyre like the song of the harlot; for it shall come to pass from the end of seventy years that Jehovah shall visit Tyre (*Isa.* xxiii. 15, 17);

"Tyre" denotes the knowledges of good and truth of the church (n. 1201), which should be forgotten; "seventy years," an entire period from beginning to end; "according to the days of one king," the state of truth within the church, for "days" denote states (n. 6505), and "king," truth (n. 1672, 2015, 2069, 3009, 5044, 5068, 6148). Every one who considers the matter can see that by "Tyre" in this passage is not meant Tyre, and that without the internal sense it cannot be apprehended what is meant by "Tyre being forgotten seventy years," nor what is

meant by this being "according to the days of one king;" and so on. [3] And in *Jeremiah*:—

The whole earth shall be a desolation, and a waste, and these nations shall serve the king of Babylon seventy years; and it shall come to pass, when seventy years are fulfilled, that I will visit their iniquity upon the king of Babylon, and upon this nation (xxv. 11, 12; xxix. 10);

"seventy years" denote a full state of desolation and devastation, and this was signified by the captivity of seventy years which the Jewish people endured. [4] In *Daniel*:—

Seventy weeks are decreed upon thy people, and upon the city of thy holiness, to consummate the transgression, and to seal up sins, and to expiate iniquity, and to bring in the righteousness of the ages, and to seal up vision and prophet, and to anoint the holy of holies (ix. 24);

where "seventy" manifestly denotes a full state, thus an entire period, before the Lord was to come; whence it is said of Him, that He came "in the fulness of time." That "seventy weeks" denotes a full state, is plain from the particulars in this verse, namely, that so many weeks were "decreed to consummate the transgression," also to "expiate iniquity," and to "bring in the righteousness of the ages," to "seal up vision and prophet," to "anoint the holy of holies," each particular involving fulness. The like is involved in what follows in the same chapter:—

Know therefore and perceive, that from the going forth of the word to restore and to build Jerusalem, even unto Messiah the Prince, shall be seven weeks (verse 25);

where "seven" denotes a full state. (That "seven" as well as "seventy" signifies a full state, may be seen above.) "Jerusalem" in this passage manifestly denotes a new church, for Jerusalem was not then built, but was destroyed.

**6509.** Verses 4-6. *And the days of weeping for him passed away, and Joseph spake unto the house of Pharaoh, saying, If I pray I have found grace in your eyes, speak I pray in the ears of Pharaoh, saying, My father made me swear, saying, Lo, I die; in my sepulchre which I have digged for me in the land of Canaan, there shalt thou bury me; and now I pray let me go up, and bury my father, and I will return. And Pharaoh said, Go up, and bury thy father, according as he made thee swear. "And the days of weeping for him passed away," signifies that the states of sorrow were accomplished; "and Joseph spake unto*

the house of Pharaoh," signifies the influx of the internal into the natural mind; "saying, If I pray I have found grace in your eyes," signifies that it may be well received; "speak I pray in the ears of Pharaoh, saying," signifies entreaty for consent; "My father made me swear," signifies that he has the church at heart; "saying, Lo, I die," signifies that it had ceased to be; "in my sepulchre which I have digged for me in the land of Canaan, there shalt thou bury me," signifies that it was to be resuscitated where the former church had been; "and now I pray let me go up, and bury my father," signifies the resuscitation of the church there by the internal; "and I will return," signifies presence in the natural mind; "and Pharaoh said, Go up, and bury thy father," signifies affirmation that the church will be resuscitated; "according as he made thee swear," signifies because this is at heart.

**6510.** *And the days of weeping for him passed away.* That this signifies that the states of sorrow were accomplished, is evident from the signification of "passed away," as being to be accomplished; and from the signification of "the days of weeping," as being states of sorrow (as may be seen above, n. 6500; and that "days" are states, n. 6505).

**6511.** *And Joseph spake unto the house of Pharaoh.* That this signifies the influx of the internal into the natural mind, is evident from the signification of "speaking," as being influx (see n. 2951, 5481, 5743, 5797); from the representation of Joseph, as being the internal (n. 6499); from the representation of the house, as being the mind (n. 4973, 5023); and from the representation of Pharaoh, as being the natural (n. 5160, 5799, 6015). Hence it is evident that by "Joseph spake unto the house of Pharaoh" is signified the influx of the internal into the natural mind.

**6512.** *Saying, If I pray I have found grace in your eyes.* That this signifies that it may be well received, is evident from the signification of "finding grace in your eyes," as being a form of insinuation, thus that it may be well received (see n. 4975, 6178).

**6513.** *Speak I pray in the ears of Pharaoh, saying.* That this signifies entreaty for consent, is evident from the signification of "speak I pray," as being entreaty; and from the sig-

nification of "ears," as being obedience (n. 2542, 3869, 4551, 4652-4660), here consent, because it is said to the king. Obedience is also consent; but is called obedience when applied to inferiors, and consent when applied to superiors.

**6514.** *My father made me swear.* That this signifies that he has the church at heart, is evident from the representation of Israel, who is here the "father," as being the spiritual church (see n. 4286, 6426); and from the signification of "making to swear," as being to bind inwardly; here to have at heart, for he who binds inwardly, and thus by conscience, does it because he has it at heart; hence this is here signified by "making to swear."

**6515.** *Saying, Lo, I die.* That this signifies that it, namely, the church, ceased to be, is evident from the signification of "dying," as being no longer to be (see n. 494); and as being the last time of the church, when it expires (n. 2908, 2917, 2923).

**6516.** *In my sepulchre which I have digged for me in the land of Canaan, there shalt thou bury me.* That this signifies that the church was to be resuscitated where a former church had been, is evident from the signification of a "sepulchre," and of "burying," as being resuscitation (see n. 5551); and from the signification of the "land of Canaan," as being the Lord's kingdom and church (n. 1413, 1437, 1607, 1866, 3038, 3481, 3705, 4240, 4447). The reason why Jacob desired to be buried in the land of Canaan, where Abraham and Isaac were buried, and not elsewhere, was that his descendants were to possess that land, and he would lie among his own. In the internal sense however, not this, but something else was signified, namely, regeneration and resurrection, because therein is the church; for in the internal sense by "burial" is signified regeneration and resurrection (n. 2916, 2917, 4621, 5551); and by the "land of Canaan" is signified the church, as is evident from the passages cited just above; and by "Abraham, Isaac, and Jacob" is signified the Lord as to the Divine Itself and the Divine Human, and in the relative sense the Lord's kingdom as to its internal and external (n. 1965, 1989, 2011, 3245, 3305, 4615, 6098, 6185, 6276). Such then is the signification in the internal sense of their burial there; and hence with the Jews

who believe in a resurrection the opinion still survives that although they may be buried elsewhere, they will rise again there. [2] The reason why it is said that the church will be revived "where the former church had been," is that from the most ancient times the Lord's church had been in the land of Canaan (n. 3686, 4447, 4454, 4516, 4517, 5136). It was for this reason that Abraham was ordered to go there, and that the descendants of Jacob were brought into it; and this not because that land was more holy than all other lands, but because from the most ancient times all the places there—provinces, and cities, and mountains, and rivers—had been representative of such things as belong to the Lord's kingdom; and the very names that were given them involved such things. For every name given from heaven to any place, and also to any person, involves what is celestial and spiritual; and when it has been given from heaven, it is perceived there; and it was the Most Ancient Church, which was celestial and had communication with heaven, that gave the names. The reason therefore why the church was to be there again, was that the Word was to be given, in which all things were to be representative and significative of things spiritual and celestial, and thus the Word might be understood in heaven as well as on earth; which could not possibly have been done unless the names of places and of persons were significative. For this reason the descendants of Jacob were brought in there; and prophets were there raised up by whom the Word was written; and for this reason also the representative of a church was instituted among the descendants of Jacob. Hence it is plain why it is said that a church was to be resuscitated where the former church had been. [3] That the names which are in the Word signify things, may be seen above, n. 1224, 1264, 1876, 1888, 4442, 5225, and in many other places where the signification of names is explained; but that the names in the Word are perceived in heaven as to their signification, and this without instruction, is a secret which no one has hitherto known, and therefore it must be told. When the Word is being read, the Lord flows in and teaches; and wonderful to say there are writings in the spiritual world also, which I have sometimes seen, and have been able to read, but not to understand; yet they are clearly understood by good

spirits and angels, because they are in accord with their universal language; and it has been given me to know that every word therein, down to the very syllables, involves such things as belong to that world, thus spiritual things; and that they are there perceived from the breathing, and from the affection resulting from their utterance, thus from a softer or harsher modifying forth; but this perhaps scarcely any one will believe. This has been disclosed in order that it may be known that the names in the Word, having been written in heaven, are at once perceived there in respect to their signification.

**6517.** *And now I pray let me go up and bury my father.* That this signifies the resuscitation of the church there by the internal, is evident from the signification of "burying," as being resuscitation (see n. 6516); from the representation of Israel, who here is the "father," as being the church (n. 6514); and from the representation of Joseph, who says this of himself, as being the internal (n. 6499).

**6518.** *And I will return.* That this signifies presence in the natural mind, is evident from the signification of "returning," as being presence; for in the internal sense "to set forth" and "to go" signify to live (see n. 3335, 4882, 5493, 5605), hence "to return" or "come again" is the presence of the life at the place of departure, for the mind is still present there. That the presence is in the natural mind, is because by the "land of Egypt" to which he was to return is signified the natural mind (n. 5276, 5278, 5280, 5288, 5301).

**6519.** *And Pharaoh said, Go up, and bury thy father.* That this signifies affirmation that the church will be resuscitated, is evident from what was said above (n. 6517), where like words occur. That affirmation is denoted is obvious.

**6520.** *According as he made thee swear.* That this signifies because this is at heart, is evident from the signification of "making to swear," as being to have at heart (see n. 6514).

**6521.** Verses 7-9. *And Joseph went up to bury his father; and with him went up all the servants of Pharaoh; the elders of his house, and all the elders of the land of Egypt, and all the house of Joseph, and his brethren, and his father's house: only their babes, and their flocks, and their herds, they left in the land of Goshen. And there went up with him both chariots*

*and horsemen; and the army was exceeding great.* “And Joseph went up to bury his father,” signifies the internal toward the setting up again of the church; “and with him went up all the servants of Pharaoh,” signifies that it adjoined to itself the memory-knowledges of the natural; “the elders of his house,” signifies that were in agreement with good; “and all the elders of the land of Egypt,” signifies that were in agreement with truth; “and all the house of Joseph,” signifies the celestial things of the spiritual; “and his brethren,” signifies the truths thence derived; “and his father’s house,” signifies spiritual good; “only their babes,” signifies innocence; “and their flocks,” signifies charity; “and their herds,” signifies practices of charity; “they left in the land of Goshen,” signifies that these were in the inmost of the memory-knowledges of the church; “and there went up with him both chariots,” signifies doctrinal things; “and horsemen,” signifies intellectual things; “and the army was exceeding great,” signifies truths and goods conjoined.

**6522.** *And Joseph went up to bury his father.* That this signifies the internal toward the setting up again of the church, is evident from the representation of Joseph, as being the internal (see n. 6499); from the signification of “being buried,” as being resuscitation (n. 6516), thus a setting up again, because it is said of the church; and from the representation of Israel, who is here the “father,” as being the church (n. 4286, 6426).

**6523.** *And with him went up all the servants of Pharaoh.* That this signifies that it adjoined to itself the memory-knowledges of the natural, is evident from the signification of “going up with him,” as being to adjoin to himself, for as it was by command that they went up, he adjoined them to himself; and from the signification of the “servants of Pharaoh,” as being the memory-knowledges of the natural. For by Pharaoh is represented the natural in general (see n. 5160, 5799, 6015); and because in the natural there are memory-knowledges, these are what are signified by his “servants,” as also by the “Egyptians” (n. 1164, 1165, 1186, 1462, 4749, 4964, 4966, 5700, 5702, 6004).

