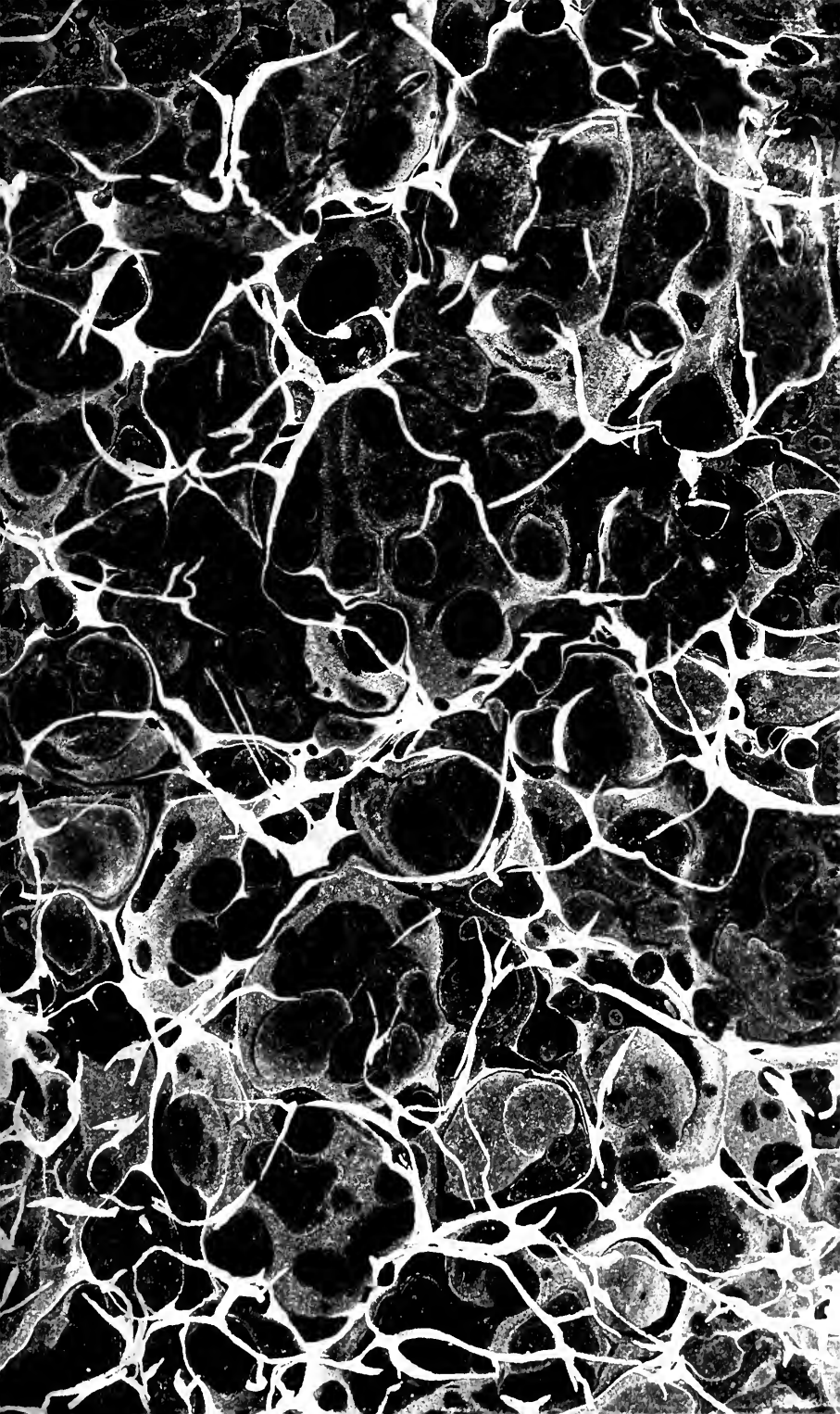




THE LIBRARY
OF
THE UNIVERSITY
OF CALIFORNIA
LOS ANGELES



ARCANA CELESTIA .

ARCANA CÆLESTIA

THE

HEAVENLY ARCANA

CONTAINED IN

THE HOLY SCRIPTURE, OR WORD OF THE LORD

UNFOLDED

IN AN EXPOSITION OF GENESIS AND EXODUS

TOGETHER WITH A RELATION OF

WONDERFUL THINGS SEEN IN THE WORLD OF SPIRITS AND
IN THE HEAVEN OF ANGELS

FROM THE LATIN

OF

EMANUEL SWEDENBORG

VOLUME V.

GENESIS, CHAPTER XXVIII. TO CHAPTER XXXI.

Nos. 3650-4228

THE SWEDENBORG SOCIETY

(INSTITUTED 1810)

1 BLOOMSBURY STREET, LONDON

1896

*“Seek ye first the kingdom of God, and His righteousness,
and all these things shall be added unto you.”*

—MATTHEW VI, 33.

151
152

PREFATORY NOTE.

THE small numbers which appear in the margin of the pages indicate the subdivisions of the longer articles, introduced by the Rev. J. F. Potts in his *Swedenborg Concordance*.

The references to the chapters and verses of Scripture are printed in accordance with the enumeration of the Authorized Version of the English Bible, even where Swedenborg, quoting from the Latin Version of Schmidius, or translating from the original Hebrew, employs a different enumeration. The translation of the Scripture texts, however, is made from the Latin of Swedenborg, and is not copied from that of the English Bible.

The present volume has been translated and read for the press by Mr. A. H. Searle.

LONDON, *November 5th*, 1896.

CONTENTS.

GENESIS, CHAPTER TWENTY-EIGHTH —	PAGE
<i>Matthew xxiv. 15–18.</i>	1
The Text,	8
The Contents,	9
The Internal Sense,	10
<i>Continuation concerning the Grand Man and concerning the correspondences therewith,</i>	86
GENESIS, CHAPTER TWENTY-NINTH —	
<i>Matthew xxiv. 19–22.</i>	93
The Text,	96
The Contents,	98
The Internal Sense,	98
<i>Continuation concerning the Grand Man, and the corre- spondence with the Heart and Lungs</i>	191
GENESIS, CHAPTER THIRTIETH —	
<i>Matthew xxiv. 23–28.</i>	199
The Text,	207
The Contents,	209
The Internal Sense,	209
<i>Continuation concerning the Grand Man, and the corre- spondence with the Cerebrum and the Cerebellum,</i>	293
GENESIS, CHAPTER THIRTY-FIRST —	
<i>Matthew xxiv. 29–31.</i>	301
The Text,	305
The Contents,	308
The Internal Sense,	308
<i>Continuation concerning the Grand Man, and concerning Correspondence,</i>	391

GENESIS.

CHAPTER TWENTY-EIGHTH.

3650. AT the beginning of the preceding chapter there was explained what the Lord taught and foretold concerning the Last Judgment, or concerning the last days of the Church, in Matthew, chapter xxiv., from verse 8-14 (nos. 3486-3489); at the beginning of the present chapter, according to the plan of the work, there must now be explained, in their order, the contents of verses 15-18: "*When therefore ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing in the holy place, let him that readeth observe. Then let those who are in Judæa flee unto the mountains. Let him who is on the roof of the house not go down to take up anything out of his house. And let not him who is in the field turn back again to take his garment.*"

3651. Every one can see that these words contain arcana, and that without an unfolding of those arcana, it cannot possibly be known what is meant by those who are in Judæa fleeing to the mountains; and by him who is on the roof of the house not going down to take up anything out of the house; and by him who is in the field not returning back again to take his garment. Unless the internal sense taught what these words signify and involve, they who search into and interpret the Word might be led away and fall into opinions quite foreign [to the truth]. Yea, they also who at heart deny the holiness of the Word might infer thence, that such words merely described flight and escape on the approach of an enemy, consequently that there was nothing more of holiness contained in them; when yet by these words of the Lord is fully described the state of the vastation of the Church as to the goods of love and truths of faith, as may be manifest from the following explanation of the words themselves.

3652. According to the internal sense the signification of these verses is as follows: *When therefore ye shall see the abomina-*

tion of desolation, signifies the vastation of the Church, which ensues when the Lord is no longer acknowledged, consequently when there is no love to and no faith in Him; also when there is no longer any charity towards the neighbour; and consequently when there is no faith of good and truth. When this is the case in the Church, or rather in the country where the Word is, that is, when this is the case in the thoughts of the heart, although not in the doctrine of the mouth, then there is desolation, and the particulars just now mentioned are its abomination; hence, "when ye shall see the abomination of desolation" denotes, when any one observes such things: what must be done then, is told afterwards in verses 16–18. *Spoken of by Daniel the prophet*, signifies, in the internal sense, by the prophets; for where any prophet is mentioned by his name in the Word, it is not the prophet himself that is meant, but the prophetic Word itself, because names in no case penetrate into heaven (nos. 1876, 1888); nevertheless the same thing is not signified by one prophet as by another. What is signified by Moses, Elias, and Elisha, may be seen in the preface to chapter xviii., and no. 2762; but by Daniel is signified everything prophetic concerning the Lord's coming, and concerning the state of the Church, in the present case concerning its last state. Vastation is much treated of in the prophets, and by it in those books in the sense of the letter is signified the vastation of the Jewish and Israelitish Church, but in the internal sense the vastation of the Church in general, thus also the vastation which is now at hand. *Standing in the holy place*, signifies vastation as to all things which belong to good and truth; the holy place denotes a state of love and faith. That a place in the internal sense denotes a state, see nos. 2625, 2837, 3356, 3387. The Holy of that state is the good which belongs to love, and thence the truth which belongs to faith: nothing else is meant in the Word by what is holy, because those things are from the Lord, who is the Holy itself or the sanctuary. *Let him who readeth observe*, signifies that these things ought to be well noted by those who are in the Church, especially by those who are in love and faith, who come now to be treated of. *Then let those who are in Judæa flee unto the mountains*, signifies that they who are of the Church must not look elsewhere than to the Lord, thus to love to Him, and to charity towards the neighbour. That by Judæa is signified the Church, will be shown below: that by a mountain is signified the Lord Himself, but by mountains love to Him, and charity towards the neighbour, see nos. 795, 796, 1430, 2722. According to the sense of the letter the meaning would be, that when Jerusalem was besieged, as was done by the Romans, then they should not betake themselves thither, but to the mountains, according to these words in Luke, "When ye shall see Jerusalem encompassed about by

armies, then know ye that the devastation [of her] is at hand; then let those who are in Judæa flee to the mountains, and let those who are in the midst of her depart out, and let not them that are in the countries enter into her" (xxi. 20, 21). But the meaning of Jerusalem in this passage is similar, namely, in the sense of the letter it is Jerusalem that is meant, but in the internal sense it is the Lord's Church (see nos. 402, 2117). For all things in general and particular that are recorded in the Word concerning the Jewish and Israelitish people, are representative of the Lord's kingdom in the heavens, and of the Lord's kingdom in the earths, that is, of the Church, as has often been shown above; hence it is, that by Jerusalem in the internal sense is nowhere meant Jerusalem, nor by Judæa, Judæa. But these recorded particulars were such that the celestial and spiritual things of the Lord's kingdom could be represented by them, and they also took place in order that they might represent those celestial and spiritual things. Thus it was possible for the Word to be written in such a manner that it should be according to the apprehension of the man who reads it, and according to the understanding of the angels who are with man. This likewise was the reason why the Lord spoke in like manner; for had He spoken otherwise, His Word would not have been adapted to the apprehension of those who read it, especially at that time, nor at the same time to the understanding of the angels, thus it would neither have been received by man, nor understood by the angels. *Let him who is on the roof of the house not go down to take up anything out of his house,* signifies that they who are in the good of charity should not betake themselves from it to those things which belong to the doctrinals of faith; in the Word the roof of the house signifies the higher state of man, thus his state as to good; but the things that are below signify the lower state of man, thus his state as to truth. For the signification of a house, see nos. 710, 1708, 2233, 2234, 3142, 3538. With the state of the man of the Church the case is as follows: When he is being regenerated, he learns truth for the sake of good, for he has the affection of truth for this purpose; but after he is regenerated, he then acts from truth and good. When he has attained to this state, he ought not to betake himself to his former state, for if he were to do so, he would reason from truth concerning the good in which he is, and would thereby pervert his state. For all reasoning ceases, and ought to cease, when man is in a state to will what is true and good, for in this case he thinks and acts from the will, consequently from conscience, and not from the understanding, as he had done before, and if he were to think and act from the understanding again, he would fall into temptations in which he would succumb. These are the things which are signified by "let him who is on the roof of the house not go down to take up

7 anything out of his house." *And let not him who is in the field turn back again to take his garment*, or coat, signifies that those who are in the good of truth should not betake themselves from the good of truth to the doctrinal of truth; a field in the Word signifies that state of man as to good; what is meant by a field, see nos. 368, 2971, 3196, 3310, 3317, 3500, 3508; and a garment or a coat signifies that which clothes good, that is, the doctrinal of truth, for this is as a garment for good; that a garment has this signification, see nos. 297, 1073, 2576, 3301. Every one can see that deeper things lie concealed herein than what appear in the letter, for the Lord Himself spoke them.

3653. From these considerations, then, it may appear, that the state of the vastation of the Church as to the goods of love and the truths of faith, is fully described in these verses, and at the same time they contain a direction to those who are in those goods and truths, what they ought to do in such a case. There are three kinds of men within the Church, namely, those who are in love to the Lord, those who are in charity towards the neighbour, and those who are in the affection of truth. Those who are in the first class, namely, those who are in love to the Lord, are specifically signified in these words, "*Let those who are in Judaea flee into the mountains.*" In the second class are those who are in charity towards the neighbour, and these are specifically signified in these words, "*Let him that is on the roof of the house not go down to take up anything out of his house.*" In the third class are those who are in the affection of truth, and they are specifically signified in these words, "*Let not him who is in the field turn back again to take his garment.*" See what was said and explained above on these words in the Second Part (no. 2454), and see also in the same passage what is meant by turning back again, and looking behind oneself.

3654. That Judaea, in the internal sense of the Word, does not signify Judaea, just as Jerusalem does not signify Jerusalem, may appear from many passages in the Word. In the Word it is not so often named Judaea, but the land of Judah, and by the land of Judah, as by the land of Canaan, is signified the Lord's kingdom, consequently also the Church, for the Church is the Lord's kingdom in the earths: and this for the reason that the Lord's celestial kingdom was represented by Judah or by the Jewish nation, and His spiritual kingdom by Israel or the Israelitish people; and because it was so represented, therefore also, when that nation and people are mentioned in the Word,
 2 nothing else is signified by them in the internal sense. That these things are signified, will be manifest from what will be said in the following passages, by the Lord's Divine Mercy, concerning Judah and the land of Judah, and in the meantime from these

few passages out of the prophets:—in Isaiah: “My beloved had a vineyard in the horn of a son of oil; he hedged it around, and gathered the stones out of it, and planted it with a noble vine, and built a tower in the midst of it, and also hewed out a winepress in it, and he expected it would make grapes, but it made wild grapes. And now, *O inhabitant of Jerusalem*, and *man (vir) of Judah*, judge ye, I pray, between Me and My vineyard; I will set it into *desolation*, because the vineyard of Jehovah Zebaoth is the *house of Israel*, and the *man (vir) of Judah* is the plant of His delights; and He expected judgment, but behold, a putrid sore; justice, but behold a cry” (v. 1–3, 6, 7). In this passage, in the sense of the letter, the perverse state of the Israelites and Jews is treated of, but in the internal sense the perverse state of the Church represented by Israel and Judah. The inhabitant of Jerusalem denotes the good of the Church. That an inhabitant denotes good, or, what is the same thing, those who are in good, see nos. 2268, 2451, 2712, 3613; and that Jerusalem denotes the Church, see nos. 402, 2117. In like manner the house of Israel [is significative]: that a house denotes good, see nos. 710, 1708, 2233, 2234, 3142, 3538; and that Israel denotes the Church, no. 3305; in like manner the man (*vir*) of Judah, for by a man (*vir*) is signified truth (see nos. 265, 749, 1007, 3134, 3310, 3459), and by Judah good, but with this difference, that the man of Judah denotes truth from the good of love to the Lord, which is called celestial truth, that is, it denotes those who are in such truth. In the same prophet, 3
 “He shall lift up an ensign for the nations, and shall gather together the *outcasts of Israel*, and shall collect the *dispersed of Judah* from the four wings of the earth: then the emulation of Ephraim shall depart, and the *enemies of Judah* shall be cut off; Ephraim shall not emulate with *Judah*, and *Judah* shall not distress Ephraim; Jehovah shall devote [to destruction] the tongue of the sea of Egypt, and shall shake His hand over the river with the vehemence of His spirit. Then shall there be a path for the remains of His people which shall be left of Asshur” (xi. 12, 13, 15, 16). The subject here treated of in the sense of the letter is the bringing back of the Israelites and Jews out of captivity, but in the internal sense the subject is the new Church in general, and [the Church] with every individual in particular who is being regenerated or is becoming a Church. The outcasts of Israel denote their truths; the dispersed of Judah denote their goods; Ephraim denotes their Intellectual, that it will no longer resist; Egypt denotes scientifics, and Asshur reasoning from scientifics, which they have perverted. The outcasts, the dispersed, the remains, and those that are left, denote the truths and goods which survive. That Ephraim denotes the Intellectual, will be manifest elsewhere; that Egypt denotes the Scientific, see nos. 1164, 1165, 1186, 1462, 2588, 3325; that Asshur

denotes reasoning, see nos. 119, 1186; and that remains denote the goods and truths from the Lord that are stored up in the interior man, see nos. 468, 530, 560, 561, 660, 661, 798, 1050, 1738, 1906, 2284. In the same prophet, "Hear ye this, O house of Jacob, called by the name of *Israel*, and *which have gone forth out of the waters of Judah*, because from the city of holiness they are called, and stay themselves upon the God of Israel" (xlviii. 1, 2); the waters of Judah denote truths which are from the good of love to the Lord; those truths so derived are the goods of charity themselves, which are called spiritual goods, and constitute the spiritual Church, the internal Church, which is Israel, and the external, which is the house of Jacob. Hence it is evident what is signified by the house of Jacob called by the name of Israel, and by their going forth out of the waters of Judah. In the same prophet, "I will bring forth seed out of Jacob, and *out of Judah an inheritor of My mountains*, and Mine elect shall possess it, and My servants shall dwell there" (lxv. 9): out of Judah an inheritor of mountains in the supreme sense stands for the Lord, and in the representative sense for those who are in love to Him, thus in the good of both loves; that mountains denote those goods, was shown above, no. 3652. In Moses, "*Judah is a lion's whelp; from the prey, my son, thou hast gone up; he stooped down, he couched as a lion, and as an old lion, who shall rouse him up?*" (Gen. xlix. 9); where it is very evident that in the supreme sense by Judah is meant the Lord, and in the representative sense those who are in the good of love to Him. In David, "When Israel went forth out of Egypt, the house of Jacob from a barbarous people; *Judah was made his sanctuary, Israel His dominions*" (Psalm cxiv. 1, 2): in this passage also, Judah stands for celestial good, which is [the good] of love to the Lord, and Israel stands for celestial truth or spiritual good. In Jeremiah, "Behold the days come, saith Jehovah, and I will raise up to *David* a righteous branch, who shall reign a king, and prosper, and do judgment and justice in the earth; in His days *Judah shall be saved*, and *Israel shall dwell securely*; and this is His name whereby they shall call Him, Jehovah our Righteousness" (xxiii. 5, 6; chap. xxxiii. 15, 16): in this passage the Lord's coming is treated of; Judah stands for those who are in the good of love to the Lord, Israel for those who are in the truth of that good; that by Judah is not meant Judah, nor by Israel, Israel, may appear from this consideration, that Judah was not saved, nor Israel either. In like manner, in the same prophet, "I will bring back *the captivity of Judah*, and *the captivity of Israel*, and will build them as at the first" (xxxiii. 7). Again, in the same prophet, "In those days, and in that time, saith Jehovah, shall the *sons of Israel* come, they and the *sons of Judah* together, going and weeping they shall go, and they shall seek Jehovah

their God, and they shall seek Zion in the way, with their faces thitherward" (1. 4, 5). In the same, "In that time they shall call *Jerusalem* the throne of Jehovah, and all nations shall be gathered together unto it, on account of the name of Jehovah, to *Jerusalem*; they shall not go any longer after the stubbornness of their evil heart: in those days *the house of Judah shall go to the house of Israel*, and they shall come together out of the land of the north upon the earth" (iii. 17, 18). In the same, "Behold, the days come, saith Jehovah, in which I will sow the *house of Israel* and *the house of Judah* with the seed of man (*homo*) and with the seed of beast; and I will establish a new covenant with *the house of Israel* and with *the house of Judah*: this is the covenant which I will establish with the house of Israel after those days, I will give My law in the midst of them, and write it upon their heart" (xxxi. 27, 31, 33). That Israel or the house of Israel is not meant, is very evident, because they were dispersed amongst the nations, and were never brought back out of captivity; consequently, neither is Judah or the house of Judah meant, but by them were signified, in the internal sense, those who are of the Lord's spiritual and celestial kingdoms; with these is established a new covenant, and in their hearts is the law written. A new covenant denotes conjunction with the Lord by means of good (see nos. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 2037); the law written in the heart stands for the perception of good and truth thence, and also for conscience. In Joel, "It shall come to pass in that day, the mountains shall drop new wine, and the hills shall flow with milk, and *all the brooks of Judah shall flow with waters*, and a fountain shall go forth out of the house of Jehovah, and shall water the stream of Shittim: Egypt shall become wasteness, and Edom shall become a wilderness of wasteness, by reason of violence to the *sons of Judah*, whose innocent blood they have shed in their land: and *Judah shall sit to eternity*, and *Jerusalem* to generation and generation" (iii. 18-20): from all the particulars in this passage also it is evident, that by Judah is not meant Judah, nor by Jerusalem, Jerusalem, but that by those names are meant all those who are in the Holy of love and charity, for these shall sit for ever, and to generation and generation. In Malachi, "Behold, I send My angel, who shall prepare the way before Me, and the Lord whom ye seek shall suddenly come to His temple, and the Angel of the covenant whom ye desire; *then shall the offering of Judah and of Jerusalem be sweet to Jehovah*, according to the days of eternity, and according to the former years (iii. 1, 4): the Lord's coming is treated of here: that at that time the offering of Judah and of Jerusalem was not sweet to Jehovah, is evident. Hence it is plain, that by Judah and Jerusalem are signified such things as belong to the Lord's Church. The case is the same in all other passages

in the Word where mention is made of Judah, Israel, and Jerusalem. Hence, now, it may appear what is signified by Judaea in Matthew, namely, the Lord's Church, in the present case vastated.

3655. The subject treated of in the preceding verses in the evangelist was the first and second state of the perversion of the Church. That the first state consisted in their beginning no longer to know what is good and what is true, and in disputing among themselves on the subject of good and truth, whence come falsities, see no. 3354; and that the second state consisted in their beginning to despise good and truth, and also in their beginning to hold good and truth in aversion, and thus in the extinction of faith in the Lord, according to the degrees of the cessation of charity, see nos. 3487, 3488. Here it is the third state that is treated of, which is that of the desolation of the Church as to good and truth.

CHAPTER XXVIII.

1. AND Isaac called unto Jacob, and blessed him, and commanded him, and said unto him, Thou shalt not take a woman from the daughters of Canaan.

2. Arise, go to Padan-Aram, the house of Bethuel the father of thy mother, and take to thyself from thence a woman from the daughters of Laban thy mother's brother.

3. And the GOD Shaddai will bless thee, and cause thee to be fruitful and to multiply, and thou shalt become a company of peoples.

4. And He will give unto thee the blessing of Abraham, to thee and to thy seed with thee, to cause thee to inherit the land of thy sojournings, which GOD gave to Abraham.

5. And Isaac sent Jacob, and he went to Padan-Aram, to Laban the son of Bethuel the Aramean, the brother of Rebecca the mother of Jacob and Esau.

6. And Esau saw that Isaac blessed Jacob, and sent him to Padan-Aram, to take to himself from thence a woman, in blessing him; and that he commanded him, saying, Thou shalt not take a woman from the daughters of Canaan;

7. And that Jacob listened unto his father and unto his mother, and went to Padan-Aram.

8. And Esau saw that the daughters of Canaan were evil in the eyes of Isaac his father.

9. And Esau went to Ishmael, and took Machalath the daughter of Ishmael Abraham's son, the sister of Nebaioth, over his females to himself for a woman.

* * * *

10. And Jacob went out from Beersheba, and went to Haran.

11. And he lighted upon a certain place, and passed the night there, because the sun was set: and he took of the stones of the place, and put them for his pillows, and lay down in that place.

12. And he dreamed, and behold a ladder set up on the earth, and the head of it reaching unto heaven; and behold the angels of GOD ascending and descending upon it.

13. And, behold, JEHOVAH standing above it, and He said, I am JEHOVAH, the GOD of Abraham thy father, and the GOD of Isaac: the land on which thou liest, to thee will I give it, and to thy seed.

14. And thy seed shall be as the dust of the earth, and thou shalt break forth to the sea, and to the east, and to the north, and to the south; and all the families of the ground shall be blessed in thee, and in thy seed.

15. And, behold, I am with thee, and I will keep thee in all whither thou goest, and bring thee back to this ground, because I will not leave thee until I have done what I have spoken to thee.

16. And Jacob awoke out of his sleep, and said, Surely JEHOVAH is in this place, and I knew not.

17. 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.

18. And in the morning Jacob arose early, and took the stone which he had put for his pillows, and set it for a pillar, and poured oil upon the head of it.

19. And he called the name of that place Bethel; and yet the name of the city was Luz at the first.

20. And Jacob vowed a vow, saying, If GOD will be with me, and keep me in this way wherein I walk, and give me bread to eat, and a garment to put on,

21. And I return in peace to the house of my father; then JEHOVAH shall be to me for a GOD,

22. And this stone, which I have set for a statue, shall be the house of God; and all that Thou wilt give me, tithing I will tithé it unto Thee.

THE CONTENTS.

3656. The subject here treated of, in the supreme sense, is the Lord, how He began to make His Natural as to truth and as to good Divine; and the means by which He effected this are described in general. But the subject treated of in the representative sense, is, how the Lord regenerates, or makes new, man's Natural as to truth and as to good; the process in general is likewise described, verses 1-10.

3657. In the supreme internal sense there is described how the Lord began to make Divine, from the ultimate of order, His Natural as to truth, to the end that thus He might arrange the intermediates into order, and conjoin all things in general and particular to the First, that is, to His Divine Itself. But in the representative internal sense there is described how the Lord regenerates the human Natural also from the ultimate of order, and thus arranges the intermediates into order, to the end that by means of the Rational He may conjoin them to Himself: this subject is treated of from verse 11-22.

THE INTERNAL SENSE.

3658. Verses 1, 2. *And Isaac called unto Jacob, and blessed him, and commanded him, and said unto him, Thou shalt not take a woman from the daughters of Canaan. Arise, go to Padan-Aram, the house of Bethuel the father of thy mother, and take to thyself from thence a woman from the daughters of Laban thy mother's brother.*

Isaac called unto Jacob, signifies perception of the quality as to the good of truth from the Lord: *and blessed him*, signifies that thus it was conjoined: *and commanded him, and said unto him*, signifies reflection and thence perception: *Thou shalt not take a woman from the daughters of Canaan*, signifies only let it not be conjoined with the affections of falsity and evil. *Arise*, signifies let him only elevate that good thence: *go to Padan-Aram*, signifies the cognitions of such truth: *the house of Bethuel the father of thy mother, and take to thyself from thence a woman from the daughters of Laban thy mother's brother*, signifies collateral external good, and thence the truth that was to be conjoined.

3659. *And Isaac called unto Jacob*, signifies perception of the quality as to the good of truth from the Lord. This appears from the signification of calling to any one, as denoting perception of [his] quality (see no. 3609); and from the representation of Isaac, as denoting the Lord as to the Divine Good of the Divine Rational (see nos. 1893, 2066, 2072, 2083, 2630, 3012, 3194, 3210); and from the representation of Jacob, as denoting the Lord as to natural truth (see nos. 1893, 3305, 3509, 3525, 3546, 3576, 3599); but in this and the following verses of this chapter, Jacob represents the good of that truth; hence it is evident that by these words, *Isaac called unto Jacob*, is signified perception of the quality from the Lord as to the good of truth. The reason why Jacob here represents the good of that truth is, that now he had taken away the birthright of Esau, and also his blessing, and thus by so doing puts on the person of Esau,

but still no further than as to the good of that truth, namely, the truth which he previously represented; for all truth, whatsoever be its nature and quality, has good in it, inasmuch as truth is not truth but by virtue of good, it being therefore called truth. By the birthright which he took away, and by the blessing, he obtained this advantage over Esau, that his posterity succeeded to the promise made to Abraham and Isaac concerning the land of Canaan, and thus that by him was represented the Lord's Divine Natural, as by Isaac was represented His Divine Rational, and by Abraham His Divine Itself. In order, therefore, that the representative might fall upon one person, it was permitted that he should thus take the birthright away from Esau, and afterwards the blessing. Hence it is that Jacob now represents the good of the Natural, but here in the beginning the good of that truth—of the truth, namely, that he just before represented. Esau is also still further treated of, as in the following verses 6–8 of this chapter, to the intent that the good of truth, and the interior truth of good of the Lord's Natural, might be represented, which could not yet be represented by Jacob. What and of what quality is the good which Jacob here denotes, will appear from what follows.

3660. *And blessed him*, signifies that thus it was conjoined. This appears from the signification of being blessed, as denoting to be conjoined (see nos. 3504, 3514, 3530, 3565, 3584). The reason why Isaac the father now blessed Jacob the son, notwithstanding his having come in fraud, and taken away the blessing from Esau, and notwithstanding Isaac's having been horrified at that deed, as is evident from the preceding chapter xxvii., verses 33 and 35, is, that he now perceived that it was the posterity of Jacob, not of Esau, that should possess the land of Canaan; hence the blessing was confirmed by Isaac. But the fraud at which Isaac was horrified, signified and predicted the fraudulent [quality] in that nation as to representatives, namely, that they were as far as possible from sincerely or in heart representing the Divine or celestial things of the Lord's kingdom, and thus were altogether unlike the Ancient Church, but were only in external things separate from the Internal, and not even this, because they so often fell away into open idolatries. But what is meant by being conjoined, or by conjunction, which is signified in the internal sense by being blessed, was shown above, namely, that the Natural as to good and as to truth should be adjoined to the Rational, or, what is the same thing, the external man to the internal; for in order that the Lord might make His Natural Divine, He had to implant therein such good and truth as might correspond with the good and truth of the Divine Rational: without corresponding goods and truths no conjunction can exist. The goods and

truths of the Natural, or the goods and truths that are proper to the natural man, are innumerable, and so innumerable that their most general kinds can scarcely be known by man; notwithstanding that natural good and truth, when mentioned, may appear to man as one simple thing; for the whole Natural, and all that is in it, consists of nothing else. And this being the case, it may appear, that there are goods and truths of the Natural in which the goods and truths of the Rational can abide, and that there are goods and truths of the Natural in which the goods and truths of the Rational cannot abide; consequently, that there are goods and truths of the Natural which may be adjoined to the goods and truths of the Rational by means of correspondence. These goods and truths are treated of ³ in this and the following chapters. To know these goods and truths, and to distinguish them from each other, and also to examine their qualities, and thus how they are adapted for conjunction, is not so easy for a man, so long as he does not think from the Interior, or under the influence of illumination by the light of heaven, for in this case such things appear both obscure and undelightful to him. Nevertheless such things are adequate to the apprehension and understanding of the angels, and also to the apprehension of spirits; for their thoughts are not interrupted by the cares of worldly, corporeal, and earthly things, as they had been when they lived as human beings in the world. These latter, namely, angels and spirits, are in the pleasantness of intelligence, and the blessedness of wisdom, when they have [a perception of] such things from the internal sense of the Word; for what is Divine then shines forth, because the subject treated of in the internal sense is the Lord, and in the representative sense the Church and regeneration; hence they are in the Divine sphere of the Lord, and of His ends and uses.

3661. *And commanded him, and said unto him*, signifies reflection and perception thence. This appears from the signification of commanding in the historicals of the Word, as denoting reflecting; and from the signification of saying, as denoting perceiving (see nos. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862). Reflection is the examination of a thing as to how it is circumstanced, and also as to its quality, which results in perception.

3662. *Thou shalt not take a woman from the daughters of Canaan*, signifies only let it not be conjoined with the affections of falsity and evil. This appears from the signification of taking a woman, as denoting being associated to or conjoined with; and from the signification of daughters, as denoting affections (see nos. 568, 2362, 3024); and from the signification of Canaan,

as denoting falsity and evil (see nos. 1093, 1140, 1141, 1167, 1205, 1444, 1573, 1574, 1868).

3663. *Arise*, signifies only let him elevate that good thence. This appears from the signification of arising, as implying, where it occurs, some elevation (see nos. 2401, 2785, 2912, 2927, 3171); in the present case an elevation from such things as are signified by the daughters of Canaan, to such things as are signified by the daughters of Laban, who are treated of below.

3664. *Go to Padan-Aram*, signifies the cognitions of such truth. This appears from the signification of Aram or Syria, as denoting cognitions (see nos. 1232, 1234, 3249). The reason why Padan-Aram denotes the cognitions of truth is, that it was in Syria of the Rivers, where Nahor, Bethuel, and Laban dwelt, and that by Syria of the Rivers are signified the cognitions of truth (see no. 3051). Padan-Aram is also mentioned above (chapter xxv. 20); and below (chapter xxxi. 18); in which passages it likewise signifies the cognitions of truth.

3665. *The house of Bethuel the father of thy mother, and take to thyself from thence a woman from the daughters of Laban thy mother's brother*, signifies collateral external good, and thence the truth that was to be conjoined. This appears from the representation of Bethuel, as denoting the good of the nations of the first class (see no. 2855); from the representation of Laban, as denoting the affection of good in the natural man, or the affection of external good, and, strictly, collateral good of a common stock (see nos. 3129, 3130, 3160, 3612); and from the signification of taking a woman from his daughters, as denoting being associated to or conjoined with the affections of truth which are thence derived. That taking a woman denotes being conjoined, is evident, and that daughters denote affections, see nos. 568, 2362, 3024. Hence it appears what these words signify, namely, that the good of the Natural, here represented by Jacob, was to be conjoined with truths that were derived from collateral external good. The case herein is as follows: When a man is being regenerated, he is led by the Lord at first as an infant, next as a child, afterwards as a youth, and lastly as an adult. The truths which he learns as a young child, are altogether external and corporeal, for he is as yet unable to apprehend interior ones; those truths are no other than cognitions of such things as contain inmosty Divine things; for there are cognitions of things which do not contain anything Divine inmosty, and there are cognitions which do. The cognitions which do contain inmosty what is Divine are such that they are able to admit interior truths more and more, successively and in order; whereas the cognitions which do not contain what is Divine, are

such that they do not admit them, but spew them out; for the cognitions of external and corporeal good and truth are like ground, which according to its quality admits seeds of such or such a nature, and no other, and makes one kind of seeds grow, and suffocates another. The cognitions which contain inmosty what is Divine admit into themselves spiritual and celestial truth and good; for they are such by virtue of the Divine which is within, and which disposes them. But the cognitions which do not contain within themselves what is Divine admit only what is false and evil, such being their nature. Those cognitions of external and corporeal truth, which admit spiritual and celestial truth and good, are here signified by the daughters of Laban of the house of Bethuel; but those which do not
 3 admit are signified by the daughters of Canaan. The cognitions which are learned from childhood to youth are as it were most general vessels which are to be filled with goods, and in proportion as they are filled, man is enlightened. If the vessels be such as to be capable of containing genuine goods, in this case the man is enlightened by the Divine which is within them, and this successively more and more; but if they be such as not to be capable of containing genuine goods, in this case the man is not illuminated: it appears indeed as if he were enlightened, but this appearance is from the fatuous lumen which is of falsity and evil, whereby he is more and more obscured as to what is
 4 good and true. Such cognitions are manifold, and so manifold that they can scarcely be enumerated as to their kinds, still less be distinguished as to their species, for they are derived in manifold ways from the Divine through the Rational into the Natural. For some inflow immediately through the good of the Rational, and thence into the good of the Natural, and also into the truth of this good, and thence further into the external or corporeal Natural, where they branch off into various ramifications. Some, again, flow in mediately through the truth of the Rational into the truth of the Natural, and also into the good of this truth, and thence further into the external or corporeal Natural (see nos. 3573, 3616). They are like nations, families, and houses, and like the consanguinities and affinities therein, in that there are some which descend in a straight line from the first father, and some which descend in an oblique or more and more collateral line. In the heavens these things are most distinct, for all the societies there are distinguished according to the kinds and species of good and truth, and the proximities thence resulting (see nos. 685, 2508, 2524, 2556, 2739, 3612); which societies, the Most Ancient people, who were celestial men, also represented by dwelling together thus distinguished into nations, families, and houses (see nos. 470, 471, 483, 1159, 1246). Hence also it was that it was commanded that they who were of the representative Church

should contract marriages within the families of their own nation, for thus heaven, and the conjunction of its societies as to good and truth, could be represented by them; as was the case here with Jacob, in that he was commanded to go to the house of Bethuel the father of his mother, and to take to himself thence a woman from the daughters of Laban his mother's brother. With respect to the cognitions of external or corporeal 5 truth which are from collateral good, and, as was said, contain in themselves what is Divine, and thus are capable of admitting genuine goods, such are the cognitions with very young children who are subsequently regenerated, they are in general such as belong to the historicals of the Word, for instance, those that are related there of Paradise, of the first man there, of the tree of life in the midst of it, and of the tree of knowledge, where the serpent was that deceived. These are cognitions that contain within themselves what is Divine, and admit into themselves spiritual and celestial goods and truths, because they represent and signify them. Such cognitions also are all the rest of the things contained in the historical parts of the Word, as, for instance, those that are related there about the tabernacle and the temple, and their construction; likewise, about the garments of Aaron and of his sons; also about the feasts of tabernacles, of the first-fruits of harvest, and of the unleavened things, and about other like things. When these and such like things are known and thought of by a young child, the angels who are with him think of the Divine things which they represent and signify: and inasmuch as the angels are affected by these things, their affection is communicated, and causes the delight and pleasure which the child derives therefrom, and prepares his mind to receive genuine truths and goods. Such things and very many others are the cognitions of external and corporeal truth from collateral good.

3666. Verses 3-5. *And the God Shaddai will bless thee, and cause thee to be fruitful and to multiply, and thou shalt become a company of peoples. And He will give unto thee the blessing of Abraham, to thee and to thy seed with thee, to cause thee to inherit the land of thy sojournings, which God gave to Abraham. And Isaac sent Jacob, and he went to Padan-Aram, to Laban the son of Bethuel the Aramean, the brother of Rebecca the mother of Jacob and Esau.*

The God Shaddai will bless thee, signifies the temptations of that truth and good, by means of which conjunction [was effected]: *and cause thee to be fruitful and to multiply*, signifies goods and truths thence: *and thou shalt become a company of peoples*, signifies abundance. *And He will give unto thee the blessing of Abraham*, signifies the conjunction of the Divine Itself with the good and truth of the Natural: *to thee and to thy seed*

with thee, signifies with the good and truth that are thence: *to cause thee to inherit the land of thy sojournings*, signifies the life of instructions: *which God gave to Abraham*, signifies which is from the Divine: *and Isaac sent Jacob*, signifies the beginning of existence: *and he went to Padan-Aram*, signifies here, as above, the cognitions of that truth: *to Laban the son of Bethuel the Aramean*, signifies collateral good: *the brother of Rebecca the mother of Jacob and Esau*, signifies affinity, from the mother, between the good of truth which is Jacob, and the truth of good which is Esau.

3667. *The God Shaddai will bless thee*, signifies the temptations of that truth and good, by means of which conjunction [was effected]. This appears from the signification of the God Shaddai, as denoting temptations (of which below); and from the signification of being blessed, as denoting conjunction (see nos. 3504, 3514, 3530, 3565, 3584): since by Jacob is now represented the good of truth (as was shown above, no. 3659), that good and truth are here meant by *thee*. The reason why the God Shaddai signifies temptations is, that in ancient times they distinguished the Supreme God, or the Lord, by various names, and this according to His attributes, and according to the goods which are from Him, and also according to the truths, which, as every one knows, are manifold. They who were of the Ancient Church, by all these names meant only one God, namely the Lord, whom they called Jehovah: but after the Church fell away from good and truth, and at the same time from that wisdom, they began to worship as many gods as there were names of the one God, insomuch that every nation, and at length every family, acknowledged one of them for its own particular god: hence there came into existence so great a number of gods,
 2 of which mention is also made in the Word throughout. The case was similar in the family of Terah the father of Abraham, and also in the house itself of Abraham, for he worshipped other gods (see nos. 1356, 2559), and especially the God Shaddai (no. 1992). That the worship of this God remained in that house, is evident also from these words in Moses, "*I appeared unto Abraham, Isaac, and Jacob, as the God Shaddai, and by My name Jehovah I was not known to them*" (Exod. vi. 3): hence it is that it was said to Abraham, "*I am the God Shaddai, walk thou before Me, and be perfect*" (Gen. xvii. 1): and that it is here said by Isaac to Jacob, "*The God Shaddai will bless thee.*" That this is the case, is also evident from what follows in this chapter, that when the Lord had said [to Jacob] in a dream, "*I am Jehovah, the God of thy father Abraham, and the God of Isaac*" (ver. 13), still Jacob afterwards said, "*If God will be with me, and keep me in this way wherein I walk, and give me bread to eat and a garment to put on, and I return*"

in peace to the house of my father, *and Jehovah shall be to me for a God*" (verses 20, 21). Hence it is evident that neither did the house of Jacob acknowledge Jehovah, but was willing to acknowledge Him for their God, in case He proved a benefactor to them; as is exactly the case at this day in Christian Gentilism. With respect to the God Shaddai in particular, the Lord was called by this name in the Ancient Church with respect to temptations, and to blessings and benefits after temptations, as was shown in the Second Part, at no. 1992. Hence then it is that by the God Shaddai, in the internal sense, are signified temptations. That by temptations the conjunction of good and truth is effected, see what was said and shown above concerning temptations, no. 2819.

3668. *And cause thee to be fruitful and to multiply*, signifies goods and truths thence. This appears from the signification of being fruitful, as being predicated of good, and of being multiplied, as being predicated of truth (see nos. 43, 55, 913, 983, 2846, 2847).

3669. *And thou shalt become a company of peoples*, signifies abundance. This may appear without explanation; a company of peoples is specifically predicated of truths, for by peoples in the Word are signified those who are in truth (see nos. 1259, 1260, 2928, 3581); whereas by nations are signified those who are in good (see nos. 1259, 1260, 1416, 1849). The reason why it is here said "a company of peoples," is, that the subject treated of is the good of truth represented by Jacob; for the good which is from truth is one thing, and the good from which truth is, is another thing. The good which is from truth is what is here [represented by] Jacob, and the good from which truth is, is what is [represented by] Esau. The good which is from truth is the inverse of the good from which truth is. In the good which is from truth are they who are being regenerated, before they are regenerate, whereas these same, when they are regenerated, are in the good from which truth is. That their state is inverted, see nos. 3539, 3548, 3556, 3563, 3570, 3576, 3603.

3670. *And He will give unto thee the blessing of Abraham*, signifies the conjunction of the Divine Itself with the good and truth of the Natural. This appears from the signification of a blessing, as denoting conjunction (see above, nos. 3660, 3667); and from the representation of Abraham, as denoting the Lord's Divine Itself, which is called the Father (see nos. 2011, 3251, 3439); and because these words are said to Jacob, by whom will be represented the Lord's Divine Natural as to Divine good and truth therein, therefore it is the conjunction of the Divine Itself with the good and truth of the Natural that is signified,

in the internal sense, by these words, "He will give unto thee the blessing of Abraham." In the sense of the letter, it is the possession of the land of Canaan that is meant by the blessing of Abraham, and also by the words which follow, "To cause thee to inherit the land of thy sojournings, which God gave to Abraham;" these words are also apprehended according to this sense by all those who believe that the historicals of the Word do not involve more heavenly and arcane things, especially by the Jewish nation, which on that ground claims to itself prerogatives above all other nations and peoples; their fathers understood the above words in the same manner, and especially Jacob, whose quality may appear from what was said just above, no. 3667, namely, that he did not know Jehovah, nor was willing to acknowledge Him, unless He would give him corporeal and worldly things. But that neither Abraham, nor Isaac, nor Jacob was meant, but that by Jacob is represented the Lord as to the Natural which He would make Divine, is abundantly manifest from the explanations above. That the quality of the man who represents, whether he be evil or good, is a matter of indifference, and that an evil man is equally capable of representing, and has represented the Lord's Divine, see nos. 665, 1097, 1361. The same may appear from the representatives which exist even at this day; for all kings, whosoever they are, and of whatsoever quality, by virtue of the kingly office belonging to them, represent the Lord; in like manner all priests, whosoever and of whatsoever quality they are, by virtue of the priestly office. The kingly office itself and the priestly office itself are holy, whatsoever be the quality of the person who ministers therein. Hence it is, that the Word taught by an evil man is equally holy [as when taught by a good man], and also the Sacrament of Baptism, and the Holy Supper, and the like. Hence also it may appear, that no king can ever claim to himself anything of the Holy belonging to his kingly office, nor any priest anything of the Holy belonging to his priestly office. In proportion as either claims anything thereof to himself, or attributes it to himself, he takes upon himself the character of a spiritual thief, or brands himself with the mark of spiritual theft. And also in proportion as he does evil, that is, acts contrary to what is just and fair, and contrary to what is good and true, a king puts off the representative of the holy kingship, and a priest the representative of the holy priesthood, and represents the opposite. Hence in the representative Jewish Church so many laws were framed concerning the Holy in which priests especially ought to be during their ministration; on which subject, by the Lord's Divine Merely, more shall be said in what follows.

3671. *To thee and to thy seed with thee*, signifies with the good

and truth that are thence. This appears from the representation of Jacob, who is here meant by 'thee,' as denoting the good of truth, or the good which is from truth (concerning which see above); and from the signification of seed, as denoting the good and truth of faith (see nos. 1025, 1447, 1610, 2848, 3373). 'With thee' signifies that it was adjoined to the good of truth, which is Jacob. The case with respect to good and truth, is as with respect to seeds and ground; interior good is as the seed which brings forth, but only in good ground; exterior good and truth are as the ground in which it is produced: it, namely, the seed (which is interior good and truth), cannot otherwise be inrooted. Hence it is that man's Rational is first of all regenerated, for the seeds are there, and afterwards the Natural, in order that it may serve as ground (see nos. 3286, 3288, 3321, 3368, 3493, 3576, 3620, 3623). And whereas the Natural is as ground, good and truth are capable of being fructified and multiplied in the Rational, which could not be the case, unless it had ground somewhere in which the seed could fix its root. From this comparison, as in a mirror, it may be seen how the case is with regeneration, and with many of its arcana. Understanding good and truth, and willing them, belongs to the Rational: the perceptions of good and truth thence are as seeds, and knowing them, and bringing them into act, belongs to the Natural. The very scientifics and works are as ground, and when a man is affected by the scientifics that confirm good and truth, and especially when he apperceives a delight in bringing them into act, then the seeds are there as in their own ground, and grow. Hence good is fructified, and truth is multiplied, and they continually ascend from that ground into the Rational, and perfect it. The case is different when a man understands good and truth, and also inwardly perceives some willingness [thereto], but nevertheless does not love to know them, and still less to do them; in this case good cannot be fructified, nor truth multiplied, in the Rational.

3672. *To cause thee to inherit the land of thy sojournings*, signifies the life of instructions. This appears from the signification of inheriting, as denoting having the life of another (see nos. 2658, 2851); in the present case, life from the Divine, which is signified by the words which immediately follow; and from the signification of sojournings, as denoting instructions (see nos. 1463, 2025); the land signifies where life is. The life of instructions, here treated of, is the life of good from truth, which is here represented by Jacob; for when a man lives according to the truths in which he is instructed, he is then in the life of instructions.

3673. *Which God gave to Abraham*, signifies which is from the

Divine. This appears from the representation of Abraham, as denoting the Lord as to the Divine, which is called the Father in the Word (see nos. 2011, 3251, 3439). That being given by God denotes that it was appropriated to Him, may appear evident; for that which is given is his to whom it is given. Hence it is manifest, that by these words, "which God gave to Abraham," is signified life which is from the Divine.

3674. *And Isaac sent Jacob*, signifies the beginning of existence. This appears from this consideration, that Jacob now begins to represent the good of truth, thus the beginning of the existence of the Lord's Divine Natural, for this is contained in what follows concerning Jacob's being with Laban. Hence it is that by Isaac sending Jacob is signified the beginning of existence.

3675. *And he went to Padan-Aram*, signifies the cognitions of that truth. This appears from the signification of Padan-Aram, as denoting the cognitions of truth (see no. 3664).

3676. *To Laban the son of Bethuel the Aramean*, signifies collateral good. This appears from the representation of Laban, as denoting collateral good of a common stock (concerning which see also above, no. 3665); and from the representation of Bethuel, as denoting the good of the nations of the first class (see nos. 2865, 3665); from which, as from a common stock, comes the good which is represented by Laban. The reason why Bethuel is here surnamed the Aramean, is, that by Aram or Syria are signified the cognitions of good and truth (see nos. 1232, 1234, 3249), which are here treated of. External truth, from which is the good that is here represented by Jacob, consists of nothing else than cognitions; for these are the truths which are first of all imbibed, and they are also accounted as truths by those who are in the beginning of regeneration. But cognitions are not truths in themselves, but by virtue of the Divine things contained in them, and when these Divine things shine forth, then for the first time they become truths: in the meantime they are only as general vessels, by means of which and in which truths may be received, like those spoken of above, no. 3665 at the end, and like all scientifics when they are first learnt.

3677. *The brother of Rebecca the mother of Jacob and Esau*, signifies affinity from the mother, between the good of truth which is Jacob, and the truth of good which is Esau. This appears from the representation of Rebecca, as denoting the Lord's Divine Rational as to Divine Truth, which has been frequently treated of above: from the representation of Jacob, as denoting the good of truth, or the good which is from truth in the

Natural ; and from the representation of Esau, as denoting the truth of good, or the good from which is truth in the Natural (see above, no. 3669). And since all goods and truths, which are in the natural or external man, are conceived and born of the rational or internal man, namely, of the good of the Rational as a father, and of the truth of the Rational as a mother (nos. 3314, 3573, 3616), therefore by the above words is signified the affinity, from the mother, between the good of truth which is Jacob, and the truth of good which is Esau. The cases also are precisely the same. But to explain these things to the apprehension is ² very difficult, by reason that the most general features of the subject are at this day unknown, as, for instance, what spiritual good is, and what the truth thereof, and that there are innumerable kinds of good and of its truth, and still more innumerable species, also, that they are conjoined with each other by degrees as it were of consanguinity and affinity. These most general things being unknown, a description of the degrees and affinities would seem altogether obscure, and the more so on this account, that the learned at the present day are not willing to know such things, for they love only to wander in the bark [of the tree of knowledge], and to dispute, not concerning the quality of things, but whether they exist or not ; and so long as they are in this state, they are unwilling to know anything at all about those innumerable kinds and species of good and truth.

3678. Verses 6–9. *And Esau saw that Isaac blessed Jacob, and sent him to Padan-Aram, to take to himself from thence a woman, in blessing him ; and that he commanded him, saying, Thou shalt not take a woman from the daughters of Canaan ; And that Jacob listened unto his father and unto his mother, and went to Padan-Aram. And Esau saw that the daughters of Canaan were evil in the eyes of Isaac his father. And Esau went to Ishmael, and took Machalath the daughter of Ishmael Abraham's son, the sister of Nebaioth, over his females to himself for a woman.*

Esau saw that Isaac blessed Jacob, signifies the thought of the good of the Natural concerning conjunction by means of the good of truth which is Jacob : *and sent him to Padan-Aram*, signifies the beginning of existence by means of the cognitions of that good : *to take to himself from thence a woman*, signifies that so there might be conjunction by means of the affection of truth : *in blessing him ; and that he commanded him, saying*, signifies, that conjunction might be effected, reflection, and thence perception : *Thou shalt not take a woman from the daughters of Canaan*, signifies that he should not be conjoined with the affections of falsity and evil : *And that Jacob listened unto his father and unto his mother*, signifies obedience and affection : *and went to Padan-Aram*, signifies here, as above, to imbibe those cognitions of good and truth.

And Esau saw that the daughters of Cunaan were evil in the eyes of Isaac his father, signifies the Lord's foresight and providence, that the affections of that truth with which natural good had been heretofore conjoined, would not conduce to conjunction. *And Esau went to Ishmael, and took Machalath the daughter of Ishmael Abraham's son*, signifies the conjunction of that good with truth from a Divine origin: *the sister of Nebaioth, [to be] over his females to himself for a woman*, signifies [the reception of] the affection of celestial truth more interiorly.

3679. *Esau saw that Isaac blessed Jacob*, signifies the thought of the good of the Natural concerning conjunction by means of the good of truth, which is Jacob. This appears from the signification of seeing, as denoting thinking; for thinking is nothing else than seeing inwardly, or internal sight; from the representation of Esau, as denoting the good of the Natural (see nos. 3300, 3302, 3322, 3494, 3504, 3576, 3599); from the signification of being blessed, as denoting conjunction (see nos. 3504, 3514, 3530, 3565, 3584); from the representation of Isaac, as denoting the Lord's Divine Rational as to Divine Good (of which above); and from the representation of Jacob, as denoting the good of truth (see nos. 3669, 3677). Hence it is manifest, that by 'Esau saw that Isaac blessed Jacob,' is signified the thought of the good of the Natural concerning conjunction by means of the good of truth. What is meant by the thought of the good of the Natural concerning conjunction by means of the good of truth, cannot be fully explained to the apprehension, but nevertheless it must be briefly explained. The thought of the good of the Natural is the thought of the rational or internal man in the natural or external man, and indeed from the good thereof; for it is the rational or internal man that thinks, not the natural or external man. For the former, or the internal man, is in the light of heaven, in which light there is intelligence and wisdom from the Lord (see nos. 3195, 3339, 3636, 3643); but the external man is in the light of the world, in which there is no intelligence, and not even life; wherefore unless the internal man thought in the external, it would not be possible to think at all. Nevertheless, it appears to man as if thought were in his External, for he thinks from those things which have entered in through the senses, and which belong to the world. The case herein is like that of the eyesight: the sensual man supposes that the eye sees of itself, when yet the eye is merely an organ of the body, through which the internal man sees those things which are outside of the body, or which are in the world. The case is the same also as with speech: the sensual man would suppose that the mouth and the tongue speak of themselves, and they who think somewhat more deeply suppose that the larynx and the more interior organs speak by aspiration from the lungs,

when yet it is the thought which speaks through those organs, inasmuch as speech is nothing else than thought speaking. There are very many such fallacies of the senses. The case is similar in regard to all life that appears in the external man, in that it is the life of the Internal therein, as in its material and corporeal organ. With respect to thought the case is as follows : so long ⁴ as a man lives in the body, he thinks from the Rational in the Natural, but in one way when the Natural corresponds to the Rational, and in another way when it does not correspond. When the Natural corresponds, the man is rational, and thinks spiritually, but when the Natural does not correspond, the man is not rational, neither can he think spiritually. For with him whose Natural corresponds to his Rational, the communication is open, so that the light of heaven can flow in from the Lord through the Rational into the Natural, and enlighten it with intelligence and wisdom : hence that man is rational, and thinks spiritually. But with him whose Natural does not correspond to his Rational, the communication is closed, and there only flows in somewhat of light in general round about, and through chinks, through the Rational into the Natural ; consequently this man is not rational, and does not think spiritually ; for a man thinks according to the influx of the light of heaven that he has. Hence it is evident that every man thinks according to the state of correspondence of the Natural with the Rational as to good and truth. But spirits and angels do not think as man ⁵ does ; their thought indeed is terminated also in the Natural, for they have with them all the natural memory and its affections, but they are not allowed to use that memory (see nos. 2475–2479) ; but although they are not allowed to use it, it nevertheless serves them as a plane, or as a foundation, in order that the ideas of their thought may be terminated there. Hence it is that the ideas of their thought are more interior, and their speech is not from forms of words as with man, but from forms of things. From this it is evident that their thought also is such as is the correspondence of their Natural with their Rational ; and that there are spirits who are rational, and think spiritually, and also spirits who are not rational, and do not think spiritually, and this altogether according to their affections and consequent thoughts of things in the life of the body, that is, according to the state of life which they had acquired to themselves in the world. From this, therefore, it in some measure appears what ⁶ the thought of the good of the Natural is, namely, that it is thought in the good of the Natural ; (according to the idea of spirits it is called the thought of the good of the Natural, but according to the idea of men it is called thought in the good of the Natural). In this, namely, in the good of the Natural, the Rational thinks, when it looks upon good as the end ; thus the thought of the good of the Natural concerning conjunction by

means of the good of truth, is thought in the Natural concerning the end, namely, how truth can be conjoined to it, and this according to Divine order, by a general way, which is, as has often been said above, by such things as are external, and thus which are the ultimate or outermost in order: all regeneration of the Natural commences from these. These outermost or ultimate things are rudimentary cognitions, such as are those of infants and children (concerning which see no. 3665 at the end). In the beginning, the truth of good, which is Esau, is not conjoined in the external form with the good of truth, which is Jacob, for the good of truth, relatively to the truth of good, is inverse (see no. 3669); but nevertheless they are conjoined inmost, that is, in regard to ends. For the end of the truth which is from good is, as has been stated, that truths may be adjoined to itself according to order, and this also is the end of the good which is from truth: and inasmuch as the end conjoins, therefore also they are conjoined (see nos. 3562, 3565). The inversion of order at the beginning is only a medium, which has respect to the end.

3680. *And sent him to Padan-Aram*, signifies the beginning of existence by means of the cognitions of that good. This appears from the signification of sending him, as denoting the beginning of existence (see above, no. 3674); and from the signification of Padan-Aram, as denoting the cognitions of truth (see no. 3664). They are called cognitions of good, because all truths are cognitions of good. Truths that are not from good, or which do not look to good as the end, are not truths; but in so far as they look to doctrine, they are called cognitions of truth.

3681. *To take to himself from thence a woman*, signifies that so there might be conjunction by means of the affection of truth. This appears from the signification of a woman, as denoting the affection of truth (see nos. 1468, 2517, 3236), receiving which, denotes being adjoined thereto.

3682. *In blessing him, and that he commanded him, saying*, signifies, that conjunction might be effected, reflection, and thence perception. This appears from the signification of being blessed, as denoting conjunction (see nos. 3504, 3514, 3530, 3565, 3584); and from the signification of commanding and saying, as denoting reflection and thence perception (see no. 3661).

3683. *Thou shalt not take a woman from the daughters of Canaan*, signifies that he should not be conjoined with the affections of falsity and evil. This appears from the signification of taking a woman, as denoting being associated and conjoined with; and

from the signification of the daughters of Canaan, as denoting the affections of falsity and evil (see above, no. 3662).

3684. *And that Jacob listened unto his father and unto his mother* [, signifies obedience and affection]. This appears from the signification of listening to anyone, or hearkening, as denoting obeying (see no. 5242): that it was to his father and mother, signifies obedience from affection.

3685. *And went to Padan-Aram*, signifies to imbibe the cognitions of that good and truth. This appears from the signification of going and journeying, as denoting the order and regulation of the life (see nos. 1293, 3335), in the present case therefore denoting to imbibe according to order, namely, the cognitions of that good and truth which are signified by Padan-Aram (see nos. 3664, 3675).

3686. *And Esau saw that the daughters of Canaan were evil in the eyes of Isaac his father*, signifies the Lord's foresight and providence, that the affections of that truth, with which natural good had been heretofore conjoined, would not conduce to conjunction. This appears from the signification of seeing in the present case, as denoting foresight and providence (see nos. 2837, 2839); from the representation of Esau, as denoting the Lord as to the Divine Good of the Natural (concerning which see above); from the signification of the daughters of Canaan, in the present case the daughters of Heth, as denoting the affections of truth from a source not genuine (see nos. 3470, 3620-3622); and from the signification of being evil in the eyes of Isaac his father, as denoting not conducing to conjunction, namely, of the good of the Natural, which is Esau, with the good of the Rational, which is Isaac. From this it is manifest, that by these words is signified the Lord's foresight and providence, that the affections of that truth, because they were not from the genuine [source], would not conduce to conjunction. How the case herein is, may appear from the explanation at chapter xxvi. 34, 35, where the daughters of Heth are treated of, whom Esau had taken to himself for women; and at chapter xxvii. 46, where Jacob is treated of, in that he should not take to himself a woman of the daughters of Canaan. The reason why by the daughters of Canaan are here signified affections of truth from a source not genuine, and above by the daughters of Canaan the affections of falsity and evil (nos. 3662, 3683) is, that the Hittites were in the land of Canaan from the Church of the nations, and not so much in falsity and evil as the other nations therein, namely, the Canaanites, the Amorites, and the Perizzites. Hence also by the Hittites was represented the Lord's spiritual Church amongst the nations (see nos. 2913, 2986). That the Most

Ancient Church, which was celestial, and before the flood, was in the land of Canaan, see no. 567; and that the Ancient Church, which was after the flood, was also in that land, and in several other kingdoms besides, see nos. 1238, 2385. Hence it came to pass, that all the nations in that land, and likewise all the regions, and all the rivers there, became representative; for the Most Ancient people, who were celestial men, perceived, by means of all the objects that they saw, such things as belong to the Lord's kingdom (see nos. 920, 1409, 2896, 2897, 2995); thus also by means of the regions and rivers of that land.

3 These representatives, after their times, remained in the Ancient Church, consequently also the representatives of the places in that land. The Word in the Ancient Church (concerning which see nos. 2897, 2898, 2899) had also from this source representative names of places, as had also the Word after their time, which is called Moses and the Prophets; and because this was so, Abraham was commanded to go to that land, and a promise was made him that his posterity should possess it, and this not by reason of their being better than the other nations, for they were amongst the worst of all (see nos. 1167, 3373), but in order that through them a representative Church might be instituted, in which the [representative] persons and places should not be taken into account, but the things which were represented (see no. 3670); and that thus also the names of the Most Ancient and of the Ancient Churches might be retained.

3687. *And Esau went to Ishmael, and took Machalath the daughter of Ishmael Abraham's son*, signifies the conjunction of that good with truth from a Divine origin. This appears from the representation of Esau, as denoting the good of the Natural (see above); from the representation of Ishmael Abraham's son, as denoting truth from a Divine origin. That Ishmael represents the Lord's spiritual Church, and consequently truth, see nos. 1949–1951, 2078, 2691, 2699, 3263; and that Abraham represents the Lord's Divine which is called the Father, see nos. 2011, 3251, 3439: therefore by Machalath the daughter of Ishmael Abraham's son, is signified truth from a Divine origin. That taking a wife denotes being associated and conjoined with, is manifest. From this it appears that by 'Esau went to Ishmael, and took Machalath the daughter of Ishmael Abraham's son,' is signified the conjunction of that good with truth from a Divine origin.

3688. *The sister of Nebaioth, over his females [to himself] for a woman*, signifies [the reception of] the affection of celestial truth more interiorly. This appears from the signification of a sister, as denoting intellectual or rational truth (see nos. 1495, 2508, 2524, 2556, 3386); from the representation of Nebaioth, as

denoting the good which belongs to the spiritual Church (see no. 3268); hence the sister of Nebaioth signifies the affection of celestial truth, or what is the same thing, the affection of spiritual good; from the signification of females or the daughters of Heth, as denoting affections of truth from a source not genuine (see nos. 3470, 3620–3622, 3686); and from the signification of taking a woman, as denoting being associated and conjoined with. Hence it is evident, that by these words, together with those immediately preceding, is signified the conjunction of the good represented by Esau with truth from a Divine origin, thus with the affection of celestial truth more interiorly. How these 2 things are has indeed been stated above; but they are such that they scarcely come within the scope of the understanding, so long as the most general features of this subject are unknown. And, moreover, the world at the present day does not care about such things, because earthly and not heavenly things are the objects of its care, since, according to the common saying, they see and know the former things, but the latter they neither see nor know. But, since the things that are contained in the internal sense of the Word are not only to be unfolded, but also to be explained, we may illustrate by an example how the case is with the truth of good which Esau represents, and the good of truth represented by Jacob, and at the same time with this circumstance, that the good of truth is the inverse of the truth of good before man is regenerated, but that afterwards they are conjoined; and thus how the case is with what has thus far been stated. Let the example be this: a man who is such as to 3 be capable of being regenerated (for the Lord foresees this, and because He foresees He also provides for it) at first, like a very young child, does not as yet know what are works of charity towards the neighbour, because he does not yet know what charity is, nor what the neighbour is. Wherefore, since he has learnt from the Word that he ought to give to the poor, and that whoever gives to the poor has a reward in heaven, he therefore does good to beggars more than to others, because he believes that they are the poor who are meant in the Word, not considering that such as beg in the streets, for the most part, live an impious and wicked life, and despise everything that belongs to Divine worship, and that they are totally given up to sloth and idleness. He who is in the first state of regeneration nevertheless does good to them from the heart; these goods are the goods of external truth from which he commences; the truth of good, which is interior, inflows thus into these acts, and operates according to the cognitions in which the child is. But after- 4 wards, when he is more enlightened, he is desirous of doing good to all whom he believes to be in want and distress, and yet scarcely makes a distinction between the pious and the impious needy and distressed; believing every one to be his neighbour

in the same respect and degree. But when he is further enlightened in these matters, he then makes a distinction, and affords help only to the well-disposed and good, knowing that to afford help to the evil is to do evil to many, for by benefits and kindnesses he gives the evil the opportunity of doing evil to others. At length, when he is regenerate, he does good only to the good and pious, because then he is not affected with the person of him to whom he does good, but with the good itself that is in him; and since the Lord is present in what is good and pious, he thus, by affection towards what is good, testifies love towards the Lord. When he is in this charity from the heart, he is
 5 regenerated. From this it is evident, that his former state was inverted in respect to this latter state, namely, that he had believed that to be good which was not good; but that nevertheless it was his duty to do that good in the beginning of regeneration, because the cognition of the subject did not extend further with him, and because the interior good of charity could not inflow into any other truth than that which belonged to his cognition; and further, that interior good was always at hand, and in operation, and was not able to manifest itself until, by means of cognitions, the man was successively enlightened concerning the qualities of goods and truths. Hence it may in some measure appear what the good of truth is which Jacob here represents, and what the truth of good which Esau represents, and that these at first are inverted, but afterwards are conjoined.

* * * *

3689. Verses 10, 11. *And Jacob went out from Beersheba, and went to Haran. And he lighted upon a certain place, and passed the night there, because the sun was set: and he took of the stones of the place, and put them for his pillows, and lay down in that place.*

Jacob went out from Beersheba, signifies life more remote from Divine doctrinals: *and went to Haran*, signifies the good and truth of that degree. *And he lighted upon a certain place*, signifies a state: *and passed the night there, because the sun was set*, signifies life in obscurity: *and he took of the stones of the place*, signifies the truths of that state: *and put them for his pillows*, signifies a most general communication with the Divine: *and lay down in that place*, signifies tranquillity of state.

3690. *Jacob went out from Beersheba*, signifies life more remote from Divine doctrinals. This appears from the signification of going, as denoting living (see nos. 3335, 3685); thus going out denotes living more remotely; and from the signification of Beersheba, as denoting Divine doctrine (see nos. 2723, 2858, 2859, 3466). Hence it is evident, that by ‘Jacob went out

from Beersheba' is signified life more remote from Divine doctrinals. Life is said to be more remote when it is in external truths, and regulated according to them, as is the life of the childhood and early youth of those who are being regenerated (concerning whom see above, no. 3688). In order that it may² be clearer what that life is, and what its quality is, a few more statements shall be made on the subject. All the historicals of the Word are truths more remote from Divine doctrinals themselves, but nevertheless they are of service to little children and young people, as means to introduce them by degrees into the more interior doctrinals of truth and good, and at length to Divine doctrinals themselves; for the Divine is inmost in them. When little children are reading those historicals, and are affected by them from innocence, the angels who are with them are in a pleasant heavenly state, for they are affected by the Lord with the internal sense, consequently with those things which the historicals represent and signify. It is the heavenly pleasantness of the angels that flows in and causes the delight with the little children. In order that this first state may be, or the state of childhood and early youth of those who are to be regenerated, the historical parts of the Word have been given, and so written, that all things therein, in general and particular, contain within themselves Divine things. How³ far these historical parts are remote from Divine doctrinals, may be evident from the following example. He who at first only knows that God descended upon Mount Sinai, and gave tables to Moses, on which were written the Ten Commandments, and that Moses broke those tables, and that God wrote like commandments on other tables,—whilst he is delighted solely with this historical relation, is in the life of external truth, remote from Divine doctrinals. But afterwards, when he begins to be delighted and affected with the commandments or precepts themselves contained therein, and lives according to them, he is then in the life of truth, yet still the life is remote from Divine doctrinals themselves. For a life according to the Ten Commandments is only moral life, the precepts of which are known to all who live in human society, from the civil life and the laws there, as, for instance, that the Deity ought to be worshipped, that parents ought to be honoured, that murder, adultery, theft, ought not to be committed. But he who is being regenerated⁴ is by degrees led from this more remote life, or from moral life, into a life nearer to Divine doctrinals, that is, into spiritual life. When this is the case, he then begins to wonder why such commandments or precepts were sent down from heaven in so miraculous a manner, and written on tables by the finger of God, when yet they are known to every people, and are also written in the laws of those who never heard anything from the Word. When he comes into this state of thought, if he be amongst

those who are capable of being regenerated, he is led by the Lord into a still more interior state, namely, into this, to think that deeper things lie concealed therein, with which as yet he is unacquainted; and when he reads the Word in this state, he finds everywhere in the Prophets, and especially in the Evangelists, that all these precepts contain in themselves more heavenly things. For instance, that the commandment about honouring parents means that when men are born anew, that is, when they are being regenerated, they receive another Father, and that then they become His sons, and that He it is who is to be honoured; thus that this is the sense which lies interiorly hidden in that precept. By degrees also he learns who this new Father is, namely, that He is the Lord, and at length he learns how He is to be honoured, namely, by being worshipped, and that He is worshipped when He is loved. When he who is being regenerated is in this truth, and in a life according to it, he is in a Divine doctrinal, and then he is in an angelic state, and from this he looks upon those things which he had previously known as things that follow in orderly succession, and flow from the Divine as it were according to the steps of a ladder, above which Jehovah or the Lord is, and on the steps of which are His angels, who ascend and descend; thus he sees those things with which he had previously been delighted more remote from him according to degrees. The case is similar with the other precepts of the Decalogue (see no. 2609). From this then it may appear, what is meant by life more remote from Divine doctrinals, which is here signified by 'Jacob went out from Beersheba.'

3691. *And went to Haran*, signifies to the good and truth of that degree. This appears from the signification of Haran, as denoting external good and truth, for by Haran is signified what is external, and by Laban who dwelt there is signified good and truth, thus by Haran is here denoted external good and truth; that this is signified by Haran, see nos. 1430, 3612. Hence it is manifest, that by 'Jacob went out from Beersheba and went to Haran,' in the internal sense is signified that he betook himself further from Divine doctrinals, thus to external good and truth. The reason why it is said, the good and truth of that degree, is, that goods and truths are altogether distinct from each other according to degrees; interior goods and truths are in a higher degree, and exterior ones in a lower degree. In a higher degree are the goods and truths which belong to the Rational, and in a lower degree are the goods and truths of the Natural, and in the lowest are the sensual goods and truths which belong to the body. Interior goods and truths, or those which are in a higher degree, flow in into exterior goods and truths, or those which are in a lower degree, and exhibit therein

an image of themselves, almost as man's interior affections exhibit themselves in the countenance and the changes thereof. From this it is manifest, that interior goods and truths are altogether separate from exterior goods and truths, or, what is the same thing, that those which are in a higher degree are altogether separate from those which are in a lower, and so separate, that the interior, or those which are in a higher degree, can exist without the exterior, or those which are in a lower degree. He who has not a distinct notion of degrees, cannot have a distinct notion of interior and exterior goods, nor how the case is with man's soul, or with his spirit and body, nor how the case is with the heavens in the other life. That there are three heavens is known; and that one heaven is ³ more interior than another; and that the third heaven is the inmost. These heavens are most distinct from each other according to degrees: they who are in the inmost, or third heaven, are nearer to the Lord; they who are in the interior, or second heaven, are more remote; and they who are in the exterior, or first heaven, are still more remote. The communication between these heavens cannot exist in any other manner than as the communication of man's inmosts with his exteriors; for the man who is in love to the Lord, and in charity towards the neighbour, is a kind of little heaven, corresponding in an image to the three heavens; he has also an influx of good and truth out of the three heavens from the Lord according to the like degrees. The quality of these degrees with respect to each other may appear from those two examples that were adduced above, nos. 3688, 3690. They who are in love itself to the Lord, ⁴ to the extent of having a perception of love, are in a higher degree of good and truth, and in the inmost and third heaven, consequently nearer to the Lord, and are called celestial angels. But they who are in charity towards the neighbour, to the extent of having a perception of charity, and not so much a perception of love to the Lord, are in a lower degree of good and truth, and in the interior or second heaven, and thus more remote from the Lord, and are called spiritual angels. But they who are in charity towards the neighbour solely from the affection of truth, so as not to have a perception of charity itself towards the neighbour, except from the truth with which they are affected, are in a still lower degree of good and truth, and in the exterior or first heaven, and thus still more remote from the Lord, and are called good spirits. From this it may to some ⁵ extent appear how the case is with degrees, namely, that those things which are in a higher degree exhibit themselves in an image in those which are in the next lower degree. In love to the Lord there is a proximate image of the Lord, which is called a likeness, wherefore they who are in love itself to the Lord are called likenesses of Him; in charity there is also an image of

the Lord, but more remote, for in charity itself the Lord is present, wherefore they who are in charity are called images of Him (see nos. 50, 51, 1013); whereas they who are in the affection of truth, and thence in a certain kind of charity towards the neighbour, are also images of the Lord, but still more remotely. The three heavens are distinguished into these three degrees, and according to these degrees the Lord flows in with Divine Good and Truth, thus with wisdom and intelligence, and with heavenly joy and felicity.

3692. *And he lighted upon a place*, signifies a state. This appears from the signification of a place, as denoting a state (see nos. 1273–1275, 1377, 2625, 2837, 3356, 3387).

3693. *And passed the night there, because the sun was set*, signifies life in obscurity. This appears from the signification of night, as denoting a state of shade (see no. 1712); thus passing the night denotes living in that state; and from the signification of the sun being set, as denoting the being in obscurity, for then it is evening, and evening signifies obscurity (see no. 3056). By obscurity is here meant obscurity of intelligence as to truth, and obscurity of wisdom as to good, for the light which the angels have from the Lord has in itself intelligence and wisdom, and it is also thence (see nos. 1521, 1524, 1529, 1530, 3138, 3167, 3195, 3339, 3341, 3636, 3637, 3643); wherefore so far as they are in light, so far also they are in intelligence and wisdom, but so far as they are not in light, thus so far as they are in shade, so far they are not in intelligence and wisdom (see nos. 2776, 3190, 3337). It is on this ground that, in common discourse, light is predicated of things belonging to the understanding; man knows not that it is on this ground, wherefore he believes that it is so said only by way of comparison. But besides this, man has also many other comparisons arising from a perception of such things as exist in the other life, in which he is as to his spirit, which are generally received, because interiorly acknowledged, but [afterwards] obliterated by corporeal things, which are of such a nature as to extinguish the things that belong to the perception in which his interior man is. That sunset in the Word signifies the falsity and evil in which they are with whom there is no charity and faith, thus that it signifies also the last time of the Church, see no. 1837; and also that it signifies obscurity as to those things which belong to good and truth, such as exists with those who are in a degree more remote from Divine doctrinals, see no. 3691. That sunset, or the setting of the sun, has these significations, may appear from the following passages in the Word: in Micah, “Ye have night instead of vision, and ye have darkness instead of divination; *and the sun will set upon the prophets*, and the day will grow black upon

them" (iii. 6); the sun's setting upon the prophets denotes that they have no longer any truth and understanding of truth; prophets denote those who teach truths of doctrine (see no. 2534). In Amos, "It shall be in that day, *I will cause the sun to set at mid-day*, and I will darken the earth in the day of light, and I will turn your feasts into mourning, and all your songs into a lament" (viii. 9, 10): causing the sun to set at mid-day denotes obscurity as to truth with those who are in the cognitions of good and truth; that mid-day is a state of light, or of the cognitions of truth, see nos. 1458, 3195. In Isaiah, "*Thy sun shall no more set*, neither shall thy moon withdraw itself, because Jehovah shall be to thee for a light of eternity" (lx. 20): in this passage the Lord's kingdom is treated of; the sun setting no more denotes that they will be in the life of good and in wisdom, because in the celestial love and light of the Lord; the moon's not withdrawing itself, denotes that they will be in the life of truth and in intelligence, because in the spiritual love and light of the Lord. That in the other life the Lord is a sun to the celestial angels, and a moon to the spiritual, and that hence they have wisdom and intelligence, see nos. 1053, 1521, 1529-1531, 2441, 2495, 3636, 3643. From this it may appear what is meant in the internal sense of the Word by sunrise and sunset. In David, "Jehovah, my God, Thou art exceeding great, Thou hast put on glory and honour; who covereth Himself with light as with a garment; He stretcheth out the heavens as a curtain; . . . He hath made the moon for stated feasts, *the sun knoweth his setting*: Thou disposest the darkness that it may become night" (Psalm civ. 1, 2, 19, 20): in this passage likewise the moon stands for intelligence, and the sun for wisdom from the Lord; the setting of the sun denotes obscurity of both: disposing darkness that it may become night denotes the moderating of the state of obscurity; for that the angels have changes of state between the highest degree of light and a lesser degree, or between the highest degree of wisdom and a lesser degree, and that these changes of state are as the morning when the sun rises, and as mid-day when he is in his meridian, and as the evening when he sets, and afterwards as morning again, will, by the Lord's Divine Mercy, be stated elsewhere. In Joshua, "From the wilderness and Lebanon even to the great river, the river Euphrates, the whole land of the Hittites, and even to the great sea, *the setting of the sun*, shall be your boundary" (i. 4): in this passage is described the extent of the land of Canaan, by which is signified in the internal sense the Lord's kingdom (see nos. 1607, 3038, 3481). That the river Euphrates is one boundary, namely, of spiritual and celestial things, see no. 1866, and the great sea and the setting of the sun is another, by which is represented the ultimate, which is relatively obscure; that all the boundaries and all the places

6 in that land are representative, see no. 1585. In Moses, "If in taking a pledge thou take for a pledge thy companion's garment, *before the sun set* thou shalt restore it unto him, because it is his only covering, this his garment is for a skin, in which he may lie down" (Exod. xxii. 26, 27). And in another place, "If he is a poor man (*vir*) thou shalt not lie down upon his pledge, restoring thou shalt restore to him the pledge, *before the sun set*, and he shall bless thee, and it shall be to thee righteousness before Jehovah thy God" (Deut. xxiv. 12, 13). That in this law, as in all the rest, there is a representative and significative of the Divine Law, which is that of good and truth in the Lord's kingdom, from whence those things are derived, is evident from the particulars. This Divine Law is to the effect, that companions are not to be defrauded of external truths, which are the doctrinals according to which they live, and rituals. That a garment signifies such truths, see nos. 297, 1073, 2576. That the pledge should be restored before the sun set, denotes before the truth with him perished, and because that truth is external, it is said that the garment is for a skin in
7 which he shall lie down. Again, "The soul which hath touched what is unclean, shall be unclean until the evening, and shall not eat of the holy things, but when he has washed his flesh in waters, *and the sun hath set*, he shall be clean; and afterwards he shall eat of the holy things" (Levit. xxii. 6, 7). And in another place, "He that is not clean, towards evening shall wash himself with waters, *and when the sun has set*, he shall enter into the midst of the camp" (Deut. xxiii. 10, 11). That this law also derives its origin from the laws of good and truth, or the laws of order, which exist in the Lord's kingdom, may be manifest, otherwise it would not have been commanded, that the unclean person should be unclean until the evening, and should then wash himself with waters, and after the sun was set should be clean. The law of order in the Lord's kingdom, from which the above law is derived, is this, that good and angelic spirits, when they lapse into a state of the love of self, and thereby into a state of falsity, are in this case a little remitted into their natural or lower state, and there imbibe cognitions of good and truth as to that subject; which is signified by washing oneself with waters in the evening. That washing oneself with waters signifies being purified from falsities, see nos. 3147, 3148; and that waters denote the cognitions of truth, nos. 28, 680, 739, 2702, 3058. And after they have been in that obscure state which is signified by the setting of the sun, they return into their former state, which is signified by their being clean, and entering into the midst of the camp; on which subject, by the Lord's Divine Mercy, we shall speak elsewhere from experience. From these considerations, then, it is evident, that sunset in the Word signifies an obscure

state as to truth with the good, and a state of falsity with the evil.

3694. *And he took of the stones of the place*, signifies the truths of that state. This appears from the signification of stones, as denoting inferior truths, such as are those of the natural man (see nos. 643, 1298).

3695. *And put them for his pillows*, signifies a most general communication with the Divine. This appears from the signification of pillows [literally, head-rests] or bolsters [literally, nape-rests], as denoting communication with things external, thus a most general communication; for that the nape or neck denotes the communication of interior things with exterior ones, or, what is the same, of higher things with lower ones, and thence conjunction, see nos. 3542, 3603. Hence those things which are under the nape or neck, that is, bolsters, signify here the communication of inmost or Divine things with outermost ones, which communication also is a most general one; for what is external is relatively general, and what is outermost is most general; for the singulars of interior things appear as one, thus as one general thing in exterior things. This also is what is represented and signified by the ladder set on the earth, whose top reached to heaven, and the angels of God ascended and descended upon it, which will be spoken of presently.

3696. *And lay down in that place*, signifies tranquillity of state. This appears from the signification of lying down, as denoting being in a state of tranquillity: for lying down, and sleeping, is nothing else. That this is denoted by lying down, in the internal sense, may appear also from other passages in the Word, that will be quoted below. With those who are about to be regenerated, who are here treated of in the representative internal sense, the case is as follows: that first of all they are in a state of tranquillity, or in a state of external peace; for external peace, or peace in externals, is called tranquillity: it is also produced from a Divine state of peace, which is inmost within it, and exists in externals by the removal of lusts and falsities, for these are what cause all unrest. Every man also is in a state of tranquillity in the beginning of his life or in infancy, but in proportion as he advances in life, or grows up, in the same proportion he removes himself from that state, because he gives himself up to worldly cares, and consequently to anxieties through the lusts of the love of self and of the world, and through the falsities thence. Nearly similar to this is the case with the new life with a man who is being regenerated: in the beginning he is in a state of tranquillity, but as he passes into the new life, he also passes into a state of unrest;

for the evils and falsities which he had previously imbibed emerge and come forth and disturb him, and at length to such a degree that he is immersed in temptations and vexations by the diabolical crew, who are continually striving to destroy the state of his new life. Nevertheless, he is inmosty in a state of peace, for unless he were inmosty so, he would not engage in combat, for he is continually looking upon that state, as the end, in the combats in which he is engaged, and unless he had that end, he would in nowise have force and strength to combat; hence also it is that he overcomes; and because this state of peace is the end, he also comes into this state after the combats or temptations; it is as the state of spring that follows the state of autumn and winter; or as the state of dawn that follows evening and night. That a state of peace in spiritual things is like spring and dawn in natural things, see nos. 1726, 2780; and that peace is from good and truth, and unrest from evil and

3 falsity, no. 3170. That lying down in the Word signifies a state of tranquillity, may appear from the following passages: in Moses, "If ye will walk in my statutes, and observe my precepts, and do them, *I will give peace in the earth, and ye shall lie down*, and none shall make you afraid; and I will cause to cease the evil wild beast from the land, and the sword shall not pass through your land" (Levit. xxvi. 3, 6): lying down is manifestly said of a state of peace and tranquillity; the evil wild beast denotes the lusts of evil (see nos. 45, 46, 908), which shall cease; a sword denotes falsity combating against truth (no. 2799), which shall not pass through. Hence also it is evident, that peace and the tranquillity of peace are from good and truth, and that

4 the destruction thereof is from evils and falsities. In Isaiah, "The wolf shall dwell with the lamb, and the leopard *shall lie down* with the kid, and the calf and the young lion together, and a little child shall lead them; and the heifer and the bear shall feed, *their young shall lie down together*" (xi. 6, 7): treating of the Lord, and of the state of peace in His kingdom: their lying down together denotes that they could not be infested by any evil and falsity. In Hosea, "I will establish for them a covenant in that day with the wild beast of the field, and with the bird of the heavens, and with the creeping thing of the earth; and the bow, and the sword, and the battle will I break from off the earth, *and I will cause them to lie down confidently*" (ii. 18): in this passage likewise, lying down denotes a state of tranquillity on the removal of the falsities and evils that occasion unrest. In David, "*I will lie down and sleep*, and rise up again, because Jehovah sustains me; I will not be afraid of myriads of the people who set themselves against me round about" (Psalm iii. 5, 6): lying down and sleeping denotes a state of tranquillity and security. In the same, "*In peace will I both lay me down and sleep*"; because Thou, Jehovah, alone

causest me to dwell confidently" (Psalm iv. 8). And in the same, "*He will make me to lie down in pastures of herbage : He will lead me to waters of rest ; He will refresh my soul*" (Psalm xxiii. 2, 3). From these passages it is evident, that a state of peace and tranquillity is described by lying down ; and that by lying down in the present passage is signified tranquillity of state, for a place in the internal sense denotes a state (see no. 3692).

3697. Verses 12-15. *And he dreamed, and behold a ladder set up on the earth, and the head of it reaching unto heaven ; and behold the angels of God ascending and descending upon it. And behold Jehovah standing above it, and He said, I am Jehovah, the God of Abraham thy father, and the God of Isaac : the land on which thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth, and thou shalt break forth to the sea, and to the east, and to the north, and to the south ; and all the families of the ground shall be blessed in thee, and in thy seed. And, behold, I am with thee, and I will keep thee in all whither thou goest, and bring thee back to this ground, because I will not leave thee until I have done what I have spoken to thee.*

He dreamed, signifies foresight : *and behold a ladder set up on the earth*, signifies the communication of the lowest truth and of good thence : *and the head of it reaching unto heaven*, signifies with the Divine : *and behold the angels of God ascending and descending upon it*, signifies infinite and eternal communication, and thence conjunction ; and that from the lowest there is as it were an ascent, and afterwards, when the order has been inverted, a descent. *And behold Jehovah standing above it*, signifies the Lord in the supreme : *and He said, I am Jehovah, the God of Abraham thy father*, signifies the Lord, that that good is from Him : *and the God of Isaac*, signifies the Lord as to the Divine Human : *the land on which thou liest, to thee will I give it*, signifies that the good in which he was, was from his proprium : *and to thy seed*, signifies that the truth also [was from the proprium]. *And thy seed shall be as the dust of the earth*, signifies that Divine natural truth would be as natural good : *and thou shalt break forth to the sea, and to the east*, signifies the infinite extension of good : *and to the north, and to the south*, signifies the infinite extension of truth ; thus all states of good and truth : *and all the families of the ground shall be blessed in thee*, signifies that all the truths of the good of doctrine will be conjoined with good : *and in thy seed*, signifies and with truth. *And, behold, I am with thee*, signifies what is Divine : *and I will keep thee in all whither thou goest*, signifies the Divine Providence : *and bring thee back to this ground*, signifies conjunction with Divine doctrine : *because I will not leave thee*

until I have done what I have spoken to thee, signifies that nothing would be wanting for accomplishing the effect.

3698. *He dreamed*, signifies foresight. This appears from the signification of dreaming, as denoting in the internal sense foretelling future things, for prophetic dreams, which were Divine, were predictions of things to come, as may appear from those spoken of in the Word (see nos. 1975, 1976); since this is the signification of dreams and dreaming in the internal sense, therefore in the supreme sense, in which the Lord is treated of, they signify foresight. For predictions are from the Lord's Divine foresight. That this is the only source of predictions concerning events which do not flow according to the general order of nature, and cannot be foreseen thence, may appear from the Word, also from this passage in Moses, "When a prophet speaketh in the name of Jehovah, but the Word doth not come to pass, and that word doth not happen, Jehovah hath not spoken, the prophet hath spoken it in arrogance" (Deut. xviii. 22). And even if they were predictions of things which came to pass, they still might be from the evil and the worshippers of another god, [as appears from] this passage, "If there arise in the midst of thee a prophet or a dreamer of a dream, and he give thee a sign or a wonder, and the sign and the wonder come to pass which he spoke to thee, saying, Let us go after other gods whom thou hast not known, and let us serve them; thou shalt not obey the words of that prophet, or the dreamer of that dream, because Jehovah . . . tempteth you" (Deut. xiii. 1-4): from which it is evident that the prediction itself was from the Divine, but the persuasion to worship other gods was from the proprium of the prophet, to whom it was permitted for the sake of tempting, as is said. Hence also it is, and from other causes, that on many occasions in olden time, they who worshipped Baalim and other gods also prophesied, saw visions, and dreamed dreams, and likewise that the things which were spoken by them came to pass, whereby many were led astray (concerning whom see Jeremiah, chapter xxiii.); besides others, who were called diviners, soothsayers, sorcerers, and pythons, who were among those who studied natural magic, whereby nothing of what was Divine could be foretold, but only what was contrary to the Divine, that is, contrary to the Lord, and contrary to the good of love and the truth of faith in Him. This is magic, whatsoever it may appear in external form.

3699. *And behold a ladder set up on the earth*, signifies the communication of the lowest truth and of good thence. This appears from the signification of a ladder, as denoting communication (which will be treated of below); and from the signification of the earth, as denoting what is lowest, for it is said imme-

diately afterwards that its head reached unto heaven, which denotes the highest. From this it is evident, that the ladder that was between the earth and heaven, or between the lowest and the highest, denotes communication; that it is the communication of the lowest truth and of good thence that is here signified by the ladder that was set up on the earth, is manifest from this consideration, that the subject here treated of, in the internal sense, is the truth and the consequent good of that degree, which is here represented by Jacob. In the original language, the term ladder is derived from a word which signifies a path or a way; that a path or way is predicated of truth, see nos. 627, 2333; when the angels also hold discourse together on the subject of truth, it is exhibited representatively in the world of spirits by ways (see nos. 189, 3477). Hence it is evident what is signified by the ladder, of which one extremity is set on the earth, and the other reaches to heaven, namely, the communication of the truth, which is in the lowest place, with the truth which is in the highest, which communication is treated of below. That there are truths and goods of the lowest degree, and also truths and goods of the highest, and steps between them as of a ladder, see no. 3691.

3700. *And the head of it reaching unto heaven*, signifies with the Divine, namely, that there was communication therewith. This appears from the signification of the head or topmost part of a ladder, as denoting what is supreme; and from the signification of heaven, as denoting what is Divine. For heaven, in the supreme sense, in which the Lord is treated of, denotes the Divine Itself, but in the representative sense, in which the man who is being regenerated is treated of, it denotes the inmost good and consequent truth which are from the Lord, such as exist in heaven, and from the quality of which heaven itself is. This is also called Divine, because from the Lord; for the Lord, or, what is the same thing, what is Divine, which is from the Lord alone, is the all in all of heaven; whatever is not from the Divine there, does not belong to heaven. Hence it is that it has occasionally been said above, that the Lord is heaven itself, and that all who are in heaven are in the Lord.

3701. *And behold the angels of God ascending and descending upon it*, signifies infinite and eternal communication, and thence conjunction; and that from the lowest there is as it were an ascent, and afterwards, when the order has been inverted, a descent. This appears from the signification of angels, as denoting something Divine of the Lord, which is meant by them when they are mentioned in the Word (see nos. 1925, 2319, 2821, 3039). That in the present case they denote the Divine Truth, appears from the circumstance that they are

called the angels of God, for the term God is used when in the internal sense truth is the subject treated of, but the term Jehovah is used in treating of good (see nos. 2586, 2769, 2807, 2822). Hence it is that although Jehovah is named presently, and it is said '*Jehovah was standing above it*,' still they are here called Angels of God, for the subject treated of is the truth from which good is, which is here [represented by] Jacob, as has been frequently said above. That by ascending and descending on the ladder is signified, in the supreme sense, infinite and eternal communication and thence conjunction, may appear without further explanation. Communication and thence conjunction cannot be predicated of the Lord's Divine Itself, and of His Divine Human, unless at the same time it be said to be infinite and eternal, for in the Lord all is infinite and eternal, infinite in respect to Esse, and eternal in respect to Existere. From what has hitherto been said it is evident, that by the ladder set up on the earth, and its head reaching to heaven, and behold the Angels of God ascending and descending upon it, is signified, in short, as it were an ascent from the lowest, and afterwards, when the order has been inverted, a descent. How the case is with this ascent and descent, may appear from what has been said and shown above, nos. 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3607, 3610, 3665, 3690. But whereas this order, which is that of the regeneration of man, and which is described in this and the following verses in the internal sense, is altogether unknown in the Church, therefore we may further illustrate the subject. It is known that man is born into the nature of his parents, and of his grandfathers, and also of his great-grandfathers, in a long succession of ages, consequently into the hereditary evil of them all successively accumulated, insomuch that as to what is from himself he is nothing but evil. Hence it has resulted that both as to the understanding and as to the will he is utterly ruined, and of himself wills nothing of good, and therefore understands nothing of truth, consequently, that it is evil which he calls good, yea, believes to be good; and falsity which he calls truth, yea, believes to be truth. As for example, to love himself better than others, to be better disposed towards himself than towards others, to covet what belongs to another, and to be concerned about himself only, and not about others, except for the sake of himself: inasmuch as of himself he is inclined to these things, he even calls them good, and also true; and further, if any one injures, or endeavours to injure him, as to these goods and truths, as he calls them, he hates such a person, and also burns with revenge against him, and desires and also tries to compass his ruin, and perceives delight therein, and this in proportion as he actually confirms himself in those [evils], that is, in proportion as he more frequently brings them into exercise by act.

Such a one, when he comes into the other life, has similar 3
desires: the nature itself which he has contracted in the
world by actual life remains, and the very delight thereof
is manifestly perceived; wherefore he cannot be in any
heavenly society, in which every one wishes better to others
than to himself, but in some infernal society, which has the
same delight as he himself. This nature is what ought to be
extirpated while he lives in the world, and this can be effected
by no other means than regeneration by the Lord, that is, by
his receiving a totally different will, and thence a different under-
standing; that is, by his being made new as to both these
faculties. But, in order that this may be effected, he must needs
first of all be re-born as an infant, and learn what is evil and
false, and also what is good and true, for without science or
cognition he cannot imbibe any good, inasmuch as of himself he
acknowledges nothing to be good but what is evil, and nothing
to be true, but what is false. To this end, such cognitions are 4
instilled into him as are not altogether contrary to those which
he had previously had, as, for instance, that all love begins from
self, that one ought first to take care of oneself, and afterwards
of others, that good ought to be done to such as appear poor and
miserable in external form, of whatsoever quality they may be
inwardly; likewise to widows and orphans, because they are
so named; and lastly, to enemies in general, whosoever they may
be; and that by doing thus man may merit heaven. These
and similar cognitions belong to the infancy of his new life,
and they are such that they derive something from his former
life, or the nature of his former life, and also something
from the new life into which he is being thus introduced; and
therefore they are such as to admit into themselves whatsoever
things are conducive to the formation of the new will and
the new understanding. These are the lowest goods and truths,
from which those who are being regenerated commence, and
because they admit into themselves interior truths, or such as
are nearer to the Divine, the falsities that he had previously
believed to be true can be extirpated by means of them. But 5
they who are being regenerated do not learn such truths simply
as knowledges, but as life, for they practise those truths; their
practising those truths, however, is from the beginning of the new
will, which the Lord insinuates whilst they are altogether igno-
rant of it, and in proportion as they receive of that new will, they
receive also of those cognitions, and bring them into act, and
believe; but in proportion as they do not receive of the new
will, they are capable indeed of learning such truths, but not of
bringing them into act, because they cultivate knowledge
only, and not life. This is the state of childhood and 6
early youth as to the new life, which is about to succeed
in place of the former life; but the state of its youth and

early manhood is, that they no longer esteem any person for his quality as it appears in the external form, but for his quality as to good, first in civil life, next in moral life, and lastly in spiritual life, and it is to good that a man then begins to give priority, and to love, and from good the person. And at length, when he is still further perfected, he studies to do good to those who are in good, and this according to the quality of the good that is with them, and at length he apperceives a delight in doing good to them, [and] because he perceives a delight in good, he also perceives a pleasantness in the things that confirm [good]; these confirmations he acknowledges for truths, and they are also the truths of his new understanding, which flow from the
 7 goods that belong to his new will. In a like degree in which he apperceives delight in that good, and pleasantness in those truths, he becomes sensible also of a dislike for the evils of his former life, and of an unpleasantness in its falsities: hence then a separation takes place of the things belonging to the former will and the former understanding, from the things belonging to [the new will and] the new understanding, and this, not according to the affection of knowing those things, but according to the affection of doing them. Consequently he then sees, that the truths of his infancy were relatively inverted, and that the same by degrees were reduced into another order, namely, that they are mutually subordinated to each other, so that those which at first had been in the prior place, are now in a posterior place; thus that by means of those truths which were the truths of his childhood and earliest youth, the angels of God, as by a ladder, ascended from earth to heaven, but afterwards, by means of the truths belonging to his adult age, the angels of God, as by a ladder, descend from heaven to earth.

3702. *And behold Jehovah standing above it*, signifies the Lord in the supreme. This may appear from the consideration, that in the Word of the Old Testament Jehovah is so often named Lord (see nos. 1736, 3023, 3035); and that in the Word of the New Testament He is nowhere called Jehovah, but instead of Jehovah, the Lord (see no. 2921). That standing above it denotes being in the supreme, appears without explanation. The arcanum which lies concealed in the internal sense of these words is, that all goods and truths descend from the Lord, and ascend to Him, that is, that He is the First and the Last. For man has been so created, that the Divine things of the Lord may descend through him even to the ultimates of nature, and from the ultimates of nature may ascend to Him; so that man might be a medium uniting the Divine with the world of nature, and the world of nature with the Divine, and thus through man, as through a uniting medium, the very ultimate of nature might live from the Divine, which would have been the case if man had lived according to Divine order.

That man has been so created, is manifest from this consideration, that as to his body he is a little world, for all the arcana of the world of nature are stored up therein, for whatever arcanum there is in the ether and its modifications is stored in the eye, and whatever arcanum there is in the air is stored in the ear; and whatever invisible thing floats and acts in the air is in the organ of smell, where it is perceived, and whatever invisible thing floats and acts in the waters and other fluids, is in the organ of taste; the very changes of state, also, are in the sense of touch throughout; besides that things that are still more recondite would be perceived in his interior organs, if his life were according to order. From this it is evident, that a descent of the Divine would take place through man into the ultimate of nature, and that from the ultimate of nature there would be an ascent to the Divine, if only man acknowledged the Lord as his first and last end with faith of the heart, that is, with love. In such a state were the Most Ancient people, who were celestial men, for whatever they apprehended by any sense was to them a medium of thinking concerning the things that belong to the Lord, thus concerning the Lord and His Kingdom; the delight which they derived from worldly and terrestrial things, was from this source (see nos. 1409, 2896, 2897, 2995). Yea, further, when they thus contemplated the lower and ultimate things of nature, these objects appeared before their eyes as if they were alive, for the life, from which they descended, was in their internal sight and perception, and the things that stood out before their eyes were as images of that life, which images, although inanimate, were nevertheless thus animated for them. Such perception the celestial angels have respecting all things which exist in the world, as has very often been given [me] to perceive, and hence also little children have such perception (see nos. 2297, 2298). From this it is evident, what is the quality of those through whom the Divine things of the Lord descend even to the ultimates of nature, and from the ultimates of nature ascend to Him, and represent the Divine communication and thence conjunction, which in the supreme sense is signified by the angels ascending and descending on the ladder that was set up on the earth, whose head reached unto heaven, and above which Jehovah stood.

3703. *And He said, I am Jehovah, the God of Abraham thy father*, signifies the Lord, in that that good is from Him. This may appear from the consideration, that Jehovah is the Lord's Divine Esse itself, who is called the God of Abraham by virtue of Divine Good. That Abraham represents the Lord as to Divine Good, see nos. 2172, 2198. And since it is the Divine Good from which all celestial and spiritual goods are derived, and thus also all truths, therefore the expression, "father

Abraham," is here used, and indeed "thy father," that is, the father of Jacob, when yet Isaac was his father. The reason why a father in the internal sense denotes good, is, that it is good from which all things in general and particular are, and truth by means of which all things in general and particular come into existence, thus [that all things in general and particular are and exist] from the marriage of good and truth. Heaven itself, which consists of nothing else than the Divine marriage of good and truth, is from the Divine marriage of good and truth and of truth and good in the Lord. In universal nature, also, all things in general and particular have relation to good and truth; for in nature are represented the celestial and spiritual goods and truths which belong to heaven, and in heaven are represented the Divine Goods and Truths which belong to the Lord. Hence it may appear, that good is as a father and truth as a mother, and that therefore by father, in the internal sense of the Word, is signified good, and by mother, truth; and indeed the good and truth from which are lower or derivative goods and truths, which respectively are as daughters and sons, and for this reason also are called daughters and sons in the Word (see nos. 489-491, 2362); and they are also respectively as brethren and sisters, as grandchildren and great-grandchildren, as sons-in-law, daughters-in-law, mothers-in-law, in a word, as consanguinities and affinities in every degree, and this from the marriage of good, which is the father, with truth, which is the mother. That all things in general and particular in the heavens are circumstanced according to consanguinities of love and faith in the Lord, or, what is the same thing, of good and truth, see nos. 685, 917, 2739, 3612; and that on this account the Most Ancient people compared all things in general and particular to marriages, nos. 54, 55; see also nos. 718, 747, 1432, 2508, 2516, 2524, 2556. That father in the internal sense of the Word denotes good, may appear from many passages, as from the following: in Isaiah: "Attend to me, ye that regard justice, ye that seek Jehovah, look unto the rock whence ye were hewn, and to the hole [literally, the digging-out] of the pit whence ye were digged; look unto *Abraham your father*, and unto *Sarah* that bare you, for I have called him alone, and blessed him, and will multiply him; for Jehovah will comfort Zion, He will comfort all her wastes, and will place her wilderness like Eden, and her solitude as the garden of Jehovah" (li. 1-3); in this passage the Lord and His coming are treated of, as is manifest from each particular; the Lord, as to Divine Truth, is called the rock and the pit, and as to Divine Good, Abraham the father; and since the Divine marriage of good and truth is represented by Abraham and Sarah (see nos. 1468, 1901, 1963, 1989, 2011, 2063, 2065, 2172, 2173, 2198, 2507, 2833, 2836, 2904, 3245, 3251, 3305 end),

therefore it is said, "Abraham your father and Sarah that bare you": hence it is that it is said, that they should look unto the rock and unto the pit, and also to Abraham their father and to Sarah; and hence it is, that it immediately follows, that Jehovah will comfort Zion, which denotes the celestial Church (see no. 2362), and that He will comfort her wastes, and place her wilderness like Eden, and her solitude like the garden of Jehovah. The like is signified by Abraham ⁴ in other passages in the Word, where he is called father, as in John, "Jesus said, I speak what I have seen with My Father, and ye also do what ye have seen with your father. They answered and said unto Him, *Abraham is our father*. Jesus said unto them, *If ye were the sons of Abraham, ye would do the works of Abraham*. . . .Ye do the works of your father" (viii. 38, 39, 41). And in Matthew, "Presume not to say within yourselves, *We have Abraham for a father*: I say unto you, that God is able of these stones to raise up *children unto Abraham*; behold the axe lieth at the root of the trees: every tree that maketh not good fruit shall be cut down and cast into the fire" (iii. 9, 10). And in Luke, "When poor Lazarus died, he was carried by the angels into *Abraham's bosom*; the rich man also died and was buried: when he was in hell, lifting up his eyes he saw *Abraham* from afar, and Lazarus in his bosom; and he cried out and said, *Father Abraham*, have mercy on me: I beseech thee, *Father*, that thou wouldst send him to my father's house" (xvi. 19 to the end). In these passages it is evident that Abraham is not meant, but the Lord as to Divine Good. That Abraham is unknown in heaven, and that when mention is made of him in the Word, the Lord is meant, see nos. 1834, 1876, 1989, 3305 end. That Father in the internal sense denotes ⁵ good, may appear from the following passages: in Moses, "Honour *thy father and thy mother*, that thy days may be prolonged upon the land which Jehovah thy God giveth thee" (Exod. xx. 12; Deut. v. 16): that this precept, like the other precepts of the decalogue, is true in both senses, and that in the internal sense honouring father and mother denotes loving good and truth, and, in good and truth, the Lord, see nos. 2609, 3690. That days upon the land denote states of good thence in the Lord's kingdom, appears from the signification of days, as denoting states (nos. 23, 487, 488, 493, 893, 2788); and from the signification of Canaan, which here is the land, as denoting the Lord's kingdom (nos. 1607, 3038, 3481); and that being prolonged is predicated of good, no. 1613. It was because of this ⁶ signification of father and mother, that in the representative Jewish Church many laws were enacted concerning parents and sons, in all which in the internal sense is signified good and truth, and in the supreme sense the Lord as to Divine Good and Divine Truth, as in Moses, "Whoever smiteth *his father* and *his*

mother, dying he shall die; if any one curseth *his father* or *his mother*, dying he shall die" (Exod. xxi. 15, 17). Again, "Any man (*vir*) that curseth *his father* or *his mother*, being killed shall be killed; whoever curseth *his father* and *his mother*, his bloods shall be upon him" (Levit. xx. 9). And again, "Cursed is he that setteth light by *his father* and *his mother*, and all the people shall say, Amen" (Deut. xxvii. 16). In Ezekiel, "Behold the princes of Israel, a man (*vir*) according to his arm, were in thee, to shed blood, they have set light by *father* and *mother* in thee" (xxii. 6, 7). In Moses, "When a man (*vir*) hath a refractory and rebellious son, *in nowise obedient to the voice of his father*, or to the voice of his mother; and although they have chastised him yet he hath not obeyed them, *his father* and *his mother* shall lay hold upon him, and bring him forth to the elders of the city, and to the gate of his place, and all the men (*viri*) of his city shall stone him with stones that he die" (Deut. xxi. 18, 19, 21).

7 In all these passages, by father and mother in the sense of the letter are meant father and mother, but in the internal sense are meant good and truth, and in the supreme sense the Lord as to Divine Good and Divine Truth; as the Lord Himself also teaches in Matthew, "Jesus stretching out His hand over His disciples, said, Behold *My Mother* and *My brethren*; whosoever doeth the will of My Father who is in the heavens, he is My brother and sister and *mother*" (xii. 49, 50). And again, "Be not willing to be called Master, for one is your Master, the Christ, but all ye are brethren; and *call ye not your father* on earth, for one is *your Father*, who is in the heavens" (xxiii. 8, 9): It is not here forbidden to be called master and to be called father on earth, but to acknowledge in heart any other father than the Lord, that is, when mention is made of master and father, the Lord is to be understood, who in the supreme sense is represented by them, according to what was said above (no. 3702), concerning the Most Ancient people, who were celestial men, that whatsoever they perceived on earth was to them a medium

8 of thinking concerning the Lord. The like is implied in what the Lord said to one of His disciples, who said, "Lord, suffer me first to go away and *bury my father*; Jesus said unto him, Follow Me: let the dead bury their dead" (Matt. viii. 21, 22): for a father on earth in respect to the Father in heaven, or to the Lord, is as a dead person to a living one; thus the law itself concerning honouring parents is as it were dead, unless in it there be honour, worship, and love to the Lord, for that law descends from this Divine Law; the life itself which is in that law is from this source; wherefore the Lord said, "Follow Me: let the dead bury their dead." The like is also signified by what Elijah said to Elisha, "Elijah passed by Elisha, and cast his garment over him, who left the oxen, and ran after Elijah, and said, *Let me kiss*, I pray, *my father and mother*,

afterwards I will go after thee; he said therefore unto him, Depart, return, *for what have I done to thee?*" (1 Kings xix. 19, 20): that by Elijah was represented the Lord, see the Preface to Chapter xviii., and no. 2762. In Malachi, 9 "Behold, I send unto you Elijah the prophet, before the great and terrible day of Jehovah cometh, and *he shall turn the heart of the fathers to the sons, and the heart of the sons to their fathers,* lest I come and smite the earth with a curse (iv. 5, 6). And in Luke, The angel said unto Zacharias, speaking of his son John, "He shall go before the Lord in the spirit and power of Elijah, *to turn the hearts of the fathers to the sons*" (i. 17): that, in this passage, by fathers and sons are not meant fathers and sons, but the goods and truths of the Church, which the Lord was about to restore, is evident. In Malachi, "Jehovah shall be magnified 10 from over the border of Israel, *the son shall honour the father,* and the servant the lord; if then *I be a Father,* where is My honour? if I be a Lord, where is My fear?" (i. 5, 6): the father denotes those who are in the good of the Church, and the lord denotes those who are in the truth of the Church; the Father manifestly denotes the Lord as to Divine Good, and the Lord denotes Him as to Divine Truth. In David, "*My father and my 11 mother have forsaken me, and Jehovah taketh me up*" (Psalm xxvii. 10): the father and mother denote good and truth, which are said to have forsaken, when a man observes that of himself he is not able to do anything of good, or to know anything of truth. That it is not meant that David was forsaken by his father and mother, is manifest. Again, "Thou art far more 12 beautiful than the sons of men . . . The *king's daughter* is wholly glorious, her garment within is of brocades of gold . . . *Instead of thy fathers shall be thy sons,* thou shalt set them for princes in all the earth" (Psalm xlv. 2, 13, 16): the Lord is here treated of; instead of fathers shall be thy sons, denotes that Divine Truths should be as Divine Goods; the king's daughter denotes the love of truth; the garment of brocades of gold denotes the quality of that truth from good. Since the subject treated of is the Lord and His Divine Human, as is evident from the whole Psalm and the particulars contained in it, it may appear that all and each of its details have a like reference, consequently, that by the king's daughter is not meant a king's daughter, nor that her garment was of brocades of gold, nor that instead of fathers should be sons, nor that these should be princes in the whole earth, but that Divine celestial and spiritual things are what are signified by each expression. That a daughter denotes affection or love, see nos. 489-491, 2362; that a king denotes Divine Truth, nos. 1672, 1728, 2015, 2069, 3009; that gold denotes good, nos. 113, 1551, 1552; that what is interwoven [or entangled] is predicated of the natural Scientific, no. 2831, here therefore of natural Divine truth; that a garment denotes such

truths as clothe good, nos. 297, 2576; that the sons who are instead of fathers denote truths of good, in this case Divine Truths [which shall be] as Divine Goods, nos. 264, 489, 491, 533, 1147, 1729, 1733, 2159, 2623, 2803, 2813; that princes in all the earth denote the primary things of the Lord's kingdom and Church; that princes denote primary things, nos. 1482, 2089; that the earth denotes the Lord's kingdom and Church, nos. 1413, 1607, 1733 1850, 2117, 2118 at the end, 3355. In Moses, "Jehovah was delighted with *thy fathers*, to love them, and He chose their seed after them, you out of all peoples, according to this day; wherefore circumcise the foreskin of your heart, and harden your neck no longer" (Dent. x. 15, 16): in this passage fathers in the internal sense denote the Ancient and the Most Ancient Church, who were so called from the love of good and truth in which they were; in the love of good were the Most Ancient who were celestial men, and from the love of truth the Ancient who were spiritual men; their goods and truths in the Church are what are called the seed which God chose. That Abraham, Isaac, and Jacob, and his twelve sons, are not the fathers here meant, and that the Israelitish and Jewish people are not meant by the seed, may be manifest; but these words are spoken of them and to them, in order that the internal sense may have something external and thus intelligible to man. In Isaiah, "They shall puff themselves up, a boy against an old man, and a common person against one that is honoured, because a man (*vir*) shall lay hold of his brother, in the house of his father, [saying,] Thou hast a garment, thou shalt be a prince unto us; . . . he shall say, . . . There is no bread [and no garment] in my house, set me not up as a prince of the people" (iii. 5-7); the subject here treated of in the internal sense is the perverted state of the Church, when truth is no longer acknowledged to be truth, nor is it known what good is; a man's taking hold of his brother in the house of his father, denotes acknowledging everything whatsoever to be good; a garment denotes truth (see nos. 1073, 2576); a prince denotes the primary of doctrine thence (nos. 1482, 2089); there is no bread nor garment in my house, denotes that there is neither good nor truth; that bread denotes good, see nos. 276, 680, 3478; that a garment denotes truth, nos. 297, 2576. In the representative Churches there were several laws, based on the representatives of good and truth by father and mother, and also by daughters and sons, which laws derived thence their Divine [quality]; such are these which follow:—"That the *daughter of a priest*, if she profaned herself by committing whoredom, profaning *her father*, should be burned with fire" (Levit. xxi. 9); the daughter of a priest denotes the affection of good; the father denotes the good whence that affection is derived; committing whoredom denotes profaning good; what is meant by commit-

ting whoredom, see nos. 2466, 2729, 3399; and what by profaning, nos. 1008, 1010, 1059, 2051, 3398, 3399. Also, "if the daughter of a priest become a widow, or divorced, and have no seed, she shall return to *the house of her father*, according to her youth; she shall eat of the bread of her father; no stranger shall eat thereof" (Levit. xxii. 13). Likewise this law, "If thou see ¹⁶ in captivity a wife beautiful in form, and desire her, to take her to thyself for a woman, thou shalt bring her into the midst of thy house, and she shall shave her head, and do her nails, and remove the garment of her captivity from off her, and sit in thy house, and *bemoan her father and her mother* a month of days: and afterwards thou shalt enter in unto her, and know her, and she shall be to thee for a woman" (Deut. xxi. 11-13): in this law, all and each of its particulars are representative of natural truth, in that after it has been purified from falsities it is adopted by good; such truth is signified by a wife in captivity, beautiful in form; purification from falsities is signified by bringing her into the midst of the house, and by her shaving her head, doing her nails, removing the garment of her captivity, and bemoaning her father and mother; adoption is signified by afterwards entering in unto her, knowing her, and taking her for a woman. The *laws of marriages*, that they were to be ¹⁷ contracted within each tribe and family, and also the *laws of inheritance*, that they were not to pass from tribe to tribe, spoken of in the Word, derived their origin from this source also, namely, from the celestial and spiritual marriage in the Lord's kingdom, or from the marriage of good and truth, which are signified by father and mother: likewise the *laws* which were enacted concerning *the permitted and forbidden degrees*. Each law on these subjects in the Word, has reference inwardly to the law of the consociation and conjunction of good and truth in heaven, and to the consociations of evil and falsity in hell, which are separate from them. Concerning the permitted and forbidden degrees, see Leviticus xx.; concerning inheritances that they should not pass from tribe to tribe, and concerning marriages that they should be contracted within each tribe, see Numbers xxvii. 7-11, and elsewhere. That in the heavens all things in general and particular are circumstanced according to consanguinities and affinities of good and truth, see nos. 685, 917, 2739, 3612. Since the Israelitish people represented the ¹⁸ Lord's kingdom in the heavens, and thus the heavenly order there, it was also commanded that they should be distinguished according to *tribes*, and according to *families*, and according to *the houses of their fathers* (see Numbers xxvi. 1 to the end); and also that according to that order they should measure out the camp around the tent of assembly, and likewise that they should journey according to the same order, as it is thus written in Moses, "A man (*vir*) under his own standard, in their ensigns *according to*

the house of their fathers shall the sons of Israel measure out the camp, over against the tent of assembly round about; . . . and thus also they were to journey" (Numb. ii. 2, 34); wherefore when Balaam "saw Israel dwelling according to their tribes, the spirit of God came upon him, and he uttered an enunciation, saying, "How good are thy tabernacles, O Jacob, thy dwellings, O Israel; as valleys are they planted, as gardens near a river," etc. (Numb. xxiv. 2, 3, 5, 6 and following verses); in which prophecy, that neither Jacob nor Israel is meant, but the Lord's kingdom in the heavens, and His Church in the earths, which were represented by the order in which he then saw

19 them, is evident from all the words in that passage. From these considerations it may also be known, what is signified in the internal sense of the Word by orphans, that is, by those who are without a father, namely, those who are in a state of innocence and charity, and desire to know and to do what is good, and are not able. In such a state are those especially who are outside of the Church, of whom the Lord takes care, and adopts as sons in the other life; and since these are signified by orphans, therefore, when they are mentioned in the Word, in most passages there are also mentioned sojourners and widows: for by sojourners are signified those who are being instructed in goods and truths (no. 1463); and by widows those who are in a state of good and not so much in truth, and those who are in a state of truth and not so much in good, and yet are desirous to be in both. Since by these three, namely, orphans, sojourners, and widows, somewhat similar is signified in a series, therefore in most passages, as was stated, they are named together (see Deut. xiv. 29; xvi. 14; xxiv. 17, 19; Jer. vii. 6; xxii. 3; Ezek. xxii. 6, 7; Zech. vii. 10; Psalm xciv. 6; cxlvi. 9). From what has been said then it may appear, what is signified by father in the genuine sense, namely, good, and that in the supreme sense

20 it signifies the Lord. But whereas most expressions in the Word have also an opposite sense, so also has the word father, and in this sense it signifies evil; in like manner the word mother, which in the genuine sense signifies truth, in the opposite sense signifies falsity. That this is the case, may appear from the following passages: In David, "*The iniquity of his fathers* shall be recalled to memory with Jehovah, and the *sin of his mother* shall not be wiped out" (Psalm cix. 14). Again: "They have gone back, and acted treacherously, *as their fathers*: they have turned away like a bow of deceit" (lxxviii. 57). In Moses, "Until the residue amongst you pine away in their iniquity, in the lands of your enemies, and also in *the iniquities of their fathers* they shall pine away with them" (Levit. xxvi. 39). In Isaiah, "Prepare ye slaughter for his sons, *by reason of the iniquity of their fathers*, and let them not rise up again and possess the land,

and fill the faces of the earth with cities" (xiv. 21). Again, "I will recompense your iniquities, and *the iniquities of your fathers together*" (lxv. 7). In Jeremiah, "The houses of Israel ²¹ were ashamed, they, their kings, their princes, and their priests, and their prophets, saying to the wood, *Thou art my father*, and to the stone, *Thou hast begotten me*, because they have turned to me the nape of the head, and not the face" (ii. 26, 27). Again, "I give before this people stumbling-blocks, and they shall stumble therein *the fathers and the sons together*, the neighbour and his companion, and shall perish" (vi. 21). Again, "*The sons* gather wood, and the *fathers* kindle the fire, and the women knead dough to make cakes to the queen [of the heavens] (vii. 18). In Ezekiel, "I will do in thee what I have not done, and the like of which I will not do any more, on account of thine abominations, therefore *the fathers shall eat their sons, . . . and the sons shall eat their fathers*, and I will do in thee judgments, and will scatter all thy remains to every wind" (v. 9, 10): treating of the profanation of what is holy. Again, "Thus saith the Lord Jehovah to 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). In Matthew, "The brother shall deliver up ²² the brother to death, and *the father the son*, and *the children* shall rise up against *the parents*, and shall give them up to death; and so ye shall be held in hatred of all for My name's sake. . . . I came to set a man (*homo*) at variance *against his father*, and *the daughter against her mother*, and the daughter-in-law against her mother-in-law; and a man's foes shall be those of his own household. Whosoever loveth *father and mother* above Me, is not worthy of Me, and whosoever loveth *son and daughter* above Me, is not worthy of Me" (x. 21, 22, 35-37; Luke xii. 49, 52, 53). Again, "Every one who hath left houses, or brethren, or sisters, or *father*, or *mother*, or wife, or children, or fields, for My name's sake, shall receive a hundredfold, and shall obtain as an inheritance eternal life" (Matt. xix. 29; Luke xviii. 29, 30; Mark x. 29, 30). In Luke, "If any one cometh to Me, and *hateth not his father*, and *his mother*, and wife, and children, and brethren, and sisters, yea, and his own soul also, he cannot be My disciple" (xiv. 26). In Mark, "The brother ²³ shall deliver up the brother to death, and *the father the children*, and *the children shall rise up against the parents*, and kill them, because ye shall be held in hatred of all for My name's sake" (xiii. 12, 13; Luke xxi. 16, 17): in this passage the consummation of the age is treated of, and the state of the Church that is perverted as to good and truth is described, namely, that evil will rise up against truth, and falsity against good. That by father, in the opposite sense, is signified evil, is evident from the passages already adduced, and also from this in John, "Jesus said, . . . If God were *your father*, ye would love Me;

for I came forth and come from God. . . . Ye are of your *father the devil*, and *the desire of your father* ye will to do; he was a murderer from the beginning, and stood not in the truth, because the truth is not in him. When he speaketh a lie, he speaketh from his own, because he is a liar, and *the father of it*" (viii. 38, 39, 41, 42, 44).

3704. *And the God of Isaac*, signifies the Lord as to the Divine Human. This appears from the representation of Isaac, as denoting the Lord's Divine Rational; and since the Rational is that in which the Human commences (see no. 2194), and thus from which and by means of which the Human is, therefore here by the God of Isaac is signified the Lord's Divine Human. Since all things in general and particular in heaven, and all things in general and particular with man, yea, in universal nature, have relation to good and truth, therefore also the Lord's Divine is distinguished into Divine Good and Divine Truth, and the Lord's Divine Good is called the Father, and the Divine Truth the Son; but the Lord's Divine is nothing else than good, yea, good itself, while the Divine Truth is the Lord's Divine Good so appearing in heaven, or before the angels. The case herein is like that of the sun: the sun itself in its essence is nothing but fire, and the light which thence appears is not in the sun, but from the sun. That the Lord as to Divine Good is represented by the sun, and also, that in the other life He is a sun to the universal heaven, see nos. 1053, 1521, 1529-1531, 2495, 3636, 3643; and that the Lord as to Divine Truth is represented by light, and also that in the other life He is light to the universal heaven, see nos. 1053, 1521, 1529, 1530, 2776, 3138, 3195, 3222, 3223, 3339, 3341, 3636, 3643. Thus the Lord in His essence is nothing but Divine Good, and this both as to the Divine itself and the Divine Human; Divine Truth is not in Divine Good, but from Divine Good, for so the Divine Good appears in heaven, as was said above; and since Divine Good appears as Divine Truth, therefore, for the sake of man's apprehension, the Lord's Divine is distinguished into Divine Good and Divine Truth, and Divine Good is what in the Word is called the Father, and Divine Truth is what is called the Son. This is the arcanum which lies hid in this circumstance, that the Lord Himself so often speaks of His Father as if He were distinct, and as if He were another from Himself, and yet in other places asserts that He is one with Himself. That the Father, in the internal sense, is good, and, in the supreme sense, the Lord as to Divine Good, was shown above at no. 3703; and that the Son denotes truth, and the Son of God and the Son of Man denote the Lord as to Divine Truth, was shown at nos. 1729, 1730, 2159, 2803, 2813; and the same is also manifest from all those passages where the Lord makes

mention of His Father, and calls Himself the Son. That it is ³ the Lord who in the Word of the Old Testament is called Jehovah, see nos. 1343, 1736, 2921; and that He is there also called the Father, appears from these passages: in Isaiah, “Unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, God, Hero, *the Father of Eternity*, the Prince of Peace” (Isaiah ix. 6): it is very manifest that “the child born to us, and the son given to us,” is the Lord; consequently, it is the Lord who is called the Father of eternity. In Jeremiah, “I will be for a *Father to Israel*, and Ephraim is My first-born” (xxx. 9): treating of the Lord, who is the God of Israel, and the Holy One of Israel (see no. 3305), in the present case a Father to Israel. In Malachi, “Have not we all *one Father*, hath not one God created us?” (ii. 10): creating, in this passage, in the internal sense, denotes regenerating, as also elsewhere in the Word (see nos. 16, 88, 472); and since the Lord is the only Regenerator and Redeemer, it is He who is here called Father and God; as also in Isaiah, “Thou art *our Father*, because Abraham doth not know us, and Israel doth not acknowledge us; *Thou, Jehovah, art our Father, our Redeemer*, Thy name is from eternity” (lxiii. 16). Again, “I will clothe Him ⁴ with thy coat, and strengthen Him with thy girdle, and give thy dominion into His hand, *that He may be for a Father to the inhabitant of Jerusalem, and to the house of Judah*: . . . and I will give the key of the house of David upon His shoulder; and He shall open and none shall shut, and He shall shut and none shall open; and I will fasten Him as a nail in a faithful place, that He may be for a throne of glory of His Father, upon whom they may hang *all the glory of His Father’s house*, of sons and grandsons, all vessels of a small [measure], from the vessels of cups even to all vessels of psalteries” (xxii. 21–24): that it is the Lord who is here represented and signified in the internal sense, and is called a Father to the inhabitant of Jerusalem and to the house of Judah, is very manifest; for it is He upon whose shoulder is the key of the house of David, who openeth and none shutteth, and who shutteth and none openeth (see the Preface to Chapter xxii.): and He hath the throne of His Father’s glory, and upon Him and from Him are all holy things, which are here called vessels,—celestial holy things vessels of cups, and spiritual holy things vessels of psalteries. Since kings and ⁵ priests represented the Lord, kings by the royalty belonging to them the Lord as to Divine Truth, and priests the Lord as to Divine Good (see no. 3670), therefore priests were called fathers, as may appear in the Book of Judges, “Micah said to the Levite, Abide with me, and be unto me for a *father and a priest*” (xvii. 10). In like manner the sons of Dan said to the Levite, “Be silent, put thy hand upon thy mouth, and go away with us,

and be to us for *a father and a priest*" (xviii. 19). That kings themselves also so called them, appears in the Second Book of the Kings, "The king of Israel said to Elisha, Shall I smite, *O my father?*" he said, "Thou shalt not smite" (vi. 21, 22); and it is written of Joash the king, that on the death of Elisha, "Joash the king wept before his faces, and said, *My father, my father,* the chariot of Israel and the horsemen thereof" (xiii. 14). The reason why kings so called them was, that they represented the Lord as to Divine Truth, and priests represented Him as to Divine Good, and because truth in respect to good is as a son to
6 a father, for truth is from good. This is perfectly well known in the other life, and in consequence thereof they call no one else a father in heaven, nor perceive any one else by the Father in the Word of the Evangelists, than the Lord (see nos. 15, 1729). All little children there are taught, when they are initiated into the good of love and into the truth thereof, to acknowledge the Lord alone for Father; yea, novitiates also, who come into heaven, are taught with anxious care that there is one God; and they who have been within the Church are taught that the whole trinity is in the Lord, for almost all who come from the Christian world bring with them an idea of three Gods, although with their mouth they had said that there is but one God. For to think of one, when the idea of three has previously entered, and each of these is named God, and also is distinguished from the other as to attributes and offices, and likewise is separately worshipped, is not a human possibility; hence it is that the worship of three Gods is in the heart, whereas
7 the worship of one only is in the mouth. That the whole Trinity is in the Lord, is known in the Christian world; but nevertheless in the other life the Lord is little thought of, yea also His Human is a stumbling-block to many, because they distinguish the Human from the Divine, neither do they believe it to be Divine. Man says that he himself is justified, and is thus made pure and almost holy, but he does not think that the Lord was glorified, that is, that His Human was made Divine, when yet He was conceived of Jehovah Himself; and moreover no one can be justified, much less sanctified, except by the Divine, and indeed by the Lord's Divine Human, which is represented and signified in the Holy Supper, where it is openly said,
8 that the bread is His body, and the wine His blood. That the Lord is one with the Father, and that He is from eternity, and that He rules the universe; consequently that He is Divine Good itself and Divine Truth, is very manifest from the Word. THAT HE IS ONE WITH THE FATHER, appears from these passages in John, "No one hath seen God at any time; the only-begotten Son *who is in the bosom of the Father*" (i. 18). Again, "The Jews sought to kill Jesus, because He had said that God was His Own Father, *making Himself equal with God.*" Jesus answered and said, . . .

Verily, verily, I say unto you, The Son cannot do anything of Himself, except what He seeth the Father doing, for the things which He doeth, these also the Son doeth likewise. . . . As the Father raiseth up the dead and vivifieth them, so also the Son vivifieth whom He will ; neither doth the Father judge any one, but hath given all judgment to the Son, that all may honour the Son as they honour the Father ; . . . *as the Father hath life in Himself, so also hath He given to the Son to have life in Himself* : . . . The Father who hath sent Me, hath Himself witnessed of Me ; ye have neither heard His voice at any time, nor seen His shape. . . . Search the Scriptures, for they are they which testify of Me ” (v. 18 to the end) : by the Father is here meant, as was said, Divine Good ; and by the Son, Divine Truth, both in the Lord. From the Divine Good, which is the Father, nothing can proceed or come forth but what is Divine, and this which proceeds or comes forth is Divine Truth, or the Son. Again, ⁹ “ *Every one who hath heard from the Father, and hath learned, cometh to Me* ; not that any one hath seen the Father, except He who is with the Father, He hath seen the Father ” (vi. 44–48). Again, “ They said unto Him, Where is Thy Father ? Jesus answered, Ye have neither known Me, nor My Father ; *if ye had known Me, ye would have known My Father also* ” (viii. 18, 19). Again, “ *I and My Father are one* : . . . if, therefore, ye do not believe Me, believe the works, *that ye may know and believe that the Father is in Me, and I in the Father* ” (x. 30, 38). Again, “ Jesus said, He that believeth on Me, believeth not on Me, but on Him who sent Me ; and *he who seeth Me, seeth Him who sent Me*. . . . I am come a light into the world, that every one who believeth on Me may not abide in the darkness ” (xii. 44–46). By the Father *sending* Him, is signified, in the internal sense, that He proceeds from the Father ; and so also in this and other passages, where the Lord says that the Father sent Him : that the light is the Divine Truth, see above. Again, “ I am the way, and ¹⁰ the truth, and the life ; no one cometh to the Father but through Me ; *if ye had known Me, ye would have known My Father also*, and from henceforth ye have known Him, *and have seen Him*. Philip saith, Lord, show us the Father ; . . . Jesus said, Am I so long a time with you, and hast thou not known Me, Philip ? *he who hath seen Me, hath seen the Father* ; how then sayest thou, Show us the Father ? *believest thou not that I am in the Father, and the Father in Me* ? The words which I speak unto you, I speak not from Myself ; the Father who dwelleth in Me, He doeth the works. Believe Me, *that I am in the Father, and the Father in Me*. . . . Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son ” (xiv. 6–11, 13). Again, “ He that hath My precepts, and doeth them, he it is who loveth Me, and he who loveth Me shall be loved by My Father, and I will love him, and manifest Myself to him. . . . If any one love

Me, he will keep My Word, and My Father will love him, and we will come to him, and make our abode with him" (xiv. 21, 23): they who are in Divine Truth, are they who have His precepts and do them, and they who are in Divine Good, are they who love, hence it is said, that "he shall be loved by the Father, and we will come to him and make our abode with him," namely, Divine Good and Divine Truth; wherefore it is said in the same Evangelist, "In that day ye shall know that *I am in My Father, and ye in Me*" (xiv. 20); and in another place, "Holy Father, keep them in Thy name, *that they may be one as we are*" (xvii. 11). From these passages it appears that the Lord uses the term Father, to express the Divine Good which belongs to Him, and the term Son to express the Divine Truth, which is from the Divine Good; thus that they are not two, but one. But the reason why the Lord so spoke was, to the end that the Word might be received as well on earth as in heaven, and also because, before He was glorified, He was Divine Truth which is from Divine Good, but when He was glorified, He was Divine Good Itself as to both essences, from whom is all Divine Good and Divine Truth. THAT HE WAS FROM ETERNITY, may appear from this consideration, that it is the Lord who spoke through the prophets, and that for this reason, and for the further reason that from Him was Divine Truth, He was called the Word, concerning which it is thus written in John, "*In the beginning was the Word, and the Word was with God, and God was the Word; this was in the beginning with God; all things were made through it, and without it was nothing made which was made; in it was life, and the life was the light of men.*" And the Word was made flesh, and dwelt in us, and we saw His glory, the glory as of the Only-begotten of the Father" (i. 1-4, 14). The Word stands for all truth in the heavens and in the earths which is from the Divine. That He was from eternity, is manifestly taught elsewhere in John, "John said, This was He, who, coming after me, *was before me, because He was first in regard of me.*" There stands one in the midst of you, whom ye know not, He it is who, coming after me, *was before me*" (i. 15, 26, 27). Again, "If ye shall see the Son of Man ascending where He was before" (vi. 62). Again, "Jesus said, Verily, verily, I say unto you, *Before Abraham was, I am*" (viii. 58). Again, "He knew that *He came forth from God, and goeth unto God*" (xiii. 3). Again, "The Father Himself loveth you, because ye have loved Me, and have believed that *I came forth from God: I came forth from the Father and came into the world, again I leave the world, and go to the Father*" (xvi. 27, 28). Again, "I have glorified Thee on earth, I have finished the work which Thou gavest Me to do; now, therefore, glorify Me, O Father, with Thine own self, with the glory *which I had with Thee before the world was:* that they may see My glory which

Thou hast given Me, because Thou hast loved Me *before the foundation of the world* " (xvii. 4, 5, 24). In Isaiah, " Unto us a Child is born, unto us a Son is given, and His name shall be called Wonderful, Counsellor, God, Hero, *the Father of Eternity*, the Prince of Peace " (ix. 6). THAT THE LORD RULES THE ¹⁴ UNIVERSE, appears from these passages in Matthew, " All things have been delivered unto Me by My Father " (xi. 27). Again, " Jesus said to His disciples, All power has been given to Me in Heaven and in earth " (xxviii. 18). In John, " The Father hath given all things into the hand of the Son ; he that believeth on the Son hath eternal life " (iii. 35, 36). " The Father judgeth no one, but hath given all judgment to the Son " (v. 22). Again, " Jesus knew that the Father had given all things into His hands " (xiii. 3). Again, " All things whatsoever that the Father hath are Mine " (xvi. 15). Again, " Jesus said, Glorify Thy Son, that Thy Son also may glorify Thee, as Thou hast given Him power over all flesh " (xvii. 1, 2). Again, " All Mine are Thine, and Thine Mine, but I am glorified in them : I am no longer in the world, for I come to Thee " (xvii. 10, 11). In Luke, " All things have been delivered to Me by My Father " (x. 22). From the ¹⁵ above passages it may now appear, that it is Divine Good that is called the Father, and Divine Truth that is called the Son ; and that the Lord from Divine Good through Divine Truth rules all things in general and particular in the universe. This being the case, and it being so evident from the Word, it is wonderful that they do not, in the Christian world, as in heaven, acknowledge and adore the Lord alone, and thus one God ; for they know and teach that the whole Trinity is in the Lord. That the Holy Spirit, who also is worshipped as a God distinct from the Son and the Father, is the Holy of the Spirit, or the Holy that proceeds through spirits or angels from the Lord, that is, from His Divine Good through Divine Truth, will, by the Lord's Divine Mercy, be shown elsewhere.