**6524.** *The elders of his house.* That this signifies that were in agreement with good, is evident from the signification of



“elders,” as being the chief things of wisdom, thus those which agree with good (of which in what follows); and from the signification of “house,” as being good (see n. 2559, 3652, 3720, 4982). That “elders” denote the chief things of wisdom is because in the Word “old men” signify the wise, and in a sense abstracted from person, wisdom. As the “twelve tribes of Israel” signified all truths and goods in the complex, there were set over them princes and elders, and by “princes” were signified the primary truths which are of intelligence, and by “elders” the chief things of wisdom, thus those which are of good. [2] That “princes” signify the primary truths which are of intelligence, may be seen above (n. 1482, 2089, 5044); but that “elders” signified the chief things of wisdom, and “old men,” wisdom, is plain from the following passages. In *David*:—

Let them extol Jehovah in the congregation of the people, and praise Him in the assembly of the elders (*Ps.* cvii. 32);

where the “congregation of the people” denotes those who are in the truths that belong to intelligence, “congregation” being predicated of truths (n. 6355), and also “people” (n. 1259, 1260, 2928, 3295, 3581); and the “assembly of the elders” denotes those who are in good, which is of wisdom; for wisdom is of life, thus of good, but intelligence is of knowledges, thus of truth (n. 1555). Again:—

I am wiser than the elders, because I have kept Thy commandments (*Ps.* cxix. 100);

where the “elders” manifestly denote him who is wise. So in *Job*:—

In old men there is wisdom, and in length of days intelligence (xii. 12).

In *Moses*:—

Thou shalt rise up before the grey head, and honor the faces of the old man (*Lev.* xix. 32);

this was commanded because old men represented wisdom. [3]

In *John*:—

Upon the thrones I saw twenty-four elders sitting, clothed in white garments, who had golden crowns upon their heads (*Rev.* iv. 4);

“elders” denote the things which belong to wisdom, thus those which belong to good; that “elders” denote these things is evi-

dent from the description—that they “sat on thrones, were clothed in white garments, and had crowns of gold on their heads;” for “thrones” denote the truths of intelligence from the good of wisdom (n. 5313); in like manner “white garments” (that “garments” are truths, n. 1073, 4545, 4763, 5248, 5954; and that “white” is predicated of truth, n. 3301, 5319). “Golden crowns upon their heads” denote the goods of wisdom; for “gold” is the good of love (n. 113, 1551, 1552, 5658), and the “head” is the celestial, where is wisdom (n. 4938, 4939, 5328, 6436). They are called “wise” who are in the third or inmost heaven, thus who are nearest the Lord; but they are called “intelligent” who are in the middle or second heaven, thus who are not so near the Lord. [4] Again:—

All the angels stood round about the throne, and the elders, and the four animals (*Rev.* vii. 11);

where also “elders” denote the things that belong to wisdom. So in the following passages. In *Isaiah*:—

The child will puff himself up against the old man, and the despised against the honored one (iii. 5);

Again:—

Jehovah Zebaoth shall reign in Mount Zion, and in Jerusalem; and before His elders shall be glory (xxiv. 23).

In *Jeremiah*:—

My priests and mine elders expired in the city, because they have sought food for themselves wherewith to refresh their soul (*Lam.* i. 19).

Again:—

Her king and her princes are among the nations, the law is not; the elders of the daughter of Zion sit upon the earth, they keep silence (*Lam.* ii. 9, 10).

Again:—

They ravished the women in Zion, the virgins in the cities of Judah; princes were hanged up by their hand; the faces of the old were not honored; the elders have ceased from the gate (*Lam.* v. 11, 12, 14).

In *Ezekiel*:—

Misery shall come upon misery, and rumor shall be upon rumor; therefore they shall seek a vision from the prophet; but the law hath perished

from the priest, and counsel from the elders. The king shall mourn, and the prince shall be clothed with amazement (vii. 26, 27).

In *Zechariah*:—

There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for multitude of days (viii. 4).

That the elders might represent the things that belong to wisdom, the spirit of Moses was taken and given them, whence they prophesied (Num. xi. 16, *seq.*). In the opposite sense “elders” denote the things that are contrary to wisdom (*Ezek.* viii. 11, 12).

**6525.** *And all the elders of the land of Egypt.* That this signifies that were in agreement with truth, is evident from the signification of “elders,” as being the chief things of wisdom, thus those which agree with good (see n. 6524), here those which agree with truth, for the things which agree with good, agree also with truth; and from the signification of the “land of Egypt,” as being the natural mind where memory-knowledges are (n. 5276, 5278, 5280, 5288, 5301), thus also where truths are, for memory-knowledges are the truths of the natural mind, and when they are true, they are called truths of memory-knowledge.

**6526.** *And all the house of Joseph.* That this signifies the celestial things of the spiritual, is evident from the representation of Joseph, as being the celestial of the spiritual (see n. 4286, 4592, 4963, 5307, 5331, 5332); hence the “house of Joseph” denotes the celestial things of the spiritual.

**6527.** *And his brethren.* That this signifies the truths thence derived, is evident from the representation of the sons of Israel, who here are the “brethren of Joseph,” as being spiritual truths (see n. 5414, 5879, 5951); which truths are also from the internal celestial which is “Joseph,” but through spiritual good, which is “Israel.”

**6528.** *And his father's house.* That this signifies spiritual good, is evident from the representation of Israel, who here is the “father,” as being spiritual good (see n. 3654, 4598, 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833); hence his “house” denotes all those things in the complex that belong to this good.

**6529.** *Only their babes.* That this signifies innocence, is evident from the signification of “babes,” as being innocence (see n. 430, 3183, 5608).

**6530.** *And their flocks.* That this signifies charity, is evident from the signification of “flocks,” as being the interior good of charity (see n. 5913, 6048).

**6531.** *And their herds.* That this signifies the practices of charity, is evident from the signification of “herds,” as being the exterior goods of charity (see n. 2566, 5913, 6048); thus the practices thereof, for these are the exterior goods of charity.

**6532.** *They left in the land of Goshen.* That this signifies that these were in the inmost of the memory-knowledges of the church, is evident from the signification of the “land of Goshen,” as being the middle or inmost in the natural, where are the memory-knowledges of the church (see n. 5910, 6028, 6031, 6068). That the goods of innocence and charity, interior and exterior (n. 6529–6531), were in that inmost, is signified by their “leaving the little ones, the flocks, and the herds, in the land of Goshen;” for wherever things are left, there they are; thus by “they left” in the internal sense is not here signified leaving, but being there, namely, in the inmost of the memory-knowledges of the church, which is “the land of Goshen.”

**6533.** *And there went up with him both chariots.* That this signifies doctrinal things, is evident from the signification of “chariots,” as being doctrinal things (see n. 5321, 5945).

**6534.** *And horsemen.* That this signifies intellectual things, is evident from the signification of “horsemen,” as being things that belong to the intellect, for by a “horse” is signified the intellectual (see n. 2760–2762, 3217, 5321, 6125). That “horsemen” denote things that belong to the intellect or understanding, may be seen further from the following passages:—

Jehovah alone did lead him; He made him ride upon the high places of the earth (*Deut.* xxxii. 12, 13);

speaking of the Ancient Church; “to make him ride upon the high places of the earth” denotes to endow with higher understanding. [2] In *David*:—

In thine honor mount up, and ride upon the Word of truth, and of gentleness, and of righteousness, and thy right hand shall teach thee wonderful things (*Ps.* xlv. 4);

speaking of the Lord; "riding upon the Word of truth" denotes being in the very understanding of truth. Again:—

Sing to God, praise ye His name; extol Him that rideth upon the clouds by His name Jah (*Ps.* lxxviii. 4);

this also is said of the Lord; the "clouds" denote the literal sense of the Word (see the preface to *Gen.* xviii., n. 4060, 4391, 5922, 6343e); "to ride upon them" is to be in the internal sense, where truth is in its intelligence and wisdom. [3] In *Zechariah*:—

In that day I will smite every horse with amazement, and his rider with madness, and I will open Mine eye upon the house of Judah; but will smite every horse of the peoples with blindness (xii. 4);

where "horse" denotes the intellectual; and "rider," the intellect. Who does not see that "horse" here does not mean horse, nor "rider" rider; but that something is signified which can be smitten with amazement and madness, also with blindness? That this pertains to the understanding is obvious. [4] That by "horses" and "horsemen" are signified intellectual things, and in the opposite sense reasonings and falsities thence derived, may be seen in *John*:—

I saw and behold a white horse, and he that sat thereon had a bow, and there was given unto him a crown, and he went forth conquering. And there went forth another horse that was red, and to him that sat thereon it was given to take peace from the earth, and that they should kill one another, and there was given unto him a great sword. I saw and behold a black horse, and he that sat thereon had a balance in his hand. And I saw and behold a pale horse, and him that sat upon it, whose name was Death (*Rev.* vi. 2-8);

that here the "horses" and "they that sat upon them" signify such things as belong to the understanding of truth, and in the opposite sense such things as belong to falsity, is evident from all the details. The "white horse and he that sat thereon" denote the understanding of truth from the Word. That "he who sat upon the white horse" is the Lord as to the Word, is said in plain words (*Rev.* xix. 11, 13, 16). The "red horse and he that sat thereon" denote reasonings from the cupidities of evil, whereby violence is done to truths from the Word; the "black horse and he that sat thereon" denote the intellectual of truth extinguished; and the "pale horse and he that sat upon

it" denote the consequent damnation. [5] In the opposite sense "horses" and "horsemen" denote the intellect perverted, and the consequent falsities, as in *Ezekiel*:—

Oholah committed whoredom under Me, and she doted on her lovers, governors and leaders, all of them desirable young men, horsemen riding upon horses. Her sister Oholibah loved the sons of Asshur, governors and leaders, her neighbors, clothed in perfect attire, horsemen riding upon horses, all of them desirable young men (xxiii. 5, 6, 12);

"Oholah" denotes the perverted spiritual church, which is "Samaria;" and "Oholibah" the perverted celestial church, which is "Jerusalem;" for the Israelites who were of Samaria represented the spiritual church, but the Jews who were of Jerusalem represented the celestial church. The "Assyrians" and "sons of Asshur" denote reasoning against the truths of faith (n. 1186); "horsemen riding on horses" denote the understanding perverted, whence come falsities. [6] And in *Habakkuk*:—

I stir up the Chaldeans, a bitter and hasty nation, that goeth into the breadth of the earth, to inherit habitations not their own; their horses are swifter than leopards, and are sharper than the evening wolves, that their horsemen may spread themselves, whence their horsemen come from far (i. 6, 8);

the "Chaldeans" denote those who are in falsities, but in externals appear to be in truths, thus the profanation of truth, and "Babylon" the profanation of good (n. 1182, 1368). "Going into the breadth of the earth" denotes to destroy truths. (That the "breadth of the earth" is truth may be seen above, n. 3433, 3434, 4482.) Hence it is evident that the "horsemen who spread themselves and come from far" denote the things that belong to perverted understanding, thus falsities.

**6535.** *And the army was exceeding great.* That this signifies truths and goods conjoined, is evident from the signification of "army," as being truths and goods (see n. 3448); and as here the truths and goods signified by the "elders of the house of Pharaoh" and the "elders of the land of Egypt," and by the "house of Joseph" and his "brethren" and also by the "house of their father," were together, therefore by "an exceeding great army" are here signified truths and goods conjoined.

**6536.** Verses 10, 11. *And they came to the threshing-floor Atad, which is in the passage of the Jordan, and they wailed*

*there a very great and grievous wailing ; and he made a mourning for his father seven days. And the inhabitant of the land, the Canaanite, saw the mourning in the threshing-floor Atad, and they said, This is a grievous mourning to the Egyptians ; wherefore they called the name of it Abel-mizraim, which is in the passage of the Jordan.* “And they came to the threshing-floor Atad,” signifies the first state; “which is in the passage of the Jordan,” signifies which is a state of initiation into the knowledges of good and truth; “and they wailed there a very great and grievous wailing,” signifies grief; “and he made a mourning for his father seven days,” signifies the end of the grief; “and the inhabitant of the land, the Canaanite, saw the grievous mourning in the threshing-floor Atad,” signifies a perception of grief by the good of the church; “and they said, This is a grievous mourning to the Egyptians,” signifies that memory-knowledges have grief before they are initiated into the truths of the church; “wherefore they called the name of it Abel-mizraim,” signifies the quality of the grief.

**6537.** *And they came to the threshing-floor Atad.* That this signifies the first state, is evident from the signification of “threshing-floor,” as being where the good of truth is, for in a threshing-floor there is grain, and by “grain” is signified the good that is from truth (see n. 5295, 5410), and also the truth of good (n. 5959); and from the signification of “Atad,” as being the quality of this state, according to the signification of names of places elsewhere. That by the “threshing-floor Atad” is signified a state, namely as to the good and truth of the church, is because it was at the passage of the Jordan, and by this passage is signified initiation into the knowledges of good and truth (of which presently). For the Jordan was the first boundary in respect to the land of Canaan; and as by the “land of Canaan” is signified the church, therefore by the “Jordan” is signified those things which are the first of the church, or by means of which entrance to the church is opened. [2] Hence it is that by the “threshing-floor Atad” is signified the first state; and as the first state was signified, mourning was made near the threshing-floor, because it was on their side of the Jordan, and the land of Canaan, by which is signified the church, was there in sight. That a “threshing-floor” signifies where are

the good of truth and the truth of good, thus where are the things of the church, is evident in *Joel*:—

Rejoice ye sons of Zion, and be glad in Jehovah your God; the threshing-floors are full of grain, and the presses overflow with new wine and oil (ii. 23, 24);

where the “sons of Zion” denote truths from good; the “threshing-floors full of grain,” the abundance of truths and goods.