3705. *The land on which thou liest, to thee will I give it*, signifies the good in which he was, that it was from his proprium. This appears from the signification of land, as here denoting the good of the Natural, which shall be treated of presently ; from the signification of " on which thou liest," as denoting in which he was ; and from the signification of giving it to thee, as denoting being from his proprium, which shall also be treated of presently. The reason land signifies the good of the Natural, which will afterwards be represented by Jacob, is, that by the land of Canaan is signified the Lord's kingdom (see nos. 1413, 1437, 1585, 1607, 1866), and since it signifies the Lord's kingdom, it also in the supreme sense signifies the Lord (no. 3038), for the Lord is the all in all of His kingdom, and whatever therein is not from Him, and does not look to Him, does not belong to

His kingdom. The Lord's kingdom also is signified in the Word by heaven and earth (nos. 1733, 1850, 2117, 2118 end), but in this case the interior of it is signified by heaven, and the exterior by earth (nos. 82, 1411, 1733, 3355 end); consequently in the supreme sense heaven signifies the Lord as to His Divine Rational, and earth as to His Divine Natural; in the present case therefore, "the earth on which thou liest," signifies the good of the Natural in which he was, which was to be represented by Jacob. That Jacob denotes the Lord as to the Divine Natural, has been frequently stated above. Moreover, that the signification of land is various, see nos. 620, 636, 1067, 2571, 3368, 3379; and this for the reason that Canaan, which is called the holy land, signifies the Lord's kingdom in general; and when mention is made of heaven together with it, then, as has been stated, heaven signifies what is interior, and earth what is exterior; and consequently, it also signifies the Lord's kingdom in the earths, that is, the Church, and because it signifies this, it also signifies a man who is the Lord's kingdom, or who is a Church: thus with such a man heaven denotes what is interior, and earth what is exterior, or, what is the same thing, heaven denotes the Rational, and earth the Natural, for the Rational is interior with man, and the Natural exterior; and because earth has these significations, it also signifies that which makes man to be a kingdom of the Lord, namely, the good of love which is from the Divine; hence it is evident how various the signification of earth in the Word is. That by the expression "I will give to thee," is signified that it was from his proprium, may appear from the signification of giving in the Word, when it is predicated of the Lord; for the Lord, as was shown just above, is Divine Good and also Divine Truth, and the former is what is called the Father, and the latter the Son; and whereas Divine Good is His, consequently His Own (*proprium*), it follows that by giving to Thee, when it is said by Jehovah, and predicated of the Lord, is signified that it is from His proprium. From this it is evident what is signified, in the internal sense, by what the Lord so often said, that the Father gave to Him, namely, that it was from Himself to Himself; as in John, "Father, glorify Thy Son, that Thy Son also may glorify Thee: as *Thou hast given Him* power over all flesh, that all that *which Thou hast given unto Him*, to them He may give eternal life. I have glorified Thee upon earth, I have finished the work which *Thou hast given Me* to do. I have manifested Thy name to the men whom *Thou hast given Me* out of the world; Thine they were, and *Thou hast given them to Me*. Now they have known that all things *which Thou hast given Me*, are from Thee; because the words *which Thou hast given Me*, I have given them. I pray for them *whom Thou hast given Me*, because they were Thine, *for all things that are Mine are Thine, and Thine*

Mine" (xvii. 1, 2, 4, 6-10): in which passages by the Father having given, is signified that they were from the Divine Good which was His own, thus from His proprium. Hence it ⁴ may appear what a great arcanum lies concealed in every word that the Lord spoke; also how much the sense of the letter differs from the internal sense, and especially from the supreme sense. The reason why the Lord so spoke was, that man, who at that time was in total ignorance of all Divine Truth, might still in his own way and measure apprehend the Word and thus receive it; and the angels in their own way and measure, for these latter knew that Jehovah and He were One, and that the Father was the Divine Good; hence also they knew, that when He said that the Father gave to Him, it was to denote that He Himself gave to Himself, and that thus it was from His proprium.

3706. *And to thy seed*, signifies that the truth also [was from the proprium]. This appears from the signification of seed, as denoting the truth of faith (see nos. 255, 880, 1025, 1447, 1610, 2848, 3038, 3310, 3373).

3707. *And thy seed shall be as the dust of the earth*, signifies that Divine natural Truth would be as natural good. This appears from the signification of seed, as denoting truth (see above, no. 3706); hence thy seed, or the seed of Jacob, denotes Divine natural Truth, for by Jacob is represented the Lord's Divine Natural, as was shown above; and from the signification of the dust of the earth, as denoting good (see no. 1610); hence, "Thy seed shall be as the dust of the earth," denotes, in the internal sense, that Divine natural Truth will be as Divine natural Good. The reason why the dust of the earth signifies good is, that by the earth is signified the Lord's kingdom, consequently good (as was shown just above, no. 3705); the dust of the earth therefore denotes good, but natural good, because by the earth (as was also shown at no. 3705) is signified that which is lower in the Lord's kingdom, thus the Natural; heaven denoting, when it also is named, that which is interior, or the Rational. Hence it is that the fructification of good and the multiplication of truth are expressed in the Word throughout by "thy seed shall be as the stars of the heavens and as the dust of the earth"; by the stars of the heavens in this case are signified rational things, and by the dust of the earth natural things, which thus increase. What is meant by natural truth being as natural good, shall be explained, by the Lord's Divine Mercy, in the following pages.

3708. *And thou shalt break forth to the sea and to the east*, signifies the infinite extension of good, and *to the north and*

to the south, signifies the infinite extension of truth, thus all states of good and truth. This appears from the signification of breaking forth, as denoting extension, in the present case infinite extension because it is predicated of the Lord; and from the signification of the sea or the west, as denoting good that is as yet obscure, thus incipient; from the signification of the east, as denoting good that is lucid and thus perfect; from the signification of the north, as denoting truth as yet in obscurity; and from the signification of the south, as denoting truth in the light.

2 In many passages in the Word mention is made of the sea or the west, of the east, the north, and the south; but because it has not heretofore been known to any one, that these expressions, like all and each of the expressions in the Word, had an internal sense, in which sense they did not signify worldly things according to the sense of the letter, but spiritual and celestial things, and in the supreme sense the Divine things of the Lord Himself, therefore men could know no otherwise than that by the west, the east, the north, and the south, in the Word, were meant only the quarters of the world, and that by breaking forth to those quarters was meant multiplication. But that by those expressions are not signified such quarters, nor the multiplication of any people, but states of good and truth, and their extension, may appear from all the passages in the Word, especially in the prophets, where they are mentioned. For what the west, east, north, and south are, is altogether unknown in heaven, for the sun there, which is the Lord, is not like the sun of the world, which rises and sets, and by its greatest altitude causes mid-day, and by its least causes night, but it constantly appears, yet according to the states of those who receive light thence, for the light thence has in itself wisdom and intelligence (see nos. 1619-1632, 2776, 3138, 3167, 3190, 3195, 3222, 3223, 3339, 3341, 3485, 3636, 3643); wherefore it appears according to each one's state of wisdom and intelligence; with those who are in good and truth, it appears in heat and light, but celestial and spiritual heat and light, as the sun when it is in its rising and at mid-day, while with those who are not in good and truth, it appears as the sun when it is setting and at night. Hence it is evident, that by the east, south, west, and north, in the internal sense of the Word, are signified states of

3 good and truth. It should be known that states of good and truth are described in the Word, not only by the quarters that have just been spoken of, but also by times or states of the year, namely, by spring, summer, autumn, and winter, as also by times or states of the day, namely, by morning, mid-day, evening, and night, and this for a similar reason; but when the extension of good and truth is being treated of, it is described by the quarters. But what is specifically signified by each quarter, may appear from the passages in the Word where they are mentioned.

That the east denotes the Lord, and the good of love and charity, which is from the Lord, was shown above, nos. 101, 1250, 3249; and that the south denotes truth in the light, was shown, nos. 1458, 3195. But what is signified by the west and what by the north, in the genuine sense, and what in the opposite sense, may appear from the following passages: in Isaiah, "Fear not, because I am with thee; I will bring thy seed from *the east*, and from *the west* will I gather thee; I will say to *the north*, Give up, and to *the south*, Keep not back; bring My sons from afar, and My daughters from the extremity of the earth" (xliii. 5, 6): treating of a new spiritual Church, which is there called Jacob and Israel: bringing seed from the east, and gathering from the west, denotes those who are in good; saying to the north, Give up, and to the south, Keep not back, denotes those who are in truth. In David, "The redeemed of Jehovah shall say, whom He hath redeemed out of the hand of the enemy, and gathered them together out of the lands, from *the rising* and from *the setting*, from *the north*, and from *the sea*; they wandered in the wilderness, in the solitude of a way, they found not a city of habitation" (Psalm cvii. 2-4): treating of those who are in ignorance of good and truth: from the rising and from the setting stands for those who are in ignorance of good; from the north and from the sea stands for those who are in ignorance of truth; of those who are in ignorance of good, it is said, that they wandered in the wilderness, and of those who are in ignorance of truth, that they wandered in the solitude of a way, and concerning the ignorance of both it is said, that they found not a city of habitation: that a city denotes a doctrinal of truth, see nos. 402, 2449, 2943, 3216; and that habitation is predicated of good, see nos. 2268, 2451, 2712. In Isaiah, 6 "Lo, these shall come from afar, and lo, those from *the north*, and from *the west*, and those from the land of Sinim" (xlix. 12): the north denotes those who are in obscurity as to truth, and the west, those who are in obscurity as to good, who are said to come from afar, because they are remote from the light which is from the Lord. In Amos, "Behold the days are about to come, 7 in which I will send a famine into the earth, and they shall wander *from sea to sea*, and run to and fro from *the north even to the rising*, to seek the Word of Jehovah, and they shall not find it" (viii. 11, 12): famine denotes a scarcity and defect of cognitions (see nos. 1460, 3364): wandering from sea to sea denotes enquiring where cognitions are; that seas denote cognitions in general, see nos. 28, 2850; running to and fro from the north even to the rising, denotes from those cognitions which are in obscurity to those which are in light: that cognitions are here meant, is evident, for it is said "to seek the Word of Jehovah, and they shall not find it." In Jeremiah, "Proclaim these words 8 *towards the north*, and say, Return, thou backsliding Israel, I

will not cause My faces to fall upon you, because I am merciful ; in those days the house of Judah shall go to the house of Israel, and they shall come together from *the land of the north* upon the land which I have caused your fathers to inherit" (iii. 12, 18); treating of the restoration of the Church from the nations: the north denotes those who are in ignorance of truth, and yet in the life of good: that in this passage is not meant the north, nor the land of the north, is evident, for Israel [as a nation] 9 no longer existed. In the same, "Jehovah liveth, who caused the sons of Israel to ascend out of *the land of the north*" (xvi. 15): the north in like manner denotes ignorance of truth. In the same, "Behold, I bring them out of *the land of the north*, and I will gather them together from *the sides of the earth*, the blind and the lame amongst them" (xxxi. 8): the land of the north denotes ignorance of good, because of truth; and whereas the land of Canaan represented the Lord's kingdom, and thus also good (see no. 3705), and whereas what was in the midst thereof, as Zion and Jerusalem, represented the inmost good, to which truth was conjoined, therefore the parts which were distant therefrom represented obscurity as to good and truth; all that which is in obscurity is called the land of the 10 north, and also the sides of the earth. Moreover, because all good, which inflows with light from the Lord, terminates in man's obscurity, the north is also called an assembly, as in Isaiah, "Thou hast said in thy heart, I will ascend the heavens, I will exalt my throne above the stars of God, and I will sit in the *mount of the assembly*, in *the sides of the north*" (xiv. 13). In the same, "Howl, O gate; cry, O city; thou, all Philisthea, art melted: because a smoke cometh *from the north*, [it shall not be] solitary in *the assemblies*" (xiv. 31). In David, "Great is Jehovah, and exceedingly praised in the city of our God, in the mountain of His holiness, the joy of the whole earth, the mount of Zion, *the sides of the north*, the city of the great king" (Psalm xlviii. 1, 2). And in the same, "The heavens are Thine, the earth also is Thine: Thou hast founded the world, and the fulness thereof; Thou hast created *the north* and the right hand" (lxxxix. 11, 12): the north here denotes those who are more remote from the light of good and truth, and the right hand those who are nearer thereto: that 11 these are at the Lord's right hand, see nos. 1274, 1276. In Zechariah, "I saw four chariots going forth between two mountains of brass; they had red, black, white, and strong grizzled horses; the angel said, These are the four winds of the heavens going forth from standing near the Lord of the whole earth; the black horses going forth into *the land of the north*, and the white went forth after them, and the grizzled went forth into *the land of the south*: they that went forth to *the land of the north* cause my spirit to rest in *the land*

of the north" (vi. 1-8): the chariots going forth between the two mountains of brass, denote doctrinals of good: that chariots denote doctrinals will be shown elsewhere; that a mountain denotes love, see nos. 795, 1430, 2722; hence the two mountains denote the two loves, celestial love, which is love to the Lord, and spiritual love, which is love towards the neighbour; that brass denotes the good thence which is in the Natural, see nos. 425, 1551; that horses denote intellectual things, thus the understanding of the doctrinals of good, see nos. 2760-2762, 3217. The land of the south (*auster seu meridies*) denotes those who are in the cognitions of good and truth (see nos. 1458, 3195): the land of the north denotes those who are in ignorance of good and truth, but in the life of good, in which are the upright nations, among whom, when the new Church is established, the spirit of God is said to rest therein. In Jeremiah, "Jehovah¹² who caused to ascend, and who brought back the seed of the house of Israel out of *the land to the north*, and out of all the lands whither I had driven them, to dwell upon their own land" (xxiii. 8): out of the land to the north denotes out of the obscurity of ignorance of good and truth. In the same, "Shall iron be broken, iron *from the north*, and brass" (xv. 12): iron denotes natural truth (nos. 425, 426); brass denotes natural good (nos. 425, 1551): these are said to be from the north, because from the Natural, where there is obscurity relatively, and a boundary. That this prophetic declaration does not signify that iron and brass are from the north, is evident without explanation, for what of the Divine, yea, what of coherence could there be with what goes before and what follows after, if it were meant that iron and brass were from thence? In¹³ Matthew, "I say unto you, that many shall come *from the east and from the west*, and shall recline with Abraham, Isaac, and Jacob" (viii. 11; Luke xiii. 29): the many from the east and from the west denote those who are in the cognitions and life of good, and those who are in obscurity and ignorance, thus those who are within the Church and those who are without; for that states of good are signified by the east and west, was stated above: that reclining with Abraham, Isaac, and Jacob, denotes being with the Lord, see no. 3305 end. That in like manner they will come from the east and from the west, who shall be with the Lord in His kingdom or in His Church, is said in the prophets, as in Isaiah, "I will bring thy seed *from the east*, and *from the west* will I gather thee" (xliii. 5). In the same, "They shall fear the name of Jehovah *from the west*, and *from the east* His glory" (lix. 19). In the same, "They shall know *from the rising of the sun*, and *from the setting*, that there is none beside Me; I am Jehovah, and there is none besides" (xlv. 6). Again, "I will raise up *from the north*, and he shall come; *from the rising of the sun* he shall call upon My name" (xli. 25).

14 Moreover, that such things are signified by the east, the west, the south, and the north, may appear manifestly from the construction of the tabernacle; from the encamping and journeying of the sons of Israel; from the description of the land of Canaan; also from the description of the new temple, of the new Jerusalem, and of the new earth. FROM THE CONSTRUCTION OF THE TABERNACLE, in that all things there were arranged according to the quarters (see Exod. xxxviii.); what was to be at the corner of the east and west, and what at the corner of the south and north (Exod. xxvi. 18, 20, 22, 27; xxvii. 9, 12, 14); and that the candlestick over against the table was to be on the side of the tabernacle *towards the south*, but the table on the side

15 *of the north* (Exod. xxvi. 35; xl. 22). FROM THE ENCAMPING AND JOURNEYING OF THE SONS OF ISRAEL, also according to the quarters, namely, that they were to encamp around the tent of assembly, the tribe of Judah, the tribe of Issachar, the tribe of Zebulon *towards the east*; the tribes of Reuben, Simeon, and Gad *towards the south*; the tribes of Ephraim, Manasseh, and Benjamin *towards the west*; the tribes of Dan, Asher, and Naphthali *towards the north* (Numb. ii. 1 to the end). Also that, of the Levites, the Gershonites were to be *towards the west*, the Kehathites *towards the south*, the Merarites *towards the north*, and that Moses, Aaron, and his sons, should be before the tabernacle *towards the east* (Numb. iii. 23-38), by which was represented the heavenly order, which in the Lord's kingdom is according to states of good and truth; and that *towards the south* they should sound [the trumpets] with proclamation for their journeys (Numb. x. 6); and that as they encamped, so also they journeyed

16 (Numb. ii. 34). FROM THE DESCRIPTION OF THE LAND OF CANAAN, which was first described by Moses as to the boundaries round about, and indeed at *the corner of the south*, at *the corner of the west*, *the corner of the north*, and *the corner of the east* (Numb. xxxiv. 2-12); afterwards when it was given by lot to the tribes (Joshua xv.-xix.); hence, and also from the Most Ancient people who dwelt in the land of Canaan, all the places therein became representative and significative, according to their situation, distance and boundaries as to the quarters (nos.

17 1607, 1866). FROM THE DESCRIPTION OF THE NEW TEMPLE, OF THE NEW JERUSALEM, AND OF THE NEW EARTH, also according to the quarters, in Ezekiel; as, that the frame of the city was *on the south*; concerning the gate of the building, of which the faces were *towards the east*, *towards the north*, and *towards the south* (xl. 2, 6, 19-46); concerning the measure of the temple, and its inner door *towards the north*, and *towards the south* (xli. 11); concerning the court *towards the north*, *the east*, *the south*, and *the west* (xlii. 1, 4, 10, 11, 17-20); and that the glory of Jehovah, the God of Israel, entered from *the way of the east* (xl. 1, 2, 4); concerning the gates of the court (xli. 1, 2, 4);

xliv. 1, 9, 10, 19, 20): concerning the boundaries of the holy land (chap. xlvii.); towards *the north* (verses 15–17); towards *the east* (verse 18); towards *the south* (verse 19); towards *the west* (verse 20); and concerning the inheritances according to the quarters for each tribe (chap. xlviii.); and concerning the gates of the holy Jerusalem, on *the east, the north, the south, and the west* (Apoc. xxi. 13). From these circumstances it appears evident, that the four quarters of the world, according to which those holy things, or representatives of what is holy, were arranged, in the internal sense do not signify those quarters, but states of good and truth in the Lord's kingdom. That the north¹⁸ and the west, in the opposite sense, signify falsity and evil, may appear from the following passages: in Jeremiah, "The word of Jehovah came to me a second time, saying, What seest thou? I said, I see an open pot, and *the face of it is towards the north*; and Jehovah said, . . . *From the north evil shall be opened* upon all the inhabitants of the earth: . . . behold I call all the families . . . of *the north* that they may come" (i. 13–15). In the same, "Set up a sign towards Zion, assemble together, stay not, because *I bring evil from the north*, and a great breaking" (iv. 6). In the same, "Behold the voice of a noise cometh, and a great tumult *from the land of the north*, to reduce the cities of Judah to wateness . . ." (x. 22). In the same, "Sound the trumpet in Tekoa, . . . because *evil looketh forth out of the north*, and a great breaking. . . . Behold a people cometh *out of the land of the north*, and a great nation shall be stirred up from *the sides of the earth*" (vi. 1, 22). In the same, "I took the chalice out of the hand of Jehovah, and caused all nations to drink, . . . Jerusalem and the cities of Judah, and the kings thereof, . . . Pharaoh king of Egypt, . . . and *all the western crowd*, . . . all the kings of Arabia, and *all the kings of the west* that dwell in the wilderness, . . . and *all the kings of the north*, near and afar off" (xxv. 17–26). In the same,¹⁹ "The swift one shall not flee away, neither shall the strong one deliver himself; *towards the north*, by the shore of the river Euphrates, they have stumbled and fallen. Who is this that cometh up as a stream? . . . Egypt cometh up as a stream, . . . for he said, I will come up, I will cover the earth, I will destroy the city and them that dwell in it. . . . But this is the day for the Lord Jehovih Zebaoth, a day of vengeance, . . . because the Lord Jehovih hath a sacrifice in *the land of the north* by the river Euphrates. Egypt is a very beautiful heifer; *destruction cometh out of the north*, . . . the daughter of Egypt is ashamed, she is delivered into the *hand of the people of the north*" (xlvi. 6–8, 10, 20, 24). In the same, "Thus saith Jehovah, Behold *waters coming up from the north*, which are as an overflowing stream, and they shall overflow the earth and the fullness thereof, the city and them that dwell therein" (xlvii. 2). In the same, "Jehovah²⁰ spake against Babel, . . . *a nation from the north* shall come up

against her, which shall make her land into a desolation, so that none shall dwell therein" (l. 3). In the same, "Behold I stir up and cause to come up against Babel a congregation of great nations *out of the land of the north*, and they shall set themselves in array against her; from thence she shall be taken; . . . behold *a people cometh out of the north*, and a great nation, and many kings shall be stirred up from *the sides of the earth*" (l. 9, 41). In the same, "Then shall the heavens and the earth, and all that is in them, sing over Babel, because wasters shall come to her *out of the north*" (li. 48). In Ezekiel, "Say unto Gog, . . . Thou shalt come out of thy place *from the sides of the north*, and many peoples with thee, . . . thou shalt come up against my people Israel, as a cloud, to cover the earth" (xxxviii. 14-16). In the same, "Behold I am against thee, O Gog, the prince, . . . I will cause thee to return, I will leave but a sixth part of thee, and I will cause thee to descend *from the sides of the north*, and bring thee upon the mountains of Israel; . . . thou shalt fall upon the mountains of Israel . . . upon the faces of the field thou shalt fall" (xxxix. 1, 2, 4, 5). In Zechariah, "Ho, ho, flee from the *land of the north*, saith Jehovah, for I will spread you abroad as the four winds of the heavens, . . . Ho Zion, deliver thyself, ²¹ that dwellest with the daughter of Babel" (ii. 6, 7). From this it is evident what is signified by the north in the opposite sense, namely, the falsity from which is evil, and the falsity which is from evil. The falsity from which is evil, because it originates in reasoning concerning Divine things and against Divine things from scientifics that belong to the natural man, is called the people of the north out of Egypt; that Egypt denotes such a scientific, see nos. 1164, 1165, 2588 end. The falsity which is from evil, because it originates from external worship apparently holy, whose interiors are profane, is called the nation of the north out of Babel; that Babel denotes such [external worship], see nos. 1182, 1283, 1295, 1304, 1306-1308, 1321, 1322, 1326; that it is Babel also which wastes, see no. 1327. Both, namely, the falsity from which is evil, and the falsity which is from evil, are predicated of Gog, for Gog denotes worship in externals without an Internal, and thus idolatrous worship, such as was that of the Jews at all times: that Gog ²² denotes such [worship], see no. 1151. From the obscurity which belongs to the natural man, there arise both truth and falsity. When a man suffers himself to be illuminated by the Lord through the Word, then his obscurity becomes lucid, for the internal way is opened, consequently influx and communication are effected by the Lord through heaven; but when he does not suffer himself to be illuminated by the Lord through the Word, but by his own intelligence, his obscurity becomes dark, and thus false, for the internal way is closed, and no influx and communication are

effected by the Lord through heaven, except of such a sort that he can appear as a man in external form, whilst he thinks and also speaks from evil and falsity. Hence it is, that with the former the north signifies truth, but with the latter falsity; for the former ascend from obscurity, that is, are elevated to the light, but the latter descend from obscurity, that is, remove themselves from the light; thus the former are carried to the south, but the latter to the infernal regions (*ad tartara*). That the north denotes the thick darkness of falsity, and the south the light of truth, is very evident from Daniel, where the ram and the he-goat of the she-goats, and also the king of the south and the king of the north, are treated of. Of the ram and the he-goat of the she-goats it is said that "The ram pushed with his horn *towards the west*, and *towards the north*, and *towards the south*, so that none of the beasts could stand before him; . . . and that the he-goat of the she-goats came *from the west* over all the faces of the earth; . . . and that out of one of his horns there came forth a horn, which grew exceedingly *towards the south*, and *towards the rising*, and towards the [land of] beauty (*decus*)" (viii. 4, 5, 9). Concerning the king of the south and the king of the north, where by the king of the south are signified those who are in the cognitions of truth, and by the king of the north those who are in falsity, it is thus written: "At the end of years they shall consociate with each other, so that the daughter of *the king of the south* shall come to *the king of the north* to make equitable terms, but her arm shall not obtain strength. . . . There shall arise out of a stem he who shall come . . . into the fortress of *the king of the north*, . . . and shall prevail; . . . and shall lead away captivity *into Egypt*. . . . He shall come into the kingdom of *the king of the south*, and fight with *the king of the north*. . . . *The king of the north* shall return, and set forth a multitude greater than the former. Many shall stand up against *the king of the south*. . . . *The king of the north* shall come, and take the city of fortifications, and shall destroy many things. . . . *The king of the south* shall get mixed in war with a great army, but shall not stand, because they shall think thoughts against him. . . . Afterwards he shall return, . . . but shall not be as before. . . . The people of them that know their God shall be strengthened. . . . At length, in the time of the end, *the king of the south* shall conflict with him, therefore as a tempest shall *the king of the north* rush upon him with chariot and horsemen . . . in the land of beauty; many shall fall together. . . . But rumours shall terrify him from *the rising* and from *the north*, so that he shall go forth with great anger; . . . he shall come to his end, nor shall there be any to help him" (xi. 6 to the end). That the king of the south denotes those who are in the light of truth, and the king of the north those who are in shade at first, and afterwards in the thick darkness of falsity, may appear from all the par-

tiulars in this passage; and that thus the state of the Church is described, how it is successively perverted. They are called kings of the south and of the north, because by kings in the internal sense of the Word are signified truths, and, in the opposite sense, falsities (nos. 1672, 2015, 2069); and by kingdoms, the things that belong to truth, and, in the opposite sense, the things that belong to falsity (nos. 1672, 2547).

3709. *And all the families of the ground shall be blessed in thee*, signifies that all the truths of the good of doctrine will be conjoined with good. This appears from the signification of being blessed, as denoting being conjoined (see nos. 3504, 3514, 3530, 3565, 3584); from the signification of families, as denoting goods, and also the truths of good (see nos. 1159, 1261); and from the signification of ground, as denoting what is of the Church, consequently the doctrine of good and truth in the natural or external man, which man is here represented by Jacob (see nos. 268, 566, 990, 3671). Hence it is evident, that by these words, "all the families of the ground shall be blessed in thee," is signified that all the truths of the good of doctrine will be conjoined with good. The truths of the good of doctrine are the doctrinals of love to the Lord and of charity towards the neighbour, which are said to be conjoined with good in the natural man, when it is pleasant and delightful to know them for the sake of doing them.

3710. *And in thy seed*, signifies with truth also, namely, that they would be conjoined. This appears from the signification of seed, as denoting truth (see nos. 29, 1025, 1447, 1610, 2848, 3373).

3711. *Behold I am with thee*, signifies the Divine; and *I will keep thee in all whither thou goest*, signifies the Divine Providence. This appears from this consideration, that "I" here denotes Jehovah, thus the Divine of the Lord; and from the signification of keeping in all whither thou goest, as denoting providence from the Divine, and, since it is the Lord that is treated of, it denotes the Divine Providence. By the Divine and the Divine Providence is here meant, that the Lord would make His Natural also Divine.

3712. *And bring thee back to this ground*, signifies conjunction with Divine doctrine. This appears from the signification of bringing back, as denoting to conjoin again; and from the signification of ground, as denoting the doctrine of good and truth in the natural man (see nos. 268, 566, 990), in the present case Divine doctrine, because by the sojourning of Jacob with Laban are represented the interceding means by which the Lord made His Natural Divine, and by the bringing back of Jacob,

or his return to the land of Canaan, is represented the end of the interceding means, namely, that He should make the Natural Divine; thus by these words, "I will bring thee back to this ground," is signified conjunction with Divine doctrine. Divine doctrine is Divine Truth, and Divine Truth is all the Word of the Lord; Divine doctrine itself is the Word in the supreme sense, in which the Lord alone is treated of; hence Divine doctrine is the Word in the internal sense, in which the Lord's kingdom in the heavens and in the earths is treated of. Divine doctrine is also the Word in the literal sense, in which the things that are in the world and upon the earths are treated of. And since the literal sense contains in itself the internal sense, and this the supreme sense, and altogether corresponds thereto by means of representatives and significatives, therefore also the doctrine thence is Divine. As Jacob represents the Lord's Divine Natural, he also represents the Word as to the literal sense, for that the Lord is the Word, that is, all Divine Truth, is known. The case with the Natural of the Word is no other-wise than it is with its literal sense, for this is respectively as a cloud (see the Preface to Chapter xviii.), whereas its Rational, or the interior Spiritual of the Word, is circumstanced as the internal sense, and since the Lord is the Word, it may be said that the internal sense is represented by Isaae, but the supreme sense by Abraham. From this it is evident what is meant by conjunction with Divine doctrine, when it is predicated of the Lord's Divine Natural, which is represented by Jacob. But, however, these things are not so circumstanced in the Lord, for all in Him is Divine Good, but not Divine Truth, and still less Divine natural truth; but Divine Truth is the Divine Good appearing in heaven before the angels, and on earth before men, and although it is apparent, it is nevertheless Divine Truth, because it is from Divine Good, as light is the sun's because from the sun (see no. 3704).

3713. *Because I will not leave thee until I have done what I have spoken to thee,* signifies that nothing would be wanting for accomplishing the effect. This may appear without explanation.

3714. Verses 16, 17. *And Jacob awoke out of his sleep, and said, Surely Jehorah is in this place, and I knew 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.*

Jacob awoke out of his sleep, signifies enlightenment: *and said, Surely Jehorah is in this place,* signifies the Divine in this state: *and I knew not,* signifies in obscurity. *And he feared,* signifies a holy alteration: *and said, How terrible is this place,* signifies the holiness of the state: *this is nothing but the house of God,* signifies the Lord's kingdom in the ultimate of order:

and this is the gate of heaven, signifies the ultimate in which order ceases, through which ultimate there is apparently [as it were] an entrance from nature.

3715. *Jacob awoke out of his sleep*, signifies enlightenment. This appears from the signification of sleep, as denoting an obscure state in respect to waking, which is a lucid state; hence awaking out of sleep, in the spiritual sense, denotes being enlightened.

3716. *And said, Surely Jehovah is in this place*, signifies the Divine in this state. This appears from the signification of saying, in the historical parts of the Word, as denoting perceiving, of which frequent mention has been made above; and from the signification of a place, as denoting a state (see nos. 1273-1275, 1377, 2625, 2837, 3356, 3387); that Jehovah is the Divine, is manifest; hence it is evident, that by "he said, Surely Jehovah is in this place," is signified a perception that the Divine was in this state.

3717. *And I knew not*, signifies in obscurity. This may appear without explanation; for not knowing, and being ignorant, denotes what is obscure as to the things that belong to the intellectual sight. From not knowing or being ignorant, as denoting what is obscure, as also from awaking out of sleep, as denoting being enlightened, it is evident what and of what quality the internal sense is, namely, that the things that belong to the literal sense are such as they appear before the external sight, or some other of the senses, and also are apprehended according to those senses, whereas the things that belong to the internal sense are such as they appear before the internal sight or some other of the internal senses. The things, therefore, which are contained in the literal sense, and which are apprehended by man according to the external senses, that is, according to those things that are in the world, or according to the idea thence derived, the same are perceived by angels according to the internal senses, that is, according to those things that are in heaven, or according to the idea thence derived. The former and the latter things are circumstanced as things that are in the light of the world with respect to things that are in the light of heaven: the things that are in the light of the world are dead in respect to the things that are in the light of heaven; for in the light of heaven there are wisdom and intelligence from the Lord (see nos. 3636, 3643); wherefore when those things that belong to the light of the world are obliterated or wiped away, there remain the things that belong to the light of heaven; thus instead of terrestrial things there remain celestial things, and instead of natural, spiritual. As, for instance, in the case stated

above, not knowing, and being ignorant, denotes being in an obscure state concerning good and truth, and awaking out of sleep denotes being enlightened; and so in all other cases.

3718. *And he feared*, signifies a holy alteration. This appears from the signification of fear, as denoting a holy alteration, as is evident from what immediately follows, for he says, "How terrible is this place! this is nothing but the house of God, and this is the gate of heaven," in which words, that a holy alteration is contained, may be manifest. What fear is in the internal sense, see no. 2826. It is in general twofold, fear in what is not holy, and fear in what is holy; fear in what is not holy is that in which the evil are, but fear in what is holy is that in which the good are. This latter fear, namely, in which the good are, is called holy fear, and it belongs to admiration for the Divine, and also to love. Love without holy fear is like an insipid thing, or like food in which there is no salt, and consequently no taste; but love with fear is like salted food which yet does not taste of the salt. The fear of love is, lest the Lord should be injured in any way, or the neighbour; thus lest good and truth should be injured in any way, consequently the Holy of love and faith, and thus of worship; but this fear is various, and not alike with one person as with another. In general, according to the proportion of the love of good and truth in which any one is, is the proportion of his fear lest good and truth should be injured, but nevertheless it does not appear in the same proportion as fear; but in proportion as any one has less of the love of good and truth, in the same proportion he has less of fear for good and truth, and in the same proportion it appears not as love, but as fear, and hence such have fear respecting hell. But where there is nothing of the love of good and truth, there is nothing of holy fear, but only fear of the loss of honour, of gain, of reputation on their account, also of punishments and death; which fear is external, and chiefly affects the body and the natural man, and its thoughts; whereas the former fear, namely, holy fear, chiefly affects the spirit or internal man, and its conscience.

3719. *And said, How terrible is this place!* signifies the holiness of the state. This appears from the signification of fear, as denoting a holy alteration (see just above, no. 3718); and as the word terrible, in the original language, is derived from the same expression as fear, it is holiness that is signified by it; and whereas fear in the internal sense signifies what is holy, as was said just above, by the same expression in the original language is signified veneration and reverence, which likewise is holy fear; and from the signification of a place, as denoting a state (see above, no. 3716).

3720. *This is nothing but the house of God*, signifies the Lord's kingdom in the ultimate of order. This appears from the signification of the house of God. The house of God is mentioned in many places in the Word, and in the external sense, or according to the letter, it signifies a consecrated building in which holy worship is performed; but in the internal sense it signifies the Church; and, in a more universal sense, heaven; and, in the most universal sense, the universal kingdom of the Lord; but, in the supreme sense, it signifies the Lord Himself as to the Divine Human. In the Word, however, it is sometimes called the house of God, sometimes the temple: both have a like signification, but with this difference, that it is called the house of God where good is treated of, but the temple where truth is treated of. From this it is evident, that by the house of God is signified the Lord's celestial Church; and, in a more universal sense, the heaven of the celestial angels; in the most universal sense, the Lord's celestial kingdom; and, in the supreme sense, the Lord as to Divine Good; and that by the temple is signified the Lord's spiritual Church; and, in a more universal sense, the heaven of the spiritual angels; in the most universal sense, the Lord's spiritual kingdom; and, in the supreme sense, the Lord as to Divine Truth (see no. 2048). The reasons why the house of God signifies the Celestial that belongs to good, and why the temple signifies the Spiritual that belongs to truth, are, that a house in the Word signifies good (see nos. 710, 2233, 2234, 2559, 3128, 3652); and, that with the Most Ancient people it was constructed of wood, for the reason that wood signified good (see nos. 643, 1110, 2784, 2812); whereas a temple signifies truth, because it was constructed of stones: that stones denote truths, see nos. 643, 1296, 1298. That wood and stones have such significations, is not only manifest from the Word where they are mentioned, but also from representatives in the other life. For they who place merit in good works, appear to themselves to cut wood; and they who place merit in truths, namely, in that they believed they were better acquainted with truths than others, and yet lived evil lives, appear to themselves to cut stones; of which circumstances I have often been an eye-witness: hence it was made manifest to me what is the signification of wood and stone, namely, that wood signifies good, and a stone truth; it was likewise evidenced from this circumstance, that when a wooden house was seen by me, there instantly came up the idea of good, but when a stone house was seen, there came up the idea of truth; concerning which subject I was also instructed by the angels. Hence it is, that when the house of God is mentioned in the Word, there comes up with the angels the idea of good, and of good of such a quality as is treated of in the series; and when the temple is mentioned, there comes up the idea of truth, and

of truth of such a quality as is treated of in the series. Hence likewise it may be concluded, how deeply and completely hidden are the heavenly arcana contained in the Word. The reason³ why by the house of God is here signified the Lord's kingdom in the ultimate of order, is, that the subject treated of is Jacob, by whom is represented the Lord's Divine Natural, as has been frequently shown above. The Natural is in the ultimate of order, for in it are terminated all interior things, and they are there together, and, because they are together, and innumerable things are thus seen together as a one, there is in the Natural a relative obscurity; this relative obscurity has also been treated of elsewhere.

3721. *And this is the gate of heaven*, signifies the ultimate wherein order ceases, and through which ultimate there is apparently as it were an entrance from nature. This appears from the signification of a gate, as denoting that through which there is exit and entrance. The reason why this is the ultimate in which order ceases, is, that the subject treated of is the Natural which is represented by Jacob. What is meant by a gate, is manifest from what was said and shown at nos. 2851, 3187; and that the Natural is the ultimate of order, appears from what was adduced at nos. 775, 2181, 2987-3002, 3020, 3147, 3167, 3483, 3489, 3513, 3570, 3576, 3671. The reason why through this ultimate there is apparently as it were an entrance from nature, is, that it is the natural mind with man, through which the things that belong to heaven, that is, the things that belong to the Lord, flow in and descend into nature, and through the same mind the things that belong to nature ascend (see no. 3702); but that the entrance is only apparently from nature through the natural mind into interior things, may appear from what has been very often said and shown before. It appears to man that the objects of the world² enter through his bodily or external senses, and affect the interior [parts], and thus that there is an entrance from the ultimate of order into those things that are within; but that this is an appearance and fallacy is evident from the general rule, that posterior things cannot flow in into prior ones, or, what is the same thing, lower things into higher ones; or, what is the same thing, exterior things into interior ones; or, what is still the same thing, the things that belong to the world and nature into those that belong to heaven and the spirit; for the former are grosser, and the latter purer, and those grosser things which belong to the external or natural man, exist and subsist from those that belong to the internal or rational man, and they cannot affect the purer, but are affected by them. But how the case is with this influx since the very appearance and fallacy persuade altogether to the contrary, will,

by the Lord's Divine Mercy, be stated elsewhere, when the subject of influx comes to be treated of. This, then, is the reason why it is said, that through the ultimate, in which order ceases, there is apparently as it were an entrance from nature.

3722. Verses 18, 19. *And in the morning Jacob arose early, and took the stone which he had put for his pillows, and set it for a pillar, and poured oil upon the head of it. And he called the name of that place Bethel; and yet the name of the city was Luz at the first.*

In the morning Jacob arose early, signifies a state of enlightenment: *and took the stone*, signifies truth: *which he had put for his pillows*, signifies with which there was communication with the Divine: *and set it for a pillar*, signifies a holy boundary: *and poured oil upon the head of it*, signifies the holy good from which it was. *And he called the name of that place Bethel*, signifies the quality of the state: *and yet the name of the city was Luz at the first*, signifies the quality of the former state.

3723. *In the morning Jacob arose early*, signifies a state of enlightenment. This appears from the signification of rising early in the morning, as denoting a state of enlightenment (see no. 3458), for when mention is made of arising in the Word, it involves something of elevation (see nos. 2401, 2785, 2912, 2927, 3171); and the morning signifies the coming of heavenly light, thus in the present case it signifies elevation from obscurity into light, consequently a state of enlightenment.

3724. *And took the stone*, signifies truth. This appears from the signification of stone, as denoting truth (see nos. 1296, 1298, 3720).

3725. *Which he had put for his pillows*, signifies with which there was communication with the Divine. This appears from the signification of pillows, or bolsters, as denoting a most general communication (see above, no. 3695).

3726. *And set it for a pillar*, signifies a holy boundary. This appears from the signification of a pillar, which shall be treated of below. How the case herein is, may appear from what goes before, namely, that the subject treated of is the order by which the Lord made His Natural Divine, and, in the representative sense, how the Lord makes new or regenerates the Natural of man. What the quality of this order is has been stated and shown in different places above, namely, that it is inverted during man's regeneration, whilst truth is put in the first place, and that it is restored when man is regenerated, and good is then in the first place, and truth in the last (on which subject, see

nos. 3325, 3330, 3332, 3336, 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3688). This was represented by the ladder by which the angels ascended and descended, where it is first said that they ascended, and afterwards that they descended (see no. 3701). The subject now treated of is the ascent, as being from the ultimate of order (concerning which, see above, nos. 3720, 3721); in the present verse, that it is truth which is the ultimate of order. It is this ultimate that is called a holy boundary, and is signified by the stone which Jacob took, and set for a pillar. That truth is the ultimate of order, may appear from this consideration, that good cannot terminate in good, but in truth, for truth is the recipient of good (see nos. 2261, 2434, 3049, 3068, 3180, 3318, 3387, 3470, 3570). Good with man without truth, or without conjunction with truth, is such good as there is with little children, who as yet have nothing of wisdom, because they have nothing of intelligence. But in proportion as a little child, as he advances in age, receives truth from good, or in proportion as truth with him is conjoined with good, in that proportion he becomes a man. Hence it is evident, that good is the first of order, and truth the last; and hence it is, that man ought to commence from scientifics, which are the truths of the natural man, and afterwards from doctrinals, which are the truths of the spiritual man in his natural man, in order that he may be initiated into the intelligence of wisdom, that is, in order that he may enter into spiritual life, whereby a man becomes man (see no. 3504). For example, in order that a man may, as a spiritual man, love the neighbour, he ought first to learn what spiritual love or charity is, and who the neighbour is; before he knows this, he may indeed love the neighbour, but as a natural, not as a spiritual man, that is, from natural good, not from spiritual good (see nos. 3470, 3471). But when he knows this, then spiritual good can be implanted by the Lord in the cognitions of that subject; and thus it is with all other things, that are called cognitions, or doctrinals, or, in general, truths. It is said, that good can be implanted by the Lord in cognitions, also that truth is the recipient of good. They who have no other idea of cognitions, and also of truths, than that they are abstract things, which is the idea entertained by most people concerning thoughts, can in nowise apprehend what is meant by good being implanted in cognitions, and by truth being the recipient of good. But it ought to be known, that cognitions and truths are things no more abstracted from the purest substances that belong to the interior man or the spirit, than sight is abstracted from its organ or the eye, or than hearing is abstracted from its organ or the ear. There are purer substances that are real, from which [cognitions and truths] exist, whose variations of form, being animated and modified by an influx of life from the Lord, exhibit them [to the mind]; and

it is their symmetries and harmonics, in succession or simultaneously, that affect [the mind], and constitute what is called beautiful, pleasant, and delightful. Spirits themselves are forms, that is, they consist of organized forms, just as men do; but these forms are purer, and not visible to the bodily or ocular sight. And whereas these forms or substances are not visible to the bodily eye, man at this day conceives no other than that cognitions and thoughts are abstract things. Hence also comes the folly of our age, in that men do not believe that they have a spirit within them which is to live after the death of the body, when yet this spirit is a substance much more real than the substance of the material body: yea, if you are willing to believe it, the spirit, after being freed from corporeal things, is that very body purified, which the generality of mankind say they are to have at the time of the last judgment, when they believe that they shall first rise again. That spirits, or what is the same thing, souls, are endowed with a body, see each other as in clear day, speak together, hear each other, and enjoy much more exquisite senses than whilst they were in the body or the world, may appear manifestly from what has been so abundantly related above from experience.

3727. With regard to the signification of a pillar or statue, as denoting a holy boundary, thus the ultimate of order, it has its ground in this circumstance, that in the Most Ancient times, stones were placed where their boundaries were, which marked off the possession or inheritance of one from that of another, and were for a sign and for a witness that the boundaries were at that place. The Most Ancient people, in each single object, and in each single statute, thought of something celestial and spiritual (see nos. 1977, 2995), even in these stones which they set up: they thought from them concerning the ultimates in man, consequently concerning the ultimate of order, which is truth in the natural man. The Ancients, who were after the flood, received this from the Most Ancient people who were before the flood (see nos. 920, 1409, 2179, 2896, 2897), and began to regard as holy those stones which had been set up in the boundaries, because, as was said, they signified the holy truth which is in the ultimate of order. They also called these stones pillars, and hence it came to pass that pillars were used for worship, and that they erected such in the places where they had their groves, and afterwards where they had their temples, and also that they anointed them with oil, which subject shall be treated of presently; for the worship of the Ancient Church consisted of the perceptives and significatives of the Most Ancient people who were before the flood, as is evident from the passages above referred to. The Most Ancient people, because they discoursed with angels, and were together with them whilst they were on

earth, were instructed from heaven that stones signified truth, and that wood signified good (see above, no. 3720). Hence then it is that pillars signify a holy boundary, thus truth, which is the ultimate of order with man; for the good which flows in through the internal man from the Lord, terminates in the external man, and in the truth that is there. Man's thought, speech, and action, which are the ultimates of order, are nothing but truths from good, for they are images or forms of goods: for they belong to man's intellectual part; whereas the good which is in them, and from which they are, belongs to his voluntary part. That pillars were set up for a sign, and for a witness, and also for worship, and that in the internal sense they signify a holy boundary, or truth in man's Natural, which is the ultimate of order, may appear from other passages in the Word, as from the following, where the covenant between Laban and Jacob is treated of: "Now go, let us make a covenant, I and thou, and let it be for *a witness* between me and between thee; and Jacob took *a stone, and set it up for a pillar*. . . . Laban said to Jacob, Behold this heap, and *behold the pillar* which I have set up between me and between thee: this heap is *witness* and this *pillar is witness*, that I will not pass over to thee, this heap, and thou shalt not pass over to me, this heap, and this *pillar*, for evil" (Gen. xxxi. 44, 45, 51, 52): that by the pillar here is signified truth, will be seen in the explanation of that passage. In ³ Isaiah, "In that day there shall be five cities in the land of Egypt speaking with the lips of Canaan, and swearing to Jehovah Zebaoth: . . . in that day there shall be an *altar to Jehovah* in the midst of the land of Egypt, and *a pillar at the boundary thereof* to Jehovah; which shall be *for a sign* and *for a witness* to Jehovah Zebaoth in the land of Egypt" (xix. 18-20): Egypt stands for the scientifics that belong to the natural man; the altar stands for Divine worship in general, for the altar was made the primary representative of worship in the second Ancient Church which commenced from Eber (see nos. 921, 1343, 2777, 2811); the midst of the land of Egypt stands for the primary and inmost of worship (see nos. 2940, 2973, 3436); the pillar stands for truth which is the ultimate of order in the natural: that it is in the boundary, for a sign and for a witness, is evident. In Moses, "Moses wrote all the words of ⁴ Jehovah, and arose in the morning, and built *an altar* near Mount Sinai, and *twelve pillars* for the twelve tribes of Israel" (Exod. xxiv. 4): where the altar in like manner was the representative of all worship, and indeed the representative of the good in worship; but the twelve pillars were the representative of the truth that is from the good in worship: that twelve denote all things of truth in one complex, see nos. 577, 2089, 2129 at the end, 2130 at the end, 3272: that the twelve tribes in like manner denote all things of the truth of the

Church, will be shown, by the Lord's Divine Mercy, in the following chapter. Since altars were representative of all the good of worship, and the Jewish Church was instituted that it might represent the celestial Church, which acknowledged no other truth than what was from good, which is called celestial truth, for it was not willing in the least to separate truth from good, insomuch that it was not willing to name anything of faith or truth, unless it thought concerning good, and this by virtue of good (see nos. 202, 337, 2069, 2715, 2718, 3246), therefore the representative of truth was by the stones of the altar, and it was forbidden to represent it by pillars, lest truth should thereby be separated from good, and should be representatively worshipped instead of good: Wherefore it is thus written in Moses, "Thou shalt not plant for thyself a grove of any kind of tree near *the altar of Jehovah thy God*, which thou shalt make for thyself, and *thou shalt not erect for thyself a pillar*, which Jehovah thy God hateth" (Dent. xvi. 21, 22): for to worship truth separate from good, or faith separate from charity, is contrary to the Divine, because contrary to order, and this is signified by the prohibition, "Thou shalt not erect for thyself a pillar, which Jehovah thy God hateth." That they nevertheless did set up pillars, and thereby represented those things that are contrary to order, is manifest from these words in Hosea, "Israel, according to the multiplying of his fruit, *multiplies altars*, according to the good of their land, *they make goodly pillars*, . . . but he will overturn *their altars*; he will lay waste *their pillars*" (x. 1, 2). In the First Book of the Kings, "Judah did evil in the eyes of Jehovah, and they built to themselves high places, and *pillars*, and groves, upon every high hill, and under every green tree" (xiv. 22, 23). In the Second Book of the Kings, "The sons of Israel *set up for themselves pillars*, and groves, upon every high hill, and under every green tree" (xvii. 10). In the same, "Hezekiah removed the high places, and *brake the pillars in pieces*, and cut down the grove, and brake in pieces the brazen serpent which Moses had made, because they burned incense to it" (xviii. 4). Since the nations had a tradition amongst them, that the Holy of worship was represented by altars and by pillars, and yet they were in evil and falsity, therefore by the altars among the nations were signified evils of worship, and by pillars, falsities, for which reason it was commanded that they should be destroyed; as in Moses, "*Ye shall overthrow the altars of the nations, and break in pieces their pillars*, and cut down their groves" (Exod. xxxiv. 13; Dent. vii. 5; xii. 3). In the same, "Thou shalt not bow thyself down to the gods of the nations, nor worship them, neither do according to their works, because destroying thou shalt destroy them, and breaking in pieces *thou shalt break in pieces their pillars*" (Exod. xxiii. 24): the gods of the nations stand for falsities,

their works stand for evils; breaking their pillars in pieces stands for destroying worship from falsity. In Jeremiah, 8 “Nebuchadnezzar king of Babel shall break in pieces the pillars of the house of the sun in the land of Egypt, and the houses of the gods of Egypt shall he burn with fire” (xliii. 13). In Ezekiel, “Nebuchadnezzar king of Babel, by the hoofs of his horses, shall tread down all thy streets, kill the people with the sword, and cause the pillars of thy strength to come down to the earth” (xxvi. 11): treating of Tyre: Nebuchadnezzar, king of Babel, stands for what causes vastation (see no. 1327 end); the hoofs of the horses stand for the lowest intellectual things, such as are scientifics that are from merely sensual things: that hoofs denote what is lowest will, by the Lord’s Divine Mercy, be confirmed elsewhere; horses stand for intellectual things (see nos. 2760–2762); streets stand for truths, and in the opposite sense falsities (no. 2336); treading down which, denotes destroying the cognitions of truth, which are signified by Tyre; that Tyre, which is the subject here treated of, denotes the cognitions of truth, see no. 1201: killing the people with the sword, stands for destroying truths by means of falsity: that a people is predicated of truths, see nos. 1259, 1260, 3295, 3581; and that a sword denotes falsity combating, no. 2799. From this it is evident, what is meant by causing the pillars of strength to come down to the earth; that strength is predicated both of truth and of falsity, is also manifest from the Word.

3728. *And poured oil upon the head of it*, signifies holy good. This appears from the signification of oil, as denoting the Celestial of love, or good (see nos. 886, 3009); and from the signification of the head, as denoting that which is higher, or, what is the same thing, that which is interior. That good is higher or interior, and truth lower or exterior, has been shown above in many places. Hence it is evident what was signified by the ancient rite of pouring oil on the head of a pillar, namely, that truth should not be without good, but from good, thus, that good should rule, as the head over the body; for truth without good is not truth, but is a mere sound devoid of life, and such that it is dissipated of itself. In the other life also it is dissipated with those who have been better acquainted than others with truth or the doctrinals of faith, and even with those who have been better acquainted with the doctrinals of love than others, if they have not lived in good, and thus if they have not retained truth by virtue of good. Hence the Church is not a Church by virtue of truth separate from good, consequently not a Church by virtue of faith separate from charity, but by virtue of truth which is from good, or by virtue of faith which is from charity. The like is also signified by what the Lord said to

Jacob, "I am the God of Bethel, where thou *anointedst a pillar*, where thou didst vow a vow unto Me" (Gen. xxxi. 13), and by the circumstance that "Jacob again *set up a pillar, a pillar of stone*, and poured out upon it a drink-offering, and *poured oil upon it*" (Gen. xxxv. 14): by pouring out a drink-offering upon a pillar is signified the Divine good of faith, and by pouring oil upon it, the Divine good of love. Any one can see, that pouring oil upon a stone, without a signification of something celestial and spiritual, would be something ridiculous and idolatrous.

3729. *And he called the name of that place Bethel*, signifies the quality of the state. This appears from the signification of a name and of calling a name, as denoting quality (see nos. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421); and from the signification of a place, as denoting a state (see nos. 2625, 2837, 3356, 3387). The quality of the state is what is signified by Bethel. Bethel, in the original language, signifies the house of God: that the house of God denotes good in the ultimate of order, see no. 3720.

3730. *And yet the name of the city was Luz at the first*, signifies the quality of the former state. This appears from the signification of a name, as denoting quality (see just above, no. 3729): and from the signification of a city, as denoting a doctrinal of truth (see nos. 402, 2268, 2449, 2712, 2943, 3216). Luz, in the original language, signifies recession, thus disjunction, which takes place when the doctrinal of truth, or truth itself, is set in the first place, and good is neglected, thus when truth alone is in the ultimate of order. But when truth is together with good in the ultimate of order, in this case there is no recession or disjunction, but accession or conjunction; this is the quality of the state that is signified by Luz.

3731. Verses 20-22. *And Jacob vowed a vow, saying, If God will be with me, and keep me in this way wherein I walk, and give me bread to eat, and a garment to put on, And I return in peace to the house of my father; then Jehovah shall be to me for a God. And this stone, which I have set for a pillar, shall be the house of God, and all that Thou wilt give me, tithing I will tithe it unto Thee.*

Jacob vowed a vow, signifies a state of providence: *If God will be with me, and keep me in this way wherein I walk*, signifies what is continuously Divine: *and give me bread to eat*, signifies even to conjunction with Divine Good: *and a garment to put on*, signifies conjunction with Divine Truth. *And I return in peace to the house of my father*, signifies even to perfect union; *then Jehovah shall be to me for a God*, signifies that the Divine Natural

also would be Jehovah. *And this stone which I have set for a pillar*, signifies truth which is the ultimate: *shall be the house of God*, signifies here, as before, the Lord's kingdom in the ultimate of order, in which higher things are as in their house; *and all that Thou wilt give me, tithing I will tithe it unto Thee*, signifies that He would make all things in general and particular Divine by His Own power.

3732. *Jacob vowed a vow*, signifies a state of providence. This appears from the signification of vowing a vow, as denoting, in the internal sense, being willing that the Lord shall provide; consequently, in the supreme sense, in which the Lord is treated of, it denotes a state of providence. The reason why vowing a vow, in the internal sense, denotes being willing that the Lord shall provide, is this, that in vows there is a desire and affection that what is willed may come to pass, thus that the Lord may provide. Something of stipulation is implied, and at the same time something of a debt on the part of man, which he engages to discharge in case he comes to possess the object of his wish; as, in the present instance, Jacob vows that Jehovah should be to him for a God, and that the stone which he set for a pillar should be the house of God, and that he would tithe all that was given him, if Jehovah would keep him in the way, and give him bread to eat, and a garment to put on, and if he should return in peace to the house of his father. Hence it is evident that vows at that time were their several obligations, especially to acknowledge God to be their God, in case He should provide for them what they desired, and also to repay Him by some gift, if He so provided. From these considerations it is very evident,² of what quality the fathers of the Jewish nation were, as, in this instance, Jacob, that as yet he did not acknowledge Jehovah, and that as yet he was undetermined in his choice, whether he should acknowledge Him or another for his god. This was a peculiar characteristic of that nation, even from the time of their fathers, that every one wanted to have his own God, and if any worshipped Jehovah, it only meant that he worshipped some god who was called Jehovah, and distinguished by that name from the gods of other nations; thus, that their worship, even in this respect, was idolatrous, for the worship of a mere name, even the name of Jehovah, is nothing but idolatrous worship (see no. 1094); as is the case with those who call themselves Christians, and say they worship Christ, and yet do not live according to His precepts: these worship Him idolatrously, because they worship His name alone, for it is a false Christ whom they worship, concerning which false Christ, see Matt. xxiv. 23, 24 (no. 3010).

3733. *If God will be with me, and keep me in this way wherein*

I walk, signifies what is continuously Divine. This appears from the signification of God being with any one, and keeping him in the way wherein he walks, as denoting what is continuously Divine; for it is predicated of the Lord, who as to the very essence of life was Jehovah, hence His whole life from the first of infancy to the last, was continuously Divine, and this even to the perfect union of the Human Essence with the Divine Essence.

3734. *And give me bread to eat*, signifies even to conjunction with Divine Good. This appears from the signification of bread, as denoting all celestial and spiritual good which is from the Lord, and in the supreme sense the Lord Himself as to Divine Good (see nos. 276, 680, 1798, 2165, 2177, 3464, 3478); and from the signification of eating, as denoting being communicated, appropriated, and conjoined (see nos. 2187, 2343, 3168, 3513 end, 3596).

3735. *And a garment to put on*, signifies conjunction with Divine Truth. This appears from the signification of a garment, as denoting truth (see nos. 1073, 2576), in the present case Divine Truth, because the Lord is treated of; and from the signification of putting on, as denoting being appropriated and conjoined. The quality of the internal sense of the Word may appear from these and other particulars, in that whilst bread and a garment are treated of in the sense of the letter, and also whilst it is expressed historically, as in the present case, "If God will give me bread to eat, and a garment to put on," the angels who are with man think not at all of bread, but of the good of love, and in the supreme sense of the Divine Good of the Lord; neither do they at all think of a garment, but of truth, and in the supreme sense of the Divine Truth of the Lord. Such things as are in the sense of the letter are to them only means of thinking about heavenly and Divine things: for such things are the vessels which are in the ultimate of order. Thus when a man thinks, whilst he is in a holy [state], about bread, as about the bread in the Holy Supper, or about the daily bread spoken of in the Lord's Prayer, in such case the thought which man has concerning bread, serves the angels who are with him as a means of thinking concerning the good of love which is from the Lord; for the angels do not at all apprehend man's thought concerning bread, but instead thereof they have thought concerning good, for such is the correspondence. In like manner, when man thinks, whilst he is in a holy [state], about a garment, the thought of the angels is about truth; and so it is in all other instances that occur in the Word. Hence it may appear what is the quality of the conjunction of heaven and earth by means of the Word, namely, that a man who reads the Word in a holy [frame of mind], is, by means of such correspondences,

closely conjoined with heaven, and through heaven with the Lord, although the man thinks only of those things in the Word which are in its sense of the letter. The Holy itself which influences man on such an occasion, is from an influx of celestial and spiritual thoughts and affections, such as exist with the angels. To the intent that such influx might exist, and that thus man ³ might have conjunction with the Lord, the Holy Supper was instituted by the Lord, where it is said expressly that the bread and wine are the Lord, for the body of the Lord signifies His Divine Love, and a reciprocal love with man, such as exists with the celestial angels, and the blood, in like manner, signifies His Divine Love and a reciprocal love with man, but such as exists with the spiritual angels. From this it is evident, how much of what is Divine there is in every particular of the Word, notwithstanding man's ignorance of its nature and quality. Nevertheless, such as have been in the life of good, during their abode in the world, come into the cognitions and perceptions of all those particulars after death, for then they put off terrestrial and worldly things, and put on heavenly things, and likewise are in a spiritual and celestial idea, as the angels are.

3736. *And I return in peace to the house of my father*, signifies even to perfect union. This may appear from the consideration that the house of my father, when it is predicated of the Lord, is the Divine Itself, in which the Lord was from His very conception: returning to that house denotes returning to the Divine Good Itself, which is called the Father: that this goodness is the Father, see no. 3704: that returning to that house, denotes being united, is manifest. The like was meant by the Lord when He said, that He came forth from the Father, and was come into the world, and that again He should go to the Father. By His coming forth from the Father is meant, that the Divine Itself assumed the Human; by His coming into the world is meant, that He was as a man; and by His going again to the Father, that He should unite the Human Essence to the Divine Essence. This was meant by these words of the Lord in John, "If ye shall see the Son of Man ascending where He was before" (vi. 62). And again, "Jesus knew that the Father had given Him all things into His hands, and that He came forth from God, and went to God. . . . Children, yet a little time I am with you: . . . whither I go, ye cannot come" (xiii. 3, 33). Again, "Now I go away to Him who sent Me, and none of you asketh Me, Whither goest Thou? . . . It is for your benefit that I go away: for if I go not away, the Comforter will not come unto you; but if I go away, I will send Him unto you. . . . A little while when ye shall not see Me, and again a little while when ye shall see Me, . . . because I go to the Father" (xvi.

5, 7, 16, 17). Again, "I came forth from the Father, and am come into the world; again I leave the world and go to the Father" (xvi. 28). In these passages, going to the Father denotes uniting the Human Essence to the Divine Essence.

3737. *Then Jehovah shall be to me for a God*, signifies that the Divine Natural also would be Jehovah. This may appear from the series of things in the supreme internal sense, in which the union of the Lord's Human with His Divine is treated of; but in order that this sense may appear, the thought must be abstracted from the historical relation concerning Jacob, and kept in the Lord's Divine Human, and in the present case in His Divine Natural, which is represented by Jacob. The Human Itself, as has sometimes been stated before, consists of the Rational, which is the same as the internal man, and of the Natural, which is the same as the external man, and also of the body, which serves the Natural as a means or outermost organ for living in the world, and through the Natural serves the Rational, and moreover through the Rational serves the Divine. As the Lord came into the world, that He might make the whole Human in Himself Divine, and this according to Divine Order; and as by Jacob is represented the Lord's Natural, and by the life of his sojourning, in the supreme sense, how the Lord made His Natural Divine, therefore here, where it is said, "If I return in peace to the house of my father, Jehovah shall be to me for a God," is signified the union of the Lord's Human with His Divine, and that as to the Divine Natural also He would be Jehovah, by means of the union of the Divine Essence with the Human Essence, and of the Human Essence with the Divine Essence. There is not here meant an union such as that of two who are distinct from each other, and only conjoined by means of love, as a father with a son, when the father loves the son, and the son the father, or as when a brother loves a brother, or a friend a friend, but it is a real union into one, so that they are not two but one, as the Lord also teaches in several places; and because they are one, therefore also the whole Human of the Lord is the Divine Esse or Jehovah (see nos. 1343, 1736, 2156, 2329, 2447, 2921, 3023, 3035).

3738. *And this stone which I have set for a pillar*, signifies truth, which is the ultimate. This appears from what was said above (nos. 3724, 3726), where the same words occur.

3739. *Shall be the house of God*, signifies the Lord's kingdom in the ultimate of order, in which higher things are as in their house. This appears also from what was said above, no. 3720, where the same words occur, and further from what was said at no. 3721. In respect to this particular, that higher things are

in the ultimate of order as in their house, the case is as follows : such an order has been instituted by the Lord, that higher things inflow into lower things, and exhibit there an image of themselves in general, consequently they are there together in a certain general form, and thus in order from the Supreme, that is, from the Lord. Hence it is, that the proximate image of the Lord is the inmost heaven, which is the heaven of innocence and peace, where the celestial dwell ; this heaven, because it is the nearest to the Lord, is called His likeness. The next heaven, namely, that which succeeds, and is in a lower degree, is an image of the Lord, because in this heaven there are at the same time, as in something general, exhibited the things that are in the higher heaven. The last heaven, which succeeds this again, is similarly circumstanced in relation to it, for the particulars and singulars of the next higher heaven inflow into this heaven, and are exhibited there in general in a corresponding form. The case is similar in man, for he was created and formed into an effigy of the three heavens. That which is inmost with him inflows in like manner into that which is lower, and this in like manner into that which is lowest or last. What is natural and corporeal consists of such an influx and concourse [of higher things] in those which are beneath, and finally in those which are last. Hence is the connection of last things with the First, without which connection that which is last in order would not subsist the smallest part of a moment. From this it is evident what is meant by the statement that higher things are in the ultimate of order as in their house. Whether you say higher and lower things, or interior and exterior things, is a matter of indifference, for before man interior things appear as higher, and for this reason man places heaven on high, or in what is above, when nevertheless it is in what is internal.