[3] In *Hosea*:—

Be not glad O Israel because thou hast committed whoredom from under thy God, thou hast loved harlot hire upon all the grain-floors; the threshing-floor and the wine-press shall not feed them, and the new wine shall cheat her (ix. 1, 2);

where “committing whoredom and loving harlot hire” denotes falsifying truths and loving what is falsified; “grain-floors” denote the truths of good falsified. [4] As a “threshing-floor” signified good and also truth, therefore at the time when they gathered from the floor, they celebrated the feast of tabernacles, of which in *Moses*:—

Thou shalt make to thee the feast of tabernacles seven days, when thou hast gathered in from thy threshing-floor, and from thy wine-press (*Deut.* xvi. 13);

the “feast of tabernacles” signified holy worship, thus worship from good and truth (n. 3312, 4391).

**6538.** *Which is in the passage of the Jordan.* That this signifies which is a state of initiation into the knowledges of good and truth, is evident from the signification of the “Jordan,” as being initiation into the knowledges of good and truth, thus that which is first of the Lord’s kingdom and church in respect to entrance, and last in respect to exit (see n. 4255); (that the rivers bounding the land of Canaan were representative of the ultimates in the Lord’s kingdom, may be seen above, n. 1585, 4116, 4240); hence by the “passage of Jordan” is signified initiation into the knowledges of good and truth, for the knowledges of good and truth are the first things whereby man is initiated into the things that belong to the church.

**6539.** *And they wailed there a very great and grievous wailing.* That this signifies grief, is evident from the signification of a “wailing,” as being grief. The grief here signified is the grief of initiation (see n. 6537); for before the knowledges of



good and truth, which are the initiations, can be planted in good, and thus become the good of the church, there is grief; because another state must be induced on the natural, and the memory-knowledges there must be set in a different order; thus those which the man had previously loved must be destroyed; and therefore he must undergo temptations. Hence comes the grief which is represented by the grievous wailing which they wailed.

**6540.** *And he made a mourning for his father seven days.* That this signifies the end of the grief, is evident from the signification of "mourning," as being grief before the knowledges of good and truth have been implanted (see n. 6539); and from the signification of "seven days," as being an entire period from beginning to end (n. 728, 2044, 3845, 6508); here therefore the end, because when those days were finished, they passed over the Jordan.

**6541.** *And the inhabitant of the land, the Canaanite, saw the grievous mourning in the threshing-floor Atad.* That this signifies a perception of grief by the good of the church, is evident from the signification of "seeing," as being a perception (n. 2150, 3764, 4723, 5400); from the signification of "inhabitant," as being good (n. 2268, 2451, 2712, 3613); from the signification of "land," here the land of Canaan, where was its "inhabitant the Canaanite," as being the church (n. 1413, 1437, 1607, 1866, 3038, 3481, 3705); from the signification of "mourning," as being grief (n. 6539, 6540); and from the signification of the "threshing-floor Atad," as being the first state, namely that of initiation (n. 6537, 6538). Hence it is plain that by the "inhabitant of the land, the Canaanite, saw the grievous mourning in the threshing-floor Atad," is signified a perception of grief by the good of the church.

**6542.** *And they said, This is a grievous mourning to the Egyptians.* That this signifies that memory-knowledges have grief before they are initiated into the truths of the church, is evident from what has been said above (n. 6539), where these words were unfolded.

**6543.** *Wherefore they called the name of it Abel-mizraim.* That this signifies the quality of the grief, is evident from the signification of a "name" and of "calling by name," as being the

quality (see n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421), and because in old time names were given which signified things and states, thus the quality (n. 1946, 3422, 4298); therefore the quality itself is signified by "Abel-mizraim," by which name in the original tongue is meant "the mourning of the Egyptians."

**6544.** Verses 12, 13. *And his sons did unto him as he had commanded them; and his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a sepulchre from Ephron the Hittite, upon the faces of Mamre.* "And his sons did unto him as he had commanded them," signifies the effect according to the influx; "and his sons carried him into the land of Canaan," signifies that the church was transferred thither; "and buried him," signifies resuscitation there; "in the cave of the field of Machpelah," signifies the beginning of regeneration; "which Abraham bought with the field," signifies those whom the Lord had redeemed; "for a possession of a sepulchre, from Ephron the Hittite," signifies those who receive the truth and good of faith, and suffer themselves to be regenerated; "upon the faces of Mamre," signifies the quality and the quantity.

**6545.** *And his sons did unto him as he had commanded them.* That this signifies the effect according to the influx, is evident from the signification of "doing," as being the effect; and from the signification of "commanding," as being influx (see n. 5486, 5732).

**6546.** *And his sons carried him into the land of Canaan.* That this signifies that the church was transferred thither, is evident from the signification of "they carried," as being to be transferred, that is, the church, for this is signified by the "land of Canaan" (see n. 1413, 1437, 1607, 1866, 3038, 3481, 3705). (Why the church was transferred thither may be seen above, n. 6516.)

**6547.** *And buried him.* That this signifies resuscitation there, is evident from the signification of "being buried," as being resuscitation (see n. 5551, 6516).

**6548.** *In the cave of the field of Machpelah.* That this signifies the beginning of regeneration, is evident from the signification of the "cave of the field of Machpelah," as being faith

in obscurity (see n. 2935); and "Machpelah" denotes regeneration (n. 2970); thus the signification is the beginning of regeneration, for then faith is in obscurity.

**6549.** *Which Abraham bought with the field.* That this signifies those whom the Lord had redeemed, is evident from the signification of "buying," as being redemption (see n. 6458, 6461); from the representation of Abraham, as being the Lord (see n. 1965, 1989, 2011, 2172, 2198, 3245, 3305, 3439, 3703, 4615, 6098, 6185, 6276); and from the signification of "field," as being the church (n. 2971, 3766). Hence it is evident that by "which Abraham bought with the field" are signified those who are of the church, whom the Lord had redeemed.

**6550.** *For a possession of a sepulchre from Ephron the Hittite.* That this signifies those who receive the truth and good of faith, and suffer themselves to be regenerated, is evident from the signification of a "sepulchre," as being regeneration (see n. 2916, 2917, 5551, 6459); and from the representation of Ephron the Hittite, as being those with whom good and truth can be received (n. 6458).

**6551.** *Upon the faces of Mamre.* That this signifies the quality and the quantity, is evident from the signification of "Mamre," as being the quality and quantity of that to which it is joined (see n. 2970, 2980, 4613, 6456). That something special is signified by Abraham's having bought the cave of the field of Machpelah, which is before Mamre, from Ephron the Hittite, is evident from its being said so many times, as in previous chapters:—

The field of Ephron which was in Machpelah, which was before Mamre, was made sure (*Gen.* xxiii. 17).

After this, Abraham buried Sarah his wife in the cave of the field of Machpelah upon the faces of Mamre. And the field and the cave that is therein were made sure unto Abraham for a possession of a sepulchre from the sons of Heth (verses 19, 20).

They buried Abraham in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is upon the faces of Mamre; the field which Abraham bought from the sons of Heth (xxv. 9, 10).

Bury me 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 a possession of a sepulchre. The purchase of the field; and of the cave that is therein, was from the sons of Heth (xlix. 30-32).

And in this chapter:—

They buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a sepulchre, from Ephron the Hittite, upon the faces of Mamre.

The special thing which is signified by this frequent repetition in nearly the same words, is that by Abraham, Isaac, and Jacob is represented the Lord; by their burial is represented resurrection and resuscitation; by the cave of the field of Machpelah, the beginning of regeneration; by Ephron the Hittite, those who receive the good of faith and suffer themselves to be regenerated; and by the sons of Heth, the spiritual church. And it is because all these things combined signify the setting up again of a spiritual church that they are so many times repeated.

**6552.** Verse 14. *And Joseph returned into Egypt, he and his brethren, and all that went up with him to bury his father, after he had buried his father.* “And Joseph returned into Egypt, he and his brethren,” signifies the life of the internal celestial and of the truths of faith in memory-knowledges; “and all that went up with him to bury his father,” signifies all things that conduce to regeneration; “after he had buried his father,” signifies to resuscitate the church.

**6553.** *And Joseph returned into Egypt, he and his brethren.* That this signifies the life of the internal celestial and of the truths of faith in memory-knowledges, is evident from the signification of “returning,” as being to live (see n. 5614, 6518); from the representation of Joseph, as being the internal celestial (n. 5869, 5877, 6177); from the representation of the sons of Israel, who are here “his brethren,” as being the truths of faith in the complex (n. 5414, 5879, 5951); and from the signification of “Egypt,” as being memory-knowledges (n. 1164, 1165, 1186, 1462, 4749, 4964, 4966). The life of the internal celestial and of the truths of faith in memory-knowledges, has been treated of in the chapters where Joseph is made lord of the land of Egypt and governor to the house of Pharaoh; and afterward where is described the journeying of the sons of Jacob to Joseph, and their coming with their father Jacob to Egypt (see n. 6004, 6023, 6052, 6071, 6077).

**6554.** *And all that went up with him to bury his father.* That this signifies all things that conduce to regeneration, is

evident from the signification of "burying," as being regeneration and resurrection (see n. 2916, 2917, 4621, 6516); and as being the resuscitation and setting up again of the church (see n. 5551, 6516). All things which conduce thereto are signified by "all that went up with him," for they were the whole house of Joseph, also the house of his father, and likewise the elders of the house of Pharaoh, and the elders of the land of Egypt; and by the "house of Joseph" are signified the celestial things of the spiritual (n. 6526); by the "house of his father," all things of spiritual good (n. 6528); by the "elders of the house of Pharaoh," those which agree with good (n. 6524); and by the "elders of the land of Egypt," those which agree with truth (see n. 6525). Hence it is plain that by "all who went up with him to bury" are signified all things that conduce to regeneration. That "to bury" signifies both regeneration and resurrection, and likewise the resuscitation and setting up again of the church, is because these significations involve what is like; for regeneration is resurrection, because when man is being regenerated he is becoming alive from being dead, thus is rising again. And in like manner when the church is being resuscitated and set up again in a man; for this is effected by regeneration, thus by resurrection from death unto life.

**6555.** *After he had buried his father.* That this signifies to resuscitate the church, is evident from the signification of "being buried," as being the resuscitation of the church (see n. 6554); and from the representation of Israel, as being the spiritual church (n. 4286, 6426, 6514, 6517, 6522).

**6556.** Verses 15–21. *And Joseph's brethren saw that their father was dead, and they said, Peradventure Joseph will hate us, and returning will return unto us all the evil that we requited to him. And they commanded Joseph, saying, Thy father did command before he died, saying, Thus shall ye say unto Joseph, I pray forgive I pray the transgression of thy brethren, and their sin, because they requited evil to thee; and now forgive I pray the transgression of the servants of the God of thy father. And Joseph wept when they spake unto him. And his brethren also went and fell down before him; and they said, Behold we are thy servants. And Joseph said unto them, Fear ye not; for am I in God's stead? And you thought evil upon me,*

*but God thought it for good, in order to do as it is this day, to make alive a great people. And now fear ye not; I will sustain you, and your babes; and he comforted them, and spake upon their heart.* “And Joseph’s brethren saw that their father was dead,” signifies the things alienated from truth and good, and a perception that the church was resuscitated; “and they said, Peradventure Joseph will hate us,” signifies that they had rejected the internal; “and returning will return unto us all the evil that we requited to him,” signifies the penalty therefore impending according to the desert; “and they commanded Joseph, saying,” signifies influx from the internal and the consequent perception; “Thy father did command before he died, saying,” signifies that it is by command of the church; “Thus shall ye say unto Joseph,” signifies perception from the internal what ought to be done; “I pray forgive I pray the transgression of thy brethren, and their sin,” signifies supplication and repentance; “because they requited evil to thee,” signifies that they had turned away from the good and truth which flow in; “and now forgive I pray the transgression of the servants of the God of thy father,” signifies repentance and acknowledgment of the Divine things of the church; “and Joseph wept when they spake unto him,” signifies reception from love; “and his brethren also went and fell down before him,” signifies the submission of the things that are in the natural under the internal; “and they said, Behold, we are thy servants,” signifies that they shall not be at their own disposal; “and Joseph said unto them, Fear ye not,” signifies re-creation by the internal; “for am I in God’s stead?” signifies that God will provide; “and you thought evil upon me,” signifies that the things alienated intend nothing but evil; “God thought it for good,” signifies that the Divine turns it into good; “in order to do as it is this day,” signifies that this is according to order from eternity; “to make alive a great people,” signifies that from this is life to those who are in the truths of good; “and now fear ye not,” signifies that they should not be anxious; “I will sustain you, and your babes,” signifies that they will live through the internal from the Divine by means of the truth that is of the understanding and the good that is of the will; “and he comforted them,” signifies hope; “and spake upon their heart,” signifies trust.