3740. *And all that Thou wilt give me, tithing I will tithe it unto Thee*, signifies that He would make all things in general and particular Divine by His Own power. This appears from the signification of giving, when it is predicated of the Lord, as denoting that He gave to Himself (see no. 3705 end), thus that it was by His Own power ; and from the signification of tithing, and of tithes, as denoting goods and truths, which are stored up by the Lord in the interiors with man, which goods are called remains (see nos. 576, 1738, 2280). When these are predicated of the Lord, they denote the Divine Goods and Divine Truths, which the Lord procured to Himself by His Own power (see nos. 1738, 1906).

CONTINUATION CONCERNING THE GRAND MAN, AND CONCERNING THE CORRESPONDENCE THEREWITH.

3741. *THE heavenly kingdom resembles one man, because each single thing there corresponds to the Lord alone, that is, to His Divine Human, Who alone is Man (nos. 49, 288, 565, 1894). By virtue of this correspondence with the Lord, and by being an image and likeness of Him, heaven is called the Greatest or Grand Man. From the Lord's Divine are derived all the celestial things that belong to good, and all the spiritual things that belong to truth, in heaven. All the angels there are forms, or substances formed according to the reception of the Divine things which are from the Lord. The Divine things of the Lord received among the angels are what are called celestial and spiritual things, when the Divine Life and the consequent Divine Light exist and are modified in them as in their recipients. Hence it is, that even the material forms and substances belonging to man are also of such a nature, but in a lower degree, because grosser and more composite. That these also are forms recipient of celestial and spiritual things, is very manifest from signs absolutely visible, as from thought, which inflows into the organic forms of the tongue, and produces speech; from the affections of the lower mind, which exhibit themselves visibly in the face; and from the will, which by means of the muscular forms flows into actions; and so on. Thought and will, which produce such effects, are spiritual and celestial things, whereas the forms or substances which receive them, and put them into act, are material. That these latter were formed altogether for the reception of the former, is manifest. Hence it is evident, that the latter are derived from the former, and that unless they were so derived, they could not possibly exist such as they are.*

3742. *That there is one only life, and that from the Lord alone, and that angels, spirits, and men, are merely recipients of life, has been made known to me by experience so manifold, as to leave not the slightest doubt concerning it. Heaven itself is in a perception that this is the case, inasmuch that the angels manifestly perceive the influx, and also how it inflows, and likewise the quantity and quality of their reception of it. When they are in a fuller state of reception, they are then in their peace and felicity, otherwise they are in a state of unrest and of some anxiety. Nevertheless the life of the Lord is appropriated to them in such a manner that they perceive as if they lived of themselves, but nevertheless they know that it is not of themselves. The appropriation of the Lord's life is an effect of His Love and Mercy towards the whole human race, in that He is willing to give Himself, and what is His own, to every one, and that He actually gives, in proportion as they receive, that is, in proportion as they are in the*

life of good and in the life of truth, as likenesses and images of Him. And whereas there is such a Divine endeavour [proceeding] continually from the Lord, therefore His life, as was said, is appropriated.

3743. *But they who are not in love to the Lord, and in love towards the neighbour, consequently who are not in the life of good and truth, are unable to acknowledge that there is one only life that inflows, and still less that this life is from the Lord; but all such are indignant, yea, turn away at hearing it said that they do not live from themselves. It is the love of self that produces this effect; and, what is wonderful, although it is shown them by living experiences in the other life, that they do not live from themselves, and although at the time they say they are convinced that this is the case, yet nevertheless they afterwards persist in their former opinion, and imagine that if they lived from another, and not from themselves, all the delight of their life would perish, not being aware that the very contrary is the case. Hence it is, that the evil appropriate evil to themselves, because they do not believe that evils are from hell; and that good cannot be appropriated to them, because they believe that good is from themselves, and not from the Lord. Nevertheless, the evil, and also the infernal, are forms recipient of life from the Lord, but such forms, that they either reject, or suffocate, or pervert good and truth; and thus goods and truths, which are from the Lord's life, become evils and falsities with them. The case herein is like that of the sun's light, which, although it is the one only light, and bright white, is nevertheless varied as it passes through, or inflows into forms, and thus produces beautiful and delightful colours, and also colours that are not beautiful and not delightful.*

3744. *Hence then it may appear what the quality of heaven is, and on what ground it is that heaven is called the Grand Man. The varieties there as to the life of good and truth are innumerable, and are circumstanced according to the reception of life from the Lord. These varieties have a relation to each other, just like that which subsists between the organs, members, and viscera in man; all of which are forms in a perpetual variety, recipient of life from their soul, or rather through their soul from the Lord, and yet, notwithstanding their being in such variety, they together constitute one man.*

3745. *How great a variety there is [in the life of good and truth], and what its quality is, may appear from the variety in the human body. It is known, that one organ and member is not like another; for instance, that the organ of sight is not like the organ of hearing; the same is true of the organ of smell, the organ of*

taste, and also the organ of touch, which last is diffused throughout the whole body. So also of the members, as, the arms, the hands, the loins, the feet, and the soles of the feet. And so likewise of the viscera that lie hid within, as those that belong to the head, namely, the cerebrum, the cerebellum, the medulla oblongata, and the medulla spinalis, with all the minute organs, viscera, vessels, and fibres of which they are composed; also those that belong to the body beneath the head, as the heart, the lungs, the stomach, the liver, the pancreas, the spleen, the intestines, the mesentery, the kidneys; and likewise those which are allotted to generation in both sexes. It is known that all of these, in general and particular, are unlike as to their forms, and also as to their functions, and so unlike as to be absolutely different. In like manner, there are forms within forms, which also are of such variety, that no one form, nor even one particle thereof, is altogether like another, that is, so like that it may be substituted in place of the other, without some, though, it may be, very small alteration. All these things, in general and particular, correspond to the heavens, but in such a manner, that the things with man which are corporeal and material, in heaven are celestial and spiritual; and they correspond in such a manner, that the material exist and subsist from the spiritual.

3746. *In general all these varieties have reference to those things that belong to the head, to those that belong to the chest, to those that belong to the abdomen, and to those that belong to the members of generation; in like manner to those things that are interior and those that are exterior everywhere.*

3747. *I have occasionally spoken with spirits concerning the learned of the present age, [observing to them] that the distinction of man into internal and external is the only distinction they know of, and that they know this, not from any reflection on the interiors of the thoughts and affections in themselves, but from the Word of the Lord; and that still they are ignorant what the internal man is, and, what is more, that many doubt whether such a man exists, and also deny his existence, because they do not live the life of the internal man, but of the external; and that they are much led astray by the appearance that brute animals have similar organs, viscera, senses, appetites, and affections as man. And it was said, that the learned know less of such subjects than the simple, and that nevertheless they seem to themselves to know much more; for they debate about the intercourse of the soul and the body, yea, about the soul itself, what it is, when yet the simple know that the soul is the internal man, and that it is the spirit of man that is to live after the death of the body; also that it is the real*
² *man which is in the body. Moreover, that the learned, more than the simple, liken themselves to the brutes, and ascribe all things to nature, and scarcely anything to the Divine; and further, that*

they do not reflect that man, differently from the brute animals, is capable of thinking about heaven, and about God, and thereby of being elevated above himself, consequently of being conjoined to the Lord by love; and thus that after death he must necessarily live for ever. And that they are especially ignorant of the fact, that all things in general and particular with man depend on the Lord through heaven, and that heaven is the Grand Man, to which all things in general and particular that are in man correspond, as do all things that are in nature. And possibly, that when they hear and read these observations, they will seem to them to be such paradoxes that, unless proved by experience, they will be rejected by them as something fanciful. In like manner, when they hear that there are three degrees of life in man, as there are three degrees of life in the heavens, that is, three heavens; and that man corresponds to the three heavens in such a manner that he himself is, in an image, a little heaven, when he is in the life of good and truth, and through that life is an image of the Lord. I³ have been instructed concerning these degrees of life, that the last or ultimate degree of life is what is called the external or natural man, by which degree man is like the animals as to concupiscences and phantasies. And that the second degree of life is what is called the internal and rational man, by which man is superior to the animals, for by virtue thereof he is able to think and will what is good and true, and bear rule over the natural man, by restraining and also rejecting its concupiscences, and the phantasies thence derived; and moreover, by reflecting within himself concerning heaven, yea, concerning the Divine, which the brute animals are absolutely incapable of doing. And that the third degree of life is the most unknown to man, and that yet it is that through which the Lord inflows into the rational mind, whence he has the faculty of thinking as a man, and whence he has conscience, and the perception of what is good and true, and also elevation by the Lord towards Himself. But these things are remote from the ideas of the learned of the present age, who only debate whether such things be; and who, so long as they do this, are incapable of knowing that they do exist, and still less of knowing what they are.

3748. There was a certain spirit who, during his life in the world, had gained great reputation for learning amongst the common people, being of a subtle genius in confirming falsities, but very stupid so far as goods and truths were concerned. This spirit imagined, as he had previously done in the world, that he knew everything, for such spirits believe themselves to be most wise, and that nothing is hidden from them; and such as they have been in the life of the body, such they remain in the other life; for all things that belong to the life of any one, that is, to his love and affection, follow him [into the other world], and are in him as the soul is in its own body, because he has formed his soul, as to its

quality, from those things. This spirit, I say, came to me and spoke with me, and as he was such, I asked him, Who is most intelligent, a person who is acquainted with many falsities, or a person who is acquainted with a small amount of truth? He replied, He who is acquainted with a small amount of truth; he gave this answer, because he imagined that the falsities, with which he himself was acquainted, were truths, and thus that he was wise.

² He was afterwards desirous of reasoning about the Grand Man, and about the influx from it into the single things of men, but as he understood nothing about the matter, I asked him how he understood that thought, which is spiritual, moves the whole face, and causes this to be expressive of it; and also moves all the organs of speech, and this distinctly to the spiritual perception of such thought; and that the will moves the muscles of the whole body, and the thousands of fibres which are dispersed throughout it, to one action, when yet the moving cause is spiritual, and that which is moved is corporeal. But he knew not what answer to give. I conversed further with him concerning eudæour, asking him whether he knew that eudæour produces actions and motions, and that there is an eudæour in all action and motion, in order that it may exist and subsist. He replied, that he did not know this. Wherefore, he was then asked how he could want to reason, when he was not acquainted even with first principles, in which case reasoning must needs be like scattered dust that has no coherence, which falsities dissipate in such a manner, that at length nothing is known, and consequently nothing is believed.

3749. A certain spirit came unexpectedly to me, and inflowed into the head. Spirits are distinguished according to their influx into the different parts of the body. I wondered who and whence he was, but after he had been silent for some time, the angels who were with me said, that he was taken from the spirits attendant upon a certain learned man still living in the world, who had gained extraordinary reputation for his learning. Communication was then also given through this intermediate spirit with the thought of that man. I asked the spirit what idea this learned man was able to have concerning the Grand Man, and concerning its influe, and the consequent correspondence? He said that he could have no idea. He was next asked what idea he had of heaven? He said, None at all, except blasphemies, as, that the inhabitants are always playing on musical instruments, and on such things as country people are wont to make a jingle with. And yet this man is more highly thought of than others, and it is believed that he knows the nature of influe, and the nature of the soul, and of its intercourse with the body; possibly it is also believed that he knows better than others the nature of heaven. Hence it may appear what sort of persons they are at the present day who teach others; namely, that they are such as, on account of mere stumbling-

blocks, are opposed to the goods and truths of faith, although they publish the contrary.

3750. *What kind of idea of heaven they also have who are believed to have more than ordinary communication therewith, and influx thence, has also been shown me to the life. They who appear above the head are those who, in the world, had wanted to be worshipped as gods, and with whom the love of self had been exalted to the utmost height, by degrees of power, and by a consequent imaginary liberty; and who are at the same time deceitful under an appearance of innocence and love to the Lord. They appear on high above the head from a phantasy of height, but nevertheless they are beneath the feet in hell. One of them let himself down to me; and it was told me by others, that in the world he had been a Pope. He spoke with me in a very pleasant manner, and first concerning Peter and his keys, of which he imagined he himself was in possession; but when he was questioned concerning the power of admitting into heaven whomsoever he pleased, he had so gross an idea of heaven, that he represented it as a door which gave entrance; and he said, that he opened that door to the poor freely, but that the rich were made to pay according to their ability, and that what they paid was holy. Being asked whether he believed that the persons whom he let into heaven remained there, he said, that he did not know; only this, that if they did not remain there, they went out again. It was further told him, that he could not possibly know their interiors, whether they were worthy, and that he might perhaps admit robbers, who ought to be in hell. He said, that this was no concern of his; that if they were not worthy, they could be let out again. But he was instructed what is meant by Peter's keys, namely, the faith of love and charity; and as the Lord alone gives such faith, that it is the Lord alone who lets into heaven, and that Peter does not appear to any one, and that he is a simple spirit, who has no more power than any other. He had no other opinion respecting the Lord than that He ought to be worshipped, so far as He gives such power, but in case He does not give it, it was perceived that he thought that He ought no longer to be worshipped. Moreover, when I spoke with him concerning the internal man, he had a filthy idea on the subject. What a liberty, fulness, and delight-someness of respiration he enjoyed, when he sat upon his throne in the Consistory, and believed that he spoke from the Holy Ghost, was shown me to the life. He was let into a state similar to that in which he had been in the world (for in the other life every one may easily be let into the state of life which he had enjoyed in the world, because the state of his life remains with every one after death); and a respiration was communicated to me, such as he had at those times. It was free, and attended with delightsomeness, slow, regular, deep, filling the breast; but when he was contra-*

dicted, there was something as it were rolling and creeping in the abdomen, arising from the continuity of the respiration ; and when he imagined that what he pronounced was Divine, he perceived it from a certain respiration that was more tacit, and as it were in agreement therewith. It was afterwards shown me by whom such Popes are governed on these occasions, namely, by a crew of sirens who are above the head, who had contracted a nature and life of insinuating themselves into all kinds of affections, with the design of acquiring rule, and of subjecting others to themselves, and of destroying whomsoever they can for the sake of themselves, and make use of holiness and innocence as means to effect their purposes. They are afraid for themselves, and act cautiously, but when occasion offers, and it will turn to their own account, they are guilty of the most cruel and merciless actions.

GENESIS.

CHAPTER TWENTY-NINTH.

3751. BEFORE the preceding chapter, the things which the Lord foretold concerning the last time of the Church, in Matthew, chapter xxiv. 15–18, were explained. Following the order laid down, there must now be explained before this chapter, the words that follow in verses 19–22, namely, “*But woe unto those that are with child, and to those that give suck in those days ; but pray ye that your flight be not in the winter, neither on the sabbath. For then shall be a great affliction, such as hath not been from the beginning of the world until now, neither shall be. And except those days be shortened, no flesh would be saved : but for the elect’s sake those days shall be shortened.*”

3752. What these words signify, it is impossible for any one to comprehend, unless he be enlightened through the internal sense. That they are not said in relation to the destruction of Jerusalem, appears from several particulars in this chapter, as from these words, “*Except those days be shortened, no flesh would be saved, but for the elect’s sake those days shall be shortened*” ; and from the following, “*After the affliction of those days the sun shall be darkened, and the moon shall not give her light (*lumen*), and the stars shall fall from heaven, and the powers of the heavens shall be shaken ; and then shall appear the sign of the Son of Man . . . , and they shall see the Son of Man coming in the clouds of heaven with power and glory ;*” the same appears also from other passages. That neither are they said in relation to the destruction of the world, is also evident from several passages in the same chapter, as from that above, where it is said, “*He that is on the [roof of the] house, let him not come down to take up anything out of his house, and he that is in the field, let him not turn back again to take up his garments ;*” and also from this, “*Pray ye that your flight be not in the winter, neither on the sabbath ;*” and from the following, “*Then two shall be in the field, the one shall be taken, the other left ; two [women] shall be grinding at the mill, the*

one shall be taken, and the other left." But it is evident that these things are said in relation to the last time of the Church, that is, to its vastation: the Church is said to be vastated when there is no longer any charity.

3753. Every one who thinks holily of the Lord, and who believes that the Divine was in Him, and that He spoke from the Divine, may know and believe, that the above words, like the rest which the Lord taught and spoke, were not said of one nation only, but of the whole human race: and not of their worldly, but of their spiritual state: and also, that the Lord's words comprehended the things that belong to His kingdom and to the Church, for these things are Divine and eternal. Whoever believes in this manner, concludes that these words, "Woe unto those that are with child, and to those that give suck in those days," do not signify those that are with child and give suck; and that these words, "Pray ye that your flight be not in the winter, neither on the sabbath," do not signify any flight on account of worldly enemies; and so with the other passages.

3754. In the preceding verses the subject treated of was, three states of the perversion of good and truth in the Church; in the present verses a fourth state is treated of, which is also the last. Concerning the first state, it has been shown to consist in this, that they began no longer to know what was good and true, but disputed with each other concerning good and truth, whence came falsities (see no. 3354). Concerning the second state, it was shown to consist in this, that they began to despise good and truth, and also to hold them in aversion, and thus that faith in the Lord was about to expire, according to the degrees in which charity was about to cease (see nos. 3487, 3488). Concerning the third state, it was shown to be a state of desolation of the Church as to good and truth (see nos. 3651, 3652). The fourth state is now treated of, which is that of the profanation of good and truth. That this state is here described, may appear from all the particulars of the above passage in the internal sense, which sense is as follows.

3755. *But woe unto those that are with child, and to those that give suck in those days*, signifies those who have been imbued with the good of love to the Lord and the good of innocence. *Woe* is a form of expression signifying the danger of eternal damnation; *being with child* denotes conceiving the good of celestial love; *giving suck* denotes also a state of innocence; *those days* signify ² the states in which the Church then is. *But pray ye that your flight be not in the winter, neither on the sabbath*, signifies removal from those things, that it be not done precipitately in a state of too much cold, nor in a state of too much heat. *Flight*

CHAPTER XXIX.

denotes removal from a state of the good of love and innocence, just now spoken of; *flight in the winter* denotes removal thence in a state of too much cold; cold denotes when there is aversion to those things, which is occasioned by means of the loves of self. *Flight on the sabbath* denotes removal from them in a state of too much heat; heat denotes a holy External, when the love of self and of the world are within. *For then shall be a great affliction, such as hath not been from the beginning of the world until now, neither shall be,* signifies the highest degree of perversion and vastation of the Church as to good and truth, which is profanation; for profanation of what is holy occasions eternal death, and is much more grievous than any other states of evil, and the more grievous in proportion as the goods and truths profaned are more interior; and as these interior goods and truths are open and known in the Christian Church, and are profaned, therefore it is said, that then there shall be a great affliction, such as was not from the beginning of the world until now, neither shall be. *And except those days be shortened, no flesh would be saved: but for the elect's sake those days shall be shortened,* signifies the removal of those who are of the Church from interior goods and truths to exterior ones, so that they may still be saved who are in the life of good and truth; by the days being shortened, is signified a state of removal; by no flesh being saved [or preserved], is signified that otherwise none could be saved; by the elect, are signified those who are in the life of good and truth.

3756. That this is the internal sense of the above words, might be fully shown; for instance, that by those who are with child are signified those who first imbibe good; and by those who give suck, are signified those who imbibe the state of innocence; and that by flight is signified removal from good and innocence; by the winter, aversion to such goods in consequence of the love of self possessing the interiors; and by flight on the sabbath, profanation, which takes place when there is what is holy in externals, and the love of self and of the world within. But as the same words and similar expressions occur very frequently in the following pages, therefore, by the Lord's Divine Mercy, their signification shall be shown to be such as is here stated, when they come to be treated of.

3757. But what is meant by the profanation of what is holy, is known to few; but it may be manifest from what has been said and shown on the subject above, namely, that they are able to profane who know, and acknowledge, and imbibe good and truth, but not they who have not acknowledged, and still less they who do not know (see nos. 593, 1008, 1010, 1059, 3398); consequently, that they who are within the Church are

able to profane holy things, but not they who are outside it (no. 2051). That they who are of the celestial Church are able to profane holy goods, and that they who are of the spiritual Church are able to profane holy truths (no. 3399). That therefore interior truths were not disclosed to the Jews, lest they should profane them (no. 3398). That the gentiles, of all others, are least capable of profanation (no. 2051). That profanation is a commixture and conjunction of good and evil, also of truth and falsity (nos. 1001, 1003, 2426). That this was signified by the eating of blood, which was so severely prohibited in the Jewish Church (no. 1003). That therefore men are withheld, as far as is possible, from the acknowledgment and faith of good and truth, if they cannot remain permanently therein (nos. 3398, 3402); and that on this account they are kept in ignorance (nos. 301-303); and that on this account also worship becomes external (nos. 1327, 1328). That internal truths are not revealed before the Church is vastated, because in this case good and truth can no longer be profaned (nos. 3398, 3399). That the Lord therefore first came into the world when this was the case (no. 3398). Concerning the great danger arising from the profanation of what is holy and of the Word (nos. 571, 582).

CHAPTER XXIX.

1. AND Jacob lifted up his feet, and went to the land of the sons of the east.

2. And he saw, and behold, a well in the field, and, behold, there, three droves of a flock lying down by it, because out of that well they made the droves drink; and a great stone was upon the well's mouth.

3. And all the droves were gathered thither; and they rolled away the stone from upon the well's mouth, and made the flock drink, and they brought back the stone upon the well's mouth to its place.

4. And Jacob said unto them, My brethren, whence are ye? And they said, From Haran are we.

5. And he said unto them, Know ye Laban, the son of Nahor? And they said, We know.

6. And he said unto them, Is there peace to him? And they said, There is peace; and, behold, Rachel his daughter cometh with the flock.

7. And he said, Behold, the day is still great; it is not time for the small cattle to be gathered: make the flock drink, and go, feed [them].

8. And they said, We cannot, until all the droves are gathered, and they roll away the stone from upon the well's mouth, and we shall make the flock drink.

CHAPTER XXIX.

9. He was still speaking with them, and Rachel came with the flock which belonged to her father, for she was a shepherdess.

10. And it came to pass, that Jacob saw Rachel the daughter of Laban his mother's brother, and the flock of Laban his mother's brother; and Jacob drew near, and rolled away the stone from upon the well's mouth, and made the flock of Laban his mother's brother drink.

11. And Jacob kissed Rachel, and lifted up his voice, and wept.

12. And Jacob told Rachel that he was her father's brother, and that he was Rebecca's son; and she ran and told her father.

13. And it came to pass, as Laban heard the report of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he related to Laban all these words.

14. And Laban said unto him, Surely thou art my bone and my flesh: and he dwelt with him a month of days.

15. And Laban said unto Jacob, Because thou art my brother, and shouldest thou therefore serve me for nought? tell me, what shall thy reward be?

16. And Laban had two daughters: the name of the elder was Leah, and the name of the younger, Rachel.

17. And Leah's eyes were weak, and Rachel was beautiful in form, and beautiful in look.

18. And Jacob loved Rachel; and he said, I will serve thee seven years for Rachel thy younger daughter.

19. And Laban said, It is better that I should give her to thee, than give her to another man: abide with me.

20. And Jacob served for Rachel seven years; and they were in his eyes as but some days, in his loving her.

21. And Jacob said unto Laban, Give me my woman, because my days are fulfilled, and I will come in unto her.

22. And Laban gathered all the men (*viri*) of the place, and made a feast.

23. And it came to pass in the evening, that he took Leah his daughter and brought her to him; and he came in unto her.

24. And Laban gave unto her Zilpah, his handmaid, to his daughter Leah for a handmaid.

25. And it came to pass in the morning, and, behold, it was Leah; and he said unto Laban, What is this that thou hast done unto me? Did not I serve with thee for Rachel? and wherefore hast thou defrauded me?

26. And Laban said, It is not so done in our place, to give the younger-born before the first-born.

27. Fulfil this week, and we will give thee her also, for the service which thou shalt serve with me yet seven other years.

28. And Jacob did so, and fulfilled this week ; and he gave him Rachel his daughter to him for a woman.

29. And Laban gave to Rachel his daughter Bilhah his handmaid to be to her for a handmaid.

30. And he came in also unto Rachel, and he also loved Rachel better than Leah, and served with him yet seven other years.

31. And JEHOVAH saw that Leah was hated, and He opened her womb ; and Rachel was barren.

32. And Leah conceived, and bare a son, and called his name Reuben : because she said, that JEHOVAH hath seen my affliction, because now my man (*vir*) will love me.

33. And she conceived again, and bare a son ; and said, Because JEHOVAH hath heard that I was hated, and hath given me this one also ; and she called his name Simeon.

34. And she conceived again, and bare a son ; and said, Now this time my man (*vir*) will cleave unto me, because I have borne him three sons ; therefore she called his name Levi.

35. And she conceived again, and bare a son ; and said, This time I will confess JEHOVAH ; therefore she called his name Judah : and she stood still from bearing.

THE CONTENTS.

3758. The subject treated of in this chapter in the internal sense is the Lord's Natural represented by Jacob, how the good of truth therein was conjoined with a kindred good from a Divine origin, which good is Laban ; at first by means of the affection of external truth, which is Leah, and next by means of the affection of internal truth, which is Rachel.

3759. Afterwards by the birth of the four sons of Jacob from Leah is described, in the supreme sense, the ascent from external truth to internal good. But in the representative sense is described the state of the Church, which is such that it does not acknowledge and receive the internal truths that are in the Word, but external truths ; and this being the case, that it ascends to interior things according to this order, namely, that its first has truth, which is said to be of faith ; next, exercise according to that truth ; afterwards, charity from that truth ; and, lastly, celestial love. These four degrees are signified by the four sons of Jacob born of Leah, namely, by Reuben, Simeon, Levi, and Judah.

THE INTERNAL SENSE.

3760. Verse 1. *And Jacob lifted up his feet, and went to the land of the sons of the east.*

Jacob lifted up his feet, signifies the elevation of the Natural: *and went to the land of the sons of the east*, signifies to the truths of love.

3761. *Jacob lifted up his feet*, signifies the elevation of the Natural. This appears from the signification of lifting up, as denoting elevation; and from the signification of the feet, as denoting the Natural, which will be treated of below. The elevation which is here signified is that treated of in this chapter, which is from external truth to internal good; in the supreme sense, how the Lord elevated His Natural even to the Divine, according to order, ascending from external truth by degrees to internal good; and in the representative sense, how the Lord makes new man's Natural, when He regenerates him, according to a like order. That the man who in adult age is regenerated, advances according to the order described in this and the following chapters in the internal sense, is known to few; the reason is, that few reflect upon it, and also that few at the present day are capable of being regenerated, for these are the last times of the Church, when there is no longer any charity, consequently no longer any faith; and, because this is so, they do not even know what faith is, although it is a saying in every one's mouth that man is saved by faith; hence they still less know what charity is, and since these two are known only by name, and unknown as to essence, it is on this account said that few are able to reflect upon the order according to which man is made new, or regenerated, and also that few are capable of being regenerated. Since it is the Natural that is here being treated of, and since this is represented by Jacob, it is not said that *he arose* and went to the land of the sons of the east, but that he lifted up his feet. Both expressions signify elevation. That arising has this signification, see nos. 2401, 2785, 2912, 2927, 3171. The reason why the expression "lifting up the feet" is used, is that it has respect to the Natural, for the feet signify the Natural (see nos. 2162, 3147). The reason why the feet signify the Natural, or natural things, is from correspondence with the Grand Man, which is now being treated of at the end of each chapter; in which Grand Man, they who belong to the province of the feet are such as are in natural light, and but little in spiritual light; for the same reason also it is, that the parts under the feet, as the soles and the heels, signify the lowest natural things (see no. 259): and hence the shoe, which is also occasionally mentioned in the Word, signifies the corporeal Natural, which is the ultimate (see no. 1748).

3762. *And went to the land of the sons of the east*, signifies to the truths of love, namely, elevation thereto. This appears from the signification of the sons of the east. That Aram, or Syria,

was called the land of the sons of the east, is evident, because Jacob betook himself thither (see no. 3249). That by Syria in general are signified the cognitions of good, was shown at nos. 1232, 1234, but specifically by Aram Naharaim, or Syria of the rivers, are signified the cognitions of truth (nos. 3051, 3664). But here it is not said that he went to Aram or Syria, but to the land of the sons of the east, in order that there might be signified what is treated of in this chapter throughout, namely, ascent to the truths of love. Those truths are called truths of love which were elsewhere termed celestial truths, for they are cognitions respecting charity towards the neighbour and respecting love to the Lord; in the supreme sense, in which the Lord is treated of, ² they are truths of Divine Love. The truths which respect charity towards the neighbour and love to the Lord, must be learned before man can be regenerated, and must also be acknowledged and believed, and in proportion as they are acknowledged, believed, and imbibed in the life, in the same proportion also man is regenerated, and then they are implanted in the same proportion in man's Natural, in which they are as in their own soil. They are implanted there first by means of instruction from parents and masters, next by the Word of the Lord, afterwards by the man's own reflection on them; but by these means they are merely stored up in the man's natural memory, and are noted down therein amongst other cognitions; but nevertheless they are not acknowledged, believed, and imbibed, unless the life be according to them; for in this case man comes into the affection [of them], and in proportion as he comes into the affection through the life, they are implanted in his Natural, as in their own soil. The truths which are not thus implanted are indeed with man, but only in his memory, as a mere matter of knowledge or history, which conduces to no other end than that he may talk about them, and acquire reputation by means of them, and, by means of this reputation, be advanced to wealth and honours; but in this case they have not been implanted. ³ That by the land of the sons of the east are signified truths of love, thus the cognitions of truth which tend to good, may appear from the signification of sons, as denoting truths (nos. 489, 491, 533, 1147, 2623): and from the signification of the east, as denoting love (nos. 101, 1250, 3249): their land denotes the ground in which they are. That the sons of the east denote those who are in the cognitions of truth and good, consequently, who are in the truths of love, may appear also from other passages in the Word, as in the First Book of the Kings, "Solomon's wisdom was multiplied *more than the wisdom of all the sons of the east, and than all the wisdom of the Egyptians*" (iv. 30); where by the wisdom of the sons of the east are signified interior cognitions of truth and good, thus those who are in those cognitions; but by the wisdom of the Egyptians is signified the

science of these same cognitions, which is in a lower degree. That the Egyptians signify scientifics in general, see nos. 1164, 1165, 1462. In Jeremiah, "Thus saith Jehovah, Arise ye, go up ⁴ against Kedar, lay waste *the sons of the east*, their tents and flocks let them take; their curtains, and all their vessels, and their camels let them take" (xlix. 28, 29): that, in this passage, by the sons of the east are meant those who are in the cognitions of good and truth, is manifest from this consideration, that they were to take their tents and flocks, also their curtains and all their vessels, and likewise their camels, for tents signify the holy things of good (see nos. 414, 1102, 2145, 2152, 3312); flocks, the goods of charity (nos. 343, 2566); curtains, holy truths (nos. 2576, 3478); vessels, truths of faith and scientifics (nos. 3068, 3079); camels, scientifics in general (nos. 3048, 3071, 3143, 3145): consequently, by the sons of the east are signified those who are in these things, that is, who are in the cognitions of good and truth. That the wise men from the eastern parts, who came to Jesus ⁵ at His birth, were of those who were called the sons of the east, may appear from the fact that they had the cognition that the Lord was about to be born, and that they were acquainted with His coming by a star, that appeared to them in the east, concerning which circumstances it is thus written in Matthew, "When Jesus was born in Bethlehem of Judæa, . . . behold *wise men from the eastern parts* came to Jerusalem, saying, Where is He that is born King of the Jews? for we have seen His star from the east, and are come to worship Him" (ii. 1, 2). That among the sons of the east, who were from Syria, such a prophecy had existed from Ancient times, is manifest from Balaam's prophecy concerning the Lord's coming, in Moses, "I see Him, but not now; I behold Him, but not nigh; *a star shall arise* out of Jacob, and a sceptre shall rise up out of Israel" (Numb. xxiv. 17). That Balaam was from the land of the sons of the east, or from Syria, is evident from these words in Moses, "Balaam uttered his enunciation, and said, From *Syria* Balak hath brought me . . . *out of the mountains of the east*" (Numb. xxiii. 7). Those wise men who came to Jesus at His birth are called magi, but so were wise men called at that time, as is manifest from several passages, as Gen. xli. 8; Exod. vii. 11; Dan. ii. 27; iv. 6, 7; 1 Kings iv. 30; and from the prophets throughout. That the sons of the east, in the opposite sense, ⁶ signify the cognitions of evil and falsity, thus those who are in those cognitions, appears from Isaiah, "The rivalry of Ephraim shall depart, and the foes of Judah shall be cut off . . . they shall fly down upon the shoulders of the Philistines towards the sea; and at the same time they shall plunder *the sons of the east*" (xi. 13, 14). In Ezekiel, "Against the sons of Ammon, . . . behold I have delivered thee up to *the sons of the east* for an inheritance, and they shall pitch their encampments against

thee" (xxv. 2, 4, 10). In the book of Judges, "When Israel had sown, then Midian came up, and Amalek, and *the sons of the east*; and they came up over him" (vi. 3): Midian stands for those who are in falsity, because not in good of life (no. 3242): Amalek for those who are in falsities by which they fight against truths (no. 1679): the sons of the east stand for those who are in the cognitions of falsity.

3763. Verses 2, 3. *And he saw, and, behold, a well in the field, and, behold, there, three droves of a flock lying down by it, because out of that well they made the droves drink; and a great stone was upon the well's mouth. And all the droves were gathered thither; and they rolled away the stone from upon the well's mouth, and made the flock drink, and they brought back the stone upon the well's mouth to its place.*

He saw, signifies perception: *behold a well*, signifies the Word: *in the field*, signifies for the Churches: *and, behold, there, three droves of a flock lying down by it*, signifies the holy things of Churches and of doctrinals: *because out of that well they made the droves drink*, signifies that there was knowledge (*scientia*) from that source: *and a great stone was upon the well's mouth*, signifies that it was closed up. *And all the droves were gathered thither*, signifies that all Churches and their doctrinals are from this source: *and they rolled away the stone from upon the well's mouth*, signifies that they unclosed it: *and made the flock drink*, signifies that there was doctrine from that source: *and they brought back the stone upon the well's mouth to its place*, signifies that meanwhile it was closed up.

3764. *He saw*, signifies perception. This appears from the signification of seeing, as denoting to perceive, concerning which more will be said in what follows in this chapter, at verse 32, treating of Reuben, who was named from seeing.

3765. *Behold, a well*, signifies the Word. This appears from the signification of a well, as denoting the Word, and also doctrine from the Word (see nos. 2702, 3096, 3424). The Word is here called a well, because the subject treated of is the Natural, which considered in itself apprehends the Word only as to the literal sense; whereas the Word is called a fountain when the Rational is treated of, by virtue of which the Word may be perceived according to the internal sense.

3766. *In the field*, signifies for the Churches. This appears from the signification of a field, as denoting the Church as to good (see no. 2971). In the Word, the Church is signified by land, by ground, and by a field, but with a difference. The reason why a field denotes the Church, is, that the Church, like

a field, receives the seeds of good and truth; for the Church is in possession of the Word, from whence those seeds are; hence also it is, that whatever is in a field signifies also what belongs to the Church, as seed-time, harvest, standing corn, wheat, barley, and the rest, and this also with a difference.

3767. *And, behold, there, three droves of a flock lying down by it,* signifies the holy things of Churches and of doctrinals. This appears from the signification of three, as denoting what is holy (see nos. 720, 901); from the signification of droves of a flock, as denoting those things which belong to the Church, thus denoting doctrinals. Specifically, a flock signifies those who are within the Church, and learn and imbibe the goods that are of charity and the truths that are of faith, and in this case a shepherd signifies one who teaches those goods and truths. But in general, a flock signifies all those who are in good, thus who belong to the Lord's Church in the universal world. And inasmuch as all these are introduced by means of doctrinals into good and truth, therefore also by a flock are signified doctrinals. For the things that make a man to be what he is, and the man himself who is such, are meant, in the internal sense, by the same expression. For the subject, which² is man, is understood from that by virtue whereof he is man. Hence it is, that it has been repeatedly stated, that names signify things, and also signify those to whom such things belong. As, for instance, that Tyre and Zidon signify the cognitions of good and truth, and they also signify those who are in those cognitions; and that Egypt signifies science, and Asshur reasoning, but at the same time there are also meant those who are in science and reasoning; and so in other cases. But speech in heaven amongst the angels is expressed by things without an idea of persons, thus by universals, and this for the reason that thus they comprehend innumerable things, but especially for the reason that they attribute all good and truth to the Lord, and to themselves nothing, in consequence whereof the ideas of their speech are not determined except to the Lord alone. From these considerations then it is evident, on what ground it is that a flock is said to signify Churches, and also doctrinals. Droves of a flock are said to lie down by the well, because doctrinals are derived from the Word. That a well denotes the Word was said just above, no. 3765.

3768. *Because out of that well they made the droves drink,* signifies that there was knowledge (*scientia*) from that source, namely, from the Word. This appears from the signification of a well, as denoting the Word (see just above, no. 3765); from the signification of making to drink, as denoting being instructed (see no. 3069); and from the signification of droves, as denoting the knowledge

(*scientia*) of doctrinals (see also above, no. 3767). Hence it is evident, that by making the doves drink out of the well, is signified that the knowledge of the doctrinals of good and truth is from the Word. In what now follows concerning Jacob, in the supreme sense, the Lord is treated of, how He made His Natural Divine, and in this chapter is described the initiation: and in the representative internal sense those who are being regenerated are treated of, how the Lord renews their natural man, and in this chapter is described the initiation [of this process]. Therefore the subject here treated of is the Word and doctrine thence, for by means of doctrine from the Word initiation and regeneration [are effected]. And since these things are signified by the well and the three doves of a flock, therefore a well and three doves of a flock are mentioned historically, which would have been too trifling to have been mentioned in the Divine Word, unless they had signified such things. What they involve, may be manifest, namely, that all the knowledge and doctrine of good and truth are from the Word.

² The natural man is indeed able to know, and also to perceive what is good and true, but only natural and civil good and truth, but he cannot know and perceive spiritual good and truth, for this must be from revelation, consequently from the Word. For example, a man may know by virtue of the Rational that is common to all, that the neighbour ought to be loved, and that God ought to be worshipped; but how the neighbour is to be loved, and how God is to be worshipped, cannot be known except from the Word, thus what spiritual good and truth are, can only be known thence; as for instance, that good itself is the Neighbour, consequently they who are in good, and this according to the good in which they are; and that good is the neighbour for the reason that in good there is the Lord, and thus in the love

³ of good the Lord is loved. In like manner, they who have not the Word, cannot know that all good is from the Lord, and that it inflows with man and causes the affection of good, and that this affection is called charity; neither can they who do not possess the Word know who is the God of the universe; that the Lord is that God, is unknown to them, when yet the inmost of affection or charity, consequently the inmost of good, ought to have respect to Him. From this it is evident, what spiritual good is, and that it cannot be known from any other source than the Word. And with regard to the gentiles, so long as they are in the world they do not indeed know this, but nevertheless, whilst they live in mutual charity with each other, they are thereby in such faculty that in the other life they can be instructed on such subjects, and also easily receive and imbibe (see nos. 2589–2604).

3769. *And a great stone was upon the well's mouth*, signifies

that it, namely, the Word, was closed up. This may appear without explanation. The Word is said to be closed up, when it is understood only as to the sense of the letter, and when everything that is therein is taken for doctrinal: and it is still more closed up when those things which favour the cupidities of the love of self and of the world are acknowledged as doctrinals, for these things especially roll a great stone upon the mouth of the well, that is, close up the Word, and in this case, as men do not know, so neither do they want to know, that there is any interior sense in the Word, when nevertheless they are able to see this from several passages, where the sense of the letter is unfolded with respect to the interior sense: and also from the doctrinals received in the Church, to which by various explanations they refer all the sense of the letter of the Word. What² is meant by the Word being closed up, may be manifest especially from the Jews, who explain all things in general and particular therein according to the letter, and consequently believe that they have been chosen in preference to all nations in the whole earth, and that the Messiah will come to introduce them into the land of Canaan, and exalt them above all the nations and peoples of the earth; for they are immersed in terrestrial corporeal loves, which are of such a nature as entirely to close up the Word as to interior things. Therefore also they do not as yet know whether there be any heavenly kingdom, whether they shall live after death, what the internal man is, nor even that there is anything spiritual; still less do they know that the Messiah came to save souls. That the Word is closed up for them, may also sufficiently appear from this fact, that although they live amongst Christians, still they do not receive anything at all of their doctrinals; according to these words in Isaiah, "Say to this people, Hearing, hear ye, but understand not; and seeing, see ye, but know not. Make the heart of this people fat, and their ears heavy, and besmear their eyes. . . . And I said, Lord, how long? And He said, Until the cities be wasted, until there be no inhabitant, and the house until there be no man (*homo*), and the ground be wasted to a solitude" (vi. 9-11; Matt. xiii. 14, 15; John xii. 39-41). For in proportion as a man³ is in the loves of self and of the world, and in the cupidities thereof, in that proportion the Word is closed up to him; for those loves have self for the end, which end enkindles natural lumen, but extinguishes heavenly light, so that men see acutely the things that belong to self and the world, and not at all the things that belong to the Lord and His kingdom; and when this is the case, they may indeed read the Word, but then it is with a view to gain honours and wealth, or for the sake of appearances, or from the love of reading and the habit of reading thence acquired, or from piety, and still not with a view to amend the life. To such persons the Word is closed up in different ways;

to some so far that they have no desire at all to know anything but what their doctrinals dictate, of whatsoever kind they be. 4 As for example: should any one say, that the power of opening and shutting heaven was not given to Peter, but that it was given to the faith of love, which faith is signified by Peter's keys, inasmuch as the love of self and of the world opposes such an assertion, they in no wise acknowledge it. And should any one say, that saints ought not to be worshipped, but the Lord alone, neither do they receive this; or should any one say that by the bread and wine in the Holy Supper are meant the Lord's love towards the universal human race, and the reciprocal love of man to the Lord, this they do not believe; or should any one say, that faith is of no avail, unless there be the good of faith, that is, charity, this they explain inversely; and so in other cases. They who are such, cannot at all see, nor are they willing to see the truth which is in the Word, but abide obstinately in their own dogma; and they are not even willing to hear that there is an internal sense, in which the holiness and glory of the Word consist; yea, when they are told that it is so, they nauseate the bare mention of it from the aversion they have to it. Thus the Word is closed up; when yet it is such as to be open into heaven, and through heaven to the Lord, and is only closed up in respect to man, in proportion as he is in the evils of the love of self and of the world as to the ends of life, and in principles of falsity thence. From this it is manifest what is meant by a great stone being upon the well's mouth.

3770. *And all the droves were gathered thither*, signifies that all Churches and their doctrinals are from this source. This appears from the signification of droves, as denoting Churches, and also the doctrinals which belong to the Churches (see above, nos. 3767, 3768). That these are from the Word, is signified by being gathered thither.

3771. *And they rolled away the stone from upon the well's mouth*, signifies that they unclosed it. This appears from what was said above, no. 3769, concerning the signification of the great stone upon the well's mouth, as denoting that the Word was closed up. Hence it is evident, that their rolling away the stone from upon the well's mouth, signifies that they unclosed it.

3772. *And made the flock drink*, signifies that doctrine was from this source. This appears from the signification of making to drink, as denoting instructing (see nos. 3069, 3768); and from the signification of a flock, as denoting those who are in the goods and truths of faith (see nos. 343, 3767). Thus, making the flock drink, denotes instructing out of the Word, consequently it denotes doctrine.

3773. *And they brought back the stone upon the well's mouth to its place*, signifies that meanwhile it was closed up. This appears from what was said at nos. 3769, 3771, concerning the stone upon the well's mouth. In respect to the circumstance, that the Word is unclosed to the Churches, and afterwards that it is closed up, the case is as follows. In the beginning, when any Church is being established, the Word is at first closed up to the men thereof, but afterwards unclosed, the Lord so providing, and from it they learn, that all doctrine is founded on these two precepts, that the Lord ought to be loved above all things, and the neighbour as oneself. When these two precepts are regarded as the end, then the Word is unclosed, for all the Law and the Prophets, that is, the whole Word, depend on them to such an extent that all things are from them, and all have reference to them. And whereas in this case the men of the Church are in the principles of truth and good, they are enlightened in all the particulars which they see in the Word, for the Lord through His angels is then with them, and teaches them, although they do not know it, and also leads them into the life of truth and good. This may also appear from the examples of all Churches, in that they were such in their infancy, and that they worshipped the Lord from love, and loved the neighbour from the heart. But in process of time the Churches remove themselves from these two precepts, and turn aside from the good of love and charity to those things which are said to belong to faith, thus from life to doctrine; and in proportion as they do this, the Word is closed up. This is what is signified in the internal sense by these words, "Behold a well in the field, and behold there three doves of a flock lying down by it, because out of that well they made the droves drink; and a great stone was upon the well's mouth. And all the droves were gathered thither: and they rolled away the stone from upon the well's mouth, and made the flock drink, and they brought back the stone upon the well's mouth to its place."

3774. Verses 4-6. *And Jacob said unto them, My brethren, whence are ye? And they said, From Haran are we. And he said unto them, Know ye Laban the son of Nahor? And they said, We know. And he said unto them, Is there peace to him? And they said, There is peace; and, behold, Rachel his daughter cometh with the flock.*

Jacob said unto them, signifies the truth of good: *My brethren, whence are ye?* signifies from what origin is the charity there? *And they said, From Haran are we*, signifies from good of a common stock. *And he said unto them, Know ye Laban the son of Nahor?* signifies whether they have the good of his stock. *And they said, We know*, signifies affirmation. *And he said unto them, Is there peace to him?* signifies is not that good from the Lord's kingdom? *And they said, There is peace*, signifies affir-

mation : *and, behold, Rachel his daughter*, signifies the affection of interior truth : *cometh with the flock*, signifies interior doctrinals.

3775. *Jacob said unto them*, signifies the truth of good. This appears from the representation of Jacob, as denoting the Lord's Divine Natural, which has been treated of above. Since all things in general and particular everywhere have relation to good and truth (see nos. 3166, 3513, 3519), so also have those which are in the Natural: and whereas good and truth in the Natural, during man's regeneration, are in a different state in the beginning from what they are in the progress and the end, therefore by Jacob is represented the Natural as to truth and good according to the state, in the present case, as to the truth of good. But to explain minutely these various things in every case, would be only to render the subject obscure, especially with those who have not a distinct idea respecting truth and good, and still less respecting the truth through which good is, and the truth that is from good.

3776. *My brethren, whence are ye?* signifies from what origin is the charity there? This appears from the signification of brethren, as denoting those who are in good, and thus denoting good itself, consequently charity (see nos. 367, 2360, 3303, 3459); and from the signification of the words, "Whence are ye?" as denoting from what origin? From this also it is evident, that what in the sense of the letter implies inquiry, and is determined to persons, in the internal sense falls into an idea undetermined to any person: for the historicals of the letter become of no account in heaven among the angels, when they leave man and enter heaven. Hence it may appear how the case is in regard to Jacob's question to the men of Haran, "My brethren, whence are ye?" as signifying from what origin is the charity there. The case herein is as follows: Charity, which appears as charity in the external form, is not always charity in the internal form. Its quality and its source are known from its end. Charity which is practised for the sake of self or of the world as the end, is not charity in the internal form, yea, neither ought it to be called charity: but charity that is practised for the sake of the neighbour, the general good, heaven, and thus the Lord, as the end, is charity itself, and has in it an affection of doing good from the heart, and thence a delight of life, which in the other life becomes blessedness. It is of the utmost importance to know this, in order that man may know what the Lord's Kingdom in itself is. Inquiry respecting this charity, or, what is the same thing, respecting this good, is the subject now treated of in these verses; and here it is first inquired, from what origin the charity there was, which is signified by these words, "My brethren, whence are ye?"

3777. *And they said, From Haran are we*, signifies from good of a common stock. This appears from the signification of Haran, as denoting collateral good of a common stock (see no. 3612).

3778. *And he said unto them, Know ye Laban the son of Nahor?* signifies whether they had the good of his stock. This appears from the representation of Laban, as denoting collateral good of a common stock (concerning which see nos. 3612, 3665); and from the representation of Nahor, as denoting that common stock, from which the good represented by Laban was derived; that knowing, in the internal sense, denotes being from thence, is evident from the series. How the case is with the representation of collateral good by Nahor, Bethuel, and Laban, must be briefly stated. Terah, who was the father of three sons, namely, Abram, Nahor, and Haran (Gen. xi. 27), represents the common stock from which the Churches were; Terah himself indeed was an idolater, but representatives do not regard the person but the thing (see no. 1361). Now whereas the representative Jewish Church commenced in Abraham, and was established amongst his posterity from Jacob, therefore Terah and his three sons put on the representation of Churches: Abram put on the representation of the genuine Church, such as it is with those who have the Word: and Nahor his brother put on the representation of the Church such as it is with the gentiles who have not the Word. That the Lord's Church is scattered throughout the whole globe, and exists also among the gentiles who live in charity, is evident from what has been shown throughout respecting the gentiles. Hence then it is, that by Nahor, his son Bethuel, and Bethuel's son Laban, is represented collateral good of a common stock, that is the good in which they are who are of the Lord's Church among the gentiles. This good differs in this respect from the good of a common stock that descends in a straight line, that the truths which are conjoined with their good are not genuine, but that most of them are external appearances, which are called fallacies of the senses, for these persons are not in possession of the Word whereby they might be enlightened. Good indeed in its essence is only one, but it takes its quality from the truths which are implanted in it, and thus becomes various. The truths, which appear as truths to the gentiles, are in general such as teach the worship of some God, from whom they are to ask their good, and to whom they are to attribute it, and so long as they live in the world, they do not know that this God is the Lord. Their apparent truths also teach them to adore their God under images, which they account holy; besides many other things. But nevertheless, these apparent truths are no hindrance to their being saved

equally with Christians, provided they live in love to their God, and in love towards the neighbour; for thereby they are in the faculty of receiving interior truths in the other life (see nos. 932, 1032, 1059, 2049, 2051, 2284, 2589–2604, 2861, 2863, 3263). From this it is evident what is meant by collateral good of a common stock. That by Nahor are represented those outside of the Church who are in brotherhood by virtue of good, see nos. 2863, 2864, 2868; that by Bethuel is represented the good of the gentiles of the first class, nos. 2865, 3665; and, by Laban, the affection of external or corporeal good, and, strictly speaking, collateral good of a common stock, see nos. 3612, 3665. With respect to this good the case is, that first of all it is serviceable to man as a means of procuring for himself spiritual good, for it is external-corporeal, and is based on external appearances, which in themselves are fallacies of the senses. In childhood, man acknowledges nothing else to be true and good, and although he is taught what internal good and truth are, he nevertheless has no idea thereof but what is corporeal; and, as his first idea is such, therefore such good and truth are the first means by which interior truths and goods are introduced. This is the arcanum which is here represented by Jacob and Laban.

3779. *And they said, We know*, signifies affirmation. This may appear without explanation.

3780. *And he said unto them, Is there peace to him?* signifies, Is not that from the Lord's kingdom, namely, good? This appears from the signification of peace, which is treated of below. In the historical sense there is an inquiry concerning Laban, whether he has peace, but in the internal sense it is concerning the good which is represented by Laban. That Laban denotes collateral good of a common stock, that is, such as exists among the gentiles, who are in the general Church, that is, in the Lord's kingdom, see just above, no. 3778. Hence it is evident that by the words *is signified, Is it not from the Lord's kingdom?* With regard to peace, it signifies, in the supreme sense, the Lord Himself, and thence, in the internal sense, His kingdom; and peace is the Lord's Divine inmost affecting the good in which are they who are in His kingdom. That these things are signified by peace in the Word, may appear from several passages, as in Isaiah, "Unto us a Child is born, unto us a Son is given, upon whose shoulder [shall be] the government; and His name shall be called Wonderful, Counsellor, God, Hero, the Father of Eternity, *the Prince of Peace*. To Him that multiplieth the government and *the peace* there shall be no end upon the throne of David, and upon his kingdom" (ix. 6, 7); where the Prince of Peace manifestly stands for the Lord, and He that multiplieth the govern-

ment and the peace stands for the things which are in His kingdom, consequently for His kingdom itself. In the same, "The work of righteousness shall be *peace*, and the labour of righteousness *rest* and *security* to eternity; and My people shall dwell in a dwelling-place of *peace*" (xxxii. 17, 18); treating of the Lord's kingdom, where peace, rest, and security succeed each other; a dwelling-place of peace stands for heaven. In the same, "*The* ³ *angels of peace* weep bitterly; the highways are laid waste, he that passeth in the way hath ceased" (xxxiii. 7, 8): angels of peace stand for those who are in the Lord's kingdom, consequently, the kingdom itself, and, in the supreme sense, the Lord: "the highways are laid waste, and he that passeth on the way hath ceased," denotes that there is no longer any truth anywhere: that highways and ways denote truths, see nos. 627, 2333. In the same, "How delightful upon the mountains are the feet of him that preacheth good tidings, *that maketh to hear peace*, . . . that saith unto Zion, Thy God reigneth" (lii. 7): "he that preacheth good tidings, and maketh to hear peace," stands for the Lord's kingdom. In the same, "The mountains shall depart, and the hills be removed; but My mercy shall not depart from with thee, *and the covenant of My peace* shall not be removed" (liv. 10). In the same, "*The way of peace* they know not; neither is there judgment in their paths" (lix. 8). In Jeremiah, "I will ⁴ *gather My peace* from with this people, saith Jehovah, even compassion and mercy" (xvi. 5). In the same, "*The folds of peace* are wasted because of the burning . . . of Jehovah" (xxv. 37). In the same, "The prophet who *prophesieth concerning peace*, when the word of the prophet cometh, the prophet shall be known, that Jehovah hath sent him" (xxviii. 9). In the same, "I know the thoughts which I think over you, saith Jehovah, *thoughts of peace*" (xxix. 11). In Haggai, "The glory of this latter house shall be greater than of the former, . . . for in this place *I will give peace*" (ii. 9). In Zechariah, "They shall be a *seed of peace*; the vine shall give its fruit, and the earth shall give its produce, and the heavens shall give their dew" (viii. 12). In David, "Keep integrity, and see what is right, because *the last thing for a man (vir) is peace*" (Psalm xxxvii. 37). In Luke, "Jesus saith to His disciples, Whatsoever house ye enter, first say, *Peace be to this house*; and if a *son of peace* be there, *your peace* shall rest upon it; but if not, it shall return upon you" (x. 5, 6). In John, "*Peace* I leave with you: *My peace* I give unto you: not as the world giveth, give I unto you" (xiv. 27). In the same, "Jesus said, These things have I spoken unto you, that *in Me ye may have peace*" (xvi. 33). In all these ⁵ passages, peace, in the supreme sense, signifies the Lord; in the representative sense it signifies His kingdom, and good from the Lord therein, thus the Divine that inflows into good or into the affections of good, which also causes joys and happiness from

the inmost. From this it is evident what is meant by these words of benediction; "Jehovah shall lift up His faces unto thee, and *set peace for thee*" (Numb. vi. 26); and what by the customary salutation used of old, *Peace be unto you*; and by the same salutation addressed by the Lord to the Apostles (John xx. 19, 21, 26). See also what is said concerning peace at nos. 92, 93, 1726, 2780, 3170, 3696.

3781. *And they said, There is peace*, signifies affirmation. This may appear without explanation, for it is an affirmative reply.

3782. *And, behold, Rachel his daughter*, signifies the affection of interior truth. This appears from the representation of Rachel, as denoting the affection of interior truth; and of Leah, as denoting the affection of exterior truth, which will be treated of in the following pages.

3783. *Cometh with the flock*, signifies interior doctrinals. This appears from the signification of a flock, as denoting the Church, and also doctrinals (see nos. 3767, 3768, 3772), in the present case interior doctrinals, because it is said of Rachel, that she came with the flock.

3784. Verses 7, 8. *And he said, Behold the day is still great; it is not time for the small cattle to be gathered; make the flock drink, and go, feed [them]. And they said, We cannot, until all the droves are gathered, and they roll away the stone from upon the well's mouth, and we shall make the flock drink.*

He said, Behold, the day is still great, signifies that now the state was advancing: *it is not time for the small cattle to be gathered*, signifies that the goods and truths of the Churches and of doctrinals could not yet be gathered into a one: *make the flock drink, and go, feed [them]*, signifies instruction nevertheless thence to a few. *And they said, We cannot, until all the droves be gathered*, signifies that they ought to be together; *and they roll away the stone from upon the well's mouth*, signifies that thus the things that belong to the Word are opened: *and we shall make the flock drink*, signifies that then they are instructed.

3785. *He said, Behold, the day is still great*, signifies that the state was now advancing. This appears from the signification of a day, as denoting a state (see nos. 23, 487, 488, 493, 893, 2788, 3462). That "Behold it is still great" denotes advancing, is evident from the series.

3786. *It is not time for the small cattle to be gathered*, signifies that the goods and truths of the Churches and of doctrinals

could not yet be gathered into a one. This appears from the signification of time, as denoting state in general (see nos. 2625, 2788, 2837, 3254, 3356); from the signification of being gathered, as denoting being [gathered] into a one: and from the signification of small cattle, as denoting in general the goods and truths of Churches and of doctrinals. The reason why small cattle in general have this signification, is that animals in the rituals of the representative Church, and in the Word, denote affections of good or of truth, as may appear from what has been shown above (nos. 45, 46, 142, 143, 246, 714, 715, 2679, 2697, 2979, 3203, 3502, 3508, 3510, 3665, 3699, 3701). The case is ² the same in general with the Church while it is being established: the doctrinals of good and truth must first be collected into a one, for it is on them that the building is erected. The doctrinals have also a connection with one another, and a mutual respect to each other, wherefore unless they are first collected into a one, a deficiency will arise, and the things that are wanting would have to be supplied by man's Rational; and how blind and visionary this is in spiritual and Divine things when it draws conclusions from its own self, has been repeatedly shown above. On this account the Word, which contains all the doctrinals of good and truth, has been given to the Church. In this respect the Church in general is circumstanced as the Church in particular with a man who is being regenerated, for such a man is a Church in particular. That the doctrinals of good and truth, which belong to the Church, must needs first be together in man before he is regenerated, has been stated above. This then is what is signified in the internal sense by "Behold, the day is still great; it is not time for the small cattle to be gathered."

3787. *Make the flock drink, and go, feed [them]*, signifies instruction nevertheless thence to a few. This appears from the signification of making the flock drink, as denoting instructing out of the Word (see no. 3772); and from the signification of the words, "Go, feed," as denoting life and doctrine thence. That going denotes life, see nos. 3335, 3690; and that feeding denotes doctrine, see no. 343, and in the following pages. The arcanum which lies hidden here is, that there are few who ever arrive at a full state (concerning which state, see no. 2636), and thus who are capable of being regenerated.

3788. *And they said, We cannot, until all the droves are gathered*, signifies that they ought to be together. This appears from the signification of being gathered, as denoting to be made into one, or to be together (as above, no. 3786); and from the signification of droves, as denoting doctrinals (see nos. 3767, 3768). What these words involve, may appear from what was said just above, nos. 3786, 3787.

3789. *And they roll away the stone from upon the well's mouth,* signifies that thus the things that belong to the Word are opened. This appears from the signification of rolling away the stone, as denoting being opened (see nos. 3769, 3771, 3773); and from the signification of the well, as denoting the Word (see nos. 3424, 3765).

3790. *And we shall make the flock drink,* signifies that then they are instructed. This appears from the signification of making the flock drink, as denoting instructing (see nos. 3772, 3787). This is also evident from what goes before.

3791. Verses 9-11. *He was still speaking with them, and Rachel came with the flock, which belonged to her father; because she was a shepherdess. And it came to pass, that Jacob saw Rachel the daughter of Laban, his mother's brother, and the flock of Laban, his mother's brother; and Jacob drew near, and rolled away the stone from upon the well's mouth, and made the flock of Laban, his mother's brother, drink. And Jacob kissed Rachel, and lifted up his voice, and wept.*

He was still speaking with them, signifies thought at that time: *and Rachel came with the flock,* signifies the affection of interior truth that belongs to the Church and doctrine: *which belonged to her father,* signifies from good as to origin: *because she was a shepherdess,* signifies that the affection of interior truth teaches what is in the Word. *And it came to pass, that Jacob saw Rachel the daughter of Laban, his mother's brother,* [signifies the acknowledgment from what origin the affection of that truth was: *and the flock of Laban, his mother's brother,*] signifies the Church and doctrine thence: *and Jacob drew near, and rolled away the stone from upon the well's mouth,* signifies that the Lord from natural good has opened the Word as to its interiors: *and he made the flock of Laban, his mother's brother, drink,* [signifies instruction. *And Jacob kissed Rachel,*] signifies love towards interior truths: *and lifted up his voice, and wept,* signifies the ardour of love.

3792. *He was still speaking with them,* signifies thought at that time. This appears from the signification of speaking in the historical parts of the Word, as denoting thinking (see nos. 2271, 2287, 2619). That it was thought at that time, is evident, because at the very time when he was speaking with them, or, what is the same thing, whilst he was yet speaking with them, Rachel came.

3793. *And Rachel came with the flock,* signifies the affection of interior truth that belongs to the Church and doctrine. This appears from the representation of Rachel, as denoting the

affection of interior truth; and from the signification of a flock, as denoting the Church and also doctrine (see nos. 3767, 3768, 3783). In order that it may be known how the case is with the representation of Rachel, as denoting the affection of interior truth, and of Leah, as denoting the affection of exterior truth, the matter must be briefly stated. The Natural, which is represented by Jacob, consists of good and truth, and in the Natural, as in all things in general and particular in man, yea in universal nature, there ought to be a marriage of good and truth. Without the marriage of good and truth nothing is produced, all production and all effect being thence. The marriage of good and truth is not in the Natural with man at his birth, because man alone is not born into Divine order; there is indeed the good of innocence and charity, which flows in from the Lord in earliest childhood, but there is no truth to which that good may be wedded. As the man progresses in age, this good, which has been insinuated into him by the Lord in early childhood, is drawn in towards the interiors, and is kept there by the Lord, in order that by means of it the states of life which he afterwards puts on may be tempered. Hence it is, that man, without the good of his childhood and early youth, would be worse and more ferocious than any wild beast. When this good of early childhood is drawn inwards, then evil succeeds and enters into man's Natural, with which evil falsity becomes wedded, and a conjunction, and, as it were, a marriage of evil and falsity, is effected in him. In order, therefore, that man may be saved, he must be regenerated, and evil must be removed, and good from the Lord insinuated, and according to the good which he receives, truth is insinuated into him, so that there may be effected a connection, or, as it were, a marriage of good and truth. These are the things that are represented by Jacob, and by his two wives, namely, Rachel and Leah. Jacob therefore now puts on the representation of natural good, and Rachel the representation of truth; but whereas all conjunction of truth with good is wrought by affection, it is the affection of truth about to be coupled with good which Rachel represents. Moreover, in the Natural, as in the Rational, there is what is interior and exterior: Rachel represents the affection of interior truth, and Leah the affection of exterior truth. Laban, who is their father, represents good of a common stock, but collateral good, as was said, which good is that which in a collateral line corresponds to the truth of the Rational, which is Rebecca (nos. 3012, 3013, 3077). Hence the daughters of that good represent the affections in the Natural, for these are like daughters of that good as a father. And as these affections are to be coupled with natural good, they therefore represent the affections of truth; one the affection of interior truth, and the other the affection of exterior truth. With respect to the regeneration of man as to

his Natural, the case is altogether the same as with Jacob and the two daughters of Laban, Rachel and Leah. Whoever, therefore, is able to see and apprehend the Word here according to its internal sense, sees this arcanum disclosed to him. No one, however, can see this, but he who is in good and truth. Whatever perception others may have of the things that belong to moral and civil life, and however intelligent they may appear, they can still see nothing of this sort to the extent of acknowledging it, for they do not know what good and truth are, for they imagine evil to be good, and falsity to be truth, wherefore the very instant good is mentioned, an idea of evil is exhibited to them, and the very instant truth is mentioned, there is exhibited an idea of falsity; hence it is, that they perceive nothing of what is contained in the internal sense, but on the first hearing a darkness arises, which extinguishes the light.

3794. *Which belonged to her father*, signifies from good as to origin. This appears from the representation of Laban, who is here the father, as denoting collateral good of a common stock (see nos. 3612, 3665, 3778): and also from the signification of a father, as denoting good (see no. 3703).

3795. *Because she was a shepherdess, or one who feeds [sheep]*, signifies that the affection of interior truth teaches what is in the Word. This appears from the signification of a shepherd, or one who feeds, as denoting one who leads and teaches (see no. 343); and from the representation of Rachel, who in the present case is meant by "she," as denoting the affection of interior truth (see above, no. 3793). The reason why it is said, *from the Word* is, that she came to the well with the flock: that the well denotes the Word, see no. 3765. Moreover, it is the affection of interior truth which teaches; for by virtue of that affection, the Church is a Church, and a shepherd a shepherd. The reason why a shepherd, or one that feeds, in the Word, signifies those who lead and teach, is, that a flock signifies those who are led and taught, consequently it signifies Churches, and also the doctrines that belong to the Church (see nos. 3767, 3768, 3783). That a shepherd and a flock have such a signification, is very well known in the Christian world, for so they who teach and learn are named, wherefore it is needless to prove this from the Word.