**6557.** *And Joseph's brethren saw that their father was dead.* That this signifies the things alienated from truth and good, and a perception that the church was resuscitated, is evident from the signification of "seeing," as being to understand and perceive (see n. 2150, 2325, 2807, 3764, 3863, 4403-4421, 4567, 4723, 5400); from the representation of the sons of Jacob, who are here the "brethren," as being things alienated from truth and good (for when they desired to kill Joseph, and sold him, they represented things alienated from truth and good, which state is here signified, as is plain from their words, "Peradventure Joseph will hate us, and returning will return unto us all the evil that we rendered to him," and it is from this that they had then represented what is opposite); from the signification of "being dead," as being to be resuscitated, that is, the church (n. 3236, 3498, 3505, 4618, 4621, 6036, 6221); and from the representation of Israel, who is here the "father," as being the church (see n. 4286, 6426). Hence it is evident that by the "brethren of Joseph saw that their father was dead," is signified a perception by things alienated from truth and good that the church was resuscitated.

**6558.** *And they said, Peradventure Joseph will hate us.* That this signifies that they had rejected the internal, is evident from the signification of "holding in hatred," as being to be averse to, and to reject; and from the representation of Joseph, as being the internal (see n. 6177, 6224). Not that Joseph rejected, but that they rejected Joseph. That there is attributed to the internal (which is "Joseph") that which is of the external (which is his "brethren") is according to the appearance, in the same way as hatred and revenge are attributed to Jehovah, although they pertain to man.

**6559.** *And returning will return unto us all the evil that we requited to him.* That this signifies the penalty therefore impending according to the desert, is evident from the signification of "returning the evil that we requited to him," as being the penalty according to the desert; for returning the evil which is done any one, is penalty from having deserved it. How the case is with returning evil, or with penalties, in the spiritual world, must be told, because from this the internal sense of these words is plain. If evil spirits do any evil in

the world of spirits beyond what they have imbued themselves with by their life in the world, punishers are instantly at hand and chastise them in exact accordance with the degree in which they pass these limits; for it is a law in the other life that no one must become worse than he had been in this world. They who are being punished cannot tell how these chastisers know that the evil is beyond what they had imbued themselves with; but they are informed that there is such an order in the other life that the very evil is attended with its penalty, so that the evil of the deed is wholly conjoined with the evil of the penalty, that is to say, its penalty is in the evil itself; and therefore that it is according to order for the requiters to be instantly at hand. [2] This is what happens when evil spirits do evil in the world of spirits; but in their own hell they chastise one another according to the evil which they had by act imbued themselves with in this world; for this evil they bring with them into the other life. From all this it is evident how it is to be understood that the penalty impends according to the desert, which is signified by the words, "returning he will return unto us all the evil that we requited to him." But as regards good spirits, if perchance they speak or do evil, they are not punished, but pardoned, and also excused; for their end is not to speak or do evil, and they know that such things are excited in them by hell, so that they have not come to pass by their fault; and the same is also observed from their resistance, and afterward from their grief.

**6560.** *And they commanded Joseph, saying.* That this signifies influx from the internal and the consequent perception, is evident from the signification of "to command," as being influx (see n. 5486, 5732); from the representation of Joseph, as being the internal (n. 6177, 6224); and from the signification of "saying," as being perception (of which frequently above). Hence by "they commanded Joseph, saying" is signified influx from the internal, and the consequent perception. The reason why their command to Joseph denotes influx from the internal into the external, and not from the external into the internal, is that all influx comes from within, and never from without (see n. 6322).



**6561.** *Thy father did command before he died, saying.* That this signifies that it is by command of the church, is evident from the representation of Israel, here the "father," as being the church (see n. 4286, 6426); from the signification of "commanding," as being influx (n. 6560), and in this case command, because it comes from the church, thus from the Divine; and from the signification of "before he died," as being while the church still existed. That it is by command of the church that every one ought to forgive his brother or neighbor, is evident from the Lord's words in *Matthew*:—

Peter said unto Jesus, Lord, how often shall my brother sin against me, and I forgive him? until seven times? Jesus saith to him, I say not until seven times, but until seventy times seven (xviii. 21, 22).

But it was ingrained in the Jewish nation that they should never forgive, but should hold as an enemy every one who had in any way injured them, and they then thought it allowable to hate him, and to treat him as they chose, even to kill him. The reason was that this nation was in externals alone without what is internal, thus was in no command of the internal church. This was the reason why the brethren of Joseph were so much afraid that Joseph would hate them, and would requite evil to them.

**6562.** *Thus shall ye say unto Joseph.* That this signifies perception from the internal what ought to be done, is evident from the signification of "saying," in the historic Word, as being perception (see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3509, 5687, 5743); and from the representation of Joseph, as being the internal (n. 6177, 6224, 6560). That it is perception of *what ought to be done*, is signified by "*thus shall ye say.*"

**6563.** *I pray forgive I pray the transgression of thy brethren, and their sin.* That this signifies supplication and repentance, is evident from the signification of "I pray forgive I pray," as being supplication; and that it also denotes repentance is plain from the confession that they had transgressed and sinned, and also from what follows, that they offered themselves to Joseph for servants. Mention is made of both "transgression" and "sin" because of the marriage of truth and good in every detail of the Word; for "transgression" signifies evil against

truth, which is less; and "sin," evil against good, which is greater; hence it is that both are mentioned; as also in other passages:—

Jacob said to Laban, What is my transgression? what is my sin? that thou hast pursued after me (*Gen.* xxxi. 36).

In *Isaiah*:—

I will blot out as a cloud thy transgressions, and as a cloud thy sins (xliv. 22).

In *Ezekiel*:—

In his transgression that he hath transgressed, and in his sin that he hath sinned, in these shall he die (xviii. 24).

Again:—

While your transgressions are revealed, so that in all your works your sins may appear (xxi. 24).

And in *David*:—

Blessed is he whose transgression is forgiven, whose sin is covered (*Psa.* xxxii. 1).

**6564.** *Because they requited evil to thee.* That this signifies because they had turned away from the good and truth which flow in, is evident from the signification of "evil," as being a turning away (see n. 5746). That it denotes from the good and truth which flow in, is signified by "they requited to thee," for "Joseph" is the celestial, and internal good (see n. 5805, 5826, 5827, 5869, 5877), through which good and truth flow in from the Lord. As regards the influx through the internal, the case is this. The Lord continually flows in through man's internal with good and truth, good giving life and its heat, which is love, and truth giving enlightenment and its light, which is faith. But when this influx advances further, namely, into the exteriors, with the evil it is resisted and rejected, or is perverted or stifled; and then according to the rejection, perversion, or stifling, the interiors are closed, an entrance only remaining open here and there as through chinks round about; and from this there remains to the man the capacity to think and will, but against truth and good. This closing penetrates toward the exteriors more and more, according to the life of evil, and the consequent persuasion of falsity, and this down to the sensuous degree, from which then comes

the thought. Pleasures and cravings then carry everything off. In such a state are those who are in the hells; for all considerations of what is honorable and good for the sake of gain, honor, and reputation, are taken away from the evil who come into the other life, and then they are in what is sensuous.

**6565.** *And now forgive I pray the transgression of the servants of the God of thy father.* That this signifies repentance and acknowledgment of the Divine things of the church, is evident from the signification of “forgive I pray the transgression,” as being confession of having transgressed, and repentance; and from the signification of the “servants of the God of thy father,” as being acknowledgment of the Divine things of the church. For by calling themselves the “servants of the God of his father,” they acknowledge that they serve the God of the church, consequently they acknowledge the Divine things therein; for by “Israel,” here the “father,” is signified the church (see n. 4286, 6426).

**6566.** *And Joseph wept when they spake unto him.* That this signifies reception from love, is evident from the signification of “weeping,” as being a significant of both sorrow and love (see n. 3801, 5480, 5873, 5927, 5930); from the representation of Joseph, as being the internal celestial (n. 5805, 5826, 5827, 5869, 5877, 6177, 6224); and from the signification of “speaking,” as being influx, and thence reception (see n. 5797); for the influx is from the internal celestial, which is “Joseph,” and the reception is by the truths in the natural, which are his “brethren.” Hence it is evident that by “Joseph wept when they spake unto him” is signified reception from love.

**6567.** *And his brethren also went and fell down before him.* That this signifies submission of the things that are in the natural under the internal, is evident from the representation of the sons of Israel, who here are the “brethren,” as being spiritual truths in the natural (see n. 5414, 5879, 5951); from the signification of “falling down before him,” as being submission; and from the representation of Joseph, as being the internal (n. 6499). From this it is plain that by his “brethren went and fell down before him” is signified the submission of the things that are in the natural under the internal. In this chapter is described the setting up again of a spiritual church, and in this

passage the submission of the things in the natural under the internal; of which submission be it known that the spiritual church cannot possibly be instituted with any one, unless the things that belong to the natural or external man have been made submissive to the spiritual or internal man. So long as the mere truth which is of faith predominates with a man, and not the good which is of charity, so long the natural or external man has not been made submissive to the spiritual or internal man. But as soon as good has the dominion, the natural or external man submits himself, and then the man becomes a spiritual church. That such is the case is known from the fact that the man does from affection what the truth teaches, and that he does not act contrary to this affection, however the natural desires it. The very affection and consequent reason have the dominion, and subdue in the natural the delights of the love of self and of the world, as also the fallacies which had filled the memory-knowledges there; and at last so completely that this subjugation comes to be among the man's pleasures; and then the natural is at rest, and afterward is in agreement; and when it is in agreement, it then partakes of the pleasantness of the internal. From all this it may be known what is meant by the submission of the things in the natural under the internal, which is signified by "his brethren went and fell down before him, and said, Behold we are thy servants."

**6568.** *And they said, Behold we are thy servants.* That this signifies that they shall not be at their own disposal, is evident from the signification of "servants," as being to be without freedom from their own, thus not to be at their own disposal and mastery (see n. 5760, 5763).

**6569.** *And Joseph said unto them, Fear ye not.* That this signifies re-creation by the internal, is evident from the representation of Joseph, as being the internal (see n. 6499); and from the signification of "Fear not," as being that they should not be anxious; and as in what now follows Joseph leads them away from this anxiety by comforting them and speaking upon their heart, therefore by "Fear ye not," is signified re-creation.

**6570.** *For am I in God's stead?* That this signifies that God will provide, is evident from the signification of "am I in God's stead?" as being not to be God, but that God will provide.

**6571.** *And you thought evil upon me.* That this signifies that the things alienated intend nothing but evil, is evident from the representation of the sons of Jacob, who here are “you” as being things alienated from truth and good (see n. 6557), for when they thought evil against Joseph, they then represented things alienated; and from the signification of “thinking evil upon me” as being to intend evil; for the evil which is thought against any one is intended; and as things alienated cannot intend good, it is therefore said that they intend *nothing but* evil. The case herein is this. The man who has been alienated from good and truth intends nothing but evil, because he cannot intend good; and what he intends, reigns with him, and therefore is in all his thoughts, and in every least detail of him; for the intention or end is the veriest life of man, the end being his love, and the love being his life. And what is more, a man is exactly such as is the end with him, and such also is his image in the light of heaven; and—this may surprise you—such as is his image in general, such is the image of the least things of his will. Thus the whole man is such as his end is. [2] From this it is evident that the man who is an evil end cannot possibly be among those who are good ends; thus he who is in hell cannot possibly be in heaven; for the ends conflict, and the good ends prevail, because they are from the Divine. Hence also it is evident that they do not think truly who believe that every one can be admitted into heaven from mercy alone; for if one who is an evil end comes into heaven, his life labors as with one who lies in the death agony, and he is direfully tortured; besides that in the light of heaven he appears as a devil. Hence it is evident that they who have been alienated from truth and good can think nothing but evil; and that this evil is in the least things of their thought and will is very manifest from the sphere which from afar exhales from such spirits, for their quality is thereby perceived. This sphere is like a spiritual evaporation from every detail of the life.

**6572.** *But God thought it for good.* That this signifies that the Divine turns it to good, is evident from the signification of “thinking for good,” as being to intend (see n. 6571); but as it is said of God, it denotes to turn into good; for what God intends, He does.