3796. *And it came to pass, that Jacob saw Rachel the daughter of Laban, his mother's brother*, signifies the acknowledgment from what origin the affection of that truth was. This appears from the signification of seeing, as here denoting acknowledging, as is evident from the series; and from the representation of Rachel, as denoting the affection of interior truth (see above, no. 3793). The daughter of Laban his mother's brother involves its

origin, namely, that it was from collateral good, which was conjoined in brotherhood with rational truth represented by Rebecca, the mother of Jacob. With the affections of truth and good the case is as follows: genuine affections of truth and good, which are perceived by man, are all from a Divine origin, because from the Lord, but in the way, as they descend, they part into various and diverse streams, and there form to themselves new origins, for as they inflow into affections not genuine and spurious, and into affections of evil and falsity in man, they become varied thus. In the external form, these various and diverse affections often resemble such as are genuine, but nevertheless in the internal form they are such. The only evidence by which they are known, is their end; if they have for their end self or the world, then those affections are not genuine, but if they have for their end the good of the neighbour, the good of societies, the good of country, and especially the good of the Church, and the good of the Lord's kingdom, they are genuine, for then they have for their end the Lord, for the Lord is in those goods. But still it is the part of a wise man to know the ends he has in view. Sometimes it appears as if his ends were for the sake of self, when yet they are not so; for man is of such a nature, that in each thing he reflects upon himself, and this from custom and habit: but if any one wants to know the ends by which he is influenced, let him attend only to the delight which he perceives in himself as arising from praise and self-glory, and to the delight which he perceives as arising from use separate from self; if he perceives this latter delight, he is then in a genuine affection. He should also attend to the various states in which he is, for states themselves vary the perception to a very great extent. These things a man can examine in himself, but in others he cannot, for the ends of every one's affection are known to the Lord alone. Hence it is that the Lord said, "Judge not, lest ye be judged: condemn not, lest ye be condemned" (Luke vi. 37); for a thousand persons may appear to be in a like affection as to truth and good, and yet each is in a different affection as to origin, that is, as to end. The reason why the end causes the affection to be such, namely, either genuine, or spurious, or false, is, that man's end is his very life, for man has for an end that which belongs to his life, or, what is the same thing, to his love. When the good of the neighbour, the general good, the good of the Church, and of the Lord's kingdom, is the end, then man, as to his soul, is in the Lord's kingdom, and thus with the Lord, for the Lord's kingdom is nothing else than a kingdom of ends and uses for the sake of the good of the human race (see no. 3645). The angels themselves who are with man are solely in his ends. In proportion as man is in such an end as the Lord's kingdom is in, in that proportion the angels are delighted with

him, and conjoin themselves to him as a brother; but in proportion as man is influenced by a selfish end, the angels recede, and in the same proportion evil spirits from hell draw near, for in hell none but selfish ends have rule. From these considerations it may appear how important it is for every one to examine and know the origin of his affections, which can only be known from their end.

3797. *And the flock of Laban his mother's brother*, signifies the Church, and doctrine thence. This appears from the signification of a flock, as denoting the Church and doctrine (see nos. 3767, 3768, 3783). The reason why here also Laban is called his mother's brother, is, that thereby is likewise signified acknowledgment as to the origin, as just above.

3798. *And Jacob drew near, and rolled away the stone from upon the well's mouth*, signifies that the Lord, by virtue of natural good, has opened the Word as to its interiors. This appears from the representation of Jacob, as denoting the Lord's Divine Natural (of which above), in the present case denoting the good there: and from the signification of rolling away the stone from upon the well's mouth, as denoting to open the Word as to its interiors (see nos. 3769, 3771, 3773, 3789). The reason why the supreme internal sense here is, that the Lord by virtue of natural good opened the Word as to its interiors, is that by Jacob is here represented good in the Natural, for Jacob puts on the representation of good, because now truth is to be adjoined thereto by means of the affection which Rachel represents (see just above, nos. 3775, 3793), and, that by virtue of good the Word is opened as to its interiors (see no. 3773). That the Word is opened by virtue of good, is very manifest; every one, by virtue of the love in which he is, sees the things that belong to that love, and what he sees he calls truths, because they are in harmony with that love. There is in every one's love the light of his life, for love is like a flame from which light issues; such, therefore, as the love or flame is, such is its light of truth. They who are in the love of good are able to see the things that belong to that love, consequently the truths that are in the Word, and this according to the measure and quality of their love of good: for in this case, light or intelligence flows in from heaven, that is, through heaven from the Lord. Hence it is that, as was said above, no one can see and acknowledge the interiors of the Word, unless he be in good as to life.

3799. *And he made the flock of Laban his mother's brother drink*, signifies instruction. This appears from the signification of making the flock drink, as denoting instruction (see no. 3772). The reason why Laban is here a third time called his mother's

brother, is that it points out the origin from which were derived the flock and Rachel, that is, the doctrine and affection of interior truth.

3800. *And Jacob kissed Rachel*, signifies love towards interior truths. This appears from the signification of kissing, as denoting union and conjunction out of affection (see nos. 3573, 3574), consequently denoting love, because love considered in itself is union and conjunction out of affection: and from the representation of Rachel, as denoting the affection of interior truth (see no. 3793). Hence it is evident that by Jacob kissing Rachel is signified love towards interior truths.

3801. *And lifted up his voice, and wept*, signifies the ardour of love. This appears from the signification of lifting up the voice and weeping, as denoting the ardour of love; for weeping belongs both to sadness and to love, and denotes the highest degree of each.

3802. Verses 12, 13. *And Jacob told Rachel that he was her father's brother, and that he was Rebecca's son; and she ran and told her father. And it came to pass, as Laban heard the report of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house; and he related to Laban all these words.*

And Jacob told Rachel that he was her father's brother, signifies the affinity of the good which is Jacob, and of the good which is Laban: *and that he was Rebecca's son*, signifies conjunction of affinities: *and she ran and told her father*, signifies acknowledgment by interior truths. *And it came to pass, as Laban heard the report of Jacob his sister's son*, signifies the acknowledgment of kindred good: *that he ran to meet him*, signifies accord: *and embraced him*, signifies affection: *and kissed him*, signifies initiation: *and brought him to his house*, signifies to conjunction: *and he related to Laban all these words*, signifies from truths.

3803. *And Jacob told Rachel, that he was her father's brother*, signifies the affinity of the good which is Jacob, and of the good which is Laban. This appears from the signification of telling, as denoting making known; from the representation of Jacob, as denoting good, concerning which see above: from the representation of Rachel, to whom it was made known, as denoting the affection of interior truth (see no. 3793); from the signification of a brother, who is here Jacob, as denoting good (see nos. 367, 2360, 3303, 3459); and from the signification of a father, who is here Laban, as also denoting good (see no. 3703). From this, and from the series, it is evident, that by Jacob telling Rachel that he was her father's brother, is signified the affinity

of the good which is Jacob, and of the good which is Laban. But to explain the affinity itself, and thus the conjunction of both by means of the affection of interior truth, which is Rachel, would be to plunge the subject into obscurity, because few know what the good of the Natural is, and that this good is distinct from the good of the Rational, and what the collateral good of a common stock is, and also what the affection of interior truth is. He who has not acquired to himself some idea concerning these things by his own investigation, receives but a faint, if any, idea from a description: for a man receives only so much from others as he either has of his own, or acquires to himself by the examination of the thing by himself: the rest passes away. It is enough to know, that there are innumerable affinities of good and truth, and that the heavenly societies are according to them (see nos. 685, 917, 2739, 3612). The
 2 reason why Jacob calls himself the brother of Laban, when yet he was his sister's son, is, that all are brethren by virtue of good: hence also it is, that Laban in his turn calls Jacob brother, verse 15. It is good that causes consanguinity, and that conjoins: for good belongs to love, and love is spiritual conjunction. It was for this reason that in the ancient Churches all they who were in good were called brethren, even in the Jewish Church; but inasmuch as the men of this latter Church esteemed all others vile in comparison with themselves, and imagined themselves alone to be the elect, they therefore called only those brethren who were born Jews, and all others they called companions or strangers. The primitive Christian Church also called all brethren who were in good, but afterwards only those who were within their own congregation. But the name brother at length vanished amongst Christians together with good, and when truth succeeded in the place of good, or faith in the place of charity, they could no longer call each other brethren from good, but they adopted the term neighbour. The doctrine of faith without the life of charity has also this in it, that brotherhood with one lower than themselves seems to be beneath them; for brotherhood with them does not derive its origin from the Lord and thus from good, but from themselves, and consequently from honour and gain.

[3803a]. *And that he was Rebecca's son*, signifies conjunction of affinities. This may appear without explanation; for it was Rebecca who was the mother of Jacob and the sister of Laban, from whom the conjunction was.

3804. *And she ran and told her father*, signifies acknowledgment by interior truths. This appears from the signification of running and telling, as denoting the affection of making known, in the present case from acknowledgment; and from the signifi-

cation of her father, as denoting the good which is Laban. That the acknowledgment was by interior truths, is represented by Rachel, who denotes the affection of interior truth. From this it follows that by these words is signified acknowledgment by interior truths. The case herein is this: the good which Jacob represents, which is the good of the Natural, like all good in general, is known and acknowledged as to its existence, but not as to its quality except by truths; for good receives its quality from truths, and thus by truths is known and acknowledged. For good does not become the good that is called the good of charity, until truths have been implanted in it: and it receives a quality corresponding to the quality of the implanted truths. Hence it is, that the good of one person, although it appears exactly like that of another, in reality is not so, for the good of all the persons in the universe, in general and particular, is, for this reason, different. The case herein is the same as that of human faces, in which the affections for the most part are portrayed, in that no two are exactly alike in the whole human race. Truths themselves constitute as it were the face of good, the beauty of which is from the form of truth, but that which affects is good. Such are all angelic forms, and such would man be, if from interior life he were in love to the Lord, and in charity towards the neighbour. Man was created into such forms, because he was created into the likeness and image of God; and such forms are they who are regenerated as to their spirits, however they appear as to the body. Hence it may be manifest what is meant by good being acknowledged by interior truths.

3805. *And it came to pass, as Laban heard the report of Jacob his sister's son*, signifies the acknowledgment of kindred good. This appears in like manner from the things that result from the signification of these words in the internal sense; it is reciprocal acknowledgment which is thus described. The subject here treated of, as is evident, is the choice of good, which choice precedes the marriage of good and truth.

3806. *That he ran to meet him*, signifies accord. This appears from the signification of running to meet, as denoting accord, for it has respect to the conjunction which is next treated of. Accord or likeness, as is well known, conjoins.

3807. *And embraced him*, signifies affection. This appears from the signification of embracing, as denoting affection; for interior affection falls into that gesture, every affection having gestures in the body corresponding to it. That affection in general is attended with embracing, is known.

3808. *And kissed him*, signifies initiation. This appears from

the signification of kissing, as denoting conjunction from affection (see nos. 3573, 3574, 3800): in the present case, denoting initiation to that conjunction, for initiation is a precedent conjunction.

3809. *And brought him to his house*, signifies to conjunction. This appears from the signification of bringing to a house, as denoting to oneself, for man himself, in the internal sense, is called a house (see nos. 3128, 3142, 3538); and this from good, which properly is a house (see nos. 2233, 2234, 3652, 3720): in the present case, therefore, to the good which is represented by Laban; wherefore, by bringing to his house is here signified conjunction. In this passage, in the internal sense, is fully described the process of the conjunction of natural good which is Jacob, with collateral good which is Laban. There are five things that constitute this process, namely, mutual acknowledgment, accord, affection, initiation, and conjunction. Mutual acknowledgment was signified by Rachel's running and telling her father, and by Laban's hearing the report of Jacob his sister's son (nos. 3804, 3805): accord was signified by Laban's running to meet him (no. 3806): affection by Laban's embracing him (no. 3807): initiation by his kissing him (no. 3808): and conjunction by his bringing him to his house, which is the subject here treated of.

3810. *And he related to Laban all these words*, signifies from truths, namely, that acknowledgment, accord, affection, initiation, and conjunction were from truths. This appears from the series, and also from the words explained according to the internal sense, whereof this is the close. See what was said above, no. 3804.

3811. Verses 14, 15. *And Laban said unto him, Surely thou art my bone and my flesh: and he dwelt with him a month of days. And Laban said unto Jacob, Because thou art my brother, and shouldst thou therefore serve me for nought? tell me, what shall thy reward be?*

Laban said unto him, Surely thou art my bone and my flesh, signifies conjoined as to truths and as to goods: *and he dwelt with him a month of days*, signifies a new state of life. *And Laban said unto Jacob, Because thou art my brother*, signifies because they are blood-relations by virtue of good: *and shouldst thou serve me for nought? tell me, what shall thy reward be?* signifies that there must be a medium of conjunction.

3812. *Laban said unto him, Surely thou art my bone and my flesh*, signifies conjoined as to truths and as to goods. This appears from the signification of the words, "Thou art my bone

and my flesh," as denoting conjunction. The Ancients applied this form of speaking, "my bone and my flesh," to those who were of one house, or of one family, or in some relationship (see no. 157). Hence it is that by these words is signified conjunction. The reason why it is as to truths and as to goods is, that all spiritual conjunction is effected by them, and all natural conjunction has relation to them. And moreover, by bone and flesh is signified man's proprium: by bone, his intellectual proprium, and by flesh, his voluntary proprium; thus by bone, the proprium as to truth, for this is of the intellectual: and by flesh, the proprium as to good, for this is of the will (see nos. 148, 149). As concerns the proprium in general, it is twofold, ² the one infernal, the other celestial. Man receives the infernal proprium from hell, and the heavenly proprium from heaven, that is, through heaven from the Lord: for all evil, and falsity thence, flow in from hell: and all good, and truth thence, flow in from the Lord. Man knows this from the doctrine of faith, but scarcely one in ten thousand believes it. Hence it is, that man appropriates to himself, or makes his own, the evil which flows in from hell: and that the good, which flows in from the Lord, does not affect him, consequently, is not imputed to him. The reason why man does not believe that evil flows in from hell, and good from the Lord, is, that he is in the love of self, which love is attended with this unbelief, to such an extent that it is exceedingly indignant when it hears it asserted that everything flows in. Hence then it is, that the whole of man's proprium is nothing but evil (see nos. 210, 215, 694, 731, 874-876, 987, 1023, 1044, 1047). But when a man believes that evil is from hell, and good from the Lord, it is because he is not in the love of self, but in love towards the neighbour, and in love towards the Lord; for this love is attended with this belief. Hence it is, that man receives from the Lord a heavenly proprium (concerning which see nos. 155, 164, 731, 1023, 1044, 1937, 1947, 2882, 2883, 2891). This proprium in ³ both senses is signified by bone and flesh; and this is the reason why bones in the Word signify truth, and, in the opposite sense, falsity; and flesh, good, and, in the opposite sense, evil. That such is the signification of bones, may appear from the following passages: in Isaiah, "Jehovah will lead thee continually, and satisfy thy soul in droughts, and *render thy bones alert*, that thou mayest be as a watered garden" (lviii. 11): rendering the bones alert denotes vivifying the intellectual proprium, that is, enlightening with intelligence, whence it is said, "that thou mayest be as a watered garden:" that a garden denotes intelligence, see nos. 100, 108, 1588. In the same, "Then ye shall see, and your heart shall rejoice, and *your bones shall bud forth like the herbage*" (lxvi. 14): by the bones budding forth like the herbage, the same is signified as above. In ⁴

Jeremiah, "Her Nazirites were whiter than snow, they were fairer than milk, *their bones were more ruddy than gems*, a sapphire was their polishing: their form is more darkened than blackness; they are not known in the streets: *their skin cleaveth to their bone*, it is dried up, it is become like wood" (Lam. iv. 7, 8). A Nazirite denotes the celestial man (see no. 3301); whiter than snow and fairer than milk, denotes that they were in celestial truth; and as this truth is from the love of good, it is therefore said, that their bones were more ruddy than gems; whiteness and fairness are predicated of truth (see no. 3301); ruddiness of good (no. 3300); gems of truths which are from good (no. 114); by their skin cleaving to their bone is described a change of state as to the celestial things of love, namely, that there was no flesh on the bone, that is, no longer any good; for in such case all truth becomes like skin which cleaves to the

5 bone: it is dried up, and becomes as wood. In Ezekiel, "Parable a parable against the house of rebellion, and say unto them, Thus saith the Lord Jehovih, Set on the pot, set it on, and also pour waters into it, gathering the *pieces thereof* into it, every *good piece*, the thigh and the shoulder: *fill it with the choice of the bones*, taking from the choice of the flock, and let there be also *a hearth of bones* under it, . . . let the *bones also be cooked* in the midst of it" (xxiv. 3-5, 10): a pot denotes violence inflicted on good and truth, whence that city is called a city of bloods (verse 6): the pieces, the good piece, the thigh and the shoulder gathered into it, are pieces of flesh, which denote goods; the choice of the bones, with which the pot was filled, stand for truths: a hearth of bones denotes the affection of truth: the bones being cooked in the midst of it, denotes violence inflicted on truths. That in this parable there are stored up arcana that are Divine, every one can see; and also that these arcana can in nowise be known, unless it be known what is signified in the internal sense by the pot, by the pieces, by the thigh and the shoulder, by the choice of the bones, by the hearth of bones, and by cooking. In Micah, "Is it not yours to know judgment? who hate good and love evil; who pluck off their skin from off them, and *their flesh* from off *their bones*; who have eaten the *flesh of My people*, and have flayed their skin from off them, and *have broken their bones*, and have divided them as into the *pot*, and as *flesh* into the midst of the cauldron?"

6 (iii. 1-3): where the signification is similar. In Ezekiel, "He led me forth in the spirit of Jehovah, and set me down in the midst of a valley which was *full of bones*; . . . he said unto me, . . . Can *these bones* live! . . . He said unto me, *Prophesy over these bones*, and say unto them, *O ye dry bones*, hear the word of *Jehovah*; thus saith the Lord Jehovah unto *these bones*, Behold, I bring spirits unto you, that ye may live, . . . I will give sinews upon you, and cause flesh to come up upon you, and

cover you over with skin, and give spirit into you, that ye may live. . . . I prophesied, . . . and *the bones came together, bone to its bone*: and I saw when, behold, sinews came upon them, and *flesh* came up, and they were covered over with skin above; but there was no spirit in them, . . . and the spirit came into them, and they revived, and stood up upon their feet" (xxxvii. 1, 3-8, 10): the subject here treated of, in general, is the establishment of the Church amongst the gentiles, and, in particular, the regeneration of man; dry bones denote the intellectual proprium, which is inanimate till it receives the life of good from the Lord, by which it is animated or made alive; the flesh which the Lord causes to come up upon the bones, is the voluntary proprium, which is called the heavenly proprium, consequently, it is good; the spirit is the Lord's life, which, when it inflows into man's good which from the proprium seems to itself to will and to act, then that good is vivified, and, from good, truth [is vivified], and out of dry bones there is made a man. In David, 7
 "All my bones are sundered; My heart is become like wax; . . . I can number all My bones; . . . they have divided to themselves My garments, and upon My vesture they have cast the lot" (Psalm xxii. 14, 17, 18); speaking of the Lord's temptations as to Divine Truths, which were the Lord's intellectual propria, and hence are called "My bones," and as to Divine Good, which was the Lord's [voluntary] proprium, and hence is called "My heart": that the heart denotes good, see nos. 3313, 3635; and as bones signify these truths, numbering which denotes desiring to dissipate them by means of reasonings and falsities, therefore also it immediately follows, that they divided His garments, and cast the lot upon His vesture; for garments also denote truths, but exterior ones (see nos. 297, 1073, 2576): dividing those garments, and casting the lot upon His vesture, signifies the same as in Matthew xxvii. 35. In the same, "My soul exulteth in Jehovah, it shall be glad in His salvation: all my bones shall say, . . . Who is like unto Thee?" (Psalm xxxv. 9, 10): where it is manifest that bones in the spiritual sense denote the intellectual proprium. In the same, "Thou shalt cause me to hear joy and gladness; *the bones* which Thou hast bruised shall exult" (Psalm li. 8): the bones which Thou hast bruised shall exult, denotes refreshment or recreation by truths after temptations. As bone signified the intellectual proprium, 8
 or the proprium as to truth, and in the supreme sense the Divine truth which was the Lord's proprium, it was therefore ordained as a statute of the passover, that they should not break a bone of the paschal lamb, which is thus expressed in Moses, "In one house it shall be eaten; thou shalt not bring forth out of the house any of the flesh abroad; and ye shall not break a bone in it" (Exod. xii. 46). And in another place, "They shall not leave of it until the morning, and *they shall not break a bone of it*"

(Numb. ix. 12): where not breaking a bone, in the supreme sense, denotes not violating Divine Truth, and in the representative sense, not violating the truth of any good whatsoever: for the quality and the form of good are from truths, and truth is the support of good, as bones are of flesh. That the Word, which is Divine truth itself, vivifies the dead, was represented by the man reviving, and rising upon his feet, who, when cast into the sepulchre of Elisha, *touched his bones* (2 Kings xiii. 21): that Elisha represented the Lord as to Divine Truth, or the Word, see no. 2762. That bones in the opposite sense signify falsity which is from the proprium, appears from the following passages: in Jeremiah, “In that time . . . they shall draw forth *the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem*, out of their graves: and they shall spread them out to the sun, and to the moon, and to all the army of the heavens, which they had loved, and which they had served . . .” (viii. 1, 2). In Ezekiel, “I will give the carcasses of the sons of Israel before their idols, and I *will scatter your bones* around your altars” (vi. 5). In Moses, “God who brought him forth out of Egypt: he hath as it were the strength of an unicorn: he shall devour the nations his foes, and *break their bones*, and smash their weapons” (Numb. xxiv. 8). In the Second Book of the Kings, “Josias the king brake in pieces the pillars, and cut down the groves, and filled their place with the *bones of man (homo)*; . . . he took the bones out of the graves, and burned them upon the altar, that he might render it unclean: . . . he sacrificed all the priests of the high places, who were there, upon the altars, and *burned the bones of men (homines) upon them*” (xxiii. 14, 16, 20). In Moses, “The soul which hath touched on the surface of a field one that is thrust through with the sword, or one dead, or *the bone of a man (homo)*, or a grave, shall be unclean seven days” (Numb. xix. 16, 18). Since bones signify falsities, and graves or sepulchres the evils in which they are, and since hypocrisy is evil having the outward appearance of good, but inwardly defiled by falsities and profanities, therefore the Lord says in Matthew, “Woe unto you, Scribes and Pharisees, *hypocrites!* because ye make yourselves like unto *whited sepulchres*, which outwardly indeed appear beautiful, but inwardly are *full of the bones of the dead*, and of all uncleanness; so also ye outwardly indeed appear unto men (*homines*) to be righteous, but inwardly ye are full of hypocrisy and iniquity” (xxiii. 27, 28). From these passages, then, it is evident that by bones is signified the intellectual proprium, both as to truth and as to falsity.

3813. With regard to flesh, it signifies in the supreme sense the proprium of the Lord's Divine Human, which is Divine

Good, and in the respective sense the voluntary proprium of man, vivified by the proprium of the Lord's Divine Human, that is, by His Divine Good. This proprium is what is called the heavenly proprium, which in itself is the Lord's alone, appropriated to those who are in good, and thence in truth. Such a proprium belongs to the angels who are in the heavens, and to the men who, as to their interiors or their spirit, are in the Lord's kingdom. But in the opposite sense, flesh signifies the voluntary proprium of man, which in itself is nothing but evil, and not being vivified by the Lord is called dead, and therefore the man himself is said to be dead. That flesh in the supreme ² sense denotes the proprium of the Lord's Divine Human, thus His Divine Good, is manifest from the Lord's words in John : "Jesus said, I am the living bread which came down out of heaven ; if any one eat of this bread, he shall live for ever ; . . . the bread which I will give is *My flesh*, which I will give for the life of the world. The Jews . . . strove among themselves, saying, How can He give . . . *flesh* to eat ? Jesus therefore said unto them, Verily, verily, I say unto you, Except ye eat *the flesh of the Son of Man*, and drink His blood, ye shall not have life in yourselves ; he that eateth *My flesh*, and drinketh My blood, hath eternal life, and I will raise him up at the last day : for *My flesh is truly meat*, and My blood is truly drink : he that eateth *My flesh*, and drinketh My blood, abideth in Me, and I in him : . . . this is the bread which came down out of heaven" (vi. 51-58) : that in this passage flesh denotes the proprium of the Lord's Divine Human, thus the Divine Good, is very evident, and this is what in the Holy Supper is called the body. That the body, or flesh, in the Holy Supper denotes the Divine Good, and the blood the Divine Truth, see nos. 1798, 2165, 2177, 3464, 3735 ; and whereas bread and wine signify the same as flesh and blood, namely, bread the Lord's Divine Good, and wine His Divine Truth, therefore the former were commanded instead of the latter. Hence it is that the Lord says, "I am the living bread ; . . . the bread which I will give is My flesh ; . . . he that eateth My flesh, and drinketh My blood, abideth in Me, and I in him ; . . . this is the bread which came down out of heaven." That eating denotes being communicated, conjoined, and appropriated, see nos. 2187, 2343, 3168, 3513 at the end, 3596. The same was ³ represented in the Jewish Church by this circumstance, that Aaron, his sons, and they who sacrificed, and others who were clean, might eat the flesh of the sacrifices, and that this was holy (see Exod. xii. 7-9 ; xxix. 30-34 : Levit. vii. 15-21 ; viii. 31 ; Deut. xii. 27 ; xvi. 4). Wherefore, if an unclean person ate of that flesh, he was to be cut off from his peoples (Levit. vii. 21). That these sacrifices were called bread, see no. 2165 ; that that flesh was called the flesh of holiness, see Jer. xi. 15 ;

Haggai ii. 12 ; and the flesh of the offering which was on the tables in the Lord's kingdom, Ezek. xl. 43, where the new temple is treated of : by which it is manifest that the worship
 4 of the Lord in His kingdom is signified. That flesh in the respective sense denotes the voluntary proprium with man vivified by the Lord's Divine Good, is manifest also from the following passages : in Ezekiel, " I will give them one heart, and I will give a new spirit in the midst of you ; and I will remove the heart of stone *out of their flesh*, and give them a *heart of flesh*" (xi. 19 ; xxxvi. 26) : the heart of stone out of their flesh denotes the voluntary [faculty] and the proprium not vivified, and the heart of flesh denotes the voluntary [faculty] and the proprium vivified. That the heart is the representative of the good of the voluntary, see nos. 2930, 3313, 3635. In David, " O God, Thou art my God ; in the morning I seek Thee : my soul thirsteth for Thee, *my flesh* longeth for Thee in a land of dryness, and I am weary without waters" (Psalm lxiii. 1). In the same, " My soul longeth . . . for the courts of Jehovah ; my heart and *my flesh* crieth out for the living God" (Psalm
 5 lxxxiv. 2). In Job, " I know my Redeemer, He liveth, and at the last He shall rise up upon the dust ; and afterwards these things shall be encompassed with my skin, and out of *my flesh* I shall see God, whom I shall see for myself, and mine eyes shall see, and not another" (xix. 25-27) : being encompassed with skin, denotes the Natural, such as man has with him after death (see no. 3540) ; seeing God out of the flesh, denotes out of the vivified proprium, therefore he says, " Whom I shall see for myself, and mine eyes shall see, and not another." Since it was known to the Churches that flesh signified the proprium, and the Book of Job is a book of the Ancient Church (see no. 3540 at the end), therefore it spoke thus from what was significative in this case, as in many others, according to the custom of that time ; consequently those who deduce from this passage, that the dead body itself will be collected from the four winds, and rise again, do not know the internal sense of the Word. They who are acquainted with the internal sense, know that they will come into the other life with a body, but a purer one, for in the other life bodies are purer, since they see each other, speak together, and enjoy every sense as in the present body, but in a more exquisite degree. The body which man carries about with him on earth, is designed for uses on earth, and therefore consists of bones and flesh ; and the body which the spirit carries about with it in the other life, is designed for uses in that life, and does not consist of bones and flesh, but of things which correspond to
 6 them (see no. 3726). That flesh in the opposite sense signifies man's voluntary proprium, which in itself is nothing but evil, appears from the following passages : in Isaiah, " They shall eat

every man (*vir*) *the flesh of his own arm*” (ix. 20). In the same, “I will feed thine oppressors with *their own flesh*, and they shall be made drunken with their own blood as with new wine” (xlix. 26). In Jeremiah, “I will feed them with *the flesh of their sons*, and with *the flesh of their daughters*, and they shall eat every man (*vir*) *the flesh of his companion*” (xix. 9). In Zechariah, “The remnant shall eat every one *the flesh of another*” (xi. 9). In Moses, “I will chastise you sevenfold on account of your sins: and ye shall eat *the flesh of your sons*, and *the flesh of your daughters* shall ye eat” (Levit. xxvi. 28, 29). The voluntary proprium or nature of man is thus described, for it is nothing else than evil and consequent falsity, thus hatred against truths and goods, which things are signified by eating the flesh of his arm, the flesh of sons and daughters, and the flesh of another. 7

In John, “I saw one angel standing in the sun, who cried with a great voice, saying to all the birds flying in mid-heaven. Come, and be ye gathered together to the supper of the great God, that ye may eat *the flesh of kings*, and *the flesh of captains over a thousand*, and *the flesh of mighty ones*, and *the flesh of horses* and of those that sit upon them, and *the flesh of all freemen* and servants, and of small and great” (Apoc. xix. 17, 18; Ezek. xxxix. 17–20): that by the flesh of kings, of captains over a thousand, of mighty ones, of horses and those that sit upon them, of freemen and servants, are not signified such things, may appear to every one; consequently, that flesh signifies something else, which has heretofore been unknown. That it signifies evils which are from falsities, and the evils from which falsities are, both from man’s voluntary proprium, is evident from all the expressions. Since the falsity which results from man’s 8 intellectual proprium, in the internal sense, is the blood, and the evil which results from his voluntary proprium is the flesh, therefore the Lord thus speaks of the man who is about to be regenerated, “As many as received . . . , to them gave He power to be the 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 (*vir*), but of God” (John i. 12, 13). Hence it is, that flesh, in general, means every man (see nos. 574, 1050 at the end), for whether you say man, or man’s proprium, it is the same thing. That flesh in the supreme sense signifies the Lord’s 9 Divine Human, appears from the passage above quoted, and also from this in John, “*The Word became flesh*, and dwelt among us, and we beheld His glory, the glory as of the Only-begotten of the Father” (i. 14): by this flesh all flesh is vivified, that is, by the Lord’s Divine Human every man is vivified, through the appropriation of His love, which appropriation is signified by eating the flesh of the Son of Man (John vi. 51–58), and by eating the bread in the Holy Supper; for the bread is the body or flesh (Matt. xxvi. 26, 27).

3814. *And dwelt with him a month of days*, signifies a new state of life. This appears from the signification of dwelling, as denoting life (see nos. 1293, 3384, 3613); and from the signification of a month of days, as denoting a new state. That all times denote states, see nos. 1274, 1382, 2625, 2788, 2837, 3254, 3356, 3404: years, months, and days, consequently, denote states, but the quality of the state signified appears from the numbers applied to them. When, however, a year, a month, or a day is mentioned in the singular number, it signifies an entire state, thus the end of a preceding and the beginning of a subsequent state, as has also been repeatedly shown throughout the explanations. Here therefore a month signifies the end of a preceding and the beginning of a subsequent state, thus a new state; as also elsewhere in the Word, as in Isaiah, “At length it shall come to pass *from month to its month*, and from sabbath to sabbath, all flesh shall come to bow themselves down before Me, saith Jehovah” (lxvi. 23). In John, “He showed me a pure river of water of life, bright as crystal, going forth out of the throne of God and of the Lamb. In the midst of the street of it, and of the river, on this side and on that, was the tree of life bearing twelve fruits, *yielding its fruit according to each month*” (Apoc. xxii. 1, 2): yielding its fruit according to each month, means a state ever new as to the reception and consequent exercise of good. In Moses, “Number the sons of Levi, according to the house of their father, and according to their families, every male, from *the son of a month*, and upwards, thou shalt number them. . . . Number every first-born, a male of the sons of Israel, from *the son of a month* and upwards, and take the number of their names” (Numb. iii. 15, 40; xi. 18–20). Since a month signified the end of a preceding and the beginning of a subsequent state, or a new state, therefore it was commanded that their numbering should be from the son of a month and upwards. Again, “If thou see in captivity a woman beautiful in form, and desire her, that thou wouldest take her to thee for a wife: . . . she shall remove the garment of her captivity from off her, and shall sit in thy house, and bemoan her father and her mother *a month of days*: . . . afterwards thou shalt enter in unto her, and know her, and she shall be unto thee for a wife” (Deut. xxi. 11, 13): where a month of days evidently denotes the end of a preceding and the beginning of a subsequent or new state.

3815. *And Laban said unto Jacob, Because thou art my brother*, signifies because they were blood-relations by virtue of good. This appears from the representation of Laban, as denoting collateral good of a common stock; and from the representation of Jacob, as denoting the good of the Natural (concerning which see above); and from the signification of a brother, as denoting

good (see no. 3803), in the present case, consanguineous good, because it is said by Laban to Jacob, consequently by good to good. All blood-relationship also derives its origin from good, for good is of love. It is the first degree of love in the descending line that is called consanguineous, and is meant in the proper sense by a brother. That in the spiritual world, or in heaven, no other consanguinities and affinities exist, than those of love to the Lord and love towards the neighbour, or, what is the same thing, than those of good, has been made manifest to me from the fact, that all the societies which constitute heaven, and which are innumerable, are most distinct from each other, according to the degrees and differences of love, and of faith thence (see nos. 685, 917, 2739, 3612). Also from this, that in heaven they mutually know each other, not from any affinity which had existed in the life of the body, but solely from good and truth thence. A father does not know a son or a daughter, nor a brother, a brother or sister, nor even a husband, a wife, unless they have been in similar good. They meet indeed on their first coming into the other life, but they are dissociated, for good itself, or love and charity, determines and adjudges every one to his own society. In the society in which each one is, consanguinity commences, and thence the affinities proceed, even to the circumferences.

3816. *Shouldst thou therefore serve me for nought? tell me, what shall they reward be?* signifies that there must be a medium of conjunction. This appears from the signification of serving for nought, as denoting without obligation; and from the signification of reward, as denoting a medium of conjunction. Reward is sometimes mentioned in the Word, and there it signifies nothing else in the internal sense than a medium of conjunction. The reason is, that the angels are altogether unwilling to hear anything about reward, as being on account of what belongs to themselves; indeed, they are altogether averse to the idea of reward for anything good, or for any good deed; for they know that with everyone, the proprium, or what is his own, is nothing but evil, and, this being the case, that whatever they do from the proprium, or from what is their own, would be attended with the opposite to reward, and that all good is from the Lord, and flows in, and this solely out of mercy, thus not from themselves; and it is on account of this good that they think of reward. In fact, good itself becomes not good when there is thought of reward on account of it, for in such case a selfish end instantly adjoins itself, and in proportion as this end adjoins itself, it induces a denial that [good] is from the Lord, and from mercy, consequently in the same proportion also it removes influx, and therefore removes from itself heaven and blessedness, which are in good and its affection. The affection of good, or

love to the Lord and love towards the neighbour, has blessedness and happiness in it, and this is in the affection and love itself. To do anything from affection and its blessedness, and at the same time for the sake of reward, are things quite opposite to each other. Hence then it is, that, when mention is made of reward in the Word, the angels do not perceive anything of reward, but that which is given them freely and of mercy by ² the Lord. Nevertheless, reward serves as a medium of conjunction with those who are not yet initiated, for they who are not yet initiated into good and its affection, that is, who are not yet fully regenerated, cannot do otherwise than think also of reward, because the good which they do, they do not do from the affection of good, but from the affection of blessedness and happiness for the sake of themselves, and at the same time for fear of hell. But when man is being regenerated, this is inverted, and becomes the affection of good, and then he no longer looks for ³ reward. This may be illustrated by what happens in civil life, as in the case of a person who has the love of his country, and is in such an affection towards it, as to find a pleasure in doing good to it out of good-will. Such a person would grieve if he were denied the opportunity of doing his country good, and would make it a matter of supplication that such opportunity should be granted, for this is the object of his affection, consequently the source of his pleasure and blessedness. Such an one also is honoured and exalted to posts of dignity, because these, to him, are means of serving his country, although they are called rewards. But those who are in no affection for their country, but only in the affection for self and the world, are moved to action for the sake of honours and wealth, which also they regard as ends. Such persons prefer themselves to their country, or their own to the general good, and are respectively sordid; and nevertheless they above all others want to make it appear that, what they do, they do from a sincere love. Nevertheless, when they think privately about it, they deny that any one does so act, and wonder that any one can. They who are such in the life of the body, with regard to their country, or the public there, are such also with regard to the Lord's kingdom there, for every one's affection or love follows him after death; for affection or love is the life of every one.

3817. Verses 16, 17. *And Laban had two daughters: the name of the elder was Leah, and the name of the younger, Rachel. And Leah's eyes were weak, and Rachel was beautiful in form, and beautiful in look.*

Laban had two daughters, signifies the affections of truth from good which is from a common stock: *the name of the elder was Leah*, signifies the affection of external truth with its quality: *and the name of the younger, Rachel*, signifies the affection of

internal truth with its quality. *And Leah's eyes were weak*, signifies the affection of external truth as being such as to the understanding of it: *and Rachel was beautiful in form and beautiful in look*, signifies the affection of interior truth as being such as to what is spiritual.

3818. *Laban had two daughters*, signifies the affections of truth from good that is from a common stock. This appears from the representation of Laban, as denoting good of a common stock, but collateral (see nos. 3612, 3665, 3778); and from the signification of daughters, as denoting affections (see no. 2362), in the present case affections of truth from the good which is Laban (see no. 3793).

3819. *The name of the elder was Leah*, signifies the affection of external truth with its quality; *and the name of the younger, Rachel*, signifies the affection of internal truth with its quality. This appears from the representation of Leah, as denoting the affection of external truth: and from the representation of Rachel, as denoting the affection of internal truth (see no. 3793); and from the signification of a name, as denoting quality (see nos. 144, 145, 1754, 1896, 2009, 2724, 3006). Leah is called the elder, because external truth is first learnt, and Rachel is called the younger, because internal truth is learnt afterwards; or, what is the same thing, man is first affected with external truths, and afterwards with internal ones; for external truths are the planes of internal ones, since they are generals into which particulars are insinuated: man, without a general idea of a thing, comprehends nothing particular. Hence it is, that the literal sense of the Word contains general truths, but the internal sense, particular truths. The former are what are called external, but the latter internal: and whereas truths without affection are not truths, from not being of any life, therefore, when mention is made of external and internal truths, the affections thereof are understood.

3820. *And Leah's eyes were weak*, signifies the affection of external truth as being such as to its understanding. This appears from the representation of Leah, as denoting the affection of external truth (see no. 3793); and [from the signification of eyes, as denoting the understanding] (see no. 2701); and from the signification of weak, as denoting being such respectively. That the affections of external truth are weak as to the understanding, or, what is the same thing, that they who are in those affections are weak, may appear manifest from external, that is, general ideas which are not as yet enlightened by particulars, in that they are infirm and wavering, and are as it were carried away by every breath of wind, that is,

suffer themselves to be drawn over to any opinion; whereas, when they are enlightened by particulars, they become firm and steadfast, for from those particulars they derive the essentials and formal things that are signified by the beauty of form and beauty of look, that belonged to Rachel, who represents the
 2 affections of interior truth. What is meant by external truths and their affections, and what by internal truths and their affections, and that the former are respectively weak-eyed, and the latter beautiful in form and look, may be illustrated by the following example. They who are in external truths, know only this general truth, *That good ought to be done unto the poor*, and they do not know how to discern who are the truly poor, and still less do they know that by the poor, in the Word, are meant those who are spiritually such. In consequence of this, they do good alike to the evil and the good, not being aware, that doing good to the evil is doing evil to the good, since the evil are thus supplied with the means of doing evil to the good; wherefore they who are in such simple zeal, are subject to the greatest infestations by the cunning and deceitful. But they who are in internal truths, know who are truly poor, and discern the peculiar quality of each, and do good to each one
 3 according to his quality. To take another example: they who are in external truths, know only this general truth, *That the neighbour ought to be loved*, and they believe that every one is the neighbour in the same degree, and thus that every one ought to be embraced with the same love, and so they suffer themselves to be led astray. But they who are in internal truths, know in what degree each one is the neighbour, and that each one is the neighbour in a different degree. Hence, they know innumerable things of which the others are ignorant, and consequently, they do not suffer themselves to be led away by the mere name of neighbour, nor to do evil from the
 4 persuasion of good which the name induces. To take yet another example: they who are only in external truths, suppose *That the learned will shine like stars in the other life*, and that all who have laboured in the Lord's vineyard will receive a larger reward than others. But they who are in internal truths, know that by the learned, the wise, and the intelligent, are signified those who are in good, even though they be not in any human wisdom and intelligence, and that these shall shine as the stars, and that they who labour in the Lord's vineyard obtain each one a reward according to the affection of good and truth from which they labour, and that they who labour for the sake of themselves and the world, that is, for the sake of self-exaltation and wealth, have their reward in the life of the body, but in the other life have their lot with the evil there (Matt. vii. 22, 23). Hence it is evident, how weak in understanding they are who are only in external truths, and that internal truths are

what give them essence and form, and also qualify the good which is with them. Nevertheless, they who are in external truths, and at the same time in simple good, during their life in the world, in the other life receive internal truths, and the wisdom thence, for by virtue of simple good they are in a state and faculty for receiving internal truths.

3821. *And Rachel was beautiful in form and beautiful in look*, signifies the affection of interior truth as being such as to what is spiritual. This appears from what has been said just above. Form signifies essence, and look, the beauty thence.

3822. Verses 18-20. *And Jacob loved Rachel; and he said, I will serve thee seven years for Rachel thy younger daughter. And Laban said, It is better that I should give her to thee, than give her to another man: abide with me. And Jacob served for Rachel seven years; and they were in his eyes as but some days, in his loving her.*

Jacob loved Rachel, signifies the love of good towards internal truth: *and said, I will serve thee seven years for Rachel thy younger daughter*, signifies earnest application, and then a holy state in order that it might be conjoined with internal truth. *And Laban said, It is better that I should give her to thee, than give her to another man: abide with me*, signifies a medium of conjunction by means of interior truth with that good. *And Jacob served for Rachel seven years*, signifies the effect: *and they were in his eyes as but some days, in his loving her*, signifies a state of love.

3823. *Jacob loved Rachel*, signifies the love of good towards internal truth. This appears from the representation of Jacob, as denoting the good of the Natural (see nos. 3599, 3659, 3775); and from the representation of Rachel, as denoting the affection of internal truth (see nos. 3793, 3819), in the present case internal truth about to be conjoined with the good of the Natural, for which conjunction there was love.

3824. *And said, I will serve thee seven years for Rachel thy younger daughter*, signifies earnest application, and then a holy state in order that it might be conjoined with internal truth. This appears from the signification of serving, as denoting earnest application; from the signification of seven, as denoting what is holy (see nos. 395, 433, 716, 881); and from the signification of years, as denoting states (see nos. 487, 488, 493, 893): that it was for the sake of conjunction is manifest. Hence it is evident, that by "I will serve thee seven years for Rachel thy younger daughter," is signified earnest application, and then a holy state in order that it might be

conjoined with internal truth. Internal truths are said to be conjoined to the Natural, when they are learnt, acknowledged, and believed. In man's Natural, or in its memory, there are both external and internal truths, and they are there in the form of doctrinal scientifics: but they are not conjoined until a man is affected with them for the sake of use of life, or until they are loved for the sake of life: for then good is wedded to them, whereby they are conjoined with the Rational, consequently with the internal man. By this way there is an influx of life into them from the Lord.

3825. *And Laban said, It is better that I should give her to thee, than give her to another man: abide with me,* signifies a medium of conjunction by means of interior truth with that good. This appears from the signification of reward (in regard to which a reply and affirmation is here made), as denoting a medium of conjunction (see no. 3816). That Rachel, who is here meant by *her*, denotes interior truth, and that Jacob, who is here meant by *thee*, denotes good, has been shown above. With regard to the conjunction of the good which is Jacob, with the good which is Laban, by means of interior truth, which is Rachel, it is an arcanum which cannot easily be described so as to be comprehensible, it being necessary that a clear idea be first had of each good, and also of the affection of interior truth. The understanding of every subject is also according to the ideas; none if there be no idea of it, obscure if the idea be obscure, perverted if the idea be perverted, and clear if the idea be clear. It is also according to the affections, by which the idea, although clear, is also varied. It must, however, be briefly stated, that in every man who is regenerated, the good of his Natural, such as is here represented by Jacob, is conjoined first with good such as is here represented by Laban, by means of the affection of interior truth, which is here represented by Rachel, and afterwards with the good of the Rational and the truth thereof, which are Isaac and Rebecca. By means of that first conjunction, man is in a state of receiving internal or spiritual truths, which are the media of conjunction of the Natural with the Rational, or of the external man with the internal.

3826. *And Jacob served for Rachel seven years,* signifies the effect. This appears from the signification of these words, as denoting earnest application, and then a holy state in order that it might be conjoined with internal truth (see no. 3824). That in the present case they denote the effect of this thing, is evident.

3827. *And they were in his eyes as but some days in his loving her,* signifies a state of love, in that it was without irksomeness.

This appears from the signification of being in his eyes, as denoting appearing so; and from the signification of days, as denoting states (see nos. 893, 2788, 3462, 3785); hence, as but some days in his loving her, denotes a state of love. When a man is in a state of love, or of heavenly affection, he is then in an angelic state, namely, in a state as it were out of time, provided there be no impatience in that affection, for impatience is a corporeal affection, and in proportion as man is in this, he is in time; but in proportion as man is not in impatience whilst he is in a state of love or heavenly affection, in that proportion he is not in time. This is evident in a sort of image from the delights and gladnesses that belong to affection or love, in that, while a man is in them, time does not appear to him, for he is then in the internal man. The affection of genuine love withdraws man from corporeal and worldly things, for it elevates his mind towards heaven, and thus withdraws it from the things of time. The reason why time appears to be something, is owing to the mind's reflecting on those things which are not objects of affection or love, consequently which are irksome. From this also it is evident, what these words signify, that "The seven years were in his eyes as but some days in his loving her."

3828. Verses 21-24. *And Jacob said unto Laban, Give me my woman, because my days are fulfilled, that I may come in unto her. And Laban gathered all the men of the place, and made a feast. And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he came in unto her. And Laban gave her Zilpah, his handmaid, to his daughter Leah for a handmaid.*

Jacob said unto Laban, Give me my woman, signifies that from general good there is now conjunction with the affection of interior truth: *because my days are fulfilled, that I may come in unto her*, signifies that now is that state. *And Laban gathered all the men of the place*, signifies all the truths of that state: *and made a feast*, signifies initiation. *And it came to pass in the evening*, signifies a state as yet obscure: *that he took Leah his daughter, and brought her to him, and he came in unto her*, signifies that as yet there was conjunction only with the affection of external truth. *And Laban gave her Zilpah, his handmaid, to his daughter Leah for a handmaid*, signifies external affections or external bonds which are subservient means.

3829. *Jacob said unto Laban, Give me my woman*, signifies that from general good there is now conjunction with the affection of interior truth. This appears from the representation of Jacob, as denoting the good of the Natural (concerning which see above), in the present case general good, because the things that belong to the Natural are respectively general, for there are innumerable things that flow in from the internal man into

the natural or external man, which appear in this latter as one general thing, and still more so before the particulars of the general things have been received, as in the present case. Hence it is, that the good which is represented by Jacob, is now called general good. That conjunction with the affection of interior truth is signified, is evident, for Rachel, who is here meant by "my woman," represents the affection of interior truth, as has been shown above.

3830. *Because my days are fulfilled, that I may come in unto her,* signifies that now is that state. This appears from the signification of days, as denoting states (see nos. 23, 487, 488, 493, 893, 2788, 3462, 3785). That "my days are fulfilled, that I may come in unto her," signifies that that state now is, is apparent without explanation.

3831. *And Laban gathered all the men of the place,* signifies all the truths of that state. This appears from the signification of men (*viri*), as denoting truths (see no. 3134); and from the signification of a place, as denoting a state (see nos. 2625, 2837, 3356, 3387).

3832. *And made a feast,* signifies initiation. This appears from the signification of a feast, as denoting appropriation and conjunction (see no. 3596), in the present case initiation, because initiation precedes conjunction, and likewise promises and testifies it. The feasts which were made in ancient times among those who were in significatives and representatives, signified nothing else than initiation into the mutual love which belongs to charity; and the nuptial feasts signified initiation into conjugal love, and the holy feasts, initiation into spiritual and celestial love, and this because feasting, or eating and drinking, signified appropriation and conjunction, as was shown above, no. 3734. Because of this signification, the Lord also said, in such a sense, "Many shall come from the east and from the west, and shall *recline* with Abraham, Isaac, and Jacob, in the kingdom of the heavens" (Matt. viii. 11). And in another place, to His disciples, "*That ye may eat and drink on My table in My kingdom*" (Luke xxii. 30). And when He instituted the Holy Supper, He said, "I say unto you, that *I will not drink* from henceforth of this product of the vine, until that day *when I shall drink it new with you in the kingdom of My Father*" (Matt. xxvi. 29). Every one can see, that by reclining, eating, and drinking, in the Lord's kingdom, are not signified reclining, eating, and drinking, but something which takes place in that kingdom, namely, that the appropriation of the good of love and truth of faith is meant by those expressions, thus, that that is meant which is called spiritual

and celestial food. It also appears manifestly from the above words, that there is an internal sense in all that the Lord spoke, and that without the understanding of this sense, it cannot be known what is meant by reclining with Abraham, Isaac, and Jacob, what by eating and drinking in the Lord's kingdom on His table, and what by His drinking with them of the product of the vine in the kingdom of His Father; yea, neither can it be known what is meant by eating bread and drinking wine in the Holy Supper.

3833. *And it came to pass in the evening*, signifies a state as yet obscure. This appears from the signification of evening, as denoting an obscure state (see no. 3056). The feasts which were made in the evening, or suppers, amongst the Ancients, who were in congruous rituals, signified nothing else than the state of initiation which precedes conjunction, which state is obscure relatively to the state of conjunction. For during a man's initiation into truth, and thence into good, all that he then learns is obscure to him; but when good is conjoined to him, and he regards truth therefrom, then all becomes clear to him, and this successively more and more; for he is then no longer in doubt whether a thing be, or whether it be so; but he knows that it is, and that it is so. When a ² man is in this state, he then begins to know innumerable things, for he then progresses from the good and truth which he believes and perceives, as from a centre to the circumferences; and in proportion as he progresses, he sees the things which are round about, and by degrees more extensively, for he is continually extending and enlarging his boundaries. Thenceforth, also, he makes a start from every point in the space within his boundaries, and from thence, as from new centres, he describes new circumferences; and so continually. By this means, the light of truth from good increases immensely, and becomes like a continuous expanse of light, for he is then in the light of heaven which is from the Lord. But with those who are in doubt, and who dispute whether a thing be, and whether it be so, these innumerable, yea, indefinite things do not at all appear. To them all things in general and particular are altogether obscure, and are scarcely considered as one thing that really exists, but rather as one thing whose existence is doubtful. In such a state are human wisdom and intelligence at the present day, that it is considered the mark of a wise man to be able to reason with ingenuity whether a thing exists, and a still greater mark to be able to reason a thing out of its existence. For ³ example: in respect to this question, Whether there is an internal sense of the Word which is called mystical? Until this is believed, it is impossible for any one to attain the least knowledge of those innumerable things which are in the internal

sense, and which are so many as to fill the universal heaven with an infinite variety. So also in regard to the Divine Providence; he who reasons concerning it, whether it be only universal, and not in particulars, cannot possibly become acquainted with the innumerable arcana which relate to Providence, which are as many in number as the contingencies of every one's life, from first to last, and from the creation of the world to its end, yea, to eternity. Again, he who reasons whether it be possible for any one to be in good, because the will of man is radically depraved, cannot possibly know all the arcana relating to regeneration, nor even that a new will is implanted by the Lord, together with the arcana of this implantation. And so in all other cases. Hence it may be known in what obscurity such persons are, and that they do not even see, much less touch, the first threshold of wisdom.

3834. *That he took Leah his daughter, and brought her to him, and he came in unto her*, signifies that as yet there was conjunction only with the affection of external truth. This appears from the representation of Leah, as denoting the affection of external truth (see nos. 3793, 3819). That bringing her to him signifies conjunction, like that of marriage, is evident. The case herein is as follows: he who is in the affection of internal truth, that is, in a desire of knowing the interior arcana of the Lord's kingdom, has not at first those arcana conjoined to him, although he is acquainted with them, and although he at times acknowledges, and as it were believes them; for as yet there are present with him worldly and corporeal affections, which cause him indeed to receive and as it were to believe those arcana, but in proportion as these affections are present, those truths cannot be conjoined. It is only the affection of truth from good, and the affection of good, that applies those truths to itself, and in proportion as man is in these affections, interior truths are conjoined to him, for truths are the vessels recipient of good. For the Lord provides that celestial and spiritual truths, such as all interior truths are, shall not be conjoined with any other than genuine affections. Hence it is, that the general affection of truth from good precedes, and the truths which are insinuated therein, are nothing but general truths. States of truth are circumstanced altogether according to states of good, or states of faith according to states of charity. For example: it is possible even for the evil to know that the Lord rules the universal heaven, and also that heaven consists in mutual love and love to the Lord, and further, that through such love the inhabitants of heaven have conjunction with the Lord, and wisdom, and likewise happiness. It is even possible for them to be in the persuasion that it is so; and yet the truth of faith may not be conjoined to them, and still less the good of love. It is known from

the life whether they are conjoined, just as a tree is known from its fruit. The case in this respect is like that of grapes in which there are no stones, and which, when sown in earth, however fertile, rot into mould; or like a fatuous light in the night, which is dissipated as soon as the sun arises. But on this subject, by the Lord's Divine Mercy, more will be said in the following pages.

3835. *And Laban gave her Zilpah, his handmaid, to his daughter Leah for a handmaid*, signifies external affections, or external bonds, which are subservient means. This appears from the signification of a handmaid, as denoting external affections (see nos. 1895, 2567). Laban's giving her, signifies that they are from collateral good of a common stock, for this is the origin of such affections. They are called external bonds, because all affections are bonds (see nos. 1077, 1080, 1835, 1944), for nothing holds man in bonds but his affection. The affection of each man does not indeed appear to him as a bond, but nevertheless it is so called, because it rules him, and keeps him bound to it. But the internal affections are called internal bonds, as, the affections of truth and good are called the bonds of conscience. To these correspond external bonds or external affections, for every thing internal has a corresponding external. Since every man who is being regenerated, is introduced to internal things through external ones, and this state of introduction is the subject here treated of, therefore it is here mentioned that Laban's handmaid was given to his daughter Leah for a handmaid, which signifies that such affections were given as serve for means. That these affections were the outermost, such as are those which are called the affections of the body, is evident from the fact that Leah represents the affections of external truth. But on this subject also, by the Lord's Divine Mercy, more will be said elsewhere.

3836. Verses 25, 26. *And it came to pass in the morning, and, behold, it was Leah; and he said unto Laban, What is this that thou hast done unto me? Did not I serve with thee for Rachel? and wherefore hast thou defrauded me? And Laban said, It is not so done in our place, to give the younger-born before the first-born.*

It came to pass in the morning, signifies enlightenment in that state: *and, behold, it was Leah*, signifies that there was conjunction with external truth: *and he said unto Laban, What is this that thou hast done unto me?* signifies indignation. *Did not I serve with thee for Rachel?* signifies that there was earnest application for the affection of internal truth: *and wherefore hast thou defrauded me?* signifies greater indignation. *And Laban said, It is not so done in our place*, signifies that the state is not such: *to give the younger-born before the first-born*,

signifies that the affection of interior truth should precede the affection of external truth.

3837. *It came to pass in the morning*, signifies enlightenment in that state. This appears from the signification of the morning, as denoting enlightenment (see nos. 3458, 3723); and as all time signifies state (nos. 2625, 2788, 2837, 3356), so also does the morning time or the morning. Enlightenment has respect to what presently follows, namely, that he acknowledged that there was conjunction only with external truth.

3838. *And behold, it was Leah*, signifies that there was conjunction with external truth. This appears from the representation of Leah, as denoting the affection of external truth (see nos. 3793, 3819). That it signifies conjunction with this affection, is plain, because it was Leah who was given for a woman instead of Rachel. What this involves, may appear from what has been already said about conjunction with external truths previous to conjunction with internal truths (no. 3834), and from what will be said below at no. 3843.

3839. *And he said unto Laban, What is this that thou hast done unto me?* signifies indignation. This appears from the affection in these words, and in those which follow. That it is an affection of indignation, is evident. This affection according to the historical series falls into these words. There are two things which constitute the internal sense of the Word, namely, the affections and the things: the affections which are concealed in the words of the Word do not appear before man, but are stored up inmosty therein; nor can they appear, because man, during his life in the body, is in worldly and corporeal affections, which have nothing in common with the affections which are in the internal sense of the Word; for the affections therein are affections of spiritual and celestial love, which man can the less perceive because few are in them, and those few are for the most part the simple who are not able to reflect upon their affections. The rest of mankind do not even know what genuine affection is. These affections are in charity towards the neighbour, and in love to God. They who are not in them, believe that they are not anything, when yet these affections fill the universal heaven, and that with unspeakable variety. It is such affections with their varieties that lie stored up in the internal sense of the Word, and are there, not only in each series, but also in each expression, yea, in each jot, and they shine forth before the angels, when the Word is being read by those who are in simple good, and at the same time in innocence,
2 and this, as was said, with indefinite variety. There are especially two affections, which shine forth from the Word

before the angels, namely, the affections of truth and the affections of good; the affections of truth before the spiritual, and the affections of good before the celestial angels. The latter, namely, the affections of good, which are affections of love to the Lord, are utterly inexpressible before man, and hence are also incomprehensible by him; but the affections of truth, which are affections of mutual love, can in some measure be comprehended as to their most general features, yet only by those who are in genuine mutual love, and even then not from any internal perception but such as is obscure. For example,³ with regard to the affection of indignation, which is the subject here treated of, the man who does not know what the affection of charity is, in consequence of not being in it, cannot have any other idea of the affection of indignation, than as of such indignation as man has when evil is done unto him, which is the indignation of anger. But there is no such indignation with the angels, but an indignation altogether different, which is not of anger, but of zeal, in which there is nothing of evil, and which is as far removed from hatred or revenge, or from the spirit of returning evil for evil, as heaven is from hell, for it originates in good. Its quality, however, as was said before, cannot be expressed by any words. The case is similar with the other affections which are from good and truth, and which belong to good and truth. This is evident also from the fact that⁴ the angels are only in the ends, and in the uses of the ends (see nos. 1317, 1645, 3645). Ends are nothing else than loves or affections (see nos. 1317, 1568, 1571, 1909, 3425, 3796); for what a man loves he regards as an end. And this being the case, the angels are in the affections of the things which are in the Word, and this with all variety, according to the kinds of the affections in which they are. Hence it is sufficiently manifest how holy the Word is, for in the Divine Love, or in the love which is from the Divine, there is holiness, and therefore there is holiness in the things that are in the Word.

3840. *Did not I serve with thee for Rachel?* signifies that there was earnest application for the affection of internal truth. This appears from the representation of Rachel, as denoting the affection of internal truth (see nos. 3758, 3782, 3793, 3819); and from the signification of serving, as denoting earnest application (see no. 3824).

3841. *And wherefore hast thou defrauded me?* signifies greater indignation. This may appear from what was said just above, no. 3839.

3842. *And Laban said, It is not so done in our place,* signifies that the state is not such. This appears from the

signification of place, as denoting state (see nos. 1273–1275, 1377, 2025, 2837, 3356, 3387). Hence it is evident that “It is not so done in our place.” signifies that the state is not such.

3843. *To give the younger-born before the first-born*, signifies that the affection of interior truth would precede the affection of external truth. This appears from the representation of Rachel, who is here the younger, as denoting the affection of interior truth (see nos. 3758, 3782, 3793, 3819); and from the representation of Leah, who is here the first-born, as denoting the affection of external truth (see nos. 3793, 3819). Hence it is evident, that giving the younger before the first-born signifies that the affection of interior truth would precede the affection of external truth. How the case herein is, was briefly explained above (no. 3834), and may further appear from the following observations. He who knows not the state of man, may believe that he has conjunction with not only external truths, but also with internal truths, when he is acquainted with them both, or has them both in his memory. But nevertheless, there is no conjunction with truths, until he lives according to them; for life is the ² evidence of conjunction. Truth, in this respect, is like everything else that is implanted in man from childhood, namely, that it does not become his very own until he acts according to it, and this from affection, for then it saturates his will, and is no longer brought into act from knowledge or doctrine, but from a certain delight that is unknown to him, and, as it were, from his character or nature: for every one acquires to himself a character by frequent use or habit, and this from the things which he has learnt. This cannot take place until those things which he has imbibed by means of doctrines have been insinuated from the external man into the interior; for when they are in the interior man, he then no longer acts from the memory, but from his character, till at length the things that have been insinuated flow spontaneously into act, for they are then inscribed on the interior memory of the man, and that which comes forth out of this appears as if it were innate. This may be manifest from the languages which a man has learnt in childhood, and also from the faculty of reasoning, and likewise from conscience. From this it is evident that truths of doctrine, even interior ones, are not conjoined to man until they are of the life. But on this subject, by the Lord’s Divine Mercy, more will be said elsewhere.

3844. Verses 27–30. *Fulfil this week, and we will give thee her also, for the service which thou shalt serve with me yet seven other years. And Jacob did so, and fulfilled this week; and he gave him Rachel his daughter to him for a woman. And Laban*

gave to Rachel his daughter Bilhah his handmaid, to be to her for a handmaid. And he came in also unto Rachel, and he also loved Rachel better than Leah, and served with him yet seven other years.

Fulfil this week, signifies a succession of earnest application : *and we will give thee her also, for the service which thou shalt serve with me yet seven other years*, signifies that then there would be a full state of earnest application. *And Jacob did so, and fulfilled this week*, signifies the effect of those things : *and he gave him Rachel his daughter, to him for a woman*, signifies the conjunction of good then with the affection of interior truth. *And Laban gave to Rachel his daughter Bilhah his handmaid, to be to her for a handmaid*, signifies exterior affections which are bonds or subservient means. *And he came in also unto Rachel*, signifies conjunction with the affection of internal truth : *and he also loved Rachel better than Leah*, signifies the love of internal truth in preference to external truth : *and served with him yet seven other years*, signifies holy earnest application.

3845. *Fulfil this week*, signifies a succession of further earnest application. This appears from the signification of fulfilling, as here denoting serving, or fulfilling by serving, thus, as denoting earnest application (see no. 3824); and from the signification of a week, as denoting a state and also an entire period (see nos. 728, 2044); in the present case, therefore, a subsequent state and period, consequently, what is successive. With regard to the signification of a week, the case is the same as with the signification of a month (see no. 3814), namely, that when it is mentioned in the singular number, it denotes the end of a former and the beginning of a subsequent state, thus a new state, to fulfil which is to proceed from the beginning to the end. The reason why a week, like all spaces of time in particular, denotes a state and also a period, is, that all states have also their own periods, that is, their beginning, successive progress, and end; but these periods are not perceived as times in the other life, but as states and their revolutions. In the present instance, it is manifest what the Ancients meant by a week, namely, in a strict sense, every period distinguished into seven, whether it was of days, or of years, or of ages; thus, whether it was great or small. That in the present case it denotes a period of seven years, is evident: and as seven with them signified what is holy (see nos. 84–87, 395, 433, 716, 881), therefore a week signified a holy period, and also the Holy of a period.

3846. *And we will give thee her also, for the service which thou shalt serve with me yet seven other years*, signifies that in such case there would be a full state of earnest application. This appears from the signification of service and of serving, as denoting

earnest application (see no. 3824): and from the signification of seven years, as denoting the same as a week, namely, a state and entire period (as above, no. 3845), thus, a full state, which is also holy (as at no. 3824). By "We will give thee her also," is signified that then there would be conjunction with the affection of internal truth. The reason why serving denotes earnest application in the internal sense, is, that the labour of the external man is earnest application in the internal man. For this reason, earnest application is called a labour of the mind.

3847. *And Jacob did so, and fulfilled this week*, signifies the effect of those things. This appears from the signification of fulfilling a week, as denoting a succession of earnest application, as above (no. 3845): that the effect of it is here meant, is evident.

3848. *And he gave him Rachel his daughter, to him for a woman*, signifies the conjunction of good then with the affection of interior truth. This appears from the representation of Jacob, as denoting the good of the Natural, which has been treated of above; and from the representation of Rachel, as denoting the affection of interior truth, which has also been treated of above; that giving for a woman denotes conjunction, is evident. Since all conjunction of good with truth at first apparently proceeds from the exteriors to the interiors in order, and at length to the inmosts, therefore it is here said the affection of interior truth; for the very affection itself, which is of truth, flows in from good. The conjunction of good with the affection of interior truth takes place for the first time when the good of the Natural is conjoined with the truth of the Rational, and, by means of this, with the good of the Rational. This conjunction is represented by Jacob after the birth of his twelve sons, when he returned to the house of his mother and father, which subject will be treated of in the following pages.

3849. *And Laban gave to Rachel his daughter Bilhah his handmaid, to be to her for a handmaid*, signifies exterior affections, which are bonds or subservient means. This appears from what was said above, no. 3835. The reason why Bilhah, the handmaid of Rachel, signifies exterior affections, and Zilpah, the handmaid of Leah, external affections, is, that Rachel represents the affection of internal truth, and Leah, the affection of external truth. Exterior affections are the natural affections which are subservient to internal ones. The reason why these exterior affections are subservient means for the conjunction of truth with good, is, that nothing of doctrine, nor even anything of knowledge, can enter with man, except by means of affections;

for there is life in affections, but not in truths of doctrine and of knowledge without affections. That this is the case, is very evident; for a man cannot even think, nor so much as utter a single word, without affection. He who attends will perceive that a voice without affection is like the voice of an automaton, and thus is a lifeless sound, and that in proportion to the quantity and quality of affection that there is in the voice, is the quantity and quality of the life in it. Hence it is evident of what nature truths are without good, and that in truths there is an affection from good. He may also know, from the nature of the human understanding, that it is no understanding unless the will be in it, for the life of the understanding is from the will. Hence also it is evident what is the nature of truths without good, namely, that they are no truths, and that truths derive their life from good, for truths belong to man's intellectual part, and good to his voluntary part. Hence every one may judge what is the nature of faith, which belongs to truth, without charity, which belongs to good, and that the truths of faith without the good of charity are dead, for, as has been stated, the quantity and quality of the affection in truths determines the quantity and quality of the life in them. But the reason why truths nevertheless appear to be animated, even although there is not the good of charity, is owing to the affections of the love of self and of the world, which have no other life than that which in the spiritual sense is called death, that is, infernal life. The term affection is used, and by it is meant the continuousness of love. From these considerations then it may appear, that affections are subservient means for the conjunction of truth with good: and that affections are what introduce truths, and also arrange them into order, genuine affections (which are those of love to the Lord and of love towards the neighbour) into a heavenly order, but evil affections (which are those of the love of self and of the world) into an infernal order, that is, into an order that is opposite to heavenly order. The outermost affections are those which belong to the body, and are called appetites and pleasures: those which are proximately more interior belong to the lower mind, and are called natural affections; but the internal are those of the rational mind, and are called spiritual affections. To these last or spiritual affections of the mind, the truths that belong to doctrinals are introduced by means of the more exterior and outermost, or the natural and corporeal affections. These affections therefore are subservient means, and are signified by the handmaids given by Laban to Rachel and to Leah. Their being called Laban's handmaids, signifies that they derived their origin from the good which is represented by Laban, which good has been treated of above. For the truths which are first learnt cannot at first be insinuated by means of any other affec-

tions ; genuine affections come in process of time, but not until man acts from good.