**6573.** *In order to do as it is this day.* That this signifies that this is according to order from eternity, is evident from the signification of “doing,” when said of the Divine, as being order, for whatever the Divine does, is order; and from the signification of, “as it is this day,” as being from eternity (see n. 2838, 3998, 4304, 6165, 6298).

**6574.** *To make alive a great people.* That this signifies that from this is life to those who are in the truths of good, is evident from the signification of “making alive,” as being spiritual life (see n. 5890, 6032); and from the signification of “people,” as being truth (n. 1259, 1260, 3295, 3581, 4619), here the truth of good, because it is said a “great people.” For truth from good is great in comparison with the truth from which good is, because the former truth (that which is from good) is in itself good, because formed from good; thus is good in its form. [2] The words which Joseph here spake to his brethren: “Ye thought evil against me, God thought it for good, in order to do as it is this day, to make alive a great people” are words which contain within them a secret of heaven, which secret is this. In the other life the Lord permits infernal spirits to lead the good into temptation, consequently to pour in evils and falsities; which also they do with all endeavor; for when they are doing this, they are in their life and its delight. But the Lord Himself is then present with those in temptation, both immediately, and mediately by angels, and resists by rebutting the falsities of the infernal spirits, and by dissipating their evil, thus giving refreshment, hope, and victory. Thus with those who are in the truths of good, the truths of faith and the goods of charity are more inwardly implanted and more strongly confirmed. This is the means by which spiritual life is bestowed. [3] From all this it is evident what is signified in the internal sense by the words in this verse, namely, that they who have been alienated from truth and good, as are the spirits who induce temptations, intend nothing but evil, but that the Divine turns it into good, and this according to order from eternity, whence comes life to those who are in the truths of good. For be it known that the infernal spirits to whom it is permitted thus to trouble the good, intend nothing but evil; for they desire with all their might to drag them down from heaven and cast them into hell;

because it is the very delight of their life to destroy any one as to his soul; thus to eternity. But not one whit is permitted them by the Lord, except to the end that good may come of it, namely, that truth and good may be brought into shape and strengthened with those who are in temptation. In the universal spiritual world reigns the end which proceeds from the Lord, which is that nothing whatever, not even the least thing, shall arise, except that good may come from it. Hence the Lord's kingdom is called a kingdom of ends and uses.

**6575.** *And now fear ye not.* That this signifies that they should not be anxious, is evident without explication.

**6576.** *I will sustain you, and your babes.* That this signifies that they will live through the internal from the Divine by means of the truth that is of the understanding and the good that is of the will, is evident from the signification of "sustaining," as being the influx of good and truth (see n. 6106), thus life through truth and good; and from the representation of Joseph, as being the internal (n. 6499). But as spiritual life is not from the internal, but through the internal from the Lord, it is said, "through the internal from the Divine." By "you and your babes" are signified spiritual truths in the natural, and the innocence that is in them, which were to live through the internal from the Divine by means of truth and good. That "to sustain" denotes life by means of truth and good, is because spiritual food is knowledge, intelligence, and wisdom, thus truth and good (n. 56-58, 681, 4792, 5293, 5340, 5342, 5576, 5579). The reason why it is said, "truth *which is of the understanding* and good *which is of the will*" is that all truth belongs to the understanding, and all good to the will; for the understanding is the receptacle of truth, and the will is the receptacle of good.

**6577.** *And he comforted them.* That this signifies hope, is evident from the signification of "comforting," as being to appease unrest of mind with hope (see n. 3610).

**6578.** *And spake upon their heart.* That this signifies trust, is evident from the signification of "speaking upon the heart," as being to impart trust, namely, that evil should not befall; for "to speak" denotes influx (see n. 2951, 5481, 5797), and the "heart" denotes the will (n. 2930, 3888); thus "to speak

upon the heart" denotes influx into the will, and the resulting trust. From all this it is also evident that there is a marriage of truth which is of the understanding, and of good which is of the will, in every detail of the Word; for "comforting" is said of the understanding, and "speaking upon the heart," of the will; therefore also his "comforting them" signifies hope, for this is of the understanding by means of truth; and his "speaking upon their heart" signifies trust, for this is of the will by means of good, because genuine trust is impossible with any but those who are in the good of charity; and genuine hope with any but those who are in the good of faith.

**6579.** Verses 22, 23. *And Joseph dwelt in Egypt, he and his father's house; and Joseph lived a hundred and ten years. And Joseph saw Ephraim's sons of the third generation: the sons also of Machir the son of Manasseh were born upon Joseph's knees.* "And Joseph dwelt in Egypt," signifies the life of the memory-knowledges of the church from the internal; "he and his father's house," signifies from the internal and its good; "and Joseph lived a hundred and ten years," signifies the state and quality; "and Joseph saw Ephraim's sons of the third generation," signifies the setting up again of the church in respect to the intellectual, and its derivatives; "the sons also of Machir the son of Manasseh," signifies, and in respect to the will and its derivatives; "were born upon Joseph's knees," signifies that they were from good conjoined with truth from the internal.

**6580.** *And Joseph dwelt in Egypt.* That this signifies the life of the memory-knowledges of the church from the internal, is evident from the signification of "dwelling," as being life (see n. 1293, 3384, 3613, 4451, 6051); from the representation of Joseph, as being the internal (n. 6499); and from the signification of "Egypt," as being the memory-knowledges of the church (n. 4749, 4964, 4966, 6004). In the preceding verses of this chapter the subject treated of is the spiritual church that was to be set up again; and after the external or natural has been made completely submissive to the internal or spiritual—which is signified by Joseph's brethren falling down before him and offering themselves to him for servants—the subject now treated of is this church when set up again, which is described in these verses by Joseph's dwelling in Egypt, and by sons



being born of Ephraim, and of Machir the son of Manasseh. With the man who is a spiritual church there is life from the internal in the memory-knowledges of the church; for the memory-knowledges with him are made subordinate, and reduced into such order that they receive the influx of good and of truth, so as to be receptacles of influx from the internal. It is otherwise with those who are not a church, the memory-knowledges with these persons being so disposed that things confirmatory of truth and good have been rejected to the sides, thus far removed from the light of heaven; and thereafter the things that remain are receptive of falsity and evil.

**6581.** *He and his father's house.* That this signifies from the internal and its good, is evident from the representation of Joseph, who here is "he," as being the internal (see n. 6499); and from the signification of "house," as being good (n. 2048, 3720, 4982).

**6582.** *And Joseph lived a hundred and ten years.* That this signifies the state and quality, is evident from the signification of numbers in the Word, as being things (see n. 575, 1963, 1988, 2075, 2252, 3252, 4264, 5265, 6175); and indeed the state and quality of the thing (n. 4670). So also it is with the number a "hundred and ten," which contains the state and quality of the life of memory-knowledges from the internal.

**6583.** *And Joseph saw Ephraim's sons of the third generation.* That this signifies the setting up again of the church in respect to the intellectual and its derivatives, is evident from the representation of Ephraim, as being the intellectual of the church (see n. 3969, 5354, 6222, 6234, 6238, 6267); and from the signification of "sons of the third generation," as being derivatives; for as sons and the sons of sons descend from a parent, they denote the derivatives of that which is represented by the parent. The setting up again of the church from the internal, that is, through the internal from the Lord, is signified by "Joseph saw." (What the intellectual of the church represented by Ephraim is, see n. 6222.)

**6584.** *The sons also of Machir the son of Manasseh.* That this signifies and in respect to the will and its derivatives, is evident from the representation of Manasseh, as being the will of the church (see n. 5351, 5353, 5354, 6222, 6238, 6267, 6296);

and from the signification of his “sons” and sons’ sons, here the “sons of Machir,” as being the derivatives (n. 6583); the derivatives of the will of the church—signified by the “sons of Machir”—are goods conjoined with truths, thus also truths from good, for the truths that have been derived from good are forms of good. That the “sons of Machir” denote goods conjoined with truths is signified by their being “born on Joseph’s knees,” as presently follows; and that they denote truths from good is signified in the book of *Judges*: “Out of Machir shall come down lawgivers” (v. 14); “lawgivers” denote truths from good (n. 6372).

**6585.** *Were born upon Joseph’s knees.* That this signifies that they were from good conjoined with truth from the internal, is evident from the signification of “bringing forth on the knees,” as being the conjunction of good and truth (see n. 3915); and from the representation of Joseph, as being the internal (n. 6499). The sons of Machir being born upon Joseph’s knees involves that Joseph acknowledged them as his own, for when it is so said, it is signified that they are adopted as his own, as may be seen from the sons born of Bilhah the maidservant of Rachel, concerning whom Rachel says:—

Behold my handmaid Bilhah, come unto her, and she shall bear upon my knees, and I also shall be built up by her (*Gen.* xxx. 3).

The reason why these sons were acknowledged by Joseph as his own, was that by Manasseh is represented the will of the church, thus its good; and the internal which is represented by Joseph flows in with good, but not with truth except through good; hence it is that these are said to be “born upon Joseph’s knees.”

**6586.** Verses 24–26. *And Joseph said unto his brethren, I die; and visiting God will visit you, and will make you go up out of this land unto the land which He sware to Abraham, to Isaac, and to Jacob. And Joseph took an oath of the sons of Israel, saying, Visiting God will visit you, and ye shall make my bones go up from hence. And Joseph died, a son of a hundred and ten years; and they embalmed him, and he was put in an ark in Egypt.* “And Joseph said unto his brethren, I die,” signifies a prediction that the internal of the church will cease; “and visiting God will visit you,” signifies that the last

time will come; "and will make you go up out of this land unto the land which He sware to Abraham, to Isaac, and to Jacob," signifies that they will come to the state of the church in which the ancients were; "and Joseph took an oath of the sons of Israel," signifies a binding; "Visiting God will visit you," signifies when this last of the church will come; "and ye shall make my bones go up from hence," signifies that there will be the representative of a church, but not a representative church, which must be in the internal also; "and Joseph died," signifies that the internal of the church ceased to be; "a son of a hundred and ten years," signifies the state then; "and they embalmed him," signifies preservation still; "and he was put in an ark in Egypt," signifies concealment in the memory-knowledges of the church.

**6587.** *And Joseph said unto his brethren, I die.* That this signifies a prediction that the internal of the church will cease, is evident from the representation of Joseph, as being the internal (see n. 6499), here the internal of the church, because in what precedes the subject treated of has been the church set up again by the internal, that is, through the internal by the Lord; and from the signification of "dying," as being to cease to be such (n. 494); thus to cease. (That "dying" denotes the last time of the church, may be seen above, n. 2908, 2912, 2917, 2923.) Prediction concerning this time is signified by "Joseph said unto his brethren;" for in what now follows, even to the end, the subject treated of is the further state of the church. Hence it is plain that by "Joseph said unto his brethren, I die," is signified that the internal of the church will cease. [2] The case herein is this. A church in order to exist must be internal and external, for there are those who are in the internal of the church, and those who are in its external; the former are few, but the latter are very numerous. Nevertheless with those with whom is the internal church, the external must be also, for the internal of the church cannot be separated from its external; and also with those with whom is the external church, the internal must be also, but with these the internal is in obscurity. [3] The internal of the church consists in willing good from the heart, and in being affected with good; and its external consists in doing it, and this according to the truth of

faith which the man knows from good; but the external of the church consists in the devout performance of rituals, and in doing works of charity, according to the precepts of the church. From this it is evident that the internal of the church is the good of charity in the will. Therefore when this ceases, the church itself also ceases, for the good of charity is its essential. External worship indeed remains afterward, as before, but then it is not worship, but a rite, which is preserved because it has been so appointed; but this rite, which appears like worship, is like a shell without a kernel, for it is an external which remains wherein is no internal. When such is the state of the church it is at its end.

**6588.** *And visitng God will visit you.* That this signifies that the last time will come, is evident from the signification of "being visited," as being the last time, here the last time of the oppression of the sons of Israel in Egypt; in the internal sense, the last time of an old church, and the first of a new one. In the Word this last time is called "visitation," and is predicated both of the church in general, and also of those who are within the church in particular; and of the new church which is being born, and of the old church which is expiring; in particular of the man of the church who is being saved, and of him who is being damned. [2] That these things are signified in the Word by "visitation," and the "day of visitation," may be seen from the following passages. In *Luke*:—

Blessed be the Lord God of Israel; for He hath visited and wrought deliverance for His people. Through the bowels of mercy of our God, whereby the dayspring from on high hath visited us, that He may appear to them that sit in darkness and the shadow of death (i. 68, 78, 79);

this is the prophetic utterance of Zacharias concerning the Lord when born; "to be visited" here denotes the raising up of a new church, and the enlightenment then of those who were in ignorance of the truth and good of faith, thus their deliverance; and therefore it is said, "He hath visited and wrought deliverance for His people," "He hath visited that He may appear to them that sit in darkness and the shadow of death." [3] In *Moses*:—

Jehovah said unto Moses, Gather the elders of Israel together, and say unto them, Jehovah the God of your fathers, the God of Abraham,

of Isaac, and of Jacob, hath appeared to me, saying, Visiting I will visit you, and that which is done to you in Egypt (*Exod.* iii. 16).