3850. *And he came in also unto Rachel*, signifies conjunction with the affection of internal truth. This appears from the signification of coming in unto, as denoting being conjoined ; and from the representation of Rachel, as denoting the affection of internal truth, concerning which see above.

3851. *And he also loved Rachel better than Leah*, signifies the love of internal truth in preference to external truth. This appears from the representation of Rachel and of Leah ; Rachel denoting internal truth, and Leah, external truth. What is meant by internal truth, and what by external truth, see no. 3820.

3852. *And he served with him yet seven other years*, signifies holy earnest application. This appears from the signification of serving, as denoting earnest application (see nos. 3824, 3846) ; and from the signification of seven, as denoting what is holy (see nos. 395, 433, 716, 881, 3824). Holy earnest application means that application by means of which internal truths are conjoined with good, for internal truths all have respect to the Lord, and are conjoined through love towards Him ; this love is the Holy itself.

3853. Verse 31. *And Jehovah saw that Leah was hated, and He opened her womb ; and Rachel was barren.*

Jehovah saw, signifies the Lord's foresight and providence : *that Leah was hated*, signifies that the affection of external truth was not so dear, because it was further from the Divine : *and He opened her womb*, signifies that thence there were doctrines of Churches : *and Rachel was barren*, signifies that interior truths were not received.

3854. *Jehovah saw*, signifies the Lord's foresight and providence. This appears from the signification of seeing, when it is predicated of the Lord, as denoting foresight and providence, concerning which we shall speak in the following verse, when we treat of Reuben, who was named from seeing. That Jehovah is the Lord, see nos. 1343, 1736, 1793, 2156, 2329, 2921, 3023, 3035. As regards foresight and providence in general : foresight exists relatively to man, and providence relatively to the Lord. The Lord foresaw from eternity what the quality of the human race would be, and what would be the peculiar quality of each member of it, and that evil would continually increase, till at length man would of himself rush headlong to hell. Wherefore the Lord has not only provided

the means by which man may be bent from hell and led to heaven, but also by His providence He continually bends and leads him. The Lord also foresaw, that it would be impossible for any good to be rooted in man, except in his freedom, since whatever is not rooted in freedom is dissipated on the first approach of evil and temptation. This the Lord foresaw, and also that man of himself, or of his own freedom, would thus incline towards the deepest hell; wherefore the Lord provides, that if a man should not suffer himself to be led in freedom to heaven, he may still be bent to a milder hell; but that if he should suffer himself to be led in freedom to what is good, he shall be led to heaven. Hence it is evident what foresight and providence are, and that the things which are foreseen are thus provided for. From this it may appear, how greatly that ³ man errs who believes that the Lord has not foreseen, and does not see, the smallest particulars with man, and that He does not foresee and lead in the smallest particulars, when the real case is, that the Lord's foresight and providence are in the most minute of all the smallest particulars with man, and in things so very minute, that it is impossible by any thought to comprehend a ten thousand thousandth part of them. For each smallest moment of man's life has in it a series of consequences extending to eternity; for each moment is a new beginning of subsequent ones, and this is the case with all and each of the moments of his life, both of his understanding and of his will. And as the Lord foresaw from eternity what would be a man's quality, and what it would be to eternity, it is manifest that Providence is present in the smallest particulars, which it rules and bends, as was said, so that he may be of such a quality, and this by a continual government of his freedom. But on this subject, by the Lord's Divine Mercy, more will be said in the following pages.

3855. *That Leah was hated*, signifies that the affection of external truth was not so dear, because it was further from the Divine. This appears from the signification of hated, as denoting not dear; and from the representation of Leah, as denoting the affection of external truth (concerning which see above). That external truths are more remote from the Divine than internal truths, may be manifest from the fact, that external things exist from internal ones, for external things are images and forms compounded of myriads of internal things, which appear as a one; and since external things are such, they are further from the Divine, for the Divine is above the inmost, or in the supreme. The Lord inflows from the supreme into the inmosts of man, and through these into his interiors, and through these again into the externals, thus mediately; and He moreover also inflows immediately. And since the externals are

further from the Divine, they are also on this account relatively disorderly, nor do they suffer themselves to be reduced to order like the internals. The case herein is like that of seeds, which are more perfect within than without, and within are so perfect, as to be able to produce thence a whole plant, or a whole tree in its order, with leaves and fruits, whose external forms may easily be injured by any adverse influences whatsoever, but not so the internal or inmost forms of the seeds, which are in a more interior and perfect nature. The case is similar with the internals and externals of man, wherefore also, in the process of man's regeneration, he is regenerated as to the Rational before he is regenerated as to the Natural (see no. 3493); and the Natural is regenerated both later and with more difficulty, because there are more disorderly things there, and more things exposed to injuries from the body and the world; and this being the case, it is here said that these things are not so dear. But in proportion as they agree with internal things, and conduce to the life and to the sight of internal things in themselves, and to man's regeneration, in that proportion also they are dear.

3856. *And He opened her womb*, signifies that thence there were doctrines of Churches. This appears from the signification of opening the womb, or of conceiving and bringing forth, as denoting becoming a Church; and as this is effected by means of doctrinals, therefore, opening the womb signifies the doctrines of Churches. That conceptions and births, in the Word, signify spiritual conceptions and births, such as exist when man is born anew, see nos. 1145, 1255, 1330, 2584. How the case herein is, will appear from what presently follows.

3857. *And Rachel was barren*, signifies that interior truths were not received. This appears from the representation of Rachel, as denoting the affection of interior truth (concerning which see above); and from the signification of barren, as denoting that thence there were no doctrines, consequently, no Churches: for this expression is opposed to what is said of Leah, namely, that Jehovah opened her womb, which signifies that thence there were doctrines of Churches. The reason why interior truths were not received, is, that interior truths are such as transcend man's faith, for they do not fall into his ideas, and they are not according to the external appearances or fallacies of the senses, by which every man suffers himself to be led, and does not believe anything but what in some measure coincides with them. As for example; it is an interior truth, that times and spaces do not exist in the other life, but states instead of them; but man, who is in time and space during his life on earth, derives all his ideas from them, insomuch that without them he cannot think at all (see no. 3404): wherefore, unless the

states which exist in the other life, were described to man by means of times and spaces, or by such things as derive thence their forms, he would perceive nothing, thus he would believe nothing, and consequently he would not receive, and thus the doctrine would be barren, and consequently there would be no Church. To take another example : unless celestial and spiritual 3 affections were described by means of such things as belong to worldly and corporeal affections, man would not perceive anything, for he is in these latter, and from them is capable of forming notions about celestial and spiritual affections, when nevertheless they are as different, or as distant from each other, as heaven is from earth (see no. 3839). For instance ; in regard to the glory of heaven, or of the angels in heaven, unless man formed to himself an idea of the glory of heaven, according to the idea of glory which prevails in the world, he would not be able to apprehend, consequently, neither to acknowledge it ; and so in all other cases. It was on this account that the Lord 4 spoke in the Word according to man's apprehension, and according to its appearances. The literal sense of the Word is of this nature, but still it is such that it has in it an internal sense, in which interior truths are. Hence then it is, that it is said of Leah, that Jehovah opened her womb, and of Rachel, that she was barren : for Leah represents the affection of exterior truth, and Rachel, the affection of interior truth, as was said above. But as exterior truths are the first truths which man learns, it has been provided by the Lord, that by means of them he may be introduced into interior truths, and this is what is signified by God at length remembering Rachel, and hearkening to her, and opening her womb (Gen. xxx. 22). These things 5 may be manifest from the Churches which were of olden time and from their doctrinals, in that their doctrinals were formed from external truths ; as in the case of the Ancient Church which was after the flood ; its doctrinals were for the most part external representatives and significatives, in which internal truths were stored up. The greatest part of the members of this Church were in holy worship when they were in externals : and had any one told them in the beginning, that these representatives and significatives were not the essentials of Divine worship, but that the essentials were the spiritual and celestial things represented and signified thereby, they would altogether have rejected [that doctrine], and thus no Church would have been established. This was still more particularly the case with the Jewish Church, so that had any one told the Jews, that their rituals derived their sanctity from the Divine things of the Lord which were in them, they would not have acknowledged it at all. Such also was man when the Lord came into 6 the world, and still more corporeal had men become, especially they who belonged to the Church. This is plainly evident from

the disciples themselves, who were continually with the Lord, and heard so many things concerning His kingdom, and who nevertheless could not yet perceive interior truths, for they were not able to have any other notion of the Lord than what the Jews at this day have of the Messiah whom they expect, namely, that He would exalt them as a people to dominion and glory above all the nations in the universe. And even after they had heard so many things from the Lord respecting His heavenly kingdom, still they could not but think that the heavenly kingdom was like an earthly kingdom, and that God the Father was supreme therein, and the Son next to Him, and afterwards they twelve, and thus that they were to reign in order; wherefore also James and John begged that they might sit, the one at His right, the other at His left (Mark x. 35-37): and the rest of the disciples were indignant at their desiring to be greater than the rest (Mark x. 41; Matt. xx. 24). For the same reason also, the Lord, after He had taught them what it was to be greatest in heaven (Matt. xx. 25-28; Mark x. 42-45), still spoke according to their apprehension, saying, that they should sit on twelve thrones, and judge the twelve tribes of Israel (Luke xxii. 24-30; Matt. xix. 28). If they had been told, that by disciples were not meant themselves, but all who are in the good of love and faith (nos. 3354, 3488); also, that in the Lord's kingdom there are neither thrones, nor governments and dominions, as in the world, and that they could not judge even the very smallest thing in a single man (nos. 2129, 2553), they would have rejected the Word, and leaving the Lord, would each have gone about his own business. The reason why the Lord so spoke was, that they might receive [external truths], and by means of them be introduced into internal ones, for in those external truths which the Lord spoke, internal truths were concealed; and in process of time these latter are made manifest, and when this is the case, those external truths are dissipated, and serve only as objects or means of thinking about internal ones. Hence then it may be known what is meant by the circumstance, that Jehovah first opened Leah's womb, and she bare sons to Jacob, and that Rachel bare sons afterwards.

3858. *Since the subject now to be treated of is concerning the twelve sons of Jacob, and since from them, as fathers, the twelve tribes of Israel were named, it is necessary to state beforehand what the tribes signify, and why there were twelve. No one has yet known the arcanum which lies hidden herein, because it has been believed that the historical parts of the Word were merely historical, and that there was no more of what is Divine therein than would make them serviceable as instances, when holy things are treated of. Hence also it has been believed,

that the twelve tribes signified nothing else than partitions of the Israelitish people into so many distinct nations or general families, when yet they involve Divine things, namely, so many universal partitions of faith and love, consequently, things that belong to the Lord's kingdom in the heavens and on earth, and indeed, each tribe involves some distinct universal, but what each tribe signifies, will appear from what presently follows, where the sons of Jacob, from whom those tribes were named, are treated of. In general, the twelve tribes signified all things of the doctrine of truth and good, or of faith and love; for these things, namely, truth and good, or faith and love, constitute the Lord's kingdom, for the things that belong to truth or faith are the all of thought there, and the things that belong to good or love are the all of affection: and as the Jewish Church was instituted, in order that it might represent the Lord's kingdom, therefore the partitions of that people into twelve tribes had this signification. This is the arcanum which has not hitherto been disclosed. That *twelve* signify *all things* in general, ² was shown before, at nos. 577, 2089, 2129, 2130 end, 3272; but that *tribes* signify the things that belong to truth and good, or to faith and love, and that consequently the twelve tribes signify all of those things, may as well be proved from the Word, before the signification of each tribe is treated of in detail. In John: "The holy city New Jerusalem had *twelve* gates, and above the gates *twelve* angels, and names written which are of the *twelve tribes of the sons of Israel*; and in them the names of the *twelve apostles of the Lamb*. . . . He measured the city with a reed *twelve thousand* furlongs, and he measured the wall thereof, *one hundred and forty-four* cubits, which is the measure of a man (*homo*), that is, of an angel; . . . the *twelve* gates were *twelve* pearls" (Apoc. xxi. 12, 14, 16, 17, 21): that the holy city, or New Jerusalem, is the Lord's New Church, is manifest from all the particulars contained in that chapter. In some of the foregoing chapters, the subject treated of is the state of the Church, such as it would be before its end. This chapter treats of the New Church, and this being the case, the gates, wall, and foundations of the city denote nothing else than the things that belong to the Church, which are those that belong to charity and faith, for these constitute the Church. Hence it may be ³ manifest to every one, that by the twelve so often mentioned there, also by the tribes, and likewise by the apostles, are not meant twelve, nor tribes, nor apostles, but that by twelve are meant *all* in one complex, as may be seen shown at nos. 577, 2089, 2129, 2130 at the end, 3272; in like manner by the number one hundred and forty-four, for this is twelve times twelve. And as twelve signifies all, it is therefore evident, that the twelve tribes signify all things which are of the Church, which, as was said above, are truth and good, or faith

and love. So likewise the twelve apostles, who also represented all things of the Church, that is, all things of faith and love (see nos. 2129, 3354, 3488, 3857). Hence then this number is called the measure of a man, that is, of an angel, by which is meant a state of truth and good. That a measure denotes a state, see no. 3104; that a man (*homo*) denotes that which belongs to the Church, is evident from what was said concerning the signification of man, nos. 478, 479, 565, 768, 1871, 1894, and also from the fact that the Lord's kingdom is called the Grand Man, and this by virtue of the good and truth which are from the Lord: on which subject see at the end of the chapters, nos. 3624-3649, 3741-3750. That an angel denotes the same, see 4 nos. 1705, 1754, 1925, 2821, 3039. As the New Jerusalem is treated of in John, so is it also in the Prophets in the Old Testament, and there likewise it signifies the Lord's New Church, as in Isaiah lxxv. 18, 19 and following verses; in Zechariah xiv.; especially in Ezekiel xl.-xlviii., where by the New Jerusalem, the new temple, and the new earth, there is described in the internal sense the Lord's kingdom in the heavens, and His kingdom on the earth which is the Church. From the particulars there, it is more manifest than from any others what is signified by the *earth* or *land*, by *Jerusalem*, by the *temple*, and by all things therein, and also what by the *twelve tribes*, for the subject treated of is the division of the land, and *its inheritance according to the tribes*; and also the *city*, its *walls*, *foundation*, and *gates*, and all things belonging to the *temple* therein. From this account we may here quote only what is said about the tribes, "The Lord Jehovah said, This is the boundary as to which ye shall inherit the *land*, according to the *twelve tribes of Israel*, . . . ye shall divide this land . . . according to the *tribes of Israel*; but it shall come to pass, ye shall divide it by lot for an inheritance, . . . and unto the sojourners that sojourn in the midst of you, . . . they shall cast lot with you for an inheritance in the *midst of the tribes of Israel*" (Ezekiel xlvii. 13, 21-23). "As for the *land*, it shall be to the prince for a possession in Israel; and the princes shall no more afflict My people, and they shall *give the land* to the house of Israel *according to their tribes*" (xlv. 8). Concerning the inheritances, how they were assigned to *each particular tribe*, which is also mentioned by name, see chapter xlviii. 1 and following verses. And concerning the *gates* of the city, according to the *names of the tribes of Israel*, see the same 5 chapter, verses 31-34. That by tribes there, are not meant tribes, is evident, for ten tribes were already at that time dispersed throughout the whole land, neither did they afterwards return, nor can they ever return, for they are become gentiles, and yet it is mentioned of each by name, how they should inherit the land, and what should be the boundaries to each,

namely, what boundary to the tribe of Dan, verse 2; what boundary to the tribe of Asher, verse 3; what to Naphtali, Manasseh, Ephraim, Reuben, Judah; and of the inheritance of the Levites; what should be the boundary of Benjamin, what of Simeon, what of Issachar, Zebulon, and Gad, verses 4–29 of the same chapter. Also that the city should have twelve gates according to the names of the tribes of Israel: that three gates should be towards the north, namely, Reuben's, Judah's, and Levi's; three towards the east, namely, Joseph's, Benjamin's, and Dan's; three towards the south, namely, Simeon's, Issachar's, and Zebulon's; and three towards the west, namely, Gad's, Asher's, and Naphtali's, verses 31–34 of the same chapter. From this it is evident, that by the twelve tribes are signified 6 all things that are of the Lord's kingdom, consequently all things of faith and love, for these constitute the Lord's kingdom, as was said above. As the twelve tribes signified all things of the Lord's kingdom, therefore also, by their encampments, and also by their journeyings, they represented the Lord's kingdom. Of these encampments and journeyings, it is thus written in Moses, "That *they should encamp according to the tribes around the tent of assembly*: towards the east, Judah, Issachar, and Zebulon: towards the south, Reuben, Simeon, and Gad; towards the west, Ephraim, Manasseh, and Benjamin; and towards the north, Dan, Asher, and Naphtali; and that as they encamped, so they journeyed" (Numb. ii. 1 to the end). That in this they represented the Lord's kingdom, is very manifest from the prophecy of Balaam, "When Balaam lifted up his eyes, and saw Israel *dwelling according to the tribes*, the spirit of God came upon him, and he uttered his enunciation, and said, . . . How good are thy tabernacles, O Jacob, thy dwellings, O Israel: as valleys are they planted, as gardens by a river, as lign-aloes which Jehovah hath planted, as cedars beside the waters" (Numb. xxiv. 2, 3, 5, 6). That Balaam spoke these words from Jehovah, is expressly said in chap. xxii. 8, 18, 19, 35, 38; xxiii. 5, 12, 16, 26; xxiv. 2, 13. From this it is 7 also evident what was represented by the inheritances of the land of Canaan according to the tribes, concerning which it is written in Moses, "That he should take the sum of the assembly of the sons of Israel according to the house of their fathers, from a son of twenty years, *every one that went forth into the army of Israel*; and that the land should be distributed by lot, *according to the names of the tribes of their fathers they should receive inheritance*" (Numb. xxvi. 7–56; xxxiii. 54; xxxiv. 19–29); and that the land was divided by Joshua "by lot according to the tribes" (Joshua xiii., xv.–xix). That this represented the Lord's kingdom, as was said, is evident from all the particulars, for the land of Canaan signified the Lord's kingdom (see nos. 1585, 1607, 3038, 3481, 3705). The reason why the sons of 8

Israel are called armies, and why it is said that they should encamp according to their armies, and should journey according to their armies (Numb. ii. 4, 6, 8, 11, 13, 15, 19, 21-23, 26, 28, 30), is, that an army signified the same thing, namely, truths and goods (see no. 3448): and the Lord is called Jehovah Zeboath or Jehovah of armies (no. 3448). Hence they were called the armies of Jehovah when they went forth out of Egypt, as in Moses, "It came to pass at the end of thirty years and four hundred years, it came to pass in that very day, that *all the armies of Jehorah went forth* out of the land of Egypt" (Exod. xii. 41). Every one may know, that a nation of the kind the Israelites were in Egypt, and afterwards in the wilderness, were only called the armies of Jehovah representatively, for they were in no good or truth, being the very worst of all nations. Hence also it is manifest what was signified by the names of the twelve tribes in Aaron's breastplate, which was called the Urim and Thummim, of which it is thus written in Moses, "There shall be therein four rows, twelve stones; these stones shall be *according to the names of the sons of Israel*, twelve, according to their names: the engravings of a signet shall be to each over its name for the *twelve tribes*" (Exod. xxviii. 21 : xxxix. 14); for Aaron represented the Lord's Divine Priesthood, for which reason, also, all the things with which he was invested signified Divine celestial and spiritual things. But what they signified, will appear, by the Lord's Divine Mercy, when they come to be treated of. In the breastplate itself, because it was most holy, there were representations of all things which belong to love and faith in the Lord, which are the Urim and Thummim. The reason why the names were engraven on precious stones, was, that stones in general signify truths (see nos. 1298, 3720), and precious stones, truths which are transparent by reason of good (no. 114): and as the name of each particular tribe signified its quality, therefore also a special stone was assigned to denote each particular tribe (see Exod. xxviii. 17-20; xxxix. 8, 10-13): which stone by its colour and transparency expressed the quality which was signified by the tribe; hence it was that Jehovah or the Lord gave answers by means of the Urim and Thummim. The two solum stones, which were on the two shoulders of the ephod, also represented the same as the twelve stones on the breastplate, but in a lesser degree, for the shoulders signified all power, thus the Lord's omnipotence (see no. 1085): but the breast, or the heart and lungs, signified Divine celestial and spiritual love: the heart, Divine celestial love, and the lungs, Divine spiritual love (see no. 3635, and the end of this chapter, where the Grand Man, and the correspondence thereof with the province of the heart, and with the province of the lungs, is treated of). Of the two stones on the shoulders of the ephod, it is thus written in

Moses, "Thou shalt take two shoham stones, and engrave on them the *names of the sons of Israel*, six of the names on the one stone, and the remaining six names on the other stone, according to their generations; . . . thou shalt put the two stones upon the shoulders of the ephod, stones of remembrance of *the sons of Israel*" (Exod. xxviii. 9-12; xxxix. 6, 7). As tribes ¹¹ signified the things that belong to truth and good, or to faith and love, and each tribe signified some universal thereof, and the tribe of Levi signified love (as will appear from the explanation at verse 34 of this chapter), it may hence be known what was signified by rods, one for each tribe, being placed in the tent of assembly, and by Levi's rod alone blossoming with almonds; of which it is written in Moses, "That he should take . . . *twelve rods*, . . . one rod for the head of the house of their fathers, and that they should be left in the tent of assembly, and that Aaron's name should be written upon the *rod of Levi*, and that the rod of Aaron should be set in the midst of them. On the day following, lo! the *rod of Aaron* budded forth for the *tribe of Levi*, brought forth a bud, so that the blossom blossomed, and bare almonds" (Numb. xvii. 2-8). This signified that love was the essential and principal of all things in the Lord's kingdom, and that from it came all fructification. The reason why Aaron's name was upon it, was, that Aaron represented the Lord as to His Divine Priesthood. That the Lord's priesthood signifies the Divine Good, which is of His Love and Mercy, and the Lord's kingship, the Divine Truth, which is from the Divine Good, see nos. 1728, 2015 at the end, 3670. From the cases that have ¹² now been adduced it may be manifest what is signified by tribes, and by the twelve tribes, in the following passages; as in John, "I heard the number of the sealed, *one hundred forty-four thousand*, sealed out of *every tribe of . . . Israel*; of the *tribe of Judah* were sealed *twelve thousand*; [of the *tribe of Reuben* were sealed *twelve thousand*;] of the *tribe of Gad* were sealed *twelve thousand*; of the *tribe of Asher* were sealed *twelve thousand*; of the *tribe of Naphtali* were sealed *twelve thousand*; of the *tribe of Manasseh* were sealed *twelve thousand*; of the *tribe of Simeon* were sealed *twelve thousand*; of the *tribe of Levi* were sealed *twelve thousand*; of the *tribe of Issachar* were sealed *twelve thousand*; of the *tribe of Zebulon* were sealed *twelve thousand*; of the *tribe of Joseph* were sealed *twelve thousand*; of the *tribe of Benjamin* were sealed *twelve thousand*" (Apoc. vii. 4-8). In Moses, "Remember the days of eternity, understand the years of a generation and a generation, . . . when the Most High gave inheritance to the nations, when He separated the sons of man (*homo*), He appointed the boundaries of the peoples according to the number of the sons of Israel" (Deut. xxxii. 7, 8). In David, "Jerusalem is builded as a city which is compact together: thither the *tribes* go up, the *tribes of Jah*,

a testimony to Israel, to confess unto the name of Jehovah”¹³ (Psalm exxii. 3, 4). In Joshua, “When the ark of the covenant of the Lord of the whole earth passeth before you into the Jordan; take ye *twelve men (viri) out of tribes of Israel*, one man (*vir*) out of a tribe; and it shall come to pass, when the soles of the feet of the priests who carry the ark of Jehovah, the Lord of the whole earth, rest in the waters of the Jordan, the waters of the Jordan shall be cut off, . . . they shall stand together in one heap” (iii. 11–17). In the same, “Take up out of the midst of the Jordan, out of the place where the feet of the priests stood for preparation, *twelve stones*, which ye shall carry over with you, . . . and a man (*vir*) [shall take] one stone upon his shoulder, according to the number of the tribes of . . . Israel, that it may be for a sign . . . that the waters of the Jordan were cut off. . . . Moreover, Joshua set up *twelve stones* in the midst of the Jordan, in the standing-place of the feet of the priests who carried the ark of the covenant” (iv. 1–9). Also, that “Elijah took *twelve stones*, according to the number of the tribes of the sons of Jacob, unto whom the . . . word came, . . . Israel shall be thy name; and . . . he built an altar to the name of Jehovah” (1 Kings xviii. 31, 32). That tribes denote the goods of love and the truths of faith, is manifest also from the Lord’s words in Matthew, “Then shall appear the sign of the Son of Man . . . : and then shall all the tribes of the earth wail, and they shall see the Son of Man coming in the clouds of heaven with power and . . . glory” (xxiv. 30): in this passage, by all the tribes of the earth wailing, is signified that there would no longer be any acknowledgment of truth and life of good, for the subject treated of in this chapter of Matthew is the consummation of the age. In like manner in John, “Behold, He shall come with the clouds; and every eye shall see Him, and they who pierced Him; and all the tribes of the earth shall mourn over Him” (Apoc. i. 7): what is meant by coming in the clouds of heaven, see the Preface to Chap. xviii. of Genesis; see further what was shown me by experience¹⁴ on the subject of the number twelve, nos. 2129, 2130. The reason why all things of faith and love are called tribes, is, that the same expression in the original language signifies also a sceptre and a rod. That a sceptre and likewise a rod denotes power, will, by the Lord’s Divine Mercy, be shown elsewhere. Hence the name tribe involves in it this circumstance, that in goods and truths there is all power from the Lord. On this account also the angels are called powers, and likewise principalities, for princes signify the primary things of charity and faith, as in the case of the twelve princes descended from Ishmael (Gen. xxv. 16, see nos. 2089, 3272); and also of the princes who were over the tribes (Numb. vii. 1¹⁵ to the end; chap. xiii. 4–16). From what has thus far been

said of the twelve tribes, it may be known why the Lord's disciples, who were afterwards called apostles, were twelve in number, and that they represented the Lord's Church as to goods and truths in like manner as the tribes (nos. 2129, 3354, 3488, 3857). That Peter represented faith, James charity, and John the works of charity, see the Preface to Chap. xviii. and to Chap. xxii. of Genesis, also no. 3750. This likewise is manifest from what the Lord said about them and spoke with them.

3859. Verse 32. *And Leah conceived, and bare a son, and called his name Reuben; because she said, that Jehorah hath seen mine affliction, because now my man will love me.*

Leah conceived and bare a son, signifies spiritual conception and birth from what is external to what is internal: *and called his name Reuben*, signifies the quality thereof, which is described: *because she said, that Jehorah hath seen*, signifies in the supreme sense foresight: in the internal sense faith: in the interior sense understanding: in the external sense sight: in the present case, faith from the Lord: *mine affliction*, signifies a state of arriving at good: *because now my man will love me*, signifies that hence there will be the good of truth.

3860. *Leah conceived and bare a son*, signifies spiritual conception and birth from what is external to what is internal. This appears from the signification of conceiving and bearing, as denoting, in the internal sense, being regenerated; for a man who is being regenerated is conceived and born anew, wherefore regeneration is called a new, but spiritual birth. Man indeed is born as a human being from his parents, but he does not become a man until he is re-born from the Lord. Spiritual and celestial life is what makes man, for it distinguishes him from the brute animals. This spiritual conception and birth is what is signified in the Word by the conceptions and births mentioned therein, and by what is here said, that Leah conceived and bare a son. That generations and nativities have relation to faith and love, which they signify, see nos. 613, 1145, 1255, 2020, 2584, 3856. That these conceptions and births are from what is external to what is internal, is signified by Leah's conceiving and bearing, for Leah represents the affection of external truth (nos. 3793, 3819), and Reuben, the truth of faith, which is the first thing of regeneration, and the external from which regeneration commences. How the case herein is, will be evident from what follows concerning the children of Jacob by Leah and by Rachel.

3861. *And called his name Reuben*, signifies the quality thereof, which is described. This appears from the signification

of a name and of calling a name, as denoting quality (see nos. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421). The quality itself is described by these words, *Jehovah hath seen mine affliction, and now my man will love me*, which denote Reuben. That all the names in the Word signify things, has been very often shown above (see nos. 1224, 1264, 1876, 1888); and that among the ancients names were given that were significative of states (nos. 340, 1946, 2643, 3122). That the names of all the sons of Jacob here signify the universals of the Church, will be seen presently. The universal itself is also inherent in the name of each; but what universal, it is impossible for any one to know, unless he first knows what the expressions from which each one was named, involve in the internal sense. For instance, what is involved in the internal sense by the expression, *He hath seen*, from which Reuben was named; what, also, is involved in the internal sense by the expression, *He hath heard*, from which Simeon was named; what by *He hath cleared unto*, from which Levi was named; and what by *confessing*, from which Judah was named; and so of the rest.

3862. It was shown above (no. 3858), that the twelve tribes signified all things of truth and good, or of faith and love, and since the subject now treated of is the sons of Jacob in detail, from whom the tribes were named, therefore it is necessary here to lay open another arcanum, namely, what is involved in them. That all celestial and spiritual heat, or love and charity, is perceived in the external form in heaven as what is flaming from the sun, and that all celestial and spiritual light, or faith, appears in the external form in heaven as the light which is from the sun; also, that this celestial and spiritual heat has in it wisdom, and that the light thence has in it intelligence, and this because they are from the Lord, who is the sun in heaven, see nos. 1053, 1521-1533, 1619-1632, 2441, 2495, 2776, 3138, 3167, 3190, 3195, 3222, 3223, 3338, 3339, 3341, 3413, 3485, 3636, 3643. From this it is evident, that all good is from the heat which is from the Lord as a sun, and that all truth is from the light thence; and it is also evident that all affections, which are of love or good, are variations of that celestial and spiritual heat which is from the Lord, and that thence come changes of state; and that all thoughts, which are of faith or truth, are variegations of that celestial and spiritual light which is from the Lord, and that thence comes intelligence. In this heat and light are all the angels who are in heaven; their affections and thoughts are from no other source, and are nothing else; this is evident from their speech, which, because it is from thence, consists of variegations or modifications of heavenly light in which there is heavenly heat, wherefore also these are ineffable, and of such variety and fulness as

to be incomprehensible (see nos. 3342, 3344, 3345). In order ² that these things might be exhibited representatively in the world, names were given to each of the sons of Jacob, which signified the universals of good and truth, or of love and faith, thus the universals as to the variations of celestial and spiritual heat, and the variegations of the light thence. The very order of these universals is what determines the flame and consequent brilliancy. When the order commences from love, then everything which follows thence in genuine order appears flaming: when, however, the order commences from faith, then everything which follows in genuine order appears lucid; but with every difference according to the things which follow. But, if not according to genuine order, everything appears obscure, with every difference. But on the subject of order and the difference thence, by the Lord's Divine Mercy, more will be said in the following pages. Hence then it is, that the Lord gave answers by means of the Urim and Thummim; and that according to the state of the case they received answers by means of lights, and by the glittering thereof from the precious and transparent stones, on which were inscribed the names of the twelve tribes, for, as has been stated, on the names were inscribed the universals of love and faith which are in the Lord's kingdom, consequently the universals of flame and light, whereby the things that belong to love and faith are represented in heaven. It may therefore be as well first to prove from the ³ Word, that the order of names in which the tribes are named is various in the Word, and this according to the state of the thing that is being treated of: and that thence it may be known, that the answers from the Lord, given by means of the Urim and Thummim, were glitterings of light according to the state of the thing in question, according to the order; for all the light of heaven is varied according to the states of a thing, and the states of the thing are varied according to the order of good and truth. But what of truth and good each son of Jacob signifies, will appear from the explanation, namely, that Reuben signifies *faith from the Lord*; Simeon, *faith of the will* which is from the Lord; Levi, *spiritual love* or charity; Judah, *the Divine of love* and *the Lord's celestial kingdom*. What the eight remaining sons signify, will be stated in the following chapter. Their order according to birth is what is here described, in which they follow thus: *Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulon, Joseph, Benjamin* (see verses 32-35 of this chapter: and verses 6, 8, 11, 13, 18, 20, 24 of chap. xxx.; and verse 18 of chap. xxxv.). This order is according to the state of the thing here treated of, namely, the regeneration of man, for then the commencement is from the truth of faith, which is Reuben, and the progression thence is to willing what is true, which is Simeon: thence to charity,

which is Levi; thus to the Lord, who, in the supreme sense, is Judah. That spiritual conception and birth, or regeneration, is from what is external to what is internal, was stated above, no. 3860, that is, from the truth of faith to the good of love.

4 Previous to Jacob's coming to his father Isaac, in Mamre Kirjath-Arba, they are named in this order, *Reuben, Simeon, Levi, Judah, Issachar, Zebulon, Joseph, Benjamin, Dan, Naphtali, Gad, Asher* (Gen. xxxv. 23-26); where the sons born of Leah and Rachel are named first, and afterwards those that were born of the handmaids, and this according to the state of the thing treated of there. They are enumerated in a still different order, when they journeyed and came to Egypt (see Gen. xlvi. 9-19); and in another order, when they were blessed by Jacob, at that time Israel, before his death (Gen. xlix. 3-27); and in another, when they were blessed by Moses (Deut. xxxiii. 6-24). They were in this latter order when they encamped around the tent of assembly, to the east, *Judah, Issachar, Zebulon*; to the south, *Reuben, Simeon, Gad*; to the west, *Ephraim, Manassch, Benjamin*; to the north, *Dan, Asher, Naphtali* (Numb. ii. 1 to the end). And in this order they stood to bless the people on Mount Gerizim, and to curse on Mount Ebal (see Deut. xxvii. 12, 13). When the princes, one man (*vir*) from each tribe, were sent to explore the land, they are enumerated in this order, *Reuben, Simeon, Judah, Issachar, Ephraim, Benjamin, Zebulon, Joseph or Manassch, Dan, Asher, Naphtali, Gad* (Numb. xiii. 4-16). But the princes who were to give the land for inheritance, are enumerated in another order (Numb. xxxiv. 19-29). In what order the lot was cast and came forth, when the land was given for inheritance, see

5 Joshua xiii.-xix. In Ezekiel, where the boundaries of the new or holy land, which the tribes were to inherit, are treated of, the tribes are mentioned in this order, *Dan, Asher, Naphtali, Manassch, Ephraim, Reuben, Judah, Benjamin, Simeon, Issachar, Zebulon, Gad*, all from the corner at the east to the corner of the sea or west, except Gad, who was at the corner of the south towards the south (xlviii. 2-8, 23-26); and where the gates of the new or holy city are treated of, they are mentioned in this order: towards the north three gates, of *Reuben, of Judah, of Levi*; towards the east three gates, of *Joseph, of Benjamin, of Dan*; towards the south three gates, of *Simeon, of Issachar, of Zebulon*; towards the west three gates, of *Gad, of Asher, of Naphtali* (Ezek. xlviii. 31-34). For the order of those who were sealed, twelve thousand out of every tribe, see Apoc. vii. 5-8. In all these passages the enumeration of the tribes is altogether according to the state of the thing that is being treated of, to which the order corresponds. The real state of the thing appears from what precedes, and from what follows in the above

6 passages. The order of the precious stones in the Urim and

the Thummim is mentioned and described in the Word, but to what tribe each stone corresponded, is not mentioned, for they represented all things of light from heavenly flame, that is, all things of truth from good, or all things of faith from love, and as they had this representation, therefore heavenly light itself miraculously shone through according to the state of the thing about which question was made and answer was given, flashing and shining for the affirmation of good and truth; besides variegations as to the colours, according to the differences of the state of good and truth; as in heaven, where all celestial and spiritual things are expressed by means of lights and their distinctions, and this in a manner inexpressible and altogether incomprehensible by man; for, as has been occasionally shown, in heavenly light there is life from the Lord, consequently wisdom and intelligence. Hence, in the distinctions of light there is everything which belongs to the life [of truth], that is, everything that belongs to wisdom and intelligence, and in the distinctions of flame, of flashing, and of shining, there is everything which belongs to the life of good, and to the life of truth from good, or to love towards the Lord and faith from it. This then was the Urim and the Thummim, which were on the breastplate of the ephod, and on the heart of Aaron. This is evident also from the fact that the Urim and the Thummim signify lights and perfections, and that the breastplate, on which they were placed, was called the breastplate of judgment, because judgment denotes intelligence and wisdom (see no. 2235). The reason why it was on Aaron's heart, was, that the heart signifies the Divine Love (see no. 3635, and at the end of this chapter). For this reason also, those precious stones were set in ouches of gold, for gold, in the internal sense, denotes the good which is of love (see nos. 113, 1551, 1552), and a precious stone denotes the truth which is transparent from good (no. 114). The Urim and the Thummim are thus written of in Moses: "Thou shalt make the *breastplate of judgment*, a work of contrivance; as the work of the ephod thou shalt make it; of gold, purple, and crimson, and double-dyed scarlet, and fine twined linen thou shalt make it: four-square it shall be doubled, . . . and thou shalt fill in it fillings of stone, there shall be four rows of stone; . . . ouches of gold shall be in their fillings; and the stones shall be according to the names of the sons of Israel, twelve, according to their names; engravings of a signet, each according to its name, shall be for the *twelve tribes*" (Exod. xxviii. 15-21; xxxix. 8-14). The same passage points out the stones which were to be in each row. And further, "The breastplate shall not depart from upon the ephod; and Aaron shall carry the *names of the sons of Israel* in the *breastplate of judgment* upon his heart, in his entering in to the Holy, for a memorial before

Jehovah continually; and thou shalt give unto the *breastplate of judgment the Urim and the Thummim*, and they shall be upon the heart of Aaron, in his entering in before Jehovah; and Aaron shall carry the *judgment of the sons of Israel* upon his heart before Jehovah continually" (Exod. xxviii. 28-30; Levit. viii. 7, 8). That Jehovah or the Lord was inquired of through the Urim, and gave answers by means of it, Moses thus declares, "Jehovah said unto Moses, Take . . . Joshua the son of Nun . . . : thou shalt give of thy glory upon him, that all the congregation of the sons of Israel may obey . . . : he shall stand before Eleazar the priest, and he shall inquire of him in the judgment of the Urim before Jehorah" (Numb. xxvii. 18, 20, 21). And in Samuel, "Saul inquired of Jehovah, and Jehovah answered him not, either through dreams, or through the Urim, or through the prophets" (1 Sam. xxviii. 6).

3863. *Because she said, that Jehovah hath seen*, signifies, in the supreme sense, foresight; in the internal sense, faith; in the interior sense, understanding; and in the external sense, sight; in the present case, faith from the Lord. This appears from the signification of seeing, which will be treated of below. From what has been premised, it may be manifest that the twelve tribes, which were named after the twelve sons of Jacob, signified all things of truth and good, or of faith and love, thus all things of the Church, and that each tribe signified some universal; thus the twelve tribes, the twelve universals, which comprehend and include in them all things in general and particular that belong to the Church, and, in the universal sense, all things that belong to the Lord's kingdom. The universal which Reuben signifies is faith. The reason why faith is the first universal, is, that when a man is being regenerated, or being made a Church, he must first learn and imbibe the things that belong to faith, that is, to spiritual truth, for he is introduced through the doctrine of faith or of truth. For man is such, that of himself he does not know what heavenly good is, but must learn it from the doctrine, which is called the doctrine of faith. All the doctrine of faith looks to life as the end, and therefore to good, for good is life. It was a point of dispute among the ancients, which was the first-born of the Church, the truth which belongs to faith, or the good which belongs to love. They who said that the truth which belongs to faith is the first-born drew their conclusion from external appearance, and accordingly asserted that truth was the first-born, because truth is and ought to be first learnt, and because by means of it man is introduced to good. But they knew not that good is essentially the first-born, and that it is insinuated by the Lord through the internal man, in order that it may adopt and receive the truth which is introduced

through the external man, and that in good there is life from the Lord, and that in truth there is no life except what it receives through good, insomuch that good is the soul of truth, and appropriates truth to itself, and puts it on, as the soul does the body. From this it is manifest that, according to external appearance, truth is in the first place, and as it were the first-born, during the process of man's regeneration, when nevertheless good essentially is in the first place, and the first-born, and also becomes the first-born when man is regenerated. That this is the case, see nos. 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3701. As the subject treated of in this chapter, and in the foregoing ones, is the regeneration of the Natural, and here concerning its first state, which is that of introduction through truth to good, therefore the first son of Jacob, or Reuben, was named from *Jehovah seeing*, which in the internal sense signifies faith from the Lord. Faith, considered in itself, consists of faith in the understanding and faith in the will; knowing and understanding the truth which belongs to faith, is called faith in the understanding, but willing the truth which belongs to faith is called faith in the will. Faith in the understanding is what is signified by Reuben, but faith in the will is what is signified by Simeon. That faith in the understanding, or the understanding of truth, precedes faith in the will, or the willing of truth, may be manifest to every one; for when anything is unknown to man, as heavenly good is, he must necessarily first know that it exists, and understand what it is before he can will it. That seeing, in the external sense, signifies the sight, is evident without explanation; that seeing, in the interior sense, signifies the understanding, is also manifest; for the sight of the internal man is nothing else than the understanding, on which account also the understanding, in common discourse, is called the internal sight, and light is also predicated of it, as of the external sight, and is called intellectual light. That seeing, in the internal sense, denotes faith from the Lord, is manifest from the fact, that the interior understanding has no other objects than the things belonging to truth and good, for these are the things of faith. This interior understanding, or internal sight, which has for its objects the truths which belong to faith, does not manifest itself so much as the understanding which has for its objects the truths which relate to civil and moral life, for the reason that it is within the latter, and in the light of heaven, and this light is in obscurity so long as a man is in the light of the world. Nevertheless, with those who are regenerated, it reveals itself, especially through the conscience. That seeing, in the supreme sense, denotes foresight, may be manifest, for the intelligence which is predicated of the Lord is infinite intelligence, which is nothing else than foresight. That *seeing*, whence Reuben was named, in the internal

sense signifies faith from the Lord, is evident from very many passages in the Word, of which we may adduce the following : in Moses, “Jehovah said unto Moses, Make thee a serpent, and set it upon a standard : and it shall come to pass, that every one who hath been bitten, and *shall see it*, shall live. . . . Moses made a serpent of brass, and set it upon a standard, and it came to pass, if a serpent had bitten a man (*vir*), and he *looked upon* the serpent of brass, he revived” (Numb. xxi. 8, 9) : that the brazen serpent represented the Lord as to the external Sensual or Natural, see no. 197 : that brass denotes what is natural, nos. 425, 1551. That faith in Him was represented by the revival of those who saw, or looked upon it, the Lord Himself teaches in John, “As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, *that whosoever believeth on* 6 *Him* should not perish, but have eternal life” (iii. 14, 15). In Isaiah, “The Lord said, Go and say unto this people, Hearing hear ye, but understand not ; and *seeing see ye*, and know not ; make the heart of this people fat, and make their ears heavy, and *besmear their eyes* ; *lest peradventure they should see with their eyes*, and hear with their ears, and their heart should understand . . .” (vi. 9, 10) : that, in this passage, seeing and not knowing, denotes understanding what is true and yet not acknowledging it, is evident ; and that besmearing the eyes, lest peradventure they should see with their eyes, signifies depriving them of the understanding of truth, and that seeing here signifies faith in the Lord, is manifest from the Lord’s words in Matthew xiii. 7 13–15 : and in John xii. 37–40. In Ezekiel, “Son of man, thou dwellest in the midst of a house of rebellion, *who have eyes to see*, but *see not*, who have ears to hear, and hear not . . .” (xii. 2) : having eyes to see but not seeing, denotes that they are able to understand the truths which are of faith, but are not willing, and this by reason of evils, which are the house of rebellion, which induce a deceitful light on falsities, and darkness on truths, according to these words in Isaiah, “This is *a people of rebellion*, lying sons, sons who have not been willing to hear the law of Jehovah ; who have said *to the seers*, *See not*, and to them that have vision, *See not for us right things*, speak unto us smooth things, *see illusions*” (xxx. 9, 10). In Isaiah, “This people that walked in darkness *have seen a great light* ; they that dwelled in the land of the shadow of death, *upon them hath the light shined*” (ix. 2) : seeing a great light denotes receiving and believing the truths which are of faith : heavenly light is said to shine forth on those who are in faith, for the light which is in 8 heaven is Divine Truth from Divine Good. In the same, “Jehovah hath poured out upon you the spirit of deep sleep, and *hath closed your eyes*, the prophets ; and your heads, *the seers*, hath He covered” (xxix. 10) : closing the eyes denotes the understanding of truth ; that the eye denotes the understanding, see no. 2701.

Covering the seers, denotes those who know and teach the truths of faith. Seers were formerly called prophets, and that prophets denote those who teach, and also truths of doctrine, see no. 2534. In the same, "The priest and the prophet err through strong drink, . . . they err *amongst the seers*, they stagger in judgment" (xxviii. 7): where the meaning is similar; that judgment, wherein they stagger, denotes the truth of faith, see no. 2235. In the same, "*The eyes of them that see shall not be drowsy, and the ears of them that hear shall hearken*" (xxxii. 3). In the same, "*Thine eyes shall behold the king in his beauty, they shall see a land of far distances*" (xxxiii. 17): beholding the king in beauty denotes the truths of faith, which are from the Lord, which are called beautiful from good: seeing the land of far distances denotes the good of love. That a king denotes the truth of faith, see nos. 1672, 2015, 2069, 3009, 3670; that beauty is said from good, see nos. 553, 3080, 3821; that the land denotes the good of love, see nos. 620, 636, 3368, 3379. In Matthew, "Blessed are the clean in heart, for they *shall see God*" (v. 8): where it is evident, that seeing God denotes believing in Him, thus seeing Him by faith, for they who are in faith, by faith see God, for God is in faith, and God is that [element] in faith which truly constitutes faith. In the same, "If *thine eye* causeth thee to stumble, pluck it out . . .; for it is good for thee to enter into life *with one eye*, rather than *having two eyes* to be cast into the gehenna of fire" (xviii. 9): that in this passage the eye does not mean the eye, and that it is not to be plucked out, is evident, for it does not cause to stumble, but the understanding of truth, which is here meant by the eye, does (see no. 2701). That it is better not to know and apprehend the truths of faith, than to know and apprehend them, and nevertheless live a life of evil, is signified by its being better to enter into life with one eye, than having two eyes to be cast into the gehenna of fire. In the same, "Blessed are your *eyes*, because *they see*, and your ears, because they hear. . . . Verily I say unto you, that many prophets and righteous men have desired to *see the things which ye see*, but *have not seen them*" (xiii. 13-17; John xii. 40): seeing denotes knowing and understanding the things relating to faith in the Lord, consequently it denotes faith: for they were not blessed in consequence of seeing the Lord, and His miracles, but in consequence of believing, as may be manifest from these words in John, "I said unto you, that ye also *have seen Me, and . . . believe not*: . . . this is the will of Him who sent Me, that every one who *seeth the Son, and believeth on Him*, should have eternal life; . . . not that any one *hath seen* the Father, except He who is with the Father, He *hath seen* the Father; verily, verily, I say unto you, he that believeth on Me hath eternal life" (vi. 36, 40, 46, 47): seeing and not believing denotes knowing the

truths of faith and not receiving them : seeing and believing denotes knowing and receiving ; no one having seen the Father except He who is with the Father, denotes that Divine Good cannot be acknowledged except through Divine Truth. That the Father is Divine Good, and the Son Divine Truth, see no. 3704. Hence the internal sense is, that no one can have

¹² heavenly good, unless he acknowledges the Lord. In like manner in the same evangelist, “ *No one hath seen God at any time, the only-begotten Son, who is in the bosom of the Father, He hath set Him forth* ” (i. 18). And in the same, “ *Jesus said, He that seeth Me, seeth Him who sent Me: I am come a light into the world, that every one that believeth on Me may not abide in the darkness* ” (xii. 45, 46) ; where it is said plainly, that seeing denotes believing or having faith. And in the same, “ *Jesus said, If ye had known Me, ye would have known My Father also; and from henceforth ye have known Him, and have seen Him; . . . he that hath seen Me, hath seen the Father* ” (xiv. 7, 9). In the same, “ *The world cannot receive the Spirit of Truth, because it seeth Him not, neither knoweth Him: . . . I will not leave you orphans, I will come unto you. Yet a little while, and the world shall see Me no more, but ye shall see Me: because I live, ye shall live also* ” (xiv. 17–19) : seeing denotes having faith, for the Lord is seen only through faith, for faith is the eye of love, since the Lord is seen by love through faith, and love is the life of faith, wherefore it is said,

¹³ Ye shall see Me ; because I live, ye shall live also. In the same, “ *Jesus said, For judgment am I come into this world, that they who see not may see ; but that they who see may become blind ; the Pharisees . . . said . . . , Are we also blind ? Jesus said unto them, If ye were blind, ye would not have sin, but now ye say, We see : therefore your sin remaineth* ” (ix. 39–41) : they who see denote those who imagine themselves to be more intelligent than all others ; of these it is said, that they shall become blind, that is, will not receive faith. That not seeing, or, being blind, is predicated of those who are in falsities, and also of those who are in ignorance, see no. 2383. In Luke, “ *Unto you it has been given to know the mysteries of the kingdom of God, but to the rest in parables, that seeing they may not see, and hearing they may not hear* ” (viii. 10) : where the meaning is similar. In the same, “ *I say unto you, . . . There are some of those standing here, who shall not taste death, till they see the kingdom of God* ” (ix. 27 ; Mark ix. 1) : seeing the kingdom of God denotes believing. In the same, “ *Jesus said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of Man, but shall not see* ” (xvii. 22) : treating of the consummation of the age, or of the last time of the

¹⁴ Church, when there is no longer any faith. In the same, “ *It came to pass, when Jesus reclined with them, taking the bread*

He blessed it, and breaking, gave it to them : and *their eyes were opened*, and they knew Him" (xxiv. 30, 31) : by this is signified that the Lord appears through good, but not through truth without good, for bread denotes the good of love (nos. 276, 680, 2165, 2177, 3478, 3735, 3813). From these and several other passages it is evident, that seeing, in the internal sense, denotes faith from the Lord, for there is no other faith, which is faith, but that which is from the Lord : this also enables man to see, that is, to believe : but faith from self, or faith from a man's proprium, is not faith, for it causes him to see falsities as truths, and truths as falsities, and if he sees truths as truths, he nevertheless does not see, because he does not believe, for he sees himself in them, and not the Lord. That seeing denotes having¹⁵ faith in the Lord, may appear manifestly from what has been frequently said above concerning the light of heaven, namely, that because it is from the Lord, it has with it intelligence and wisdom, consequently faith in Him, for faith in the Lord is interiorly in intelligence and wisdom, wherefore seeing from that light, as the angels do, can signify nothing else than faith in the Lord. The Lord Himself also is in that light, because it proceeds from Him. It is this light also which shines in the conscience of those who have faith in the Lord, although man is ignorant of this during his life in the body, for the light of the world then obscures the light of heaven.

3864. *Mine affliction*, namely, *that Jehovah hath seen*, signifies a state of arriving at good. This appears from the signification of affliction, as denoting temptation (see no. 1846) ; and as this is the means of arriving at good, "mine affliction" here signifies a state of arriving from truth, which is external, at good, which is internal.

3865. *Because now my man will love me*, signifies that hence there will be the good of truth. This appears from the signification of "he will love," as denoting good thence, for all good belongs to love, wherefore loving here signifies good ; and from the signification of a man (*vir*), as denoting truth (see no. 3134). What the good of truth is, has been several times explained above, namely, that it is the affection of truth for the sake of life, for life is the good which is regarded in truth by those who are afterwards regenerated. Without a life according to truth, no conjunction of truth with good is effected, consequently no appropriation. This may appear manifestly to every one, if he considers the² case of those who live ill, and of those who live well : they who live ill, although during childhood and youth they have acquired a knowledge of the doctrinals of the Church, like other people, will nevertheless be found on examination to

believe nothing at all concerning the Lord, or about faith in Him, or about the truths of the Church: while they who live well will be found to have faith in the truths which they believe to be truths. But they who teach truths, as the rulers of the Church do, and live ill, may indeed profess to believe, but nevertheless in heart they do not believe. With some of them, there is a persuasion which counterfeits faith; but this persuasion is such that it amounts to [no more than] a scientific that is confirmed, not because it is truth, but because it is expedient to make profession of it for the sake of office, of honour, and of gain. This penetrates no deeper than through the ears into the memory, and from the memory it makes a way out to the lips, but does not enter into the heart, and so come into confession. From this it is evident, that the life teaches the quality of the acknowledgment of truth, that is, the quality of the faith; and that faith separate from the good of life declares, that however a man lives, he may still be saved through grace; and that this faith reasons against this point of doctrine, that every one's life remains with him after death.

3866. From the internal sense of the words, which Leah spoke concerning Reuben at his birth, "Jehovah hath seen mine affliction, because now my man will love me," it may be manifest what of the Church it is that Reuben, or the tribe which was named from Reuben, signifies, namely, that which is the first thing of regeneration, or that which is the first when man becomes a Church: namely, that this is the truth of doctrine by means of which he may attain to the good of life.

3867. Verse 33. *And she conceived again, and bare a son; and said, Because Jehovah hath heard that I was hated, and hath given me this one also; and she called his name Simeon.*

She conceived again, and bare a son, signifies, as before, spiritual conception and birth from what is external towards more interior things: [*and said,*] *Because Jehovah hath heard*, signifies in the supreme sense Providence; in the internal sense, the will of faith; in the interior sense, obedience; in the external sense, hearing; in the present case, faith in the will which is from the Lord alone: *that I was hated*, signifies a state of faith if the will be not correspondent to it: *and hath given me this one also*, signifies what is successive; *and she called his name Simeon* [, signifies his quality].

3868. *She conceived again, and bare a son*, signifies spiritual conception and birth from what is external towards more interior things. This appears from what was said above, no. 3860,

where the same words occur. Advancement is said to be made from what is external towards more interior things, when it is made from the knowledge which is of the understanding to the will; or, spiritually speaking, when it is made from the truth which is of faith, to charity. For the understanding is that which proceeds from the will, and manifests the will in a certain visible form: in like manner, faith proceeds from charity, and manifests charity in a certain form. Hence it is evident, that the understanding is the external of the will, and that faith is the external of charity, or, what is the same thing, that the will is the internal of the understanding, and charity the internal of faith. Wherefore, advancing from what is external to more interior things, is advancing from faith in the understanding to faith in the will: consequently from faith to charity, which is represented by Levi, who is treated of next. It ought to be known that by faith, when it is distinguished from charity, is meant truth, such as belongs to doctrine, or such as there is in the confession called the Apostles' Creed; and this is according to the common meaning current in the Church, for having faith in truths is believed to be the faith through which salvation is effected. There are few who know that faith is trust and confidence, and among those few, still fewer who know that trust or confidence is from charity, and is not possible with any one who has not the life of charity.

3869. *Because Jehorah hath heard*, signifies in the supreme sense Providence; in the internal sense, the will of faith; in the interior sense, obedience; in the external sense, hearing; in the present case, faith in the will, which is from the Lord alone. This appears from the signification of hearing. That hearing has relation to the sense of hearing, it is needless to explain. But that hearing, in the interior sense, denotes obedience, and in the internal sense, faith in the will, appears from very many passages in the Word, that will be adduced below; and also from the quality of the hearing in respect to that of the sight. That the sight, in the interior sense, denotes the understanding, and in the internal sense, faith in the understanding, see no. 3863, and this for the reason that things appear to the internal sight according to their quality, and thus are apprehended by a certain kind of faith, but an intellectual one. But the things which are heard, when they penetrate to the interiors, are also changed into something like sight, for what is heard is seen interiorly, wherefore by the hearing is signified that which is signified by the sight, namely, that which belongs to the understanding, and also that which belongs to faith. The hearing, however, at the same time persuades that a thing is so, and affects not only the intellectual

part of man, but also his voluntary part, and causes him to will what he sees. Hence it is, that hearing signifies the understanding of a thing, and at the same time obedience, and in the spiritual sense, faith in the will. Since all this lies concealed in hearing, that is, obedience and faith in the will, therefore these also are signified by *hearing*, *hearkening*, and *attending*, in common parlance, for hearing denotes being obedient, and hearkening to any one also denotes obeying. For the interiors of a thing are sometimes contained in this way in the expressions of man's speech, for the reason that it is the spirit of man which thinks and perceives the sense of the expressions of speech, and it is in a certain communion with spirits and angels, who are in the beginnings [or origins] of the expressions. Moreover, such is the circle of things in man, that whatever enters in through the ear and eye, or through the hearing and sight, passes into his understanding, and through the understanding into the will, and from the will into act. This is the case also with the truth of faith: it first becomes the truth of faith in knowledge, afterwards the truth of faith in will, and lastly, the truth of faith in act, thus charity. Faith in knowledge, or in the understanding, is Reuben, as has been shown; faith in the will is Simeon; and faith in the will, when it becomes charity, is Levi. That hearing, in the supreme sense, denotes Providence, may appear from what was said above, no. 3863, concerning seeing, as denoting, in the supreme sense, foresight, for the Lord's foresight consists in seeing from eternity to eternity that a thing is so; but the Lord's Providence consists in ruling that a thing may be so, and in bending man's freedom to good, so far as He foresees that man suffers himself to be bent in freedom (see no. 3854). That by Jehovah hearing, whence Simeon was named, in the interior sense is signified obedience, and in the internal sense faith in the will from the Lord alone, is evident from very many passages in the Word, as from the following: in Matthew, "Behold, a voice out of the cloud, saying, This is My beloved Son, in whom I am well pleased: *hear ye Him*" (xvii. 5): hearing Him, denotes having faith in Him, and obeying His precepts, thus it denotes having faith in the will. In John, "Verily, verily, I say unto you, That the hour shall come, . . . when the dead *shall hear the voice of the Son of God*; and they that hear shall live; . . . marvel not at this: because the hour cometh in which all that are in the tombs *shall hear His voice* . . ." (v. 25, 28): hearing the voice of the Son of man denotes having faith in the Lord's words, and willing them. They who have faith in the will, receive life, wherefore it is said, they who hear shall live. In the same, "He that entereth in through the door is the shepherd of the sheep: to Him the porter openeth, and *the sheep hear His voice*. . . . And other sheep I have, which are

not of this sheepfold: them also I must bring, and *they shall hear My voice*, and there shall be one flock, and one shepherd. . . . My sheep *hear My voice*, and I know them, and they follow Me" (x. 2, 3, 16, 27): hearing the voice manifestly denotes obeying from faith in the will. In the same, "Every one who is of the truth *heareth My voice*" (xviii. 37); where the like is meant. In Luke, "Abraham said unto him, They have Moses and the Prophets, *let them hear them*; . . . if *they hear not* Moses and the Prophets, neither will they be persuaded, if one rose from the dead" (xvi. 29, 31): hearing Moses and the Prophets denotes to know the things contained in the Word, and to have faith in the Word, thus also to will them, for to have faith without willing, is to see and not to hear, but to have faith with willing is both to see and to hear; wherefore, seeing, and hearing, are mentioned together in the Word throughout, and seeing signifies the same as Reuben, and hearing the same as Simeon, for they are conjoined as brother is to brother. That seeing and hearing are mentioned conjointly, 6 appears from the following passages: in Matthew, "Therefore speak I to them by parables; *because seeing they see not, and hearing they hear not*, neither do they understand; and in them is fulfilled the prophecy of Isaiah, which saith, *Hearing ye shall hear*, and shall not understand; and *seeing ye shall see*, and shall not perceive; . . . this people's heart is become gross, and *their ears are dull of hearing*, and *their eyes they have closed*; lest peradventure they *should see with their eyes*, and *hear with their ears*, and understand with the heart. . . . But blessed are your eyes, for they see, and your ears, for they hear, . . . verily I say unto you, that many prophets and righteous men have desired to see the things which ye see, but have not seen them, and to hear the things which ye hear, and have not heard them" (xiii. 13-17; John xii. 40; Isaiah vi. 9, 10). In Mark, "Jesus said unto the disciples, Why dispute ye, because ye have no bread? Are not ye yet intelligent, neither do ye understand? Have ye your heart yet hardened? *Having eyes, see ye not? and having ears, hear ye not?*" (viii. 17, 18). In Luke, "Unto 7 you it has been given to know the mysteries of the kingdom of God, but to the rest in parables; that *seeing they may not see*, and *hearing they may not hear*" (viii. 10). In Isaiah, "*The eyes of the blind shall be opened, and the ears of the deaf shall be opened*" (xxxv. 5). In the same, "Then in that day *the deaf shall hear* the words of the book, and out of thick darkness, and out of darkness, *the eyes of the blind shall see*" (xxix. 18). In the same, "*Hear, ye deaf; and look, ye blind, that ye may see*" (xlii. 18). In the same, "Bring forth the *blind* people which will have *eyes*, and the *deaf* which will have *ears*" (xliii. 8). In the same, "*The eyes of them that see shall not be drowsy, and the ears of them that hear shall hearken*" (xxxii. 3).

Again, "*Let thine eyes look unto thy teachers; and let thine ears hear the Word*" (xxx. 20, 21). In the same, "*Who stoppeth his ear lest he should hear bloods, and shutteth his eyes lest they should see evil; he shall dwell in high places*" (xxxiii. 15, 16). In Ezekiel, "*Son of man, thou dwellest in the midst of a house of rebellion, which have eyes to see, but see not, which have ears to hear, and hear not*" (xii. 2). In these passages, mention is made both of seeing and hearing, because the one follows the other, namely, faith in the understanding, which is seeing, and faith in the will, which is hearing, otherwise it would have been sufficient to have mentioned one only. From this it is also evident why one son of Jacob was named from seeing, and another from hearing. That seeing signifies faith in knowledge or in the understanding, and hearing faith in obedience or in the will, is from correspondences in the other life, and from significatives thence. Those who are intellectual, and in faith thence, belong to the province of the eye, and those who are obedient, and in faith thence, belong to the province of the ear. That it is so, will be seen from what will, by the Lord's Divine Mercy, be shown at the close of the chapters, on the subject of the Grand Man, and the correspondence of all things in the human body therewith. Hence then it is that *the eye*, in the internal sense, denotes the understanding (see no. 2701); and *the ear*, obedience, and in the spiritual sense, faith thence, or faith in the will; as appears also from the following passages: in Isaiah, "*Yea, thou hearest not; yea, thou knewest not; yea, from that time thine ear was not opened*" (xlvi. 8). In the same, "*The Lord Jehovih . . . will stir up mine ear to hear, as they that are taught; the Lord Jehovih hath opened mine ear, and I did not rebel*" (i. 4, 5). In the same, "*Attending, attend unto Me, and eat good, that your soul may be delighted in fatness; incline your ear, and come unto Me, hear, that your soul may live*" (lv. 2, 3). In Jeremiah, "*To whom shall I speak and testify, that they may hear? behold, their ear is uncircumcised, and they cannot hearken*" (vi. 10). In the same, "*This I commanded them, saying, Hear My voice, then will I be to you for a God, and ye shall be to Me for a people; . . . and they heard not, neither inclined their ear . . .*" (vii. 23, 24, 26). In the same, "*Hear, ye women, the word of Jehovah, and let your ear receive the word of His mouth*" (ix. 20). In the same, "*Ye have not inclined your ear, and ye have not obeyed Me*" (xxxv. 15). In Ezekiel, "*Son of Man, all My words which I have spoken unto thee, receive into thy heart, and hear with thine ears*" (iii. 10). In the same, "*I will give My zeal against thee, and they shall deal with thee in wrath; they shall remove thy nose and thine ears*" (xxiii. 25); removing the nose and the ears denotes the perception of truth and good, and the obedience of faith. In Zechariah, "*They refused to attend, and gave a*

refractory shoulder, and *their ears they made heavy, that they might not hear*, and their heart they set as an adamant, *that they might not hear the Law*" (vii. 11, 12). In Amos, "Thus saith Jehovah, As the shepherd hath rescued out of the mouth of the lion two legs, or a *small part of an ear*; so shall the sons of Israel be rescued in Samaria, in the corner of a bed, and in the extremity of a couch" (iii. 12): rescuing two legs means the will of good, and a small piece of an ear the will of truth. That a small piece of an ear means this, can only appear, as was said, from the correspondences in the other life, and the significatives thence, according to which the internal sense of the Word is, and also the rituals in the Israelitish and Jewish Church. Hence it was, that when Aaron and his sons were inaugurated into the ministry, it was commanded, amongst other things, that "Moses should take of the blood of the ram, and should put it on the *ear-lap of Aaron's . . . ear*, and upon the *ear-lap of the . . . ear of his sons*; and upon the thumb of their right hand, and upon the great toe of their right foot" (Exod. xxix. 20). This ritual represented the will of faith, into which the priest also was, as it were, to be initiated: that this ritual was holy, any one may know, because it was commanded to Moses by Jehovah; thus also it may be known that to put blood on the ear-lap of the ear was holy. But what particular holy thing this signified, can only be known from the internal sense of the things in the Word, which sense here is, that the Holy of faith from the will should be guarded. That the ear signifies obedience, and in the internal sense the faith thence, appears even more plainly from the ritual respecting a servant, who was not willing to depart from service; of whom it is thus written in Moses, "If a man-servant or maid-servant be not willing to depart from service, . . . his lord shall bring him unto God, and shall bring him to the door, or to the door-post; and *his lord shall bore his ear through with an awl*; and he shall serve him for ever" (Exod. xxi. 6; Deut. xv. 17): boring the ear through with an awl at the door-post, denotes serving or obeying perpetually; in the spiritual sense it denotes not to be willing to understand truth, but to will truth from obedience, which is respectively not freedom. Since, in the internal sense, the obedience of faith is meant by the ears, and obeying by hearing, it is manifest what these words of the Lord, which He so often spoke, signify, "*He who hath an ear to hear, let him hear*" (Matt. xiii. 9, 43; Mark iv. 9, 23; vii. 16; Luke viii. 8; xiv. 35; Apoc. ii. 7, 11, 29; iii. 13, 22). That hearing in the supreme sense denotes providence, and that seeing denotes foresight, appears from those passages in the Word, where eyes and ears are predicated of Jehovah, or the Lord, as in Isaiah, "*Incline, O Jehovah, thine ear, and hear; open, O Jehovah, thine eyes, and see*" (xxxvii. 17). In Daniel, "Incline, O my

God, *Thine ear, and hear*; open, O Jehovah, *Thine eyes*, and see our wastes" (ix. 18). In David, "O God, incline *Thine ear* unto me, and *hear* my speech" (Psalm xvii. 6). In the same, "Incline *Thine ear* unto me, and save me" (Psalm lxxi. 2). In the same, "*Give ear* to my prayers, because of Thy truth; answer me, because of Thy righteousness" (Psalm cxliii. 1). In Jeremiah, "O Jehovah, Thou hearest my voice: hide not *Thine ear* at my sighing, at my cry" (Lam. iii. 56). In David, "O Jehovah, hide not Thy faces from me in the day when I have distress; incline *Thine ear* unto me; in the day when I cry, answer me . . ." (Psalm cii. 2). That Jehovah has neither ears nor eyes, like a man, is known; but that the ear and the eye signify attributes predicable of the Divine, namely, infinite willing and infinite understanding. Infinite willing is providence, and infinite understanding is foresight; this is what is meant in the supreme sense by the ear and the eye, when attributed to Jehovah. From these considerations, then, it is evident what is signified in every sense, by "Jehovah hath heard," whence Simeon was named.