Again:—

The people believed; and they heard that Jehovah had visited the sons of Israel (*Exod.* iv. 31).

“To be visited” here denotes the last time when the church has ceased, and the first when it is beginning; the last with the Egyptians, and the first with the sons of Israel; thus also the deliverance of the latter. [4] In *Jeremiah*:—

They shall be carried away to Babylon; and there shall they be even until the day that I will visit them; then will I make to come up the vessels of the house of God, and I will bring them back unto this place (xxvii. 22).

Again:—

When seventy years have been fulfilled to Babylon, I will visit you, and I will establish upon you My good word, and will bring you back unto this place (xxix. 10);

where “to visit” denotes to deliver; in general the last time of captivity and desolation. [5] “Visitation” and the “day of visitation” denote the last time of the church, in *Isaiah*:—

What will ye do in the day of visitation and of devastation? it shall come from afar; unto whom will ye flee for help? (x. 3).

Again:—

Behold the day of Jehovah cometh, cruel, and of indignation, and of wrath, and of anger, to make the earth a waste. I will visit evil upon the world, and their iniquity upon the wicked (xiii. 9, 11).

In *Jeremiah*:—

They shall fall among them that fall; and in the time of their visitation they shall stumble (viii. 12).

In *Hosea*:—

The days of visitation are come, the days of recompense are come (ix. 7).

In *Moses*:—

Jehovah said to Moses, Notwithstanding, go, lead this people in, whither I have spoken to thee; behold, Mine angel shall go before thee; but in the day of My visiting I will visit upon them their sin (*Exod.* xxxii. 34).

In *Luke*:—

Jesus said concerning Jerusalem, They shall not leave in thee one stone upon another; because thou hast not acknowledged the time of thy visitation (xix. 44).

The “day of visitation” denotes the coming of the Lord, and enlightenment then; but in respect to the Jewish nation, as they did not acknowledge it, it denotes the last time of the representatives of the church with them; for when Jerusalem was destroyed, the sacrifices ceased, and that nation was scattered. [6] In *Ezekiel*:—

A great voice cried in mine ears, The visitations of the city have come nigh, and a man has his instrument of destruction in his hand (ix. 1);

where the sense is similar. In *Isaiah*:—

The Rephaim shall not rise, in that Thou hast visited, Thou hast extinguished them (xxvi. 14);

the “Rephaim” denote the posterity of the Most Ancient Church, which was before the flood, who are also called “Nephilim” and “Anakim” (see n. 567, 581, 1673); “Thou hast visited and extinguished the Rephaim” denotes the last time of that church, and also the casting of them into hell (n. 1265–1272). “Visitation” denotes requital, thus damnation, in *Jeremiah*:—

Shall I not visit for this? shall not My soul be avenged on such a nation as this? (v. 9).

Again:—

I will bring the destruction of Esau upon him in the time that I shall visit him (xlix. 8).

And in *Hosea*:—

I will visit upon him his ways, and I will requite his works (iv. 9).

**6589.** *And will make you go up out of this land unto the land which He sware to Abraham, to Isaac, and to Jacob.* That this signifies that they will come to the state of the church in which the ancients were, is evident from the signification of the “land of Egypt,” from which they were to “go up,” as being the vastated church, which was represented by the Egyptians oppressing the sons of Israel; and its destruction, by their being overwhelmed in the sea Suph; and from the signification of the

“land of Canaan,” to which the sons of Israel were to “go up,” as being the Lord’s kingdom and church (see n. 1607, 3038, 3481, 3705, 4447, 4517). [2] That this is the Ancient Church, or the state of the church in which were the ancients, is signified by its being designated as the “land which God swore to give to Abraham, to Isaac, and to Jacob;” for by these in the supreme sense is meant the Lord, and in the representative sense His kingdom in the heavens, and His kingdom on the earth, which is the church (see n. 1965, 1989, 2011, 3245, 3305, 6098, 6185, 6276). Thus “to swear to give the land to them,” is to confirm that they shall come to the state of the church in which the ancients were. Not that the posterity of Jacob were to come thereto, for they could not come to the state of that church, but only to its external, namely, to representatives, and scarcely to these; but that they should come thereto who are signified by the “sons of Israel,” who are all those who are of the spiritual church, both those who then had been, and those who were to come. (That “to swear” denotes to confirm from the Divine, may be seen, n. 2842, 3375.) The reason why the land of Canaan was promised and given to the descendants of Jacob, was that they might represent the church; and this because from ancient times the church had been in that land, and at that time all the places in it were named and made representative (n. 3686, 4447, 4516, 4517, 5135, 6516).

**6590.** *And Joseph took an oath of the sons of Israel.* That this signifies binding, is evident without explication.

**6591.** *Visiting God will visit you.* That this signifies when this last of the church will come, is evident from the signification of “visiting,” as being the last of the church (see n. 6588).

**6592.** *And ye shall make my bones go up from hence.* That this signifies that there shall be the representative of a church, but not a church, which must be in the internal also, is evident from the representation of Joseph, as being the internal of the church (see n. 6587); and as by him is represented the internal of the church, by his “bones” is signified that which is most external, or the ultimate of the church, thus the representative thereof. For the representatives that had been in the Ancient Church, and were also instituted with the descendants of Jacob, were the ultimates of the church; but what they

signified and represented were the internals of the church. These internals are signified by "flesh in which is spirit," but the ultimates by "bones." Hence it is evident what is the quality of the church when it is only in externals without internals, namely, that it is like the bony structure of a man without flesh. (That with the Israelitish and Jewish people there was no church, but only the representative of a church, see n. 4281, 4288, 4307, 4500, 4680, 4844, 4847, 4903, 6304; and that the representative of a church was not instituted with them until after they had been completely vastated as to the internal; and that otherwise they would have profaned holy things, n. 4289.)

**6593.** *And Joseph died.* That this signifies that the internal of the church ceased to be, is evident from the signification of "dying," as being to cease to be such as before (see n. 494, 6587); and from the representation of Joseph, as being the internal (see n. 6499). (As regards the quality of the church when the internal has ceased, see above, n. 6587, 6592.)

**6594.** *A son of a hundred and ten years.* That this signifies the state then, is evident from the signification of a "hundred and ten years," as being the state and quality of the life of memory-knowledges from the internal (see 6582). (That "years" denote states, see n. 487, 488, 493.)

**6595.** *And they embalmed him.* That this signifies preservation still, is evident from the signification of "embalming," as being preservation from the contagion of evil (n. 6503, 6504). As the end of the church is here treated of, it must be told what is meant by "preservation still when the church ceases to be," which takes place when its internal ceases with man (n. 6587, 6592). The external then still remains, but is such as to have within it an internal; and yet this internal is not then with the man, because he does not think about it, or if he thinks about it he is not affected with it; but it is with the angels who are with the man. And as the man of the vastated church thinks nothing about the internal, neither is affected with it, and for the most part does not know that it exists, therefore the internal cannot be injured by him; for what a man knows, and especially what he has once believed, he can injure, but not what he either does not know, or does not believe to



exist. In this manner the internal of the church is *preserved*, lest it should be affected by any evil. So were the internal things of the church preserved among the descendants of Jacob; for they were in externals without an internal, insomuch that they were not even willing to know about any internal; and therefore the internal things of the church were not revealed to them. (That internal things were not made known to the descendants of Jacob lest they should injure them by profaning, see n. 3398, 3480; and that those cannot profane the internal things of the church who do not believe them, and still less those who are ignorant of them, n. 593, 1008, 1059, 2051, 3398, 3402, 3898, 4289, 4601; also that the interior things of the church are not revealed until the church has been vastated, because then they are no longer believed, thus neither can they be profaned, see n. 3398, 3399.) These are the things that are meant by "preservation."

**6596.** *And he was put in an ark in Egypt.* That this signifies concealment in the memory-knowledges of the church, is evident from the signification of an "ark," as being that in which something is stored up or concealed; and from the signification of "Egypt," as being the memory-knowledges of the church (see n. 4749, 4964, 4966); and the memory-knowledges of the church were at that time the knowledges of the representatives and significatives that had been in the Ancient Church. The concealment of the internal in these is signified by the foregoing words. (Concerning the concealment of the internal of the church, and the consequent preservation lest it should suffer injury, see just above, n. 6595.) That an "ark" denotes that in which something is stored up or concealed, may be seen from the ark of the Testimony, in that it was called an "ark" because in it was stored up the Testimony or Law.

**6597.** The internal sense of the things contained in the Book of *Genesis* has now been treated of. But as in this Book all things are historic, except the forty-eighth and forty-ninth chapters, in which there are prophetic things also, therefore it can scarcely appear that the sense which has been set forth is the internal sense; for the historic things hold back the mind in the literal sense, and thus remove it from the internal sense; and the more so because the internal sense is

utterly different from the literal sense; for the one treats of spiritual and celestial things, and the other of worldly and earthly ones. But that the internal sense is such as has been set forth, is evident from all the details that have been unfolded, and especially from the fact that it has been dictated to me from heaven.

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CONTINUATION ABOUT INFLUX, AND ABOUT THE INTERCOURSE  
OF THE SOUL AND THE BODY.

**6598.** It is known that one man excels another in the capacity to understand and perceive what is honorable in moral life, what is just in civil life, and what is good in spiritual life. The cause of this consists in the elevation of the thought to the things that pertain to heaven, whereby the thought is withdrawn from the external things of sense; for they who think solely from things of sense cannot see one whit of what is honorable, just, and good, and therefore they trust to others and speak much from the memory, and thereby appear to themselves wiser than others. But they who are able to think above the things of sense, provided the things in the memory have been set in order, possess a greater capacity than others to understand and perceive, and this according to the degree in which they view things from what is interior.

**6599.** How the case is with those who think in the sensuous degree, and with those who think above this, and also what is the nature of the influx into the latter and into the former, I may state from experience. But first be it known that the thought of man is divided into ideas, and that one idea follows another, as one word follows another in speech. Yet the ideas of thought succeed each other so quickly that while he is in the body a man's thought appears to him as if it were continuous, and thus as if there were no division. But in the other life it is self-evident that the thought is divided into ideas; for speech is then effected by means of ideas (see n. 2470, 2478, 2479).

It is now necessary to say how the case is with thought and its ideas, namely, that the thought diffuses itself into the societies of spirits and of angels round about, and that the capacity

to understand and perceive is according to the extension into these societies, that is, according to the influx from them; and in the next place that there are countless things in one idea of thought, and still more in one thought composed of ideas.

**6600.** I have been clearly shown that man's thought, and also that of spirits and of angels, pours itself around into many societies in the spiritual world, but the thought of one person in a different way from the thought of another. In order that I might know this for certain, I have been allowed to speak with some societies to which my thought had penetrated, and from this I was given to know what flowed into the thought, from what society it came, and also where and of what quality the society was, so that I could not be mistaken. The capacity of understanding and perceiving in man, spirit, and angel is in accordance with the extension of his thoughts and affections into the societies. [2] He who is in the good of charity and of faith has extension into the societies of heaven, ample according to the degree in which he is in them, and in which he is in genuine good; for these things are in agreement with heaven, and therefore flow in there spontaneously and widely. Yet there are some societies into which the affection of truth, and others into which the affection of good, penetrates. The affection of truth penetrates to the societies of the spiritual angels, but the affection of good to the societies of the celestial angels. But on the other hand the thought and affection of those who are in evil and falsity have extension into infernal societies, and this also according to the degree of evil and falsity with them. [3] It is said that the thought and affection of man, spirit, and angel pour themselves around into the societies, and that from this come the understanding and perception; but be it known that it is so said according to the appearance, for there is no influx of the thoughts and affections into the societies; but from the societies, and this through the angels and spirits with the man. For as has been shown at the end of preceding chapters, all influx comes from what is more interior; thus with the good from heaven (that is, through heaven from the Lord), and with the evil from hell.