3870. *That I was hated*, signifies a state of faith, if the will be not correspondent thereto. This appears from the signification of being hated, as denoting not being loved, for such is the state of faith if the will does not correspond to it. The subject treated of in the internal sense is the progress of man's regeneration from the External to the Internal, that is, from the truth of faith to the good of charity. The truth which is of faith is external, and the good which is of charity is internal. In order that the truth which is of faith may live, it must be introduced into the will in order that it may receive life there, for truth does not live from knowing, but from willing: life flows in from the Lord through the new will which He creates in man. The first life manifests itself through obedience, which is the first thing of the will: the second, through the affection of doing the truth, which is a progression of the will, and which exists when delight and blessedness are perceived in doing the truth. Unless the progress of faith be such, truth does not become truth, but something separate from life, sometimes confirmative of falsity, and sometimes persuasive of it, thus something defiled, for it couples itself with man's evil affection or his lust, that is, with his own will, which is contrary to charity. Such is the faith which many at the present day believe to be faith, and to have the sole power of saving without
 2 the works of charity. But this faith, namely, that which is separate from, and therefore contrary to charity, is represented in what follows by Reuben's lying with Billah his father's concubine (Gen. xxxv. 22), and which Jacob, then Israel, expresses his detestation of in these words. "Reuben, my first-

born, thou art my strength, and the beginning of my might; thou art light as water, thou shalt not excel, because thou wentest up to thy father's bed, then defiledst thou my couch, he went up" (Gen. xlix. 3, 4). The contrariety to charity of the will and affection of this faith, namely, of faith separate from charity, is also described in the same chapter by means of Simeon and Levi, in these words, "Simeon and Levi are brethren; arms of violence are their daggers; into their secret let not my soul come: in their assembly let not my glory be united; because in their fury they slew a man (*vir*), and in their wilfulness they hamstrung an ox. Cursed be their fury, because it was vehement, and their anger, because it was harsh; I will divide them in Jacob, and scatter them in Israel" (Gen. xlix. 5-7). That faith separate from charity is here described by Simeon and Levi, will be shown, by the Lord's Divine Mercy, in what follows.

3871. *And hath given me this one also*, signifies what is successive, namely, faith in obedience or in the will as succeeding faith in knowledge or in the understanding. This was shown above. This is signified by the words, "He hath given me this one also."

3872. *And she called his name Simeon*, signifies his quality. This appears from the signification of a name, and of calling a name, as denoting quality (see nos. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421). The quality itself is contained in the internal sense of the words which Leah spoke, "Jehovah hath heard that I was hated, and hath given me this one also." This quality is what is signified by Simeon, and also by the tribe which was named from him; and this is the second universal of the Church, or the second thing when man is being regenerated and made a Church, namely, obedience, or the willingness to do the truth which is of faith, into which obedience, and in which will, charity is implanted, which next succeeds, and is signified by Levi.

3873. Verse 34. *And she conceived again, and bare a son; and said, Now this time my man will cleave unto me, because I have borne him three sons; therefore she called his name Levi.*

She conceived again, and bare a son, signifies, as before, a spiritual conception and birth from what is external to what is still more internal: *and said, Now this time my man will cleave unto me*, signifies, in the supreme sense, love and mercy: in the internal sense, charity: in the external sense, conjunction; in the present case, spiritual love: *because I have borne him three sons*, signifies what is successive: *therefore she called his name Levi*, signifies his quality.

3874. *She conceived again, and bare a son*, signifies spiritual conception and birth from what is external to what is still more internal. This appears from what was said above, nos. 3860, 3868, where the same words occur.

3875. *And said, Now this time my man will cleave unto me*, signifies, in the supreme sense, love and mercy; in the internal sense, charity; in the external sense, conjunction; in the present case, spiritual love. This appears from the signification of cleaving. That cleaving, in the external or proximately interior sense, denotes conjunction, may appear without explanation. That cleaving, in the internal sense, denotes charity, is evident from the fact that charity, or, what is the same thing, mutual love, is spiritual conjunction, for it is a conjunction of the affections that belong to the will, and a consequent agreement of the thoughts which belong to the understanding, thus it is a conjunction of minds as to both parts. That cleaving, in the supreme sense, denotes love and mercy, is hence manifest, for the infinite and eternal, which is predicated of charity or spiritual love, is mercy, which is the Divine Love towards the human race, sunk, as it is, in such great miseries: for since man of himself is nothing but evil, and what is in him, so far as it is from himself, is nothing but what is infernal, and since he is looked upon by the Lord from Divine Love, his elevation in this case out of the hell in which he is of himself, and his deliverance, is called mercy. Since, therefore, mercy is from the Divine Love, by cleaving, in the supreme sense, is signified both love and mercy. That cleaving, in the internal sense, signifies spiritual love, or, what is the same thing, charity towards the neighbour, may appear also from other passages in the Word, as in Isaiah, "Let not the son of the stranger say, *who hath cleaved unto Jehovah*, saying, Jehovah separating separates me from with His people; . . . the sons of the stranger, *who cleave unto Jehovah*, to minister unto Him, and to *love* the name of Jehovah, shall be to Him for servants . . ." (lvi. 3, 6): cleaving unto Jehovah denotes observing the commandments, which is of spiritual love, for no one observes the commandments of God from the heart, but he who is in the good of charity towards the neighbour. In Jeremiah, "In those days . . . , the sons of Israel shall come, they and the sons of Judah . . . ; going and weeping shall they go, and shall seek Jehovah their God: they shall ask Zion concerning the way, thitherward shall their faces be, Come ye, *and let us cleave unto Jehovah* with the covenant of an age, that is not given to oblivion" (l. 4, 5): cleaving unto Jehovah denotes, in like manner, observing the commandments from the heart, that is, from the good of charity. In Zechariah, "*Many nations shall cleave unto Jehovah* in that day, and shall be to Me for a people" (ii. 11); where the meaning is similar.

In Isaiah, "Jehovah will have mercy on Jacob, and will again choose Israel, and will set them on their own land: and *the sojourner shall cleave unto them*, and they shall adjoin themselves to the house of Jacob" (xiv. 1): the sojourner cleaving unto them denotes being in a similar observance of the law; adjoining themselves to the house of Jacob denotes being in the good of charity, in which are they who are signified by the house of Jacob. In Matthew, "No one can serve two masters, for either he will hate the one, and love the other; or . . . *he will cleave to the one* and despise the other . . ." (vi. 24): here, loving denotes the Celestial of love, and cleaving, the Spiritual of love; each is mentioned because they are distinct from each other, otherwise it would have been sufficient to mention one. They ⁴ who are in spiritual love are therefore called the sons of Levi, as in Malachi, "Who can endure the day of His coming, and who shall stand steadfast when He appeareth? . . . He shall sit melting and purifying silver, and He shall purify *the sons of Levi*, and purge them as gold and as silver . . ." (iii. 2, 3). That in the supreme sense the Lord is Levi, from His Divine Love and Mercy towards those who are in spiritual love, in the same Prophet, "That ye may know that I have sent this commandment unto you, to be *My covenant with Levi*, said Jehovah Zebaoth: My covenant shall be with him of life and peace. . . . Ye have departed out of the way; ye have caused many to stumble at the law; ye have corrupted *the covenant of Levi*, . . . therefore I have given you to be despised" (ii. 4, 5, 8, 9). And since Levi, in the supreme sense, means the Lord's Divine Love or Mercy, and, in the internal sense, spiritual love, therefore the tribe of Levi was made the priesthood, for the priesthood, in the internal sense of the Word, denotes nothing else than the Holy of love, and the kingship denotes the Holy of faith (see nos. 1728, 2015 at the end, 3670). Since the word "cleaving," from ⁵ which Levi was named, signifies spiritual love, which is the same as mutual love, the same word in the original language also signifies lending and borrowing; and lending and borrowing, in the Jewish Church, also represented mutual love, on which subject, by the Lord's Divine Mercy, we shall speak elsewhere. Mutual love differs from friendship in this, that mutual love regards the good that is in a man, and being directed to good, it is directed to him who is in good; but friendship regards the man, and it also becomes mutual love when it regards the man from good or for the sake of good; but when it does not regard him from good or for the sake of good, but for the sake of self which it calls good, then friendship is not mutual love, but approaches to the love of self, and in proportion as it approaches this, it is opposite to mutual love. Mutual love, in itself, is nothing else than charity towards the neighbour, for the neighbour, in the internal sense, signifies nothing else than good, and, in the supreme sense,

the Lord, because all good is from Him, and He is good itself (see nos. 2425, 3419). This mutual love or charity towards the neighbour is what is meant by spiritual love, and it is what is signified by Levi. In the Word, celestial love also, and also conjugal love, are expressed in the sense of the letter by *cleaving*, but then it is from a different word in the original language from that from which Levi was named. This word signifies a still closer conjunction, as in the following passages: in Moses, “Thou shalt fear Jehovah thy God: Him shalt thou serve; and unto Him shalt thou cleave” (Deut. x. 20). “Ye shall go after Jehovah your God, and fear Him, and keep His precepts, and hear His voice, and serve Him, and cleave unto Him” (Deut. xiii. 4). “. . . to love Jehorah your God, to go in all His ways, and to cleave unto Him” (Deut. xi. 22). “To love Jehorah thy God, to obey His voice, and to cleave unto Him, for He is thy life . . .” (Deut. xxx. 20). In Joshua, “Apply yourselves vigorously to do the precept and the law, which Moses the servant of Jehovah commanded you, to love Jehorah your God, and to walk in all His ways, and to keep His precepts, and to cleave unto Him, and to serve Him with all your heart, and with all your soul” (xxii. 5). In the Second Book of the Kings, “. . . he cleave unto Jehorah, he departed not from after Him, and he kept His commandments, which Jehovah had commanded Moses” (xviii. 5, 6). In Jeremiah, “As a girdle cleaveth to the loins of a man (*vir*), so have I caused to cleave unto Me the whole house of Israel, and the whole house of Judah, . . . to be unto Me for a people, and for a name, and for a praise, and for an ornament: but they have not obeyed” (xiii. 11). That conjugal love is also expressed by cleaving, is evident from the following passages, “Therefore shall a man (*vir*) leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh” (Gen. ii. 24). “Because of your hardness of heart, Moses wrote . . . this precept: but from the beginning of the creation God made them male and female: for this reason shall a man (*homo*) leave his father and mother, and shall cleave unto his wife, and they twain shall become one flesh; . . . what therefore God hath joined together, man (*homo*) must not separate” (Mark x. 5-9; Matt. xix. 4-6). “The soul of Shechem cleave unto Dinah the daughter of Jacob; . . . he loved the damsel, and spake unto the heart of the damsel” (Gen. xxxiv. 3). “Solomon loved many foreign women, . . . Solomon cleave unto them to love them” (1 Kings xi. 1, 2). Hence then it is evident, that cleaving is an expression of love, received into use by the Churches in ancient times, which were in significatives; and that it means nothing else in the internal sense than spiritual conjunction, which is charity and love.

3876. *Because I have borne him three sons*, signifies what is

successive. This appears from what was said above, no. 3871. The successive, which the three sons here signify, is, that charity now comes; for during the process of man's regeneration, that is, of his being made a Church, the first thing must be for him to know and understand what the truth of faith is; secondly, he must will and do it; and thirdly, he must be affected with it: and when a man is affected with the truth, that is, when he perceives delight and blessedness in doing according to the truth, he is then in charity or mutual love. This is the successive which is here meant by the words, I have borne him three sons.

3877. *Therefore she called his name Levi*, signifies his quality. This appears from the signification of a name, and of calling a name, as denoting quality (see above, no. 3872). The quality is what is contained in these words, "Now this time my man will cleave unto me, because I have borne him three sons," concerning which words see above, nos. 3875, 3876. This quality is what is signified by Levi, and also by the tribe named from him; and this is the third universal of the Church, or the third thing when a man is being regenerated, or being made a Church; and it is charity. The case with respect to charity is, that it contains within itself the willing of truth; and by means of this it contains within itself the understanding of truth, for whoever is in charity possesses these; but before man attains to charity, he must first be in what is external, namely, in the understanding of truth, afterwards in the willing of truth, and lastly he must be in the affection of the truth, which is charity; and when a man is in charity, he looks to the Lord, who is signified, in the supreme sense, by Judah, the fourth son of Jacob.

3878. Verse 35. *And she conceived again, and bare a son; and said, This time I will confess Jehovah; therefore she called his name Judah: and she stood still from bearing.*

She conceived again, and bare a son, signifies, as before, spiritual conception and birth from what is external to what is still more internal: *and said, This time I will confess Jehovah*, signifies, in the supreme sense, the Lord; in the internal sense, the Word; in the external sense, doctrine thence; in the present case, the Divine of love, and the Lord's celestial kingdom: *therefore she called his name Judah*, signifies his quality: *and she stood still from bearing*, signifies ascent by a ladder from the earth even to Jehovah, or the Lord.

3879. *She conceived again, and bare a son*, signifies spiritual conception and birth from what is external to what is still more

internal. This appears from what was said above, nos. 3860, 3868, where similar words occur.

3880. *And she said, This time I will confess Jehovah*, signifies in the supreme sense, the Lord; in the internal sense, the Word; in the external sense, doctrine thence; in the present case, the Divine of love, and the Lord's celestial kingdom. This appears from the signification of confessing. That confessing, in the external or proximately interior sense, signifies doctrine from the Word, is evident, for confession denotes nothing else, even in common parlance, than a man's declaration of his faith before the Lord; thus it comprehends in itself whatever the man believes, consequently, whatever constitutes the doctrine which he believes. That confessing, in the internal sense, denotes the Word, follows hence, for all the doctrine of faith and charity ought to be from the Word; for man of himself knows nothing about celestial and spiritual things, wherefore he can only know them from Divine revelation, which is the Word. The reasons why confessing, in the supreme sense, denotes the Lord, are, that the Lord is the Word, consequently the doctrine from the Word, and, that the Word in the internal sense respects the Lord alone, and treats of His kingdom (see nos. 1871, 2859, 2894, 3245, 3305, 3393, 3432, 3439, 3454). Hence it is, that confessing Jehovah signifies the Divine of love and His celestial kingdom, for the Lord is Divine Love itself, and the influx of this constitutes His kingdom, and this, by means of the Word which is from Him. That Judah, who was named from confessing Jehovah, signifies the Divine of love, and the Lord's celestial kingdom, may be seen shown above, no. 3654; hence it is that it is said, that confessing in the present case has this signification. But what confessing and confession mean, may appear from those passages in the Word in which they occur, as in Isaiah, "Thou shalt say in that day, *I will confess unto Thee, O Jehovah*, because Thou wast angry with me, . . . Thine anger is turned away, and Thou hast comforted me: . . . and ye shall say in that day, *Confess unto Jehovah*, call upon His name, make known among the people His works, make mention that His name is exalted" (xii. 1, 4). In David, "*We confess unto Thee, O God, we confess*, and that Thy name is near, Thy wonderful works declare" (Psalm lxxv. 2). In the same, "*A psalm for confession*. Make a joyful noise unto Jehovah all the earth, . . . He hath made us, and not we ourselves, His people and the flock of His pasture; therefore we are His, His people and the flock of His pasture: enter in through His gates *in confession*, into His courts in praise: *confess ye unto Him*, bless His name: because Jehovah is good, His mercy is to eternity, and His truth even to a generation and a generation" (Psalm c. 1-5): here it is evident what confessing

and confession mean, namely, the acknowledgment of Jehovah or the Lord, and the things which are His. That this acknowledgment is doctrine and the Word, is evident. In Isaiah, 3
 “Jehovah will comfort Zion, He will comfort all her wastes, . . . gladness and joy shall be found therein, *confession* and the voice of singing” (li. 3). In Jeremiah, “Thus saith Jehovah, Behold I bring back again the captivity of the tents of Jacob, and I will have mercy on his dwelling-places; and the city shall be builded upon its own heap, and the palace shall be inhabited after the manner thereof: and out of them shall go forth *confession* and the voice of those that make merry” (xxx. 18, 19). In David, “*I will confess unto Jehovah* according to His righteousness, and I will sing the name of Jehovah Most High” (Psalm vii. 17). In the same, “When I shall pass over to the house of God with the voice of singing and of *confession*, with the multitude keeping festival” (Psalm xlii. 4). In the same, “*I will confess unto Thee* among the nations, O Lord: I will sing a psalm unto Thee among the peoples, because Thy mercy is great even to the heaven” (lvii. 9, 10). From these passages it 4
 is evident, that confession has reference to the Celestial of love, for it is distinguished from what relates to the Spiritual of love, for it is said confession and the voice of singing, confession and the voice of those that make merry, I will confess unto Thee among the nations, and I will sing a psalm unto Thee among the peoples: of which expressions, confession and confessing denote what is celestial, and the voice of singing, the voice of those that make merry, and singing a psalm, denote spiritual things. It is also said, to confess among the nations, and to sing a psalm among the peoples, because nations signify those who are in good, and peoples, those who are in truth (see nos. 1416, 1849, 2928), that is, those who are in celestial love, and those who are in spiritual love. For in the Word, in the Prophets, two expressions for the most part occur, one having reference to what is celestial or good, and the other to what is spiritual or truth, in order that there may be a Divine marriage in the particulars of the Word, thus a marriage of good and truth (see nos. 683, 793, 801, 2173, 2516, 2712, 3132). From this also it is evident, that confession involves the Celestial of love, and that genuine confession, or that which comes from the heart, is only from good; while the confession which is from truth is called the voice of singing, the voice of those who make merry, and singing a psalm. So also in these passages, in David: “I will praise the name of 5
 God with a song, and I will magnify Him with *confession*” (Psalm lxi. 30). In the same, “*I will confess unto Thee*, with the instrument of psaltery, Thy truth, O my God: I will sing unto Thee on the harp, O Holy One of Israel” (Psalm lxxi. 22). That by singing on the harp, and by other stringed instruments, are signified spiritual things, see nos. 418–420. In the same,

“Enter His gates *in confession*, His courts in praise: *confess unto Him*, bless His name” (Psalm c. 4): confession and confessing are from the love of good, but praise and blessing, from the love of truth. In the same, “Answer Jehovah *by confession*, sing psalms unto our God upon the harp” (Psalm cxlvii. 7). In the same, “*I will confess unto Thee* in the great congregation, in a numerous people will I praise Thee” (Psalm xxxv. 18). In the same, “*I will confess unto Jehovah* with my mouth, and in the midst of many will I praise Him” (Psalm cix. 30). In the same, “We Thy people, and the flock of Thy pasture, *will confess unto Thee* to eternity: to generation and generation will we recount Thy praise” (Psalm lxxix. 13). In the same, “*Let them confess unto Jehovah* His mercy, and His wonderful works to the sons of man (*homo*)! *let them sacrifice the sacrifices of confession*, and announce His works with singing” (Psalm cvii. 21, 22).

6 That these passages contain two expressions for one thing, is evident. These would appear like empty repetitions, unless one involved the Celestial which is good, and the other, the Spiritual which is truth: consequently, the Divine marriage: the Lord’s kingdom itself being such a marriage. This arcanum is in the Word throughout, but it cannot in any wise be discovered except through the internal sense, and by means of cognition therefrom, as to which expression belongs to the celestial

7 class, and which to the spiritual. But, in general, it ought to be known what is meant by the Celestial, and what by the Spiritual, that have so often been treated of above. The confession itself of the heart, because it is from celestial love, is, in the genuine sense, confession. The man who is in this confession acknowledges that all good is from the Lord, and that all evil is from himself, and when he is in this acknowledgment, he is in a state of humiliation, for he then acknowledges that the Lord is the all in him, and that he himself is respectively nothing, and when confession is made from this state, it is from celestial

8 love. But the sacrifices of confession, which were offered in the Jewish Church, were thanksgivings, and were called, in an universal sense, eucharistic and retributory sacrifices, which were of a twofold kind, namely, those of confession, and votive. That the sacrifices of confession involved the Celestial of love, may appear from their institution, of which it is thus written in Moses, “This is the law of the eucharistic sacrifice, which shall be offered unto Jehovah; if *he offer it for confession*, then he shall offer, besides the sacrifice of confession, unleavened cakes mixed with oil, and unleavened wafers anointed with oil, and fine flour soaked; cakes mixed with oil, upon leavened cakes of bread, he shall offer his offering, *besides the sacrifice of confession*” (Levit. vii. 11–13). All the things here mentioned, —the unleavened cakes mixed with oil, the unleavened wafers anointed with oil, the fine flour soaked, and the leavened cakes

of bread, signify the celestial things of love and faith, and confessions thence, and that they should be in humiliation. That fine flour, and cakes thereof, denote the Celestial of love and the consequent Spiritual of faith, which is charity, see no. 2177. That what is unleavened denotes purification from evils and falsities, see no. 2342; that oil denotes the Celestial of love, see nos. 886, 3728; that bread denotes the same, nos. 2165, 2177, 3464, 3478, 3735. But the votive sacrifices, which were another 9 kind of eucharistic sacrifices, in the external sense signified repayment (*retributio*); in the internal sense, the will that the Lord would provide; in the supreme sense, a state of providence (see no. 3732). Hence it is, that both kinds are repeatedly mentioned in the Word, as in David, "*Sacrifice unto God confession, and pay thy vows unto the Most High . . . ; He that sacrificeth confession, honoureth Me: and he that ordereth his way, to him will I show the salvation of God*" (Psalm l. 14, 23). In the same, "*Thy vows are upon me, O God, I will repay confessions unto Thee*" (Psalm lvi. 12). In the same, "*I will sacrifice unto Thee the sacrifice of confession, and will call upon the name of Jehovah; I will pay my vows unto Jehovah*" (Psalm cxvi. 17, 18). In Jonah, "*I will sacrifice unto Thee with the voice of confession; I will pay what I have vowed*" (ii. 9). 10 From these passages then it is manifest what is meant by the confession from which Judah was named, namely, that in the supreme sense, it denotes the Lord, and the Divine of love; in the internal sense, the Word, and also the Lord's celestial kingdom; and in the exterior sense, doctrine from the Word, which is the doctrine of the celestial Church. That these things are signified by Judah in the Word, may appear from what now follows.

3881. *Therefore she called his name Judah*, signifies his quality. This appears from the signification of a name, and of calling a name, as denoting quality (see nos. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421). The quality itself is contained in the internal sense of the words which Leah spoke, "*This time I will confess Jehovah*" (concerning which sense see above, no. 3880); namely, that in the supreme sense it denotes the Lord, and the Divine of His love; in the internal sense, the Word, and also the Lord's celestial kingdom; and in the exterior sense, doctrine from the Word, which is the doctrine of the celestial Church. That these things are signified in the Word by Judah, where the name occurs, is scarcely yet known to any one, because the historical parts of the Word are believed to be merely historical, and the prophetic to consist of such things as are among the things that are obsolete, except some passages from which dogmas may be drawn. That there is a spiritual sense in them is not believed, because at this day it is not known what the spiritual

sense of the Word is, nor even what that which is spiritual is. The principal reason of this is, that men live a natural life; which life is such, that when it is regarded as the end, or loved to the exclusion of everything else, it obliterates both cognitions and faith: insomuch that when spiritual life and the spiritual sense are mentioned, they appear like some non-entity, or like something unpleasant and sad, which excites loathing, because it is in disagreement with the natural life. As mankind at the present day are in such a state, they neither apprehend, nor are willing to apprehend anything else to be meant by the names in the Word, than the nations, peoples, persons, countries, cities, mountains, rivers, which are named, when yet names, in the spiritual sense, signify things. That Judah in the internal sense signifies the Lord's celestial Church, and in the universal sense His celestial kingdom, and in the supreme sense the Lord Himself, may appear from several passages in the Old Testament, where Judah is mentioned, as from the following: in Moses, "*Judah*, thou, thy brethren shall praise thee: thy hand shall be in the neck of thy foes; thy father's sons shall bow themselves down unto thee. Judah is a lion's whelp; from the prey, my son, thou hast come up. He bowed himself, he couched as a lion, and as an old lion: who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him shall the gathering together of the peoples be; binding his ass's foal unto the vine, and the son of his she-ass to the noble vine; he shall wash his garment in wine, and his covering in the blood of grapes. His eyes [shall be] red with wine, and his teeth white with milk" (Gen. xlix. 8-12). This prophecy of Jacob (at that time Israel) concerning Judah, cannot possibly be understood by any one, not even as to a single word of it, except from the internal sense. For instance, it cannot be known what is meant by his brethren praising him, and by his father's sons bowing themselves down to him; by his going up from the prey like a lion's whelp, and bowing himself and couching as a lion; by Shiloh; by binding his ass's foal to a vine, and the son of his she-ass to a noble vine: by washing his garment in wine, and his covering in the blood of grapes; by his eyes being red with wine, and his teeth white with milk. It is impossible, as was said, for any one to understand what these expressions mean, except from the internal sense, when yet all things in general and particular signify the celestial things of the Lord's kingdom, and things Divine; and by means of them is foretold that the Lord's celestial kingdom, and in the supreme sense the Lord Himself, should be represented by Judah. But all these expressions, by the Lord's Divine Mercy, shall be spoken of more particularly at the explanation of that chapter. The case is similar elsewhere, especially in the Prophets, where Judah is named; as in Ezekiel,

“Thou son of man, take to thee one stick, and write upon it for Judah and the sons of Israel his companions; and take one stick, and write upon it for Joseph, the stick of Ephraim and of all the house of Israel his companions: and join them together, one to another for thee into one stick, and they shall become one in My hand. . . . I will make them into one nation in the land in the mountains of Israel; and one king shall be unto them all for a king. . . . My servant David shall be king over them, and there shall be one shepherd unto them all: and they shall walk in My judgments, and keep My statutes, and do them; and they shall dwell upon the land which I have given to My servant Jacob, in which your fathers dwelt: they shall dwell upon it, they, and their sons, and their sons’ sons, even to eternity, and David My servant shall be a prince to them to eternity: and I will make with them a covenant of peace: it shall be a covenant of eternity with them: . . . I will give to them and will multiply them, and I will give My sanctuary in the midst of them to eternity: thus shall My dwelling be with them; and I will be to them for a God, and they shall be to Me for a people” (xxxvii. 15–28). Whoever by Judah understands Judah; by Israel, Israel; by Joseph, Joseph; by Ephraim, Ephraim; and by David, David, will believe that all these things are to come to pass as they are described in the sense of the letter, namely, that Israel shall be again consociated with Judah, as well as the tribe of Ephraim; likewise that David shall rule over them, and that they shall thus dwell upon the land given unto Jacob to eternity; and that a covenant of eternity will then be established with them, and a sanctuary in the midst of them to eternity. When yet all these particulars have not the least reference to the Jewish nation, but to the Lord’s celestial kingdom, which is Judah, and to His spiritual kingdom, which is Israel, and to the Lord Himself who is David. Hence it is very manifest that names do not mean persons, but celestial and Divine things. The case is similar in regard to the following 5 words in Zechariah, “Many peoples and numerous nations, shall come to seek Jehovah Zebaoth: . . . in those days ten men (*viri*) shall take hold of, out of all tongues of the nations, even shall take hold of the skirt of a man (*vir*) that is a Jew, saying, We will go with you, because we have heard that God is with you” (viii. 22, 23). They who apprehend these words according to the letter, will say, as the Jewish nation still believe, that as this prophecy has not yet been fulfilled, it will be [literally] fulfilled, and thus that the Jews will return into the land of Canaan, and that many will follow them out of every nation and tongue, and will lay hold of the skirt of a man that is a Jew, and will pray for leave to follow them: and that then God, namely, the Messiah, whom Christians say is the Lord, will be with them, and that to Him they must first be converted. This

would be the promise of the words, if a man that is a Jew meant a Jew: but the subject treated of here, in the internal sense, is a new spiritual Church among the gentiles, and a man that is a Jew signifies the saving faith which is from love to the

6 Lord. That Judah does not mean Ju lah, but, as was stated, in the internal sense, the Lord's celestial kingdom, which was represented in the Church established among Judah or the Jews, may also appear from the following passages: in Isaiah, "When the Lord shall lift up an ensign to the nations, He shall gather together the outcasts of Israel, and collect the dispersed of Judah from the four wings of the earth; then shall the striving of Ephraim depart, and the foes of Judah shall be cut off: Ephraim shall not strive with Judah, and Judah shall not distress Ephraim" (Isaiah xi. 12, 13). In Jeremiah, "Behold, the days are coming, saith Jehovah, and I will raise up unto David a righteous Branch, who shall reign as king, and prosper, and do judgment and righteousness in the earth: in His days Judah shall be saved, and Israel shall dwell securely: and this is His name, which they shall call Him, Jehovah our Righteousness" (xxiii. 5, 6). In Joel, "Then ye shall know that I am Jehovah your God, dwelling in Zion the mountain of My holiness: and Jerusalem shall be holiness: . . . and it shall come to pass in that day, the mountains shall drop down new wine (*mustum*), and the hills shall flow with milk, and all the brooks of Judah shall flow with waters; and a fountain shall go forth out of the house of Jehovah, and shall water the stream of Shittim: . . . Judah shall abide to eternity, and Jerusalem to generation and

7 generation" (iii. 17-20). In Zechariah, "In that day, . . . I will smite every horse with astonishment, and his rider with madness; and upon the house of Judah will I open Mine eyes, and every horse of the peoples will I smite with blindness. And the chieftains of Judah shall say in their heart, I will confirm to myself the inhabitants of Jerusalem in Jehovah Zebaoth their God. In that day I will set the chieftains of Judah like an hearth of fire in the woods, and like a torch of fire in a sheaf; and they shall devour to the right and to the left all the peoples round about; and Jerusalem shall be inhabited again under itself in Jerusalem: and Jehovah shall save the tents of Judah first, that the glory of the house of David, and the glory of the inhabitant of Jerusalem, may not exalt itself above Judah. In that day Jehovah shall protect the inhabitant of Jerusalem; . . . and the house of David shall be as God, as the angel of Jehovah before them; . . . and I will pour out upon the house of David, and upon the inhabitant of Jerusalem, the spirit of grace . . ." (xii. 4-10). The subject here treated of is the Lord's celestial kingdom, that truth should not have dominion therein over good, but that truth should be subordinated to good. Truth is signified by the house of David and the inhabitant of

Jerusalem, and good, by Judah. Hence it is evident why it is first said, that the glory of the house of David and the glory of the inhabitant of Jerusalem, shall not exalt itself above Judah; and next, that the house of David shall be as God, and as the angel of Jehovah, and that the spirit of grace shall be poured forth upon it, and upon the inhabitant of Jerusalem; for such is the state when truth is subordinated to good, or faith to love. The horse which shall be smitten with astonishment, and the horse of the peoples with blindness, denotes self-intelligence (see nos. 2761, 2762, 3217). In the same, "In that day shall there be upon the bells of the horses, Holiness unto Jehovah; and the pots in the house of Jehovah shall be like the bowls before the altar; and every pot in Jerusalem and in Judah shall be holiness unto Jehovah Zebaoth" (xiv. 20, 21); speaking of the Lord's kingdom. In Malachi, "Behold, I send Mine angel, who shall prepare the way before Me; and the Lord whom ye seek shall suddenly come to His temple, and the angel of the covenant, whom ye desire: behold He cometh, . . . who can endure the day of His coming? . . . Then shall the meal-offering of Judah and of Jerusalem be sweet unto Jehovah, as the days of an age and as the former years" (iii. 1, 2, 4); speaking manifestly of the Lord's coming. It is known that the meal-offering of Judah and Jerusalem was not then sweet, but that worship from love, which is the meal-offering of Judah, and the worship from faith thence, which is the meal-offering of Jerusalem, were so. In Jeremiah, "Thus saith Jehovah Zebaoth, . . . Yet again shall they say this word in the land of Judah, and in the cities thereof, in turning again their captivity: Jehovah bless thee, O dwelling of righteousness, O mountain of holiness: and in it shall dwell Judah and all the cities thereof together. . . . Behold, the days come, saith Jehovah, in which I will sow the house of Judah with the seed of man (*homo*), and with the seed of beast. . . . Behold, the days come, saith Jehovah, in which I will make a new covenant with the house of Israel, and with the house of Judah: not like the covenant which I made with their fathers" (xxxii. 23, 24, 27, 31, 32). In David, "The Lord chose the tribe of Judah, the mountain of Zion which He loved, and He built as the heights His sanctuary, as the earth which He hath founded to eternity" (Psalm lxxviii. 68, 69). From these and many other passages, which might be quoted, it may appear what is signified in the Word by Judah, and that thereby is not meant the Jewish nation, for this was as far as possible from being a celestial Church, or the Lord's celestial kingdom, being the worst of all nations as to love to the Lord, and charity towards the neighbour, and also as to faith, and this from the days of their first fathers, namely, the sons of Jacob, even down to the present time. That such persons, however, were still capable of representing the celestial

and spiritual things of the Lord's kingdom, see nos. 3479-3481, because in representations the person is not reflected upon, but only the thing which is represented (nos. 665, 1097 at the end, α 1361, 3147, 3670). When, however, they did not remain in the rituals commanded by Jehovah or the Lord, but turned away from them to idolatries, they then no longer represented celestial and spiritual things, but the opposite, namely, infernal and diabolical things, according to the Lord's words in John, "Ye are of your father the devil, and the desires of your father ye will to do; he was a murderer from the beginning, and stood not in the truth . . ." (iii. 44). That such a thing is signified by Judah in the opposite sense, may appear from these words in Isaiah, "Jerusalem hath stumbled, and Judah is fallen, because their tongue and their works are against Jehovah, to rebel against the eyes of His glory" (iii. 8). In Malachi, "Judah hath acted treacherously, and an abomination hath been done in Israel and in Jerusalem, and Judah hath profaned the holiness of Jehovah, because he hath loved and betrothed to himself the daughter of a strange god" (ii. 11). And also in the following passages: Isaiah iii. 1 and following verses; viii. 7, 8; Jer. ii. 28; iii. 7-11; ix. 25; xi. 9, 10, 12; xiii. 9; xiv. 2; xvii. 1; xviii. 11, 12; xix. 7; xxxii. 35; xxxvi. 31; xlv. 12, 14, 26, 28; Hosea v. 5; viii. 14; Amos ii. 4, 5; Zeph. i. 4; and in many other places.

3882. *And she stood still from bearing*, signifies ascent by a ladder from the earth even to Jehovah or the Lord. This appears from the signification of bearing or of birth, as denoting truth and good, these being births in the spiritual sense, for man is regenerated or born anew by means of truth and good. These also are what are signified by the four births of Leah, namely, Reuben, Simeon, Levi, and Judah. Reuben signifies the truth which is the first thing of regeneration or the new birth, but this is only as to knowledge, thus, as to knowing truth. Simeon signifies the truth which is the second thing of regeneration or the new birth; this truth is as to the will, thus as to willing what is true. Levi signifies the truth which is the third thing of regeneration or the new birth; this truth is as to the affection, thus the being affected with truth, which is the same thing as charity. But Judah signifies good, which is the fourth thing of regeneration or the new birth, and this is the Celestial of love. When the regenerate man, or he who is born anew, arrives at this stage, the Lord appears to him; for he has then ascended from the lowest step, as by a ladder, up to the step
2 where the Lord is. It is this ascent also that was signified by the ladder seen by Jacob in the dream, that was set up on the earth, and whose top reached to heaven, and on which the angels of God ascended and descended, and above which stood Jehovah

or the Lord; see the foregoing chapter xxviii. verses 12, 13. From this it is evident, that this is what is signified by standing still from bearing. That the conceiving and bearing, four times mentioned, signifies progress from what is external to what is internal, or from truth to good, that is, from earth to heaven, see nos. 3860, 3868, 3874, 3879. The descent follows afterwards; for man cannot descend unless he has first ascended. The descent is nothing else than looking at truth from good, as a man who has climbed up a mountain, from thence gazes upon the things which lie below. That then with one glance he can take in innumerable things, which cannot be seen by those who stand below, or in the valley, is plain to every one. The case is exactly similar with those who are in good, that is, in love to the Lord and in charity towards the neighbour, compared with those who are only in truth, that is, in faith alone.

CONTINUATION CONCERNING THE GRAND MAN, AND CONCERNING THE CORRESPONDENCE; IN THE PRESENT CASE, CONCERNING THE CORRESPONDENCE WITH THE HEART AND LUNGS.

3883. *It has already been stated what the Grand Man is, and what correspondence therewith is, namely, that the Grand Man is the universal heaven, which, in general, is a likeness and image of the Lord, and that the correspondence is of the Divine of the Lord with the celestial and spiritual things there; and of the celestial and spiritual things which are there with the natural things which are in the world, and principally with those which exist in man. Thus, there is a correspondence of the Divine of the Lord through heaven, or the Grand Man, with man, and with each part of man in detail, insomuch that man exists, that is, subsists from thence.*

3884. *Since it is altogether unknown in the world, that there is a correspondence of heaven, or the Grand Man, with each individual thing in man, and that man exists and subsists from thence, and as what is said on the subject may seem paradoxical and incredible, it is permitted to relate those things which I have experienced, and of which, consequently, I have a confirmed belief. Once, when the interior heaven was opened to me, and I was conversing there with the angels, it was allowed me to make the following observations. It should be known that, although I was in heaven, I was nevertheless not out of myself, but in the body, for heaven is in man, in whatsoever place he be, and thus, when it pleases the Lord, a man may be in heaven and yet not be withdrawn from the body. Hence it was given to me to perceive the general operations of heaven as manifestly as any thing is perceived by any of the senses. There were four operations, which on this occasion I perceived. The first was into the brain at the left temple, and was a general operation*

as to the organs of reason ; for the left part of the brain corresponds to rational or intellectual things, but the right part, to affections or 2 voluntary things. The second general operation which I perceived was into the respiration of the lungs, which led my respiration gently, but from within, so that I had no need to draw breath, or respire, by any exertion of my will. The very respiration of heaven was then manifestly perceived by me. It is internal, and on that account imperceptible to man ; but by a wonderful correspondence it inflows into man's respiration, which is external, that is, belongs to the body, and if man were deprived of this influx, he 3 would instantly drop down dead. The third operation which I perceived was into the systole and diastole of the heart, which had, on this occasion, more of softness with me than I had ever experienced at any other time. The times of the beating were regular, about three within each alternation of the respiration : yet such as to terminate in the pulmonary motions, and thus to govern them. How the alternations of the heart insinuated themselves into the alternations of the lungs, at the close of each respiration, I was in some measure enabled to observe. The alternations of the pulse were so observable, that I could count them ; they were distinct and 4 soft. The fourth general operation was into the kidneys, which also it was given me to perceive, but obscurely. From these observations it was made manifest, that heaven, or the Grand Man, has cardiac pulses, and that it has respirations ; and that the cardiac pulses of heaven, or of the Grand Man, have a correspondence with the heart, and with its systolic and diastolic movements, and that the respirations of heaven, or of the Grand Man, have a correspondence with the lungs, and their respirations ; but that they are both unobservable by man, being imperceptible because they are internal.

3885. Once also, when I was withdrawn from the ideas which are from the sensals of the body, a heavenly light appeared to me : that very light withdrew me further from them, for in the light of heaven there is spiritual life (see nos. 1524, 2776, 3167, 3195, 3339, 3636, 3643). When I was in this light, corporeal and worldly things appeared as beneath me, and nevertheless I still apprehended them, but as being more remote from me, and as not belonging to me. I then seemed to myself to be in heaven with my head, but not with my body. In this state, also, it was given me to observe the general respiration of heaven, and what its quality was ; it was interior, easy, spontaneous, and corresponding to my respiration as three to one. It was also given me likewise to observe the reciprocations of the pulses of the heart ; and I was then informed by the angels, that all [creatures], in general and particular, on the Earth, derive from this source their heart-pulses and their respirations ; and that the reason why they take place at different moments is, that both the cardiac pulse, and the pulmonary respiration, which exist in the heavens, pass off into a certain continuity, and thus into an

endeavour, which is of such a character as to excite those movements variously, according to the state of each subject.

3886. *It must, however, be known, that the variations as to pulses and as to respirations in the heavens are manifold, and that they are as many in number as the societies there, for they are circumstanced according to the states of the thought and affection of the angels, which states are according to their states of faith and love. But the general pulse and respiration is circumstanced as has been stated above. Once also it was given me to observe the cardiac pulses of those who were of the province of the back part of the head, and to observe, one by one, the pulses of the celestial there, and, one by one, the pulses of the spiritual there. The pulses of the celestial were still and gentle, but those of the spiritual were strong and vibratory. The strokes of the pulse of the celestial there were to those of the spiritual as five to two; for the pulse of the celestial inflows into the pulse of the spiritual, and thus goes forth and passes into nature. And what is wonderful, the speech of the celestial angels is not heard by the spiritual angels, but is perceived under the appearance of a beating of the heart, and this for the reason that the speech of the celestial angels is not intelligible to the spiritual angels, for it is produced by means of the affections which are of love, whereas that of the spiritual is produced by means of intellectual ideas (see nos. 1647, 1759, 2157, 3343); and the former belong to the province of the heart, but the latter to the province of the lungs.*

3887. *In heaven, or the Grand Man, there are two kingdoms; one is called celestial, the other, spiritual. The celestial kingdom is constituted of those angels who are called celestial, and these are they who have been in love to the Lord, and thence in all wisdom, for they are, more than others, in the Lord, and therefore, more than others, are in a state of peace and innocence. They appear to others like little children, for a state of peace and innocence presents that appearance. Whatever is there is as it were alive before them, for whatever comes immediately from the Lord is alive. This is the celestial kingdom. The other kingdom is called spiritual. It is constituted of those angels who are called spiritual, and these are they who have been in the good of charity towards the neighbour. They place the delightfulness of life in this, that they can do good to others without reward; it being their reward to be allowed to do good to others. The more they will and desire this, in so much the greater intelligence and felicity are they, for in the other life every one is gifted with intelligence and felicity by the Lord, according to the use which he performs from the affection of the will. This is the spiritual kingdom. All who are in the Lord's celestial kingdom belong to the province of the heart; and all who are in the spiritual kingdom belong to the province of the lungs.*

The influx from the celestial kingdom into the spiritual one, is circumstanced like the influx of the heart into the lungs, and also like the influx of all things which belong to the heart into those which belong to the lungs; for the heart rules in the whole body and in each of its parts by means of the blood-vessels, and the lungs also rule in each of its parts by means of the respiration. Hence there is everywhere in the body as it were an influx of the heart into the lungs, but according to the forms there and according to the states. Hence come all the sensation, and also all the action, which belong to the body; as may be manifest from fetuses and new-born infants, which are not capable of any bodily sensation, nor of any voluntary action, until their lungs are opened, and thereby an influx given of the one into the other. The case is similar in the spiritual world, but with this difference, that in the spiritual world there are not corporeal and natural things, but celestial and spiritual things, which are the good of love and the good of faith. Hence the cardiac motions, with the inhabitants of the spiritual world, are according to states of love, and the respiratory motions are according to states of faith; the influx of the one into the other causes in them spiritual sensation and spiritual action. These things cannot appear to man to be otherwise than paradoxical, because he has no other idea of the good of love and the truth of faith than that they are abstract things which have no power of effecting anything, when yet the contrary is true, namely, that all perception and sensation, and all force and action, even in man, are from them.

3888. *These two kingdoms are exhibited or set forth in man, by means of the two kingdoms that are in him, namely, the kingdom of the will, and the kingdom of the understanding, which two kingdoms constitute the mind of man, yea, the man himself. The will is that to which the pulsation of the heart corresponds, and the understanding is that to which the respiration of the lungs corresponds. Hence also it is, that in the body of man there are likewise two kingdoms, namely, of the heart and of the lungs. He who knows this arcana, may also know how the case is with the influx of the will into the understanding, and of the understanding into the will, consequently, with the influx of the good of love into the truth of faith, and conversely; thus how the case is with the regeneration of man. But they who are in corporeal ideas only, that is, who are in the will of what is evil, and the understanding of what is false, cannot comprehend these things, for they can think in no other than a sensual and corporeal manner of spiritual and celestial things, consequently, they cannot think except from gross darkness of the things that belong to heavenly light, or to the truth of faith, and from coldness of the things that are of heavenly flame, or of the good of love. Both these, namely, the gross darkness and the cold, extinguish things celestial and spiritual to such an extent, that they appear to such persons to have no existence.*

3889. *In order that I might know, not only that there is a correspondence of the celestial things which are of love with the motions of the heart, and of the spiritual things which are of faith from love, with the motions of the lungs, but also how this correspondence is circumstanced, it was given me for a considerable space of time to be among the angels, who showed this to the life. By means of a wonderful fluxion into gyres, which is expressible by no words, they formed a resemblance of the heart and a resemblance of the lungs, with all the interior and exterior contextures which are in them. They then followed the flux of heaven in a spontaneous manner; for heaven is in the effort to become such a form by virtue of the influx of love from the Lord. They thus exhibited the several things which are in the heart; and afterwards the union between the heart and the lungs; which they also represented by means of the marriage of good and truth. From this it was also manifest, that the heart corresponds to the Celestial which is of good, and the lungs to the Spiritual which is of truth; and that the conjunction of both in the material form is circumstanced like the conjunction of the heart and the lungs. I was also told, that the case is similar in the body throughout, namely, in each of its members, organs, and viscera, [in that there is a conjunction in each] between those things therein which belong to the heart, and those which belong to the lungs: for where both do not act, and each does not distinctly take its turn, there cannot be any motion of life from any voluntary principle, nor any sense of life from any intellectual principle.*

3890. *It has been occasionally stated above, that heaven, or the Grand Man, is distinguished into innumerable societies, and in general into as many as there are organs and viscera in the body, and that each particular society belongs to one of those organs and viscera (see no. 3745). Also, that the societies, although innumerable and various, nevertheless act in unity; as all the things that are in the body, although various, act as a one. The societies therein which belong to the province of the heart are celestial societies, and are in the midst, or in the inmosts; but those which belong to the province of the lungs there are spiritual societies, and are round about and in the exteriors. The influx from the Lord is through the celestial into the spiritual, or through the midst into the circumferences, that is, through the inmosts into the exteriors. The reason of this is, that the Lord inflows through love or mercy, whence comes all that is celestial in His kingdom; and through love or mercy He inflows into the good of faith, whence comes all that is spiritual in His kingdom, and this with ineffable variety; but the variety does not come into existence from the influx, but from the reception.*

3891. *That not only the universal heaven respire as one man, but also the individual societies in consort, yea, all the angels and*

spirits, has been evidenced to me by such repeated living experiences, as to leave not the least doubt on the subject. Spirits are surprised that any one should doubt about it ; but as there are few who have any other idea of angels and spirits than as of something immaterial, and consequently, that they are merely thoughts, and thus that they are hardly substances ; and still fewer who conceive them to enjoy, like men, the senses of sight, of hearing, and of touch ; and fewer still who believe them to have respiration, and thence to have life, like men, but of an interior kind, such as is the life of a spirit respectively to that of a man ; therefore, it may be well to adduce further experiences on the subject. It was once foretold me, before I went to sleep, that there were several who were conspiring together against me, with intent to kill me by suffocation, but I did not at all attend to their threats, being safe under the Lord's protection, wherefore I fell asleep without apprehension ; but awaking at midnight, I was made very sensible that I did not respire from myself, but from heaven ; for the respiration was not my own, yet still I respired. On innumerable other occasions it has been given me to be sensible of the animation or respiration of spirits, and also of angels, by the fact that they respired in me, and that my own respiration nevertheless went on at the same time, distinct from theirs. But no one can be made sensible of this, unless his interiors be opened, and he by this means be given communication with heaven.

3892. *I have been informed by the Most Ancient people, who were celestial men, and who were pre-eminently in love to the Lord, that they had no external respiration, like their posterity, but an internal respiration, and that they respired with the angels, with whom they were in consort, because they were in celestial love. I was also informed, that their states of respiration were circumstanced altogether according to their states of love and consequent faith (see what has been related above on this subject, nos. 608, 805, 1118-1120).*

3893. *[On one occasion] there were angelic choirs, who were celebrating the Lord together, and this from gladness of heart. Their celebration was sometimes heard, as consisting of sweet singing, for spirits and angels have among each other a sonorous voice, and are heard by each other as well as a man is heard by a man ; but human singing, which is indeed heavenly, as to sweetness and harmony, is not to be compared with it. From the variety of the sound, I perceived that there were several choirs ; and I was instructed by the angels who were with me, that they belonged to the province of the lungs and to the functions thereof, for singing belongs to them, since this is the office of the lungs : it was also given me to know this from experience. It was allowed them to rule my respiration, which they did so gently and sweetly, and also interiorly, that I*

was scarcely sensible of any respiration of my own. I was also instructed, that they who are assigned to the involuntary respiration, and they who are assigned to the voluntary respiration, are distinct; and it was told me, that they who are assigned to the involuntary respiration are present when man is asleep, for as soon as he sleeps, the voluntary [element] of his respiration ceases, and the involuntary [element] of his respiration begins.

3894. *As was said above, no. 3892, the respirations of angels and spirits are circumstanced altogether according to the states of their love and consequent faith; and it is for this reason that one society does not respire in the same manner as another; also that the evil, who are in the love of self and of the world, and therefore in falsity, cannot abide in company with the good, but, when they come near them, seem to themselves to be unable to respire, but to be as it were suffocated; and in consequence thereof, like persons half dead, or like stones, they sink down into hell, where they again receive their respiration which they have in common with those who are there. From this it may appear, that they who are in evil and falsity cannot be in the Grand Man, or in heaven, for when their respiration begins to cease on their approach thither, then all their apperception and thought also cease, and likewise all their endeavour to do what is evil and to persuade of what is false, and with their endeavour, all action and vital motion perish for them, wherefore they can do no otherwise than cast themselves down headlong thence.*

3894a. *Since this is so, and since well-disposed spirits, on their coming into the other life, are at first remitted into the life which they had in the world (no. 2119), thus also into the loves and pleasures of that life, therefore it is impossible for them as yet, before they are prepared, to be in consort with the angels, even as to respiration. For this reason, while they are being prepared, they are first inaugurated into angelic life by means of concordant respirations, and then they come at the same time into interior perceptions and into heavenly freedom. This is effected in the society of several, or in choirs, in which one respire in like manner as another, and also perceives in like manner, and in like manner acts from freedom: how this is effected has also been shown me to the life.*

3895. *The persuasive (persuasivum) of evil and falsity, and also the persuasive of truth when a man is in the life of evil, is of such a character in the other life, that it as it were suffocates others, and even suffocates well-disposed spirits, before they are inaugurated into angelic respiration. Wherefore, they who are in what is persuasive, are removed by the Lord, and kept down in hell, where one*

cannot hurt another, for there the persuasive of one is nearly like that of another, and therefore their respirations are concordant. Certain spirits who were in such a persuasive came to me with intent to suffocate me, and they also brought on something of suffocation, but I was delivered by the Lord. A little child was then sent by the Lord, at whose presence they were so tortured, that they could scarcely breathe, in which state they were kept till they made supplication, and thus they were thrust down into hell. The persuasive of truth, when a man is in the life of evil, is such, that he persuades himself that truth is truth, not for the sake of good as the end, but for the sake of evil as the end, namely, that he may gain honours, reputation, and wealth by means of it. The very worst of men may be in such a persuasive, and even in an apparent zeal, to such a degree as to damn to hell all who are not in the truth, however they may be in good. (Concerning this persuasive, see nos. 2689, 3865.) Such persons, when they first come into the other life, believe themselves angels, but they cannot come near any angelic society, being as it were suffocated on their approach by their own persuasive. These are they of whom the Lord spake in Matthew, "Many shall say to Me in that day, Lord, Lord, have not we prophesied through Thy name, and through Thy name cast out demons, and in Thy name done many mighty deeds? But then will I confess to them, I know you not, depart from Me, ye workers of iniquity" [(vii. 22, 23)].

3896. *The subject of the Grand Man, and of correspondence, will be continued at the end of the next chapter.*

GENESIS.

CHAPTER THIRTIETH.

3897. BEFORE this chapter, according to the plan laid down, those things which the Lord taught concerning the Last Judgment, or the last times of the Church, in Matthew, chapter xxiv., are now to be explained. The preceding chapter was prefaced by an explanation of what is contained from verses 19–22; now follow the words of verses 23–28, namely, “*Then if any one say to you, Lo! here is the Christ, or there; believe not. For there shall arise false Christs, and false prophets, and they shall give great signs and wonders, so as to lead astray, if possible, even the elect. Behold, I have told you beforehand. If, therefore, they say unto you, Behold, He is in the wilderness; go not forth; behold, He is in the inner chambers; believe not. For as the lightning goeth forth from the east, and appeareth even to the west, so shall also the coming of the Son of Man be. For wheresoever the carcase is, thither will also the eagles be gathered together.*”

3898. What these words involve, no one can know, except the internal sense teaches, for instance, what is signified by false Christs arising, who should give signs and wonders; what by their saying, that the Christ is in the wilderness, and that in this case they should not go forth; or, that if they should say, He is in the inner chambers, they should not believe; what by the coming of the Son of Man being as lightning, which goes forth from the east, and appears even to the west; also what by the eagles being gathered together where the carcase is. These things, like those which precede and follow in the same chapter, seem, according to the sense of the letter, to be in no series; but nevertheless as to the internal sense they are in a most beautiful series, which series first becomes apparent when it is understood what is signified by the false Christs; what by the signs and wonders; what by the wilderness and inner chambers; also what by the coming of the Son of Man; and lastly what by the carcase and the eagles. The reason why the Lord spoke in this ² manner, was, that they might not understand the Word, lest

they should profane it; for when the Church was vastated, as it was at that time among the Jews, if they had understood they would have profaned; wherefore also the Lord for the same reason spoke by means of parables, as He Himself teaches in Matthew xiii.13-15; and in Mark iv. 11, 12; and in Luke viii. 10. For the Word cannot be profaned by those who do not know its mysteries, but by those who do know them (see nos. 301-303, 593, 1008, 1010, 1059, 1327, 1328, 2051, 3398, 3402); and still more by those who appear to themselves to be learned than by those who
 3 appear to themselves to be unlearned. But the reason why the interiors of the Word are now being opened, is, that the Church at the present day has been vastated to such an extent, that is, is so void of faith and love, that although men know and understand, they nevertheless do not acknowledge, and still less do they believe (see nos. 3398, 3399), except the few who are in the life of good, and are called the elect, who can now be instructed, and among whom a new Church is to be established. But where such persons are, the Lord alone knows; there will be few within the Church. The new Churches in former times were established among the gentiles (see no. 2986).

3899. The subject treated of in the preceding verses of this chapter in Matthew, is the successive vastation of the Church, namely, that firstly they began no longer to know what was good and true, but disputed about good and truth. Next, that they despised them. Thirdly, that they did not acknowledge them. Fourthly, that they profaned them (see no. 3754). The subject now treated of is the state of the Church, of what quality it then is as to doctrine in general, and among those in particular who are in holy external worship, but in profane internal worship, that is, who with the mouth profess the Lord with holy veneration, but at heart worship themselves and the world, so that the worship of the Lord is employed by them as the means of obtaining honours and wealth. In proportion as such persons have acknowledged the Lord, and heavenly life and faith, in that proportion they profane them, when they become of such a character. This state of the Church is now treated of, as may appear better from the internal sense of the Lord's words above quoted, which is as follows.

3900. *Then if any one say to you, Lo! here is the Christ, or there, believe not,* signifies an exhortation to beware of their doctrine. The Christ is the Lord as to Divine Truth, consequently, as to the Word and as to doctrine from the Word. That in the present case the contrary is signified, namely, the Divine Truth falsified, or the doctrine of falsity, is manifest. That Jesus is Divine Good, and the Christ Divine Truth, see nos.
 2 3004, 3005, 3008, 3009. *For there shall arise false Christs, and*

false prophets, signifies the falsities of that doctrine. That false Christs denote doctrinals from the Word falsified, or truths not Divine, is evident from what has been said just above (see nos. 3010, 3732 end); and that false prophets denote those who teach those falsities, see no. 2534. They who teach falsities are those especially in the Christian world who have their own exaltation, and also worldly opulence, as their end, for such persons pervert the truths of the Word in favour of themselves; for when the love of self and of the world is the end, nothing else is thought of: these are the false Christs and false prophets. *And shall give great signs and wonders*, signifies things that confirm and persuade from external appearances and fallacies, whereby the simple suffer themselves to be led astray; that this is signified by giving great signs and wonders, will, by the Lord's Divine Mercy, be shown elsewhere. *So as to lead astray, if possible, even the elect*, signifies those who are in the life of good and truth, and who therefore are with the Lord: these are they who in the Word are called the elect. These seldom appear in the assembly of those who veil profane worship under what is holy; or if they do appear, they are not known, for the Lord hides and thus protects them; for until they have been confirmed, they easily suffer themselves to be led away by external sanctities, but after they have been confirmed they continue steadfast; for they are kept by the Lord in the company of angels, of which they themselves are unaware; and then it is impossible for them to be led astray by that wicked crew. *Behold, I have told you beforehand*, signifies an exhortation to prudence, namely, to take heed to themselves, for they are among false prophets, who appear in sheep's clothing, but inwardly are ravenous wolves (Matt. vii. 15). These false prophets are the sons of the age, who are more prudent, that is, more crafty, than the sons of light in their generation (concerning whom see Luke, chapter xvi. 8); wherefore the Lord exhorts them in these words, "Behold I send you as sheep into the midst of wolves; be ye therefore prudent as serpents, and simple as doves" (Matt. x. 16). *If therefore they say unto you, Behold, He is in the wilderness, go not forth; behold, He is in the inner chambers, believe not*, signifies that what they say about truth must not be believed, nor what they say about good, and many other things. That this is what these words signify, no one can see except he who is acquainted with the internal sense. That an arcana is contained in these words, may be known from the fact, that the Lord spoke them, and that without some other sense, which lies interiorly concealed in them, there is no sense at all. For what would be the meaning of the exhortation, not to go forth, if they should say that the Christ was in the wilderness, and not to believe, if they should say that He was in the inner chambers? But vastated truth is what is signified by the wilderness, and vastated good

by the inner chambers or inner rooms. The reason why vastated truth is signified by the wilderness, is that when the Church is vastated, that is, when it has no longer any Divine truth in it, because it has no longer any good or love to the Lord and charity towards the neighbour, it is called a wilderness or said to be in a wilderness, for by a wilderness is meant all that which is not cultivated or inhabited (no. 2708), and also whatever has little life in it (no. 1927), as is then the case with truth in the Church. From this it is evident, that the wilderness here

7 denotes the Church in which there is no truth. But the inner chambers or inner rooms, in the internal sense, signify the Church as to good, and also, simply, good. The Church which is in good is called the house of God; the inner chambers, and the things which are in the house, are the goods. That the house of God denotes Divine Good, and that a house in general denotes the good which is of love and charity, see nos. 2233, 2234, 2559, 3142, 3652, 3720. The reason why what they say about truth, and what they say about good, ought not to be believed, is, that they call what is false, true, and what is evil, good, for they who regard themselves and the world as the end, mean nothing else by truth and good than that they themselves ought to be adored, and that they themselves ought to be benefited; and if they feign piety it is for the purpose of

8 appearing in sheep's clothing. Moreover, since the Word which the Lord spoke contains in it innumerable things, and wilderness is an expression of large signification, for everything is called a wilderness which is not cultivated and inhabited, and all those things that are interior are called inner chambers, therefore, also, a wilderness signifies the Word of the Old Testament, this being supposed to be abrogated, and secret chambers, the Word of the New Testament, because it teaches interior things, or things relating to the internal man. So, too, the whole Word is called a wilderness, when it is no longer serviceable for doctrinals; and human institutions are called inner chambers, which, since they depart from the precepts and ordinances of the Word, cause the Word to be a wilderness. This also is known in the Christian world; for they who are in holy external worship, and in profane internal worship, for the sake of innovations which respect self-exaltation above others and opulence as ends, abrogate the Word, and this to such a degree, that they do not even permit it to be read by others. And they who are not in such profane worship, although they account the Word holy, and permit it to be read by the common people, nevertheless bend and explain all things in it to favour their own doctrinals; which has the effect of causing the Word to be a wilderness as to the rest of its contents, which are not according to their doctrinals. This may be sufficiently manifest from those who make salvation depend on faith alone, and despise the works of charity:

these make all that like a wilderness which the Lord Himself spake in the New Testament, and so often in the Old, concerning love and charity, and they make like inner chambers all things which are of faith without works. Hence it is evident what is signified by "If they say to you, Behold, He is in the wilderness; go not forth; behold, He is in the inner chambers; believe not." *For as the lightning goeth forth from the east, and appeareth even* 9 *to the west, so shall also the coming of the Son of Man be,* signifies that it was thus with the internal worship of the Lord as with lightning, which is instantly dissipated; for lightning signifies that which is of heavenly light, thus that which is predicated of love and faith, for these are of heavenly light. The east, in the supreme sense, denotes the Lord, and, in the internal sense, denotes the good of love, of charity, and of faith from the Lord (see nos. 101, 1250, 3249). But the west, in the internal sense, denotes what has set or ceased to be, thus it denotes the non-acknowledgment of the Lord, or of the good of love, of charity, and of faith. Consequently, the lightning which goeth forth from the east and appeareth even to the west, denotes dissipation. The coming of the Lord is not according to the letter, that He will appear again in the world, but it is His presence in every one, which happens as often as the gospel is preached, and what is holy is thought of. *For wheresoever the* 10 *carcase is, thither will the eagles be gathered together,* signifies that confirmations of falsity, by means of reasonings, will be multiplied in the vastated Church. The Church when it is devoid of good, and therefore of the truth of faith, or when it is vastated, is said to be dead, for its life is from good and truth. Hence, when it is dead, it is compared to a carcase. Reasonings concerning goods and truths, that they exist only in proportion as they are apprehended, and confirmations of what is evil and false by means of such reasonings, are eagles, as may appear from what will be said presently. That a carcase in this passage denotes the Church that is without the life of charity and faith, is evident from the Lord's words in Luke, where He speaks of the consummation of the age, "The disciples said, Where, Lord?" namely, where will be the consummation of the age or the last judgment? "Jesus said unto them, *Where the body is, thither will the eagles be gathered together*" (xvii. 37): it is here called a body instead of a carcase, for it is a dead body which is here meant, and it signifies the Church, since it is manifest from the Word throughout, that judgment must begin at the house of God or at the Church. These are the things signified in the internal sense by the Lord's words here quoted and explained; and that they are in a most beautiful series, although it does not appear so in the sense of the letter, may be manifest to every one who contemplates them in their connection according to the explanation.

3901. The reason why the last state of the Church is compared to eagles gathered together by a carcase or body, is, that eagles signify the rational things of man, which, when predicated of the good, are rational truths, but when predicated of the evil, are rational falsities, or reasonings. Birds in general signify man's thoughts, in both a good and a bad sense (see nos. 40, 745, 776, 866, 991, 3219); and each kind signifies some particular thing. Eagles, because they fly aloft, and are sharp-sighted, signify rational things. That this is the case, may appear from many passages in the Word, of which I may adduce the following as proofs. First, where eagles signify rational truths, in Moses, "Jehovah found His people in the land of the wilderness, and in an emptiness, in a howling, in a solitude, He led him about, He instructed him, He guarded him as the pupil of the eye: *as an eagle that stirreth up its nest, fluttereth over its young, He spreadeth out his wings, He taketh him, and carrieth him upon His pinions*" (Deut. xxxii. 10, 11): instruction in the truths and goods of faith is what is here described, and compared to an eagle. The very process of instruction, until man is made rational and spiritual, is contained in the description and comparison. All comparisons in the Word are made by means of significatives, and hence, in the present case, by an eagle, which

2 denotes what is rational. In the same, "Jehovah said unto Moses, Ye have seen what things I did unto the Egyptians, and *how I carried you on eagles' wings, that I might bring you unto Myself*" (Exod. xix. 3, 4); where the signification is similar. In Isaiah, "They who wait upon Jehovah shall be renewed in strength: *they shall ascend with a strong wing like eagles; they shall run, and not be weary, they shall walk, and not be faint*" (xl. 31): being renewed in strength denotes growing as to the willing of good; ascending with a strong wing like eagles denotes growing as to the understanding of truth, thus as to what is rational. The subject in this, as in other passages, is set forth by means of two expressions, one of which involves good, which is of the will, and the other truth, which is of the understanding;

3 this is the case in respect to the expressions running and not being weary, and walking and not being faint. In Ezekiel, "Parable a parable concerning the house of Israel, and say, Thus saith the Lord Jehovah: *A great eagle, . . . long of pinions, full of feathers, which had embroidering, came upon Lebanon, and took a small branch of the cedar: he . . . carried it down into a land of commerce; he set it in a city of dealers in spices: . . . it budded, and became a luxuriant vine. . . . There was another great eagle, great . . . in feathers; to which, behold, this vine applied its roots, and sent forth its young shoots to it, . . . to water it from the beds of its plantations in a good field, beside many waters, . . . but it shall be devastated. . . . He sent his ambassadors into Egypt to give him horses and much people*"

(xvii. 2-9, 15) : the eagle first mentioned denotes the Rational that is enlightened by the Divine, and the eagle mentioned in the second place denotes the Rational that has afterwards become perverted by the proprium by means of reasonings from things sensual and scientific. Egypt denotes scientifics (see nos. 1164, 1165, 1186, 1462) : horses denote the Intellectual thence (see nos. 2761, 2762, 3217). In Daniel, "The vision of Daniel ; four . . . beasts came up out of the sea, diverse the one from the other : the first like a lion, *but he had an eagle's wings* ; I saw until its wings were plucked out, and it was lifted up from the earth, and made to stand upon its feet as a man (*homo*), and a man's heart was given to it " (vii. 3, 4) : the first state of the Church is what is here described by a lion which had an eagle's wings, and an eagle's wings signify rational things from the proprium, which being taken away, there were given rational and voluntary things from the Divine, which are signified by the beast being lifted up from the earth, and made to stand on its feet as a man, and having a man's heart given to it. In Ezekiel, "The likeness of the faces of the four living creatures or cherubs, they four had the faces of a man (*homo*), . . . and the faces of a lion to the right ; and they four had the faces of an ox to the left ; and they four had *the faces of an eagle*" (i. 10). "Their wheels were called Galgal : and each one had four faces ; the faces of the first the faces of a cherub, and the faces of the second the faces of a man (*homo*), and of the third the faces of a lion, and of the fourth *the faces of an eagle*" (x. 13, 14). In John, "Around the throne, four living creatures full of eyes before and behind : the first living creature was like a lion, the second living creature like a calf, the third living creature had a face as a man (*homo*), the fourth living creature was *like a flying eagle*" (Apoc. iv. 6, 7). That the living creatures here seen signify Divine arcana, is manifest, consequently that the likeness of their faces signifies Divine arcana. The arcana themselves cannot however be known, unless it be first known what a lion, a calf, a man, and an eagle, signify in the internal sense. That the face of an eagle denotes circumspection and thus providence, is evident, for the cherubs, which were represented by the living creatures in Ezekiel, signify the providence of the Lord preventing man entering into the mysteries of faith from himself and from his own Rational (see no. 308). Hence also it is evident, that an eagle, when predicated of man, in the internal sense denotes the Rational, and this because an eagle flies aloft, and from thence takes an extensive view of things beneath. In Job, "By thine intelligence doth the hawk fly, and spread its wings towards the south ? according to thy mouth *doth the eagle lift herself up*, and exalt her nest ? " (xxxix. 26, 27) : that an eagle here denotes reason, which belongs to intelligence, is evident : such was the signification of the eagle in the Ancient Church, for the book of Job is a

book of the Ancient Church (see no. 3540 at the end); for books at that time were almost all written by means of significatives, but the significatives in process of time have been so obliterated, that it is not even known that birds, in general, denote thoughts, although they are so frequently mentioned in the Word, where it appears manifestly that they signify something else [than appears in the letter]. That an eagle, in the opposite sense, signifies rational things that are not true, consequently falsities, is evident from the following passages: in Moses, "Jehovah shall lift up above thee a nation from afar, from the extremity of the earth, *as the eagle flieth*; a nation whose tongue thou hearest not; a nation stern of faces" (Deut. xxviii. 49, 50). In Jeremiah, "Behold, a cloud cometh up, and as a storm his chariot: *his horses are swifter than eagles*; woe unto us, for we are vastated" (iv. 13). In the same, "Thy boasting hath deceived thee, the pride of thy heart dwelling in the excavations of the rock, occupying the height of the hill: because *thou exaltest as the eagle thy nest*, thence I will cast thee down. . . . Behold, *as the eagle ascendeth and flieth*, and spreadeth out its wings over Bozrah; and the heart of the mighty ones of Edom in that day shall be as the heart of a woman who is in anguish" (xlix. 16, 22). Again, "They who pursued us were *swifter than the eagles* . . .; they pursued us on the mountains, they laid an ambush for us in the wilderness" (Lam. iv. 19). In Micah, "Put on baldness, and shave thyself for the sons of thy delights, widen thy baldness *as the eagle*, because they have departed from thee" (i. 16). In Obadiah, "If *thou exaltest thyself as the eagle*, and if thou settest thy nest amongst the stars, from thence will I pull thee down" (verse 4). In Habakkuk, "Lo, I raise up the Chaldeans, a nation bitter and hasty, marching into the breadths of the earth, to inherit dwellings not their own: . . . *whose horses are lighter than eagles*, . . . their horsemen shall come from afar, they shall fly *as an eagle hastening to devour*" (i. 6, 8). In these passages, eagles signify falsity brought on by reasonings, which is brought on from the fallacies of the senses and external appearances. That in the prophet last cited, Chaldeans signify those who are in a holy external, but interiorly in falsity, see no. 1368. That these, like Babel, are they who vastate the Church, see no. 1327. That the breadths of the earth denote truths, nos. 3433, 3435. Vastation is signified by marching into the breadths of the earth. That horses denote their intellectual things, which are of similar quality, nos. 2761, 2762, 3217. Hence it is manifest, what is meant by an eagle hastening to devour, namely, to desolate man as to truths, for the subject here treated of is the desolation of the Church. Comparison is made in the above passages with eagles, but comparisons in the Word, as has been stated, are made by means of significatives. Hence then it is evident, what is signified by the

CHAPTER XXX.

comparison with the eagles, which will be gathered together to the carcase.

CHAPTER XXX.

1. AND Rachel saw that she did not bear unto Jacob, and Rachel was jealous against her sister, and said unto Jacob, Give me sons; and if not, I am dead.

2. And Jacob was kindled with anger against Rachel, and said, Am I in God's stead, who withholdeth from thee the fruit of the belly?

3. And she said, Behold my maid-servant Bilhah: come in unto her, and let her bear upon my knees, and I also shall be built up from her.

4. And she gave him Bilhah her handmaid for a woman, and Jacob came in unto her.

5. And Bilhah conceived, and bare a son unto Jacob.

6. And Rachel said, GOD hath judged me, and hath also heard my voice, and hath given me a son: therefore she called his name Dan.

7. And Bilhah Rachel's handmaid conceived again, and bare a second son unto Jacob.

8. And Rachel said, With wrestlings of GOD have I wrestled with my sister, I have also prevailed: and she called his name Naphtali.

9. And Leah saw that she had stood still from bearing, and she took Zilpah her handmaid, and gave her unto Jacob for a woman.

10. And Zilpah Leah's handmaid bare a son unto Jacob.

11. And Leah said, A troop cometh; and she called his name Gad.

12. And Zilpah Leah's handmaid bare a second son unto Jacob.

13. And Leah said, In my blessedness, because the daughters will make me blessed: and she called his name Asher.

14. And Reuben went in the days of wheat-harvest, and found dudaim in the field, and brought them unto Leah his mother: and Rachel said to Leah, Give me, I pray, of thy son's dudaim.

15. And she said unto her, Is it a small thing that thou hast taken my man (*vir*), and wilt thou also take my son's dudaim? And Rachel said, Therefore he shall lie with thee this night for thy son's dudaim.

16. And Jacob came from the field in the evening, and Leah went forth to meet him, and said, Thou shalt come in unto me, because hiring I have hired thee in my son's dudaim; and he lay with her in that night.

17. And GOD listened unto Leah, and she conceived, and bare a fifth son unto Jacob.

18. And Leah said, GOD hath given my reward, in that I gave my handmaid to my man (*vir*); and she called his name Issachar.

19. And Leah conceived again, and bare a sixth son unto Jacob.

20. And Leah said, GOD hath endowed me with a good dowry, this time my man (*vir*) will cohabit with me, because I have borne him six sons : and she called his name Zebulon.

21. And afterwards she bare a daughter, and called her name Dinah.

22. And GOD remembered Rachel, and GOD listened unto her, and opened her womb.

23. And she conceived, and bare a son, and said, GOD hath gathered my reproach.

24. And she called his name Joseph, saying, May JEHOVAH add unto me another son.

* * * *

25. And it came to pass, when Rachel had borne Joseph, that Jacob said unto Laban, Send me away, and I will go to my place and to my land.

26. Give me my females (*feminae*) and my children (*nat*) because I have served thee for them, and I will go, because thou knowest my service with which I have served thee.

27. And Laban said unto him, If, I pray, I have found grace in thine eyes, I have experienced, that JEHOVAH hath blessed me for thy sake.

28. And he said, Name thy hire unto me, and I will give it.

29. And he said unto him, Thou knowest in what manner I have served thee, and in what manner thine acquisition was with me.

30. Because it was little which thou hadst before me, and it hath broken out into a multitude, and JEHOVAH hath blessed thee at my foot : and now when shall I do also for mine own house ?

31. And he said, What shall I give thee ? And Jacob said, Thou shalt not give me anything ; if thou wilt do this word for me, I will return, I will feed, I will guard thy flock.

32. I will pass through all thy flock to-day, removing from thence all the speckled and spotted small cattle, and all the black small cattle in the lambs, and the spotted and speckled in the she-goats, and it shall be my hire.

33. And my righteousness shall answer for me on the morrow, because thou comest upon my hire before thee : everything that is not speckled and spotted in the she-goats, and black in the lambs, that is stolen with me.

34. And Laban said, Behold, let it be according to thy word.

35. And he removed in that day the variegated and spotted he-goats, and all the speckled and spotted she-goats, everything

in which there was white, and everything black in the lambs, and gave [them] into the hand of his sons.

36. And he set a way of three days between himself and between Jacob: and Jacob fed the rest of Laban's flocks.

37. And Jacob took to himself a fresh rod of [white] poplar, and hazel, and plane-tree, and peeled in them white peelings, laying bare the white which was on the rods.

38. And he set the rods which he had peeled in the gutters in the drinking-troughs of water, whither the flocks came to drink, over against the flocks, and they grew warm in their coming to drink.

39. And the flocks grew warm at the rods, and the flocks brought forth variegated, speckled and spotted.

40. And Jacob separated the lambs, and gave the faces of the flock towards the variegated, and all the black in the flock of Laban; and he set for himself droves for himself alone, and did not set them to the flock of Laban.

41. And it came to pass, as every one of the flock of those that first came together grew warm, that Jacob set the rods to the eyes of the flock in the gutters, that it might grow warm before the rods.

42. And to the flock that was next in coming together he did not set [the rods]; and [that which was] of the next in coming together was Laban's, and [that which was] of the first in coming together was Jacob's.

43. And the man (*vir*) spread himself exceedingly exceedingly, and he had many flocks, and maid-servants, and men-servants, and camels, and asses.

THE CONTENTS.

3902. In the foregoing chapter, by the four sons of Jacob born of Leah, the state of the Church was treated of, or the state of the man who is made a Church, as to the ascent from the truth which is of faith to the good which is of love. In this chapter, by the sons of Jacob born of Rachel's and Leah's hand-maids, and of Leah, and lastly of Rachel, the subject treated of is the conjunction of natural truth with spiritual good by means: and this, in the order in which it is effected in the man who is regenerated.

3903. After this conjunction, there is described the fructification and multiplication of truth and good, which is signified by the flock which Jacob procured for himself by means of the flock of Laban.

THE INTERNAL SENSE.

3904. Verses, 1, 2. *And Rachel saw that she did not bear unto Jacob, and Rachel was jealous against her sister, and said unto Jacob, Give me sons; and if not, I am dead. And Jacob was kindled with anger against Rachel, and said, Am I in God's stead, who withholdeth from thee the fruit of the belly?*

Rachel saw that she did not bear unto Jacob, signifies that interior truth was not yet acknowledged: *and Rachel was jealous against her sister*, signifies indignation that it was not acknowledged like external truth: *and she said unto Jacob, give me sons*, signifies that from the good of natural truth it wanted to have interior truths: *and if not, I am dead*, signifies that thus it would not rise again. *And Jacob was kindled with anger against Rachel*, signifies indignation on the part of natural good: *and said, Am I in God's stead*, signifies that it was impossible for it: *who withholdeth from thee the fruit of the belly?* signifies that this must be from the Internal.

3905. *Rachel saw that she did not bear unto Jacob*, signifies that interior truth was not yet acknowledged. This appears from the representation of Rachel, as denoting the affection of interior truth, or interior truth (see nos. 3758, 3782, 3793, 3819); from the signification of bearing, as denoting acknowledging in faith and also in act, which will be treated of presently; and from the representation of Jacob, as denoting the good of natural truth (see nos. 3669, 3677, 3829, and in the preceding chapter throughout). The reason why bearing denotes acknowledging in faith and also in act, is, that births in the Word signify spiritual births (see nos. 1145, 1255, 3860, 3868). Spiritual birth is the acknowledgment and faith of truth and good; in the present case acknowledgment in faith and also in act, namely, of the interior truth represented by Rachel. Since nothing is acknowledged in faith, until the life is regulated according to it, therefore it is said, acknowledgment in faith and also in act. The truths of faith, which are not learned for the sake of action, but only for the sake of knowing, adjoin themselves to the affections of evil and falsity, wherefore they are not truths of faith with him who has learnt them, but interiorly are contrary to faith.

3906. *And Rachel was jealous against her sister*, signifies indignation that interior truth was not acknowledged as external truth was. This appears from the signification of being jealous, as denoting [something] of indignation, and indeed because she did not bear like Leah: from the representation of Rachel, as denoting interior truth (concerning which, see no. 3905); and from the signification of the sister, who here is Leah,

as denoting external truth; that Leah denotes external truth, see nos. 3793, 3819. With those who are being regenerated, the case is as follows: they learn to know what internal truth is, but in the beginning they do not acknowledge it with such a faith as to live according to it; for internal truths are conjoined with spiritual affection, which cannot flow in until external truths have been adapted to correspondence with internal truths. For example, in respect to this internal truth, that all good is from the Lord, and that what is from man's proprium is not good;—this may be known in the beginning of regeneration, but nevertheless not be acknowledged in faith and act, for to acknowledge it in faith and act is to have a perception that it is so, and an affection to will it to be so, and this in every act of good; also a perception that good from the proprium cannot but have respect to self, thus to preference of self before others, and consequently to contempt of others, and moreover to merit in the good which it does. All these things are within the external truth until internal truth is conjoined to it, and they cannot be conjoined until self-seeking begins to cease, and consideration for the neighbour begins to be felt. Hence it may be evident, what is meant by the indignation that internal truth was not yet acknowledged like external truth.

3907. *And she said unto Jacob, Give me sons*, signifies that from the good of natural truth it wanted to have interior truths. This appears from the representation of Jacob, as denoting the good of natural truth (see no. 3905); and from the signification of sons, as denoting truths (see nos. 489, 491, 533, 1147, 2623), in the present case interior truths, because from Rachel, who represents interior truth (see nos. 3758, 3782, 3793, 3819).

3908. *And if not, I am dead*, signifies that thus it would not rise again. This appears from the signification of dying, as denoting not to rise again into life. In ancient times, wives called themselves dead when they did not bear a son or a daughter, and also believed themselves to be as it were dead, because no remembrance of them, or as it were life, would be left to posterity; but their calling and believing themselves dead arose from worldly causes. But as every cause exists from a prior cause, and thus the all of every cause in the natural world from a cause in the spiritual world, so it was in the present instance: the cause in the spiritual world was from the heavenly marriage of good and truth, in which the births are no other than the truths of faith and the goods of charity. The former and the latter in that world are sons and daughters, and are also signified by sons and daughters in the Word. Whoever is without these births, namely, the truths of faith and the goods of charity, is as it were dead, that is, amongst the dead who do

not rise again, namely, to life or heaven. Hence it may appear what is signified by the words of Rachel, “And if not, I am dead.”

3909. *And Jacob was kindled with anger against Rachel*, signifies indignation on the part of natural good. This appears from the signification of being kindled with anger, as denoting being indignant, which shall be treated of below; and from the representation of Jacob, as denoting the good of the natural, concerning which see above: it is said against Rachel, because interior truth, represented by Rachel, could not yet be acknowledged in faith and act by the good of the natural, which is Jacob. The reason why being kindled with anger, in the internal sense, denotes being indignant, is, that every natural affection, when it ascends towards the interiors, or towards heaven, becomes milder, and at length is changed into a heavenly affection; for the things which appear in the sense of the letter, as, in the present case, Jacob's being kindled with anger, are relatively harsh, because they are natural and corporeal, but they become mild and gentle in proportion as they are elevated from the corporeal and natural man to the internal or spiritual man. Hence it is, that the literal sense is such, because it is accommodated to the apprehension of the natural man, and the internal sense is not such, because it is accommodated to the apprehension of the spiritual man. From this it is evident, that being kindled with anger signifies being indignant. Spiritual indignation itself does not partake anything of the anger of the natural man, and still less does celestial indignation; but it partakes of the interior essence of zeal, which zeal, in the external form, appears like anger, but in the internal form is not anger, nor even the indignation of anger, but is a certain sadness attended with a wish that it might not be so, and in a still interior form it is merely a certain obscurity, arising from what is not good and true in the other, which intercepts heavenly delight.

3910. *And he said, Am I in God's stead?* signifies that it was impossible for it. This appears from the signification of not being in God's stead, as denoting what is impossible; for the term God is used in the Word from *Posse* [being able] or power, but the term Jehovah is used from *Esse* [being] or essence (see no. 300). Hence it is, that the term God is used when truth is being treated of, and the term Jehovah, when good is being treated of (nos. 2769, 2807, 2822), for *Posse* is predicated of truth when *Esse* is predicated of good, since good has power by means of truth, for by means of truth good actuates everything that exists. From this it may be manifest that these words, “Am I in God's stead?” in the internal sense signify that it was impossible for it.

3911. *Who withholdeth from thee the fruit of the belly?* signifies that this must be from the Internal. This appears from the meaning which results from the internal sense of the words; for the fruit of the belly, in the internal sense, signifies the same as birth, namely, the acknowledgment of truth and good in faith and act (no. 3905), and still more, namely, the conjunction of truth and good thence. This acknowledgment and this conjunction cannot exist from the external man, but from the internal; for all good flows in from the Lord through the internal man into the external, and adopts the truths which have been insinuated through the sensuous of the external man, and causes the man to acknowledge those truths in faith and act, and causes them to be adjoined and thus appropriated to the man. That all good flows in from the Lord, through the internal man, into the truths which are collected in the memory of the external man, has been frequently shown above. This is what is meant by the explanation of these words, that this must be from the Internal.

3912. Verses 3–5. *And she said, Behold my maid-servant Bilhah: come in unto her, and let her bear upon my knees, and I also shall be built up from her. And she gave him Bilhah her handmaid for a woman, and Jacob came in unto her. And Bilhah conceived, and bare a son unto Jacob.*

She said, Behold my maid-servant Bilhah, signifies the affirming medium which exists between natural truth and interior truth: *come in unto her*, signifies that with that medium there is a faculty of conjunction: *and let her bear upon my knees*, signifies acknowledgment by the affection of interior truth, from which there is conjunction: *and I also shall be built up from her*, signifies that thus it would have life. *And she gave him Bilhah her handmaid for a woman*, signifies the affirmative medium adjoined: *and Jacob came in unto her*, signifies that it was conjoined: *and Bilhah conceived, and bare a son unto Jacob*, signifies reception and acknowledgment.

3913. *She said, Behold my maid-servant Bilhah*, signifies the affirming medium which exists between natural truth and interior truth. This appears from the signification of a maid-servant and of a handmaid, as denoting the affection of the cognitions which belong to the exterior man (concerning which see nos. 1895, 2567, 3835, 3849); and as this affection is the means of conjoining interior truths with natural or external ones, therefore, in the present case, a maid-servant signifies the affirming medium between those truths; and from the representation of Bilhah, as denoting the quality of that medium. The handmaids given to Jacob for women by Rachel and Leah, that they might procreate offspring, represented and signified,

in the internal sense, nothing else than such a thing as was serviceable, in the present case for a means of the conjunction of interior truth with external truth; for Rachel represents interior truth, and Leah, external truth (see nos. 3793, 3819). The subject here treated of by means of the twelve sons of Jacob is the twelve general or cardinal things by means of which man is initiated into spiritual and celestial things during the process of his regeneration, or of becoming a Church. For when a man is being regenerated, or made a Church, that is, when from being a dead man he is made a living man, or from being corporeal, heavenly, he is led by the Lord through many states. The general states are those which are designated by these twelve sons, and afterwards by the twelve tribes, wherefore the twelve tribes signify all things of faith and love (as may be seen shown above, no. 3858); for general things involve all particulars and singulars, and the latter have relation to the former. When man is being regenerated, the internal man has to be conjoined with the external, consequently the goods and truths which are of the internal man have to be conjoined with the goods and truths which are of the external man; for man is man by virtue of goods and truths. These cannot be conjoined without media. Media are such things as derive something from the one part, and something from the other, and which have this effect, that in proportion as a man approaches to the one, the other becomes subordinate. These media are what are signified by the handmaids here spoken of; the media on the part of the internal man by the handmaids of Rachel, and the media on the part of the external man by the handmaids of Leah. That media of conjunction are necessary, may be manifest from the fact that the natural man of himself does not agree at all with the spiritual man, but disagrees to such an extent as to be altogether opposite to him. For a natural man looks to, and loves, himself and the world; but a spiritual man does not look to himself and the world, except so far as it contributes towards the promotion of uses in the spiritual world; thus he looks to its serviceableness and loves it on account of its use and end. A natural man seems to himself to have life when he is exalted to dignities, and thus to supereminence over others; but a spiritual man seems to himself to have life in humiliation, and in being the least; nor does he despise dignities, provided that by them, as means, he can be of service to the neighbour, to society in general, and to the Church; and he does not reflect upon the dignities to which he is advanced, for his own sake, but for the sake of those uses which are his ends. A natural man is in his blessedness when he is richer than others, and in possession of the world's wealth; but a spiritual man is in his blessedness when he is in the cognitions of truth and good, which constitute his riches, and

still more, when he is in the exercise of good according to truths; yet he nevertheless does not despise wealth, because by means of it he is able to be active, and to be in the world. From these few considerations it may be manifest, that the 4 states of the natural man and of the spiritual man are opposed to each other by their ends, but that they are capable of being conjoined, which takes place when the things which are of the external man are made subordinate and subservient to the ends of the internal man. In order, therefore, that a man may become spiritual, it is necessary that the things which are of the external man be reduced to obedience, and that, consequently, the ends for the sake of self and the world be put off, and ends for the sake of the neighbour and the Lord's kingdom be put on. It is quite impossible for the former ends to be put off, and the latter to be put on, thus for them to be conjoined, except through media. These media are what are signified by the handmaids, and specifically, by the four sons that were born of the handmaids. The first medium is that which affirms, or 5 is affirmative of, internal truth, namely, that it is so. When this affirmation takes place, man is in the beginning of regeneration: good operates from the internal, and causes affirmation. This good cannot inflow into what is negative, nor even into what is doubting, before this becomes affirmative. This good afterwards manifests itself through affection; namely, by this, that the man is affected with truth, or begins to be delighted with it; first, in that he knows it, and afterwards, in that he acts according to it. As, for example: unless the truth, that the Lord is the salvation of the human race, is made affirmative by a man, none of those things which he has learned from the Word, or in the Church, concerning the Lord, and which are in his natural memory among scientifics, can be conjoined with his internal man, that is, with those things there which may be of faith. Thus neither can affection flow in, not even into the generals of this subject, which are conducive to man's salvation. When, however, it becomes affirmative, there is an accession of innumerable things, and they are filled with the good which flows in: for good is continually flowing in from the Lord; but where there is no affirmative [ground], it is not received. An affirmative [state], therefore, is the first medium, and, as it were, the first dwelling-place of the good which flows in from the Lord. The case is similar with all the other things which are called [truths] of faith.

3914. *Come in unto her*, signifies that with that medium there is a faculty of conjunction. This appears from the signification of coming or entering in unto any one, when what is matrimonial is meant, as denoting conjunction, in the present case, the faculty of conjunction with the affirmative [state], for

the first conjunction must be with the affirmative, namely, that a thing is so.

3915. *And let her bear upon my knees*, signifies acknowledgment by the affection of interior truth, from which there is conjunction. This appears from the signification of bearing, as denoting acknowledging in faith and act (concerning which see above, no. 3905); and from the signification of the knees or of the thighs, as denoting the things which belong to conjugal love (see no. 3021), thus to the conjunction of the truth which is of faith, and of the good which is of love, for this conjunction is the Conjugal itself in the Lord's kingdom. Thus "bearing upon my knees" signifies an acknowledgment of the interior truth which is represented by Rachel. The custom which prevailed among the Ancients, of acknowledging sons and daughters to be legitimate who were born of handmaids by consent of the wife, and of their bearing upon their knees in order that they might be acknowledged, was derived from the Ancient Church, the worship of which consisted in rituals, which were representative and significative of celestial and spiritual things. In that Church, since bearing signified the acknowledgment of truth, and the knees, conjugal love, consequently the conjunction of truth and good out of affection, such a ritual was received, when the wife was barren, lest she should represent the dead who do not rise again to life, according to what was said above, no. 3908. These words, in the internal sense, signify the second degree of affirmation or acknowledgment, which is from affection; for there must be affection in acknowledgment or affirmation, in order that conjunction may be effected, for all conjunction is effected through affection, since without affection truths have no life. As, for example: to know these truths, that the neighbour ought to be loved, and that charity consists in this, and that spiritual life consists in charity, is bare knowledge unless affection be present, that is, unless this truth is willed from the heart. Without affection these truths do not live; but, however a person knows them, he nevertheless does not love the neighbour, but himself in preference, and is in natural life, and not in spiritual. It is natural affection that has dominion over spiritual affection; and so long as natural affection has the dominion, the man is called dead; for he has a life contrary to heavenly life, and heavenly life is the veriest life.

3916. *And I also shall be built up from her*, signifies that thus it would have life. This appears from the signification of being builded up, as denoting not to die (see no. 3908), consequently, denoting rising again or living.

3917. *And she gave him Bilhah her handmaid for a woman*,

signifies the affirmative medium adjoined. This appears from the representation of *Bilhah*, and from the signification of a handmaid, as denoting the affirmative medium (see no. 3913); and from the signification of giving for a woman, as denoting adjoining.

3918. *And Jacob came in unto her*, signifies that it was conjoined. This appears from the signification of coming or entering in unto any one, when it is predicated of what is matrimonial, as denoting conjunction (see above, no. 3914).

3919. *And Bilhah conceived, and bare a son unto Jacob*, signifies reception and acknowledgment. This appears from the signification of conceiving, as denoting reception, and from the signification of bearing, as denoting acknowledgment (see nos. 3860, 3868, 3905, 3911). Conceptions and births in the spiritual sense denote receptions of truth from good, and consequent acknowledgments.

3920. Verse 6. *And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son: therefore she called his name Dan.*

Rachel said, God hath judged me, and hath also heard my voice, signifies, in the supreme sense, justice and mercy; in the internal sense, the Holy of faith; and in the external sense, the good of life: *and hath given me a son*, signifies this truth acknowledged: *therefore she called his name Dan*, signifies his quality.

3921. *Rachel said, God hath judged me, and hath also heard my voice*, signifies, in the supreme sense, justice and mercy; in the internal sense, the Holy of faith, and in the external sense, the good of life. This appears from the signification of God judging me, and from the signification of hearing my voice. That God judging me denotes the Lord's Justice, may appear without explanation, as also, that hearing my voice denotes mercy: for the Lord judges all from justice, and hears all from mercy. He judges from justice because from Divine Truth, and He hears from mercy, because from Divine Good; from justice, those who do not receive Divine Good, and from mercy, those who do receive. Nevertheless, when He judges from justice, He judges also at the same time from mercy, for in all Divine Justice there is mercy, as in Divine Truth there is Divine Good. But these things, being of too arcane a nature to be stated briefly, shall, by the Lord's Divine Mercy, be more fully explained elsewhere. The reason why "God hath judged me, and hath also heard my voice," denotes, in the internal sense, the Holy of faith, is, that faith which is predicated of truth corresponds to the Divine Justice, and the Holy which is good, corresponds to the Lord's

Divine Mercy. Moreover, judging or judgment is predicated of the truth which is of faith (no. 2235); and as it is said of God that He judged, it denotes what is good or holy. From this it is evident, that the Holy of faith is at once signified by both expressions; and as that one thing is at the same time signified by both expressions, they are both joined together by the particles *and also*. The reason why in the external sense it denotes the good of life is also from correspondence, for the good of life corresponds to the Holy of faith. That the signification of "God hath judged me, and hath also heard," cannot be known without the internal sense, is evident from the fact, that in the sense of the letter the words do not cohere in such a manner as
 3 to present one idea to the understanding. The reason why in this verse, and in those which follow, even to the birth of Joseph, the expression GOD is used, while in the verses immediately preceding He is called JEHOVAH, is, that the subject here treated of is the regeneration of the spiritual man, and in the preceding verses the regeneration of the celestial man; for the name God is used in treating of the good of faith, which belongs to the spiritual man, but the name Jehovah, in treating of the good of love, which belongs to the celestial man (see nos. 2586, 2769, 2807, 2822); for Judah, to whom the subject was continued in the foregoing chapter, represented the celestial man (see no. 3881), but Joseph, to whom it is continued in this chapter, represents the spiritual man (concerning whom see verses 23 and 24 below). That the name Jehovah was used in continuing the subject to Judah, see the preceding chapter, verses 32, 33, 35; that the name God is used where the subject is continued to Joseph, see in this chapter, verses 6, 8, 17, 18, 20, 22, 23, and afterwards again the name Jehovah [verse 24], because it proceeds from the spiritual man to the celestial. This is the arcanum that lies concealed in these particulars, which no one can know but from the internal sense, and unless he knows also what the celestial man is, and what the spiritual.

3922. *And hath given me a son*, signifies this truth acknowledged. This appears from the signification of a son, as denoting truth (see nos. 489, 491, 533, 1147); and from the signification of giving a son, as denoting to give this truth, which is the same thing as acknowledging, for every truth which is acknowledged is given by the Lord. Giving a son involves the same as bearing. That bearing denotes acknowledging, see nos. 3905, 3915, 3919.

3923. *Therefore she called his name Dan*, signifies his quality. This appears from the signification of a name and of calling a name, as denoting quality (see nos. 144, 145, 1754, 1896, 2009, 2724, 3421); the quality itself is in the name of Dan, for he was

so called from *judging*, but although the name was given him from judging, still it involves those things which are signified by all these words of Rachel, "God hath judged me, and hath also heard my voice," that is, the good of life, and the Holy of faith, also, in the supreme sense, the Lord's Justice and Mercy. This is the general thing of the Church, which Dan signifies, and which the tribe named from Dan represents. This general thing is the first which has to be affirmed or acknowledged, before a man can be regenerated or made a Church. Unless it be affirmed and acknowledged, the other things that belong to faith and life cannot possibly be received; consequently also they cannot be affirmed, still less acknowledged: for he who affirms in himself faith only, and not the Holy of faith, that is, charity, for this is the Holy of faith; and if he does not affirm this through the good of life, that is, through the works of charity; he cannot any longer relish the essence of faith, for he rejects it. Affirmation and acknowledgment constitute the first general thing with the man who is being regenerated, but the last with the man who is regenerated: wherefore Dan is the first with the man who is about to be regenerated, and Joseph is the last, for Joseph is the spiritual man himself. Joseph, however, is the first with the man who is regenerated, and Dan is the last, because the man who is about to be regenerated commences from the affirmation that it is, namely, the Holy of faith and the good of life, whereas the regenerated man, who is spiritual, is in spiritual good itself, and thence regards that affirmation as last, for the holy things of faith and the goods of life have been confirmed in him. That Dan is the affirmative [state], which must be the first when man is being regenerated, may also appear from other passages in the Word where Dan is mentioned, as from the prophecy of Jacob, at that time Israel, concerning his sons, "*Dan* shall judge his people, as one of the tribes of Israel. *Dan* shall be a serpent upon the way, an asp upon the path, biting the horse's heels, and his rider falleth backward: I wait for Thy salvation, Jehovah" (Gen. xlix. 16-18): Dan, in this passage, stands for the affirmative of truth, of which it is said, that it will be a serpent upon the way, and an asp upon the path, when it reasons concerning truth from sensu-als; biting the heels of the horse, when it consults the lowest intellectual things or scientifics, and forms conclusions from them; and that it is then drawn away from truth, is signified by his rider falling backward, wherefore it is said, "I wait for Thy salvation, Jehovah." That a serpent denotes one who reasons about Divine arcana from sensu-als and scientifics, see nos. 195-197; that a way and a path denote truth, nos. 627, 2333; that the heels of a horse denote the lowest intellectual things or scientifics, no. 259; for a horse denotes the Intellectual (nos. 2761, 2762), the lowest of which is the heel. In the prophecy of Moses concerning the

twelve tribes, "To *Dan* he said, *Dan* is a lion's whelp: he leapeth forth from Bashan" (Deut. xxxiii. 22): a lion, in the internal sense of the Word, signifies the truth of the Church, because of its strength, for it is truth which fights and conquers; hence a lion's whelp denotes the first of truth, which is affirmation and acknowledgment; it is said, from Bashan, because from the good of the Natural. In Jeremiah, "Wash thy heart from wickedness, O Jerusalem, to the end that thou mayest be saved: how long dost thou cause the thoughts of thine iniquity to tarry in the midst of thee? because the voice of one that telleth *from Dan*, and of one that causeth to hear iniquity from Mount Ephraim" (iv. 14, 15): from *Dan*, denotes from truth which is to be affirmed; from Mount Ephraim denotes from the affection thereof. In the same, "Wait thou for peace, and there is no good; for a time of healing, and behold terror. *From Dan* was heard the snorting of his horses: at the voice of the neighings of his strong ones the whole land trembled; and they came and consumed the land and the fulness thereof, the city and those who dwell therein: for, behold, I send against you serpents, cockatrices, which will not be charmed, and they shall bite you . . ." (viii. 15-17). The snorting of horses heard from *Dan* denotes reasoning concerning truth from what is not affirmative; the land which trembled, and the fulness of which they consumed, denotes the Church and all things of the Church; for they who reason concerning truth from what is not affirmative, or from what is negative, destroy all things of faith; serpents, cockatrices, denote reasonings, as above. In Ezekiel, ". . . *Dan* and Javan coming in thy fairs gave burnished iron, cassia and calamus were in thy market" (xxvii. 19): speaking of Tyre, which signifies the cognitions of truth and good (see no. 1201). *Dan* denotes the first truths which are affirmed; fairs and markets denote the acquisitions of truth and good (no. 2967); burnished iron denotes natural truth, which is the first (nos. 425, 426); cassia and calamus in like manner denote natural truth, but from which there is good. In Amos, "In that day the beautiful virgins and the young men shall faint with thirst; they who swear by the guilt of Samaria, and said, Thy God liveth, *O Dan*, and the way of Beersheba liveth; and they shall fall and not rise up again" (viii. 13, 14): Thy God liveth, *O Dan*, and the way of Beersheba liveth, denotes that they were in the negative [or negation] of all things belonging to faith and the doctrine thereof: that a way denotes truth, see nos. 627, 2333; that Beersheba denotes doctrine, see nos. 2723, 2858, 2859, 3466. The reason why the negative of all things that are of faith is denoted, is, that *Dan* was the last boundary of the land of Canaan, and Beersheba the first, or the midst or inmost of the land; for the land of Canaan represented and signified the

Lord's kingdom, thus the Church (see nos. 1607, 3038, 3481), consequently all things of love and faith, for these belong to the Lord's kingdom and to the Church. Hence all things in the land of Canaan were representative according to distances, situations, and boundaries (see nos. 1585, 1866, 3686). The 7 first boundary, or the midst or inmost of the land, was Beersheba, before Jerusalem [was built], because Abraham was there, and also Isaac, but the last or outermost boundary was Dan. Hence, when all things in one complex were to be signified, it was said, "From Dan even to Beersheba," as in the Second Book of Samuel, "To transfer the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, *from Dan and even to Beersheba*" (iii. 10). Again, "All Israel being gathered together was gathered together . . . *from Dan even to Beersheba*" (xvii. 11). Again, "David said unto Joab, . . . Range through all the tribes of Israel, *from Dan even to Beersheba*" (xxiv. 2, 15). In the First Book of the Kings, "Judah and Israel dwelt in security, every one under his vine, and under his fig-tree, *from Dan and even to Beersheba* . . ." (iv. 25). This expression in the historical sense means all things of the land of Canaan; but in the internal sense, all things of the Lord's kingdom, and also all things of the Church. The reason why Dan is the first 8 boundary, and also the last, as was stated above, is, that the affirmative of truth and good is the first of all at the commencement of faith and charity in a man, and the last when man is in charity and thence in faith. Hence also it was, that the last lot fell for Dan when the land of Canaan was divided for inheritance (Joshua xix. 40): for the lot was cast before Jehovah (Joshua xviii. 6). Hence it fell out according to the representa- 9 tion of each tribe; and whereas the lot did not fall to Dan among the inheritances of the rest of the tribes, but beyond their boundaries (Judges xviii. 1), therefore that tribe was passed over and not mentioned in John in the Apocalypse (chap. vii. 5-8), in speaking of the twelve thousand which were sealed. For they who are only in the affirmative of truth and also of good, and go no further, are not in the Lord's kingdom, that is, among the sealed. The very worst of men may know truths and goods, and also affirm them, but the quality of the affirmation is known by the life. Dan is likewise mentioned as a boundary (Gen. xiv. 10 14), speaking of Abraham, in that he pursued his foes as far as Dan, and Dan has a similar signification in that passage. The city called Dan was not indeed at that time built by the posterity of Dan, but afterwards (see Joshua xix. 47; Judges xviii. 29). But this was the name given even at that time to the first boundary, relatively to the entrance into the land of Canaan, or the last boundary, relatively to the going out, the

inmost of which land was Hebron, and afterwards Beersheba, where Abraham and Isaac dwelt.

3924. Verses 7, 8. *And Bilhah Rachel's handmaid conceived again, and bare a second son unto Jacob. And Rachel said, With wrestlings of God have I wrestled with my sister, I have also prevailed: and she called his name Naphtali.*

And Bilhah Rachel's handmaid conceived again, and bare, signifies here, as before, reception and acknowledgment: *a second son unto Jacob,* signifies a second general truth. *And Rachel said, With wrestlings of God have I wrestled with my sister, I have also prevailed,* signifies in the supreme sense, one's own power; in the internal sense, temptation in which one conquers: and in the external sense, resistance by the natural man: *and she called his name Naphtali,* signifies the quality of it.

3925. *And Bilhah Rachel's handmaid conceived again, and bare,* signifies reception and acknowledgment. This appears from the signification of conceiving, as denoting reception, and from the signification of bearing, as denoting acknowledgment (see above, no. 3919); also from the signification of a handmaid, as denoting a serviceable medium (concerning which see nos. 3913, 3917), for the subject here treated of is the second general medium which serves for the conjunction of the internal man with the external.

3926. *A second son unto Jacob,* signifies a second general truth. This appears from the signification of a son, as denoting truth (see nos. 489, 491, 533, 1147). That it here signifies a general truth, is manifest from what was said and shown above concerning the twelve sons of Jacob, and the twelve tribes named from them, as denoting the general things of the Church, consequently the general things of faith and love, or of truth and good, which are signified and represented by them. That in the opposite sense they also denote general things not of faith and love, or all things of falsity and evil, will appear from the following pages.

3927. *And Rachel said, With wrestlings of God have I wrestled with my sister, I have also prevailed,* signifies, in the supreme sense, one's own power; in the internal sense, temptation in which one conquers: and in the external sense, resistance by the natural man. This appears from the signification of the wrestlings of God, and of wrestling, as denoting temptations. For temptations are nothing else than wrestlings [or struggles] of the internal man with the external, or of the spiritual man with the natural; for both want to have dominion, and when dominion is in dispute, a combat ensues, which is here called wrestling. That prevailing denotes conquering, appears without explana-

tion. The reason why these words, in the supreme sense, signify ² one's own power, is, that the Lord, whilst He was in the world, and in His Human in the world, endured all temptations from His own power, and conquered by His own power, differing in this from every man, who never endures any spiritual temptation from his own power, and conquers in it, but it is the Lord in him who does so. But see what was said and shown above on this subject, namely, that the Lord endured more grievous temptations than any others, nos. 1663, 1668, 1690, 1737, 1787, 1789, 1812, 1813, 1815, 1820, 2776, 2786, 2795, 2813, 2816, 3318: that the Lord fought and conquered from His own power, nos. 1616, 1692, 1813, 3381; and that the Lord alone fights in man, no. 1692. That in the internal sense the ³ wrestlings of God, and prevailing, denote temptations in which man conquers, appears from what has been said just above. The reason why, in the external sense, it denotes resistance by the natural man, is, that all temptation is nothing else; for in spiritual temptations, as was said, there is a dispute concerning the dominion, namely, as to which shall have the supremacy, the internal man or the external, or, what is the same thing, the spiritual man or the natural, for they are opposed to each other (no. 3913). For when man is in temptations, his internal or spiritual man is ruled by the Lord by means of angels, but his external or natural man is ruled by means of infernal spirits, and the combat between them is what is perceived in man as temptation. When a man is such both in faith and life as to be capable of being regenerated, he will then conquer in temptations; but when he is such as to be incapable of being regenerated, he then falls in temptations. That there is resistance by the natural man, is signified by the words, "I have wrestled with my sister," for Leah, who here is the sister, signifies the affection of the external man, but Rachel, the affection of the internal (see nos. 3793, 3819).

3928. *And she called his name Naphtali*, signifies the quality thereof, namely, of the temptation in which man conquers, and also of the resistance by the natural man. This appears from the signification of a name and of calling a name, as denoting quality (see nos. 144, 145, 1754, 1896, 2009, 2724, 3421). The quality itself is what is signified by Naphtali, for Naphtali was named from wrestlings. Hence also Naphtali represents this second general truth of the Church; for temptation is the means or medium of the conjunction of the internal man with the external, for there is dissension between them, but they are reduced to agreement and correspondence by means of temptations. The external man is indeed such, that of himself he lusts after bodily and worldly things alone: these are the delights of his life; but when the internal man has been opened towards

heaven, and desires the things which are of heaven, as is the case with those who are capable of being regenerated, then heavenly things are his delights. Between these two delights there is combat when man is in temptations. Man, at the time, is ignorant of this, because he does not know what heavenly delight is, and what infernal delight is, still less that they are opposed to each other to such a degree. But the celestial angels cannot be with man at all in his corporeal and worldly delight, until it has been reduced to obedience, that is, until it is no longer regarded as the end, but as a use that is of service to heavenly delight (as was shown above, no. 3913). When this is the case, the angels can be with man in both, but then the delight with him becomes blessedness, and at last happiness in the other life. He who believes that the delight of the natural man before regeneration is not infernal, and that it is not possessed by diabolical spirits, is much mistaken, and knows not how it is with man, namely, that before regeneration he is possessed, as to his natural man, by genii and infernal spirits, howsoever he may appear to himself to be like another, and also notwithstanding his being able to be with others in what is holy, and to reason about the truths and goods of faith, yea, and to believe himself confirmed in them. If he does not perceive in himself anything of affection for what is just and fair in his function, and for what is true and good in society and in life, let him know that he is in such a delight as the infernals are in; for in his delight there is no other love than that of self and the world; and when this love constitutes the delight, there is no charity and no faith therein. When this delight has become prevalent, it cannot be blunted and dissipated by any other means than the affirmation and acknowledgment of the Holy of faith and of the good of life, which is the first means or medium signified by Dan, as was shown above; and afterwards through temptation, which is the second medium, and is signified by Naphtali; for this medium follows the other; for they who do not affirm and acknowledge the good and truth which are of faith and charity, cannot come into any combat of temptation, because there is nothing within that resists the evil and falsity to which they are instigated by natural delight. In other parts of the Word, where Naphtali is mentioned, the state of man after temptations is signified thereby, as in the prophecy of Jacob, at that time Israel, "*Naphtali* is a hind let loose, giving sayings of elegance" (Gen. xlix. 21): a hind let loose denotes the affection of natural truth in a free state, which comes about after temptations; which state also is the quality which is in the temptations that are signified by Naphtali, for in temptations the combat is concerning freedom. So, too, in the prophecy of Moses, "*To Naphtali* he said, *Naphtali*, satisfied with good pleasure, and full of the blessing of Jehovah, shall possess the west and the south" (Deut. xxxiii.

23): for the representations of the sons of Jacob, and of the tribes, are according to the order in which they are recounted (see no. 3862). And in the prophecy of Deborah and Barak, "Zebulun was a people who devoted their soul to die, and *Naphtali* upon the heights of the field" (Judges v. 18): where in the internal sense the combats of temptations are also treated of, and he is among those who fear nothing of evil, because they are in truths and goods, which is being in the heights of the field.

3929. Verses 9-11. *And Leah saw that she had stood still from bearing, and she took Zilpah her handmaid, and gave her unto Jacob for a woman. And Zilpah, Leah's handmaid, bare a son unto Jacob. And Leah said, A troop cometh: and she called his name Gad.*

Leah saw that she had stood still from bearing, signifies that no other external truths were acknowledged: *and she took Zilpah her handmaid*, signifies a conjoining affirmative medium: *and gave her unto Jacob for a woman*, signifies that that [medium] did conjoin. *And Zilpah, Leah's handmaid, bare a son unto Jacob*, signifies acknowledgment: *and Leah said, A troop cometh*, signifies, in the supreme sense, omnipotence and omniscience: in the internal sense, the good of faith; and in the external sense, works: *and she called his name Gad*, signifies the quality thereof.

3930. *Leah saw that she had stood still from bearing*, signifies that no other external truths were acknowledged. This appears from the representation of Leah, as denoting external truth (see nos. 3793, 3819): and from the signification of bearing, as denoting to acknowledge in faith and act (see nos. 3905, 3915, 3919). Hence, Leah's standing still from bearing, denotes, in the internal sense, that no other external truths were acknowledged.

3931. *And she took Zilpah her handmaid*, signifies a conjoining affirmative medium. This appears from the signification of a handmaid, as denoting an affirmative medium, serviceable for the conjunction of the external man with the internal (see nos. 3913, 3917).

3932. *And gave her unto Jacob for a woman*, signifies that that [medium] did conjoin. This appears from the signification of giving for a woman, as denoting to conjoin (as above, nos. 3915, 3917).

3933. *And Zilpah, Leah's handmaid, bare a son unto Jacob*, signifies acknowledgment, namely, of external truth. This appears from the signification of bearing, as denoting acknow-

ledgment; from the signification of a handmaid, as denoting a conjoining affirmative medium; and from the signification of a son, as denoting truth (see nos. 489, 491, 533, 1147).

3934. *And Leah said, A troop cometh*, signifies, in the supreme sense, omnipotence and omniscience: in the internal sense, the good of faith: and in the external sense, works. This appears from the signification of a troop in this passage. The reason why a troop, in the supreme sense, denotes omnipotence and omniscience is, that a troop in the present case means a multitude, and when a multitude is predicated of the Divine of the Lord, it is an infinite multitude, which is nothing else than omnipotence and omniscience. Omnipotence is predicated of quantity in relation to magnitude, and omniscience, of quantity in relation to multitude. Omnipotence also is predicated of infinite good, or, what is the same thing, of the Divine Love or of the Divine Will, but omniscience of infinite truth, or, what is the same thing, of the Divine Intelligence. That a troop in the internal sense denotes the good of faith, is from correspondence, for the good which is of charity corresponds to the Lord's Divine Omnipotence, and the truth which is of faith to His Omniscience. The reason why a troop, in the external sense, denotes works, is, that these correspond to the good of faith. For the good of faith produces works, since the good of faith cannot exist without them, just as thinking good, and willing good, cannot exist without doing good: the former being the internal, and the latter the corresponding external. Moreover, the case with respect to works is thus: unless they correspond to the good of faith, they are not works of charity, nor works of faith, for they do not come from their internal, but are dead works, in which there is neither good nor truth. But when they do correspond, they are then works either of charity or of faith. The works of charity are those which flow from charity as their soul, but the works of faith are those which flow from faith. The former, namely, the works of charity, exist with the regenerated man, but the works of faith, with the man who is not yet regenerated, but who is being regenerated. They are circumstanced in the same way as the two affections, namely, the affection of good and the affection of truth. The regenerated man does good from the affection of good, thus from the willing of good, but the man who is to be regenerated does good from the affection of truth, thus from the knowledge of good. The difference between these two affections has been very often shown above. Hence it is evident what constitutes works. Moreover, the good of faith, in respect to works, is circumstanced comparatively like man's will and derivative thought in respect to his face, which, it is known, is an image of the mind (*animus*), that is, of the man's will and derivative thought. If the will

and thought be not exhibited in the face, as in their image, in this case it is not the will and the thought, but it is either hypocrisy or deceit, for a face is exhibited which differs from what the man wills and thinks. The case is similar with every act of the body relatively to the interiors which belong to the thought and will. The Internal of man lives in his External by act or by acting, and if the act or acting is not according to his Internal, it is a proof that either it is not the internal that produces the act, but some customary and habitual motion, or that it is something feigned, as is the case in hypocrisy and deceit. Hence again it is evident what constitutes works. From this it follows, that he who professes faith, and especially he who professes the good of faith, and denies works, and especially if he rejects them, is without faith, and still more without charity. Inasmuch as the works of charity and of faith are such, and a man is not at all in charity and faith unless he be in works, therefore in the Word such frequent mention is made of works, as may appear from the following passages : in Jeremiah, "Thine eyes are open upon all the ways of the sons of man (*homo*), to give to every one according to his ways, and *according to the fruit of his works*" (xxxii. 19). Again, "Turn ye every one from his evil way, *and make your works good*" (xxxv. 15). In the same, "I will render to them according to *their work*, and according to *the work of their hands*" (xxv. 14). In Hosea, "I will visit upon him his ways, and *will render to him his works*" (iv. 9). In Micah, "The land shall be for a desolation because of the inhabitants thereof, *for the fruit of their works*" (vii. 13). In Zechariah, "Thus saith Jehovah Zebaoth, Turn ye from your evil ways and *your evil works* : . . . Jehovah Zebaoth hath thought to do unto us according to our ways, and *according to our works* ; so hath He done unto us" (i. 4, 6). In John, "Blessed are the dead who die in the Lord from henceforth ; yea, saith the Spirit, that they may rest from their labours ; . . . *their works do follow them*" (Apoc. xiv. 13). In the same, "I saw the dead, small and great, standing before God ; and the books were opened : and another book was opened, which is of life : and *the dead were judged* according to those things which were written in the books, *according to their works*. The sea gave up the dead which were in it ; and death and hell gave up the dead which were in them ; *therefore they were judged every one according to their works*" (Apoc. xx. 12, 13). In the same, "Behold I come quickly ; . . . My reward is with Me, *to give to every one according to his work*" (Apoc. xxii. 12). And in John the Evangelist, "This is the judgment, that the light is come into the world, but men loved the darkness rather than the light ; *for their works were evil* : every one who doeth evils hateth the light, and cometh not to the light, lest *his works* should be convicted : but

he who doeth the truth cometh to the light, that *his works may be made manifest*, because they are done in God" (iii. 19–21). In the same, "The world cannot hate you: but Me it hateth, because I testify of it, *that their works are evil*" (vii. 7). In the same, "Jesus said unto the Jews, If ye were Abraham's sons, *ye would do the works of Abraham; . . . ye do the works of your father*" (viii. 39, 41). In the same, "If ye know these things, blessed are ye *if ye do them*" (xiii. 17). In Matthew, "Let your light shine before men, that they may see *your good works*. . . . *Whoso doeth* and teacheth, he shall be called great in the kingdom of the heavens" (v. 16, 19). In the same, "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of the heavens; but *he that doeth the will of My Father* who is in the heavens. Many will say to Me in that day, Lord, Lord, have not we prophesied through Thy name, and through Thy name cast out demons, and in Thy name done many mighty deeds? But then will I confess unto them, I know you not: depart from Me, *ye workers of iniquity*" (vii. 21–23). In Luke, "The master of the house, answering, shall say unto them, I know you not whence ye are: then shall ye begin to say, We did eat before Thee, and did drink, and Thou didst teach in our streets: but He will say, I say unto you, I know you not whence ye are; depart from Me, all *ye workers of iniquity*" (xiii. 25–27). In Matthew, "Every one that heareth My words, and *doeth them*, I will compare unto a prudent man (*vir*); . . . but every one who heareth My words, but *doeth them not*, shall be compared unto a foolish man" (vii. 24, 26). In the same, "*The Son of man shall come in the glory of His Father, with His angels, and then shall He render unto every one according to his works*" (xvi. 27). From these passages it is manifest, that works are what save or condemn a man, that is, that good works save him, and that evil works condemn him; for works contain man's will. He who wills good does good, but he who does not do good, however he may say that he wills good, still does not will it when he does not do it. It is as though he should say, I will it, but I do not will it. And since the will itself is in the works, and charity belongs to the will, and faith to charity, it is evident what of the will, or of charity and faith, there is with a man, when he does not do [good works], and especially when he

8 does the contrary, namely, evil works. Besides, it should be known, that the Lord's kingdom commences with man, from the life which is of works, for he is then in the beginning of regeneration: but when the Lord's kingdom is with a man, it terminates in works, and then the man is regenerated; for the internal man is then in the external correspondently, and works belong to the external man, as charity and its derivative faith do to the internal; wherefore works are then charity. As the life of the internal man thus exists in the works of the external

man, therefore the Lord, in speaking of the last judgment, in Matthew xxv. 32-46, recounts nothing but works, and says that those who have done good works shall enter into eternal life, and those who have done evil works, into damnation. From what has been said it may also be manifest what is signified by that which is read of John, that he reclined at the breast and in the bosom of Jesus, and that Jesus loved him more than the rest of the disciples (John xiii. 23, 25: xxi. 20): for John represented good works (see Preface to Chapter xviii. and to Chapter xxii. of Genesis). The nature of the works of faith, which also from appearance may be called its fruits, and of the works of charity, will, by the Lord's Divine Mercy, be more fully stated elsewhere.

3935. *And she called his name Gad*, signifies the quality thereof. This appears from the signification of a name and of calling a name, as denoting quality (concerning which see above); Gad signifies the quality itself, namely, the quality of the good of faith, and the quality of works. Quality signifies whatever is in a thing: here, whatever is in the good of faith and in works, and these things are innumerable, for the quality is various in every particular person. And there is also a contrary quality with those who are not in the good of faith, and thus not in good works: this quality also is signified by Gad, when he is named in the opposite sense. The good of faith which is of the internal man, and the good works, which are of the external, which correspond, as was shown above, constitute the third general medium that must be acknowledged in faith and act, before the man can enter into the Lord's kingdom, that is, by means of regeneration become a Church.

3936. Verses 12, 13. *And Zilpah, Leah's handmaid, bare a second son unto Jacob. And Leah said, In my blessedness, because the daughters will make me blessed: and she called his name Asher.*

Zilpah, Leah's handmaid, bare a second son unto Jacob, signifies the acknowledgment of another [general truth]. *And Leah said, In my blessedness, because the daughters will make me blessed*, signifies, in the supreme sense, eternity: in the internal sense, the happiness of eternal life; and in the external sense, delight of the affections: *and she called his name Asher*, signifies the quality.

3937. *Zilpah, Leah's handmaid, bare a second son unto Jacob*, signifies the acknowledgment of another general truth. This appears from the signification of bearing, as denoting acknowledgment (see nos. 3911, 3915, 3919): and from the signification of a handmaid, as denoting an affirmative medium serviceable for the conjunction of the external man with the internal (see nos. 3913, 3917): and from the signification of a

son, as denoting truth, in the present case, a general truth (see above, no. 3926): and from the representation of Jacob, and also of Leah and of Zilpah, concerning which see above. From these considerations it is evident what the internal sense of these words is, namely, an acknowledgment of another general truth that serves as a medium to conjoin the external man with the internal.

3938. *And Leah said, In my blessedness, because the daughters will make me blessed*, signifies, in the supreme sense, eternity; in the internal sense, the happiness of eternal life; and in the external sense, the delight of the affections. This appears from the signification of blessedness, and from the signification of “the daughters will make me blessed.” That blessedness, in the supreme sense, denotes eternity, cannot be made manifest except from the correspondence with the things that are in man: for things that are Divine, or things that are infinite, cannot be apprehended except from the finite things of which man is capable of forming an idea. Without this idea from finite things, and especially without an idea from the things which are of space and time, man can comprehend nothing of Divine things, and still less of what is infinite. Man cannot even think anything without an idea of space and time (no. 3404), for he is in [space and] time as to the body, consequently as to the thoughts which are from the external sensuels. The angels, however, not being in time and space, have ideas of state, and hence it is, that spaces and times in the Word signify states (see nos. 1274, 1382, 2625, 2788, 2837, 3254, 3356, 3827). There are two states, namely, a state which corresponds to space, and a state which corresponds to time. The state which corresponds to space, is state as to Esse, and the state which corresponds to time, is state as to Existere (see no. 2625). For there are two things which constitute man, namely, Esse and Existere. The Esse of man is nothing but a recipient of the Eternal which proceeds from the Lord, for men, spirits, and angels are nothing but recipients, or forms recipient of life from the Lord: it is the reception of life of which Existere is predicated. Man believes *that he is*, and, indeed, of himself, when yet he *is* not of himself, but appears (*existit*) so, as has been said. Esse is in the Lord alone, and it is called JEHOVAH. From the Esse which is Jehovah, are all things which appear *as if they were*. But the Lord’s Esse, or Jehovah, cannot at all be communicated to any one, only to the Lord’s Human: this was made the Divine Esse, that is, Jehovah. That the Lord as to both essences is Jehovah, see nos. 1736, 2004, 2005, 2018, 2025, 2156, 2329, 2921, 3023, 3035.

3 Existere is predicated also of the Lord, but only while He was in the world, and put on the Divine Esse: but when He was become the Divine Esse, Existere could no longer be predicated of Him, otherwise than as something proceeding from Him.

That which proceeds from Him is what appears as Existere in Him, whereas it is not in Him, but is from Him, and causes men, spirits, and angels to exist, that is, to live. Existere with man, spirit, and angel, means living, and his living is eternal happiness. The happiness of eternal life is what eternity corresponds to in the supreme sense, this being from the Lord's Divine Esse. That the happiness of eternal life is what blessedness, in the internal sense, signifies, is evident; also that in the external sense it signifies the delight of the affections: thus it appears without explanation. But it is the delight of the affections of truth and good, that corresponds to the happiness of eternal life, which is signified. All affections have their own delights: but such as the affections are, such are the delights. The affections of evil and falsity have also their delights, and until man is regenerated, and receives from the Lord the affections of truth and good, the delights of the affections of evil and falsity appear to him to be the only delights, and this to such a degree that he believes that no other delights exist: consequently that if he were to be deprived of these delights, he would perish utterly. But they who receive from the Lord the delights of the affections of truth and good, by degrees see and perceive the quality of the delights of that life, which they once believed to be the only delights; namely, that they are relatively vile, yea, filthy. And the more advancement is made into the delights of the affections of truth and good, the more does a man begin to view with disfavour the delights of evil and falsity, till at length he holds them in aversion. I have sometimes spoken with those in the other life who have been in the delights of evil and falsity; and it was given me to tell them, that they have no life until they are deprived of their delights. But they said, as such persons do in the world, that if they were deprived of those delights, they would no longer have anything of life. But it was given me to answer, that life then first commences, and is attended with such happiness as is enjoyed in heaven, which is relatively ineffable. This, however, they were not able to apprehend, because what is unknown is believed to be nothing. The case is similar with all those in the world who are in the love of self and of the world, and consequently are in no charity. They know the delight of the former loves, but not the delight of charity, wherefore also they are utterly ignorant what charity is, and still more ignorant that there is any delight in charity, when yet the delight of charity is what fills the universal heaven, and constitutes the blessedness and happiness there, and, if you are willing to believe it, constitutes also the intelligence and wisdom with their delights: for the Lord inflows into the delights of charity with the light of truth and the flame of good, and thus with intelligence and wisdom. But falsities and evils reject, suffocate and pervert those delights, and hence come folly and insanity.

From these considerations it may be manifest what the delight of the affections is, and what its quality, in that it corresponds to the happiness of eternal life. The man of the present age believes, that if at the last hour of death he has but the confidence of faith, he may come into heaven, no matter in what affection he has lived through the whole course of his life. I have also occasionally spoken with those who have lived, and have also believed, in this manner. When they come into the other life, they at first think no otherwise than that they can enter into heaven, not attending to their past life, namely, that by means of that life they have put on the delight of the affection of evil and falsity from the loves of self and of the world, which loves they had regarded as ends. It was given me to tell them, that every one may be admitted into heaven, because heaven is denied by the Lord to no one, but whether or no they are capable of living there, they may know in case they are admitted. Some, who had firmly believed this, were also admitted. But as it is the life of love to the Lord, and of love towards the neighbour, that constitutes all the sphere and happiness of life there, when they came thither they began to be tortured, for they were not able to respire in such a sphere, and then they began to be sensible of the filthiness of their affections, and thus of infernal torment, wherefore they cast themselves down headlong thence, saying, that they wished to be far away therefrom, wondering that this should be heaven, which to them was hell. From this it is evident what is the quality of the one delight, and what the quality of the other: and that they who are in the delight of the affections of evil and falsity, cannot possibly be among those who are in the delight of the affection of good and truth; and that the delights are opposed, like heaven and hell (see nos. 537-539, 541, 547, 1397, 1398, 2130, 2401). Further, with regard to the happiness of eternal life, it cannot be perceived by the man who is in the affection of good and truth, while he lives in the world, but instead thereof he can perceive a certain delight. The reason is, that in the body he is in worldly cares, and hence in anxieties, which render it impossible for the happiness of eternal life, which is inwardly in him, to be manifested otherwise at that time: for when it flows in from within into the cares and anxieties, which are with the man outwardly, it sinks down among those cares and anxieties, and becomes a certain obscure delight: yet still it is a delight in which there is blessedness, in which, again, there is happiness. Being content in God is such a delight. When, however, a man puts off the body, and worldly cares and anxieties with it, then the happiness which had previously lain concealed thus in obscurity in his interior man, comes forth and reveals itself. Since affection is mentioned so often, it must be stated what is meant by affection. Affection is

nothing else than love, but the continuity of it; for man is affected either with evil and falsity, or with good and truth, out of love. This love, since it is present with, and inherent in, all things in general and particular belonging to man, is not perceived as love, but is varied according to circumstances, and according to states and their changes, and this continually in each single thing that the man wills, thinks, and acts. This continuity of love is what is called affection, and it is this continuity that reigns in the man's life, and constitutes all delight that is with him, and therefore constitutes his very life, for a man's life is nothing but the delight that is of his affection, thus, it is nothing but the affection that is of his love. Love is man's willing, and hence, his thinking, and thus, his acting.

3939. *And she called his name Asher*, signifies the quality. This appears from the signification of calling a name, as denoting quality (see above); the quality itself is what is represented by Asher. Asher, in the original language, signifies blessedness, but it involves all those things which are signified by the words of Leah his mother, *In my blessedness, because the daughters will make me blessed*, namely, the delight of the affections corresponding to the happiness of eternal life. This is the fourth general [medium] which conjoins the external man with the internal: for when a man perceives in himself this corresponding delight, then his external man begins to be conjoined with his internal man. The delights that are of the affections of truth and good, are what conjoin, for without the delights of the affections nothing is conjoined, the life of man being in those delights. That all conjunction is through affections, see nos. 3024, 3066, 3336, 3849, 3909. The daughters who shall make blessed, signify Churches. That daughters in the internal sense of the Word denote Churches, see no. 2362. This then was said by Leah, because the births of the handmaids signify general truths, which are media serviceable for conjunction, in order that the Church may exist with man; for when a man perceives the above delight or affection, he then begins to become a Church, and on this account this is said of the fourth or last son born of the handmaids. In the Word, frequent mention is made of Asher, but wherever he is named, by him, as well as by the rest of Jacob's sons, is signified the quality treated of in that particular passage, that is, what their quality is in the state to which the subject treated of has reference. Their quality also is circumstanced according to the order in which they are named, thus it is circumstanced in one way when the order commences with Reuben or faith, and in another way, when it commences with Judah or celestial love, and in another, when it commences with Joseph or spiritual love, for the essence and quality of the beginning is derived and passes into the subse-

quent terms. Hence, their significations are various in the passages where they are named. In the present case, where their birth is treated of, they signify the general things of the Church, consequently, all things of faith and love which constitute the Church: and this because in what precedes, the subject treated of is the regeneration of man, or the states of man before he becomes a Church, and in the supreme sense the subject is the Lord, how He made His Human Divine, thus, the subject is the ascent by the ladder, which was seen by Jacob in Bethel, even to Jehovah.

3940. Verses 14-16. *And Reuben went in the days of wheat-harrest, and found dudaim in the field, and brought them unto Leah his mother, and Rachel said to Leah, Give me, I pray, of thy son's dudaim. And she said unto her, Is it a small thing that thou hast taken my man, and wilt thou also take my son's dudaim? And Rachel said, Therefore he shall lie with thee this night for thy son's dudaim. And Jacob came from the field in the evening, and Leah went forth to meet him, and said, Thou shalt come in unto me, because hiring I have hired thee in my son's dudaim; and he lay with her in that night.*

Reuben went in the days of wheat-harrest, signifies faith as to its state of love and charity: *and found dudaim in the field*, signifies those things which are of conjugal love in the truth and good of charity and love: *and brought them unto Leah his mother*, signifies application to the affection of external truth: *and Rachel said to Leah*, signifies the perception of the affection, and the desire of interior truth: *Give me, I pray, of thy son's dudaim*, signifies of those things which belong to conjugal love, with which it might be conjoined mutually and reciprocally. *And she said unto her, Is it a small thing that thou hast taken my man*, signifies that there is conjugal desire: *and wilt thou also take my son's dudaim?* signifies that thus the Conjugal of natural good with external truth would be taken away. *And Rachel said*, signifies consent: *therefore he shall lie with thee this night for thy son's dudaim*, signifies that it should be conjoined: *and Jacob came from the field in the evening*, signifies the good of truth in a state of good, but in obscurity, such as is peculiar to the Natural: *and Leah went forth to meet him*, signifies desire on the part of the affection of external truth: *and said, Thou shalt come in unto me*, signifies that it might be conjoined therewith: *because hiring I have hired thee in my son's dudaim*, signifies that thus it was agreed upon from what was provided: *and he lay with her in that night*, signifies conjunction.

3941. *Reuben went in the days of wheat-harrest*, signifies faith as to its state of love and charity. This appears from the representation of Reuben, as denoting faith, which is the first

thing of regeneration (see nos. 3861, 3866); from the signification of days, as denoting states (see nos. 23, 487, 488, 493, 893, 2788, 3462, 3785); from the signification of wheat, as denoting love and charity (of which below): hence wheat-harvest denotes an advancing state of love and charity. The subject treated of by means of the four sons of Jacob born of the handmaids, was, the media of the conjunction of the external man with the internal. The subject now treated of by means of the remaining sons, is the conjunction of good and truth, wherefore, in the first place dudaim are spoken of, by which is signified this conjunction or the Conjugal. The reason why wheat-harvest denotes an advancing state of love and charity, is that a field signifies the Church, thus, the things belonging to the Church, and the seeds which are sown in a field, signify the things which are of good and truth; and the produce of those seeds, as, wheat, barley, and other things, denote the things which are of love and charity, and also of faith. The states of the Church as to these things are therefore compared to seed-time and harvest, and are also called seed-time and harvest