**6601.** One morning it was plainly shown that there are countless things in every idea and little affection, and also

that these ideas and affections penetrate into societies. I was kept for some time in a certain affection and consequent thought, and it was then shown how many societies concurred. There were five societies that plainly showed themselves by living discourse. They told what they were thinking, and also that they had noticed that the same thoughts were in me; and they said in addition that they knew things I paid no attention to, namely, the causes of the things being thought of, and also the ends of these. The rest of the societies (which were many) to which my thought was extended, were not so plainly shown; and were also more remote. The extension of the thought from the objects which are the things being thought of, is circumstanced as are the objects of sight. From these a sphere of rays diffuses itself to a considerable distance, which falls into a man's sight, and this to a greater or less distance according to the brightness and flaming in the object; for if the object is flaming, it is seen at a much greater distance than if it is cloudy and dusky. It is the same with the internal sight (which is that of the thought) from its objects. The objects of this sight are not material, like objects in this world; but they are spiritual, and therefore they diffuse themselves to such things as are in the spiritual world, thus to truths and goods there, consequently to the societies which are in these truths and goods; and just as a flaming object in this world shines around far and wide, so does good and its affection in the spiritual world; for flame corresponds to the affection of good. From all this it can be seen that the quality of a man's life is altogether according to the societies into which his thought and affection extend themselves, and according to the quality and amount of this extension.

**6602.** That the spheres of the thoughts and affections extend themselves round about into the spheres of societies which are far from the spot, was made evident to me also from the fact that while I was thinking from affection about such things as had a certain specific action on a distant society, the people in it spoke with me on the same subject, telling what they felt. This has been done repeatedly. One society was at the right, at a considerable distance, in the plane of the lower part of the chest; and another also was at the right, but nearer, in the

plane of the knees. Distance is perceived from the state of the affection of truth and good. In so far as the state of one society differs from the state of another, so far the societies appear to be remote from each other.

**6603.** But be it known that the thoughts and affections which penetrate into societies do not in a specific manner move the societies to think and will as does the man, spirit, or angel, from whom the thoughts and affections go forth; but they enter into the universal sphere of the affection and consequent thought of these societies. Consequently the societies know nothing about the matter; for the spiritual sphere in which all societies are, is varied with each society; and when the thoughts and affections enter into this sphere, the societies are not affected. All thoughts and affections enter into the spheres of the societies with which they are in agreement. Hence it is that there exist extensions in every direction in freedom, like the extension of rays from objects in this world, which freely penetrate all around to the sight of every one who stands there, with variety according to the clearness and the dulness of the sight, and also according to the serenity or obscurity of the atmosphere. In the spiritual world the affection of knowing truth and good corresponds to the serenity of the atmosphere.

**6604.** There has occasionally appeared to me an angel, whose face, very plainly seen, was continually varied according to affections, as these succeeded one another with him in order, thus from one limit to the other—the universal ruling affection still remaining, by which it could be known that it was the same angel. And I was instructed that the changes of his face came from the societies with which he had communication, and that they came forth in accordance with the variations of the communication, as this was nearer with one society than with another, and so on in succession. For the extension of the affections and thoughts has its limits, and in the last societies vanishes, and passes away as does the sight into the universe. Within the limits of this general sphere the thoughts and affections can be varied, and may now be nearer to one society, and now to another. When they are in the midst of one, then the rest of the societies are to that one

in the circumference; and so on with all variations in these limits.

**6605.** It is worthy of note, that as the universal heaven bears relation to a man, who from this is called the Grand Man (as shown at the end of many chapters), so each society in like manner bears relation to a man; for the image of the universal heaven flows into the societies, and causes them to be like it; and not only into the societies, but also into the individuals in the society, whence each individual has a human form; for every one in an angelic society is a heaven in least form. The varieties of their human form are in accordance with the quality of good and of truth with them. Hence it is that every spirit and angel appears in a form wholly in accordance with the communication of his thoughts and affections with the societies. Hence the more they are in good and truth, so are they in a more beautiful form. But if the communication of the thoughts and affections has been diffused into societies not according to heavenly order, then the form is to the same extent unbeautiful. And if the communication is with infernal societies, then the form is ugly and devilish; and those who are in total opposition to good and truth, being in opposition to the form of heaven (which is the human form), in the light of heaven appear not as men, but as monsters. This is the case with the whole of hell, with the societies therein, and with the individuals in the societies; and this also with variety according to the degree of opposition of evil against good and of the derivative falsity against truth.

**6606.** When speaking with angelic spirits I have observed that the affections and thoughts appeared like a surrounding stream, and that the subject of the thought was in the middle with the stream all round it, and that this extended thence in every direction. From this also it was made manifest that the thoughts and affections extend themselves on all sides to societies.

**6607.** It has been shown that when thoughts together with affections diffuse themselves, they circulate almost according to the form of the convolutions of the gray substance in the human brain. I have seen these circumfluxions for a long while: they circled round, bent inward, and wound in and out,

as do the convolutions of the gray substance of the brains. But the forms of heaven are still more wonderful, and such as can by no means be comprehended, not even by angels; in such a form are the angelic societies in the heavens, and into such a form the thoughts of the angels flow, and almost in an instant to a great distance, because according to the infinitely perfect form. .

**6608.** Intellectual light has been given me, taken away, diminished, and moderated, in thinking, speaking, and writing, and this frequently; and it has been given me to perceive the variations and differences. The light itself was perceived as an illumination which enlightened the substances of the interior sight, as the light of the sun enlightens the organs of bodily sight. This general illumination caused the objects of things to appear, as the objects of the earth appear to an enlightened eye; and I have been instructed that these variations came forth according to the communications with heavenly societies.

**6609.** The thoughts and speech of the societies within which was my thought, have been occasionally represented to me by clouds which ascended and descended in the azure. From the forms of the clouds, their colors, thinness, and density, it was given to know what was flowing in. Truths were represented by the azure color mingled with a beautiful brilliant white, the brilliancy of which cannot be described; appearances of truth were represented by a dull whiteness; and falsities by black clouds; and thus the influx of thoughts and affections could also be known from these appearances.

**6610.** So long as a man lives, the ideas of his thought are varied, that is, they are multiplied and divided, and are thus extended to various and new societies; with those who are in evil, to infernal societies, as also with those who are in the persuasions of falsity. But with those who are in persuasions of truth, that is, in persuasive faith, the ideas of the thought are exceedingly confined; while with those who are being regenerated, the thoughts and affections are continually insinuated into new heavenly societies, and the extension increases. The former thoughts and affections are also divided; and being divided, are associated with ideas, which are again communi-

cated to new societies. More especially generals are filled with particulars, and these with singulars, thus with new truths, whereby the illumination increases.

**6611.** I have spoken with spirits about the changes of state of man's life, that it is inconstant, and that he is borne upward and downward, now toward heaven and now toward hell. But they who suffer themselves to be regenerated are being borne continually upward, and thus always into more interior heavenly societies. Extension of sphere into these societies is given by the Lord to those who are being regenerated, especially to those who are being regenerated by means of temptations, in which resistance is made to evils and falsities; for the Lord then fights through angels against the evils and falsities; and in this way the man is introduced into the societies of these angels, which are more interior societies; and into whatever societies he has once been introduced, he there remains; and from this he also receives a more extended and elevated capacity of perception.

**6612.** From all this it is also evident that the more exteriorly a man thinks, the less extension he has, and the more interiorly, the greater extension. For they who think exteriorly, that is, who are in what is sensuous, communicate only with grosser spirits; whereas they who think interiorly, that is, from the rational, have communication with angels; and the nature of this difference can be seen from the density of the sphere in which the sensuous spirits are, and from the purity of the sphere in which the angels of heaven are. This difference is like that between the extension of sound, and the extension of light; and how great this is, is known to those who are skilled in the things of nature.

**6613.** That there are countless things in one idea of thought, and much more so in one thought composed of ideas, has been given me to know from much experience, some of which may be here adduced.

**6614.** It has been shown by living experience how angelic ideas flow into the ideas of spirits who are beneath, and therefore in grosser ideas. An abundance of ideas from the angelic heaven was shown as a bright cloud divided into little masses; each little mass, which consisted of countless ideas, produced



in a spirit one simple idea; and it was afterward shown that thousands and thousands of things were in it, which were also represented by a cloud before the eyes of spirits. I afterward spoke of these things with the spirits, showing that they may be illustrated by the objects of sight; for an object which appears simple, when seen through a magnifying glass, immediately presents to the sight a thousand things not before visible; as in the case of animalcules which appear as one obscure object, but when viewed in a microscope not only become many, but each is seen in its form; and if subjected to still higher power of sight, there are seen organs, members, viscera, and also vessels and fibers. Such also is the case with the ideas of thought, thousands and thousands of things being in each of them, although the many ideas together of which the thought is composed, appear only as a simple thing. Nevertheless there are more things in the ideas of thought of one person than in the ideas of another, the abundance of ideas in the thought being according to the extension into societies.

**6615.** When the thought of angels descends to lower planes, it appears, as just said, like a bright cloud; but when the thought of the angels who are in the higher heavens descends, it appears like a flaming light, from which comes a quivering brightness. This bright cloud and flaming light are nothing else than the countless things that are in their thought. When these flow into the thought of the spirits who are beneath, they are there presented as only one thing; the light and brightness flow into their thought, and the flaming into their affection which is of love, which affection leads the ideas and joins them together. But the bright flaming and the quivering brightness do not appear to them, but were seen by me in order that I might know that higher things flow into lower ones; and that there are countless things which are perceived as one.

**6616.** That there are so many things in one idea has also been made evident to me from the fact that when I heard spirits speaking with me, I could perceive from the mere tone of their speech whether they were speaking from pretence, from sincerity, from a friendly feeling, or from the good of love. A man can see this from the expression of the face of another man, and can also in some measure hear it from his speech;

for when a man sees a glad expression shown him, and hears fair-spoken words, he can perceive whether there is in it pretence, or deceit, whether a gaiety that is natural or accidental, whether modesty, or friendliness, or insanity, and so on; which also is a sign that there are countless things in every idea. When I have spoken with spirits on this subject, some of them were incredulous, and they were therefore taken up into a higher region, and speaking with me from thence they said that they saw countless things in every idea of my thought; and so they believed.

**6617.** That there are countless things in one idea, has also been made evident to me from the fact that the angels perceive in a moment the life of a spirit and of a man by merely hearing him speak, or by looking into his thought; the angels of a lower heaven can see this, and still more the angels of a higher one. A certain good spirit was taken up into the first heaven, and speaking with me from thence he said that he saw infinite things in what I was then reading in the Word; when yet I myself had only a simple thought on the subject. Afterward he was taken up into a more interior heaven, and he said from thence that he now saw still more things, and so many that what he had seen before were comparatively gross to him. He was next taken up into a heaven still more interior, where the celestial angels are, and he said from thence that what he had before seen was scarcely anything compared with the things he now saw. While this continued, various things flowed in, and I was affected with the various things that came from thence.

**6618.** Certain spirits boasted that they knew all things. In the Grand Man these spirits bear relation to the memory. But they were told that there are illimitable things which they do not know, nay, that one idea can be filled with illimitable ideas and still appear simple; and also that if their ideas were to be filled with many things every day to all eternity, they could not know even all the general things; and that from this they might conclude how much there is which they do not know. This was also shown them, so that they acknowledged it. An angel spoke with them by changes of state, but they could not understand what he spoke; and then they were told that every

change contained illimitable things, which nevertheless were not even noticed by them, for besides not understanding, they were not even affected with them.

**6619.** That there are countless things, in the ideas of thought, and that those which are in order within them are there from things more interior, was also evident to me while I read the Lord's Prayer morning and evening. The ideas of my thought were then always opened toward heaven, and countless things flowed in, so that I observed clearly that the ideas of thought taken from the contents of the Prayer were filled from heaven. And such things were also poured in as cannot be uttered, and also could not be comprehended by me; I merely felt the general resulting affection, and wonderful to say the things that flowed in were varied from day to day. From this I was given to know that in the contents of this Prayer there are more things than the universal heaven is capable of comprehending; and that with man there are more things in it in proportion as his thought has been opened toward heaven; and on the other hand, there are fewer things in it in proportion as his thought has been closed; for with those whose thought has been closed, nothing more appears therein than the sense of the letter, or that sense which is nearest the words.

**6620.** From all this it may be known how infinite are the contents also in everything of the Word (for the Word descends from the Lord through heaven), although it appears to those whose ideas have been closed, as a very simple thing. On this subject I once talked with spirits who denied that anything lies hidden in the Word; and I said that there are infinite and unutterable things therein, which cannot be perceived by those whose ideas are closed, and who admit nothing but the literal sense, which they interpret in favor of their own principles and cupidities, and thereby close to themselves access to what is stored within, and they either empty out their own ideas, or else close them tight. There was then also shown how an idea of thought appears when it has been closed, and how when it has been opened, for this can be easily shown in the light of heaven: the closed idea appeared like a black point, in which nothing was visible; but the opened idea appeared like a light in which there was something as of flame,

and toward which everything there looked. The flame represented the Lord, and the things that looked to Him represented heaven; and it was said that in every idea which is from the Lord, there is an image of the whole heaven, because it is from Him who is heaven.

**6621.** The thoughts of those who in the life of the body have studied the mere art of criticism when reading the Word, being little concerned about the sense, were represented as lines closed and not capable of being opened, and as a texture formed of such lines. Some spirits of this kind have been with me, and then all that was being thought and written became confused, the thought being kept as it were in prison, for it was determined solely to words, by withdrawing the mind from the sense, so that they wearied me past expression; and yet they believed themselves wiser than others.

**6622.** I have spoken with spirits concerning influx into the ideas of thought, saying that men can by no means believe there are such countless things in them, for they conceive thought to be a merely simple and single thing; thus they judge from the exterior sensuous. The spirits with whom I then spoke were of the opinion that there is nothing within ideas, having impressed this upon themselves in the life of the body. But in order that they might comprehend that they perceive countless things as one, I was allowed to say that the motions of myriads of moving fibers concur in one action, and that also at the same time all things in the body move and adapt themselves for that action, both in general and in particular; and yet that little action appears simple and single, as if nothing of the kind were in it; and in like manner that countless things concur together to form one utterance, as the foldings of the lips and of all the muscles and fibers thereof; also the movements of the tongue, throat, larynx, windpipe, lungs, and diaphragm, with all the muscles thereof in general and in particular. Now as the man perceives one utterance therefrom as merely a simple sound which has nothing in it, it may be seen how gross is perception from the sensuous. What then must be the perception from the sensuous concerning those ideas of thought which are in a purer world, and thus more remote from what is sensuous!

**6623.** As there are things so countless in the ideas of thought, the angels can know merely from a single word which proceeds from the thought what is the quality of the spirit, or of the man. This also has been confirmed by experience. When the word "truth" was only mentioned, as was done by several spirits in succession, it was instantly heard whether there was in it what is hard, harsh, soft, childlike, dear, innocent, full, empty, also whether there was in it what is false, feigned, closed, or open, and in what degree; in a word, the very quality of the idea was heard, and this only in what is general. What then must be the case in the singulars which the angels perceive!

**6624.** As man thinks from what is sensuous, such things are obscure to him, nay, so obscure that he does not know what an idea is, and especially that thought is divided into ideas, as speech is into words; for thought appears to him continuous, and not discrete, when yet the ideas of thought are the words of spirits, and the ideas of a thought yet more interior are the words of angels. As ideas are the words of their speech, they are also sonorous among spirits and angels; hence the silent thought of man is audible to spirits and angels when it so pleases the Lord. How perfect the ideas of thought are in comparison with the words of speech, may be seen from the fact that a man can think more things within a minute than he can utter or write in an hour. The same could also be seen from speech with spirits and angels, for then in a moment I have filled a general subject with singulars, with the affection adjoined, whence the angels and spirits distinctly apprehended all things, and many more, which appeared about the subject like a cloud.

**6625.** From all this it may now be seen what is the nature of the ideas of those who live evilly, and thence think evilly, namely, that therein are hatreds, revenges, envies, deceits, adulteries, haughtinesses, outward decorum simulating honor, also chastities for the sake of appearance, friendships for the sake of honor and gain and yet no friendships, besides foul and filthy things unmentionable. And moreover there are certain doctrinal matters of faith which countenance cupidities, and unless they did so there would be unbeliefs and also mockings. These and other such things are in the ideas of those who live evilly and consequently think evilly. Such things being with-

in their ideas, it must needs be that when such persons come into the other life, they are separated and removed far from heaven, where such things excite horror.

**6626.** I will relate some wonderful things. The Lord, who alone is Man, and from whom angels, spirits, and the inhabitants of earth are called men, does Himself, by His influx into heaven cause the universal heaven to represent and bear relation to a man, and by influx through heaven and from Himself immediately into the individuals there, cause each one to appear as a man, the angels in a more beautiful and resplendent form than can be described; and in like manner by His influx into the spirit of man. Nay, with an angel, a spirit, and a man who lives in charity toward the neighbor and in love to the Lord, the very smallest things of thought bear relation to a man, for the reason that this charity and this love are from the Lord, and whatever is from the Lord bears relation to a man. Moreover it is these things that make man. On the other hand, in hell, because they who are there are in things contrary to charity and celestial love, in their own light they do indeed appear like men, but in the light of heaven as dreadful monsters, in some of whom scarcely anything of the human form is recognizable. The reason is that the Lord's influx through heaven is not received, but is either rejected, or extinguished, or perverted, causing them to have such an appearance. They are in like manner such forms in the smallest things of their thought or in their ideas; for such as any one is in the whole, such he is in part; these being analogous and homogeneous. That form in which they appear is also the form of the hell in which they are; for every hell has its own form, which in the light of heaven is like a monster; and those of them who appear from this light show by their form from what hell they are. They have appeared to me at the gates which opened into the world of spirits, and they were seen as monsters, with much variety. That the gates of hell open into the world of spirits may be seen above (n. 5852).

## ADDITIONAL NOTES.

1. (page 99). "Comeliness (*decus*).” The Hebrew words for “comeliness” in the passages here referred to are in these passages rendered “glory,” “glorious,” “beautiful,” “glorious land,” and “pleasant land,” in the authorized versions of the English Bible.

2. (page 109). “A feast of lees (*convivium fecum*).” So also Schmidius. In *Apocalypse Explained* n. 252: 7, Swedenborg says, commenting on this expression, “a feast of lees, that is, of the best wine.” But in *Arcana Cœlestia* n. 2341, Swedenborg translates the expression “a feast of sweet wines,” instead of “a feast of lees.” Delitzsch in his *Commentary on the Prophecies of Isaiah* says on this passage, “*Shemarim mezukkakim* are wines which have been left to stand upon their lees after the first fermentation is over, which have thus thoroughly fermented, and have been kept a long time, and which are then filtered before drinking; hence wine both strong and clear.”

3. (page 111). The carts of Egypt. These “carts” (Hebrew *agalah*; Swedenborg *vehiculum*) were two-wheeled vehicles drawn by cattle, whereas the chariots were drawn by horses. The carts were used for the conveyance of persons, burdens, or produce. As there were no roads in Egypt and Palestine, only the simplest wheeled vehicles were possible. These *agalah* were not wagons, which run on four wheels and are usually drawn by horses. They were really a somewhat inferior kind of chariot, less speedy, and usually ruder in construction; and this fact supplies the basis for their correspondence. *Agalah* is correctly rendered “cart” in 1 *Sam.* vi.; 2 *Sam.* vi.; *Isa.* v. 18; xxviii. 27, 28. “From time immemorial Egypt was rich in small, two-wheeled carriages, which could be used even where there were no roads (See *Gen.* i. 9; *Exod.* xiv. 6, with *Isa.* xxxvi. 9).” (Keil and Delitzsch *On the Pentateuch*.) See also the interesting article “Cart” in Smith’s *Dictionary of the Bible*, which contains ancient pictorial representations of these “carts,” both Egyptian and Assyrian, drawn by oxen, and carrying passengers.

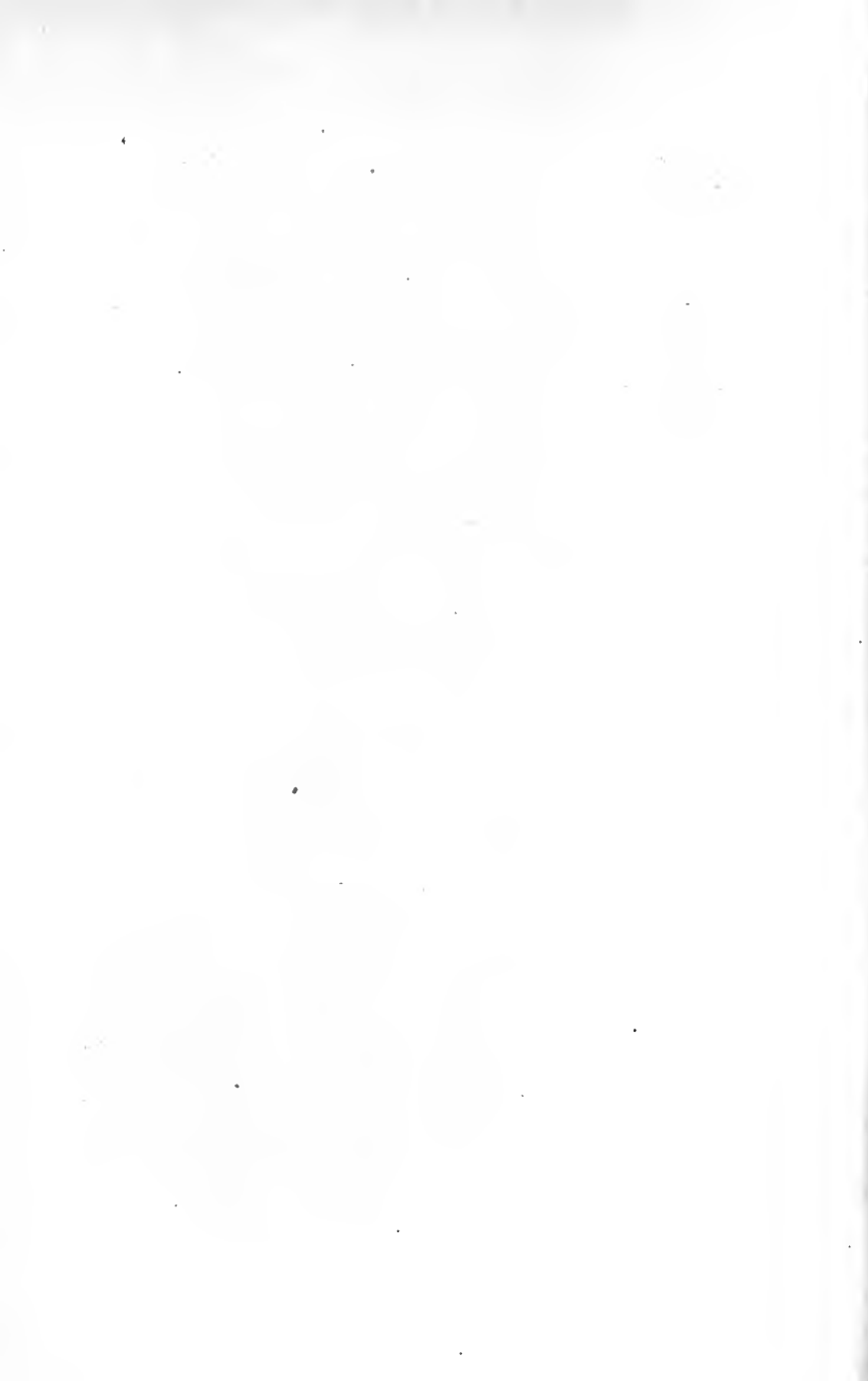
4. (page 262). Thought represented by an undulating sphere with a solid in the middle. When a stone is thrown into calm water it produces a concentric undulation. This however is only in a plane. But imagine a sphere or globe of some fluid medium with such an exciting object in the middle, and undulations going away from it in all directions. This may give some idea of the "material ideas in the middle" and the "volatile undulating sphere" all around it.

5. (page 333). The celestial spiritual church. The Latin here is "*de Ecclesia Cœlesti Spiritualis, quæ Josephus.*" Literally translated this would read, "Of the celestial of the spiritual church, which is Joseph." But this is ambiguous, and would by most readers be understood to refer to the celestial principle or degree of the spiritual church, whereas it really refers to the degree called "the celestial of the spiritual" which is represented by Joseph. This is clear in the Latin as it stands. In order therefore to avoid all obscurity it has seemed best to slightly vary the rendering, and thus make it clear, while also harmonizing it with the expression used by Swedenborg himself in n. 6417, where speaking of the very same thing he says that it signifies "the spiritual church." The "celestial of the spiritual" which is represented by Joseph is the highest part of the spiritual kingdom of heaven and of the spiritual church on earth, and therefore Joseph stands well for the spiritual church in general, as Judah does for the celestial church.

6. (page 365). Hedad. This word is supposed to have been a loud shout of rejoicing somewhat like our "Hurrah!" and therefore untranslateable. It is so treated by Swedenborg, who systematically leaves it just as it stands in the Hebrew. In explaining its meaning he says: "The ovation or rejoicing aloud of those who tread the winepress is meant by *hedad*" (*Apocalypse Explained* n. 922: 4). "By *hedad* is signified the end when the people were wont to rejoice aloud and utter a cry on the completion of the vintage and the gathering in of the harvest" (*id.* 911: 10).









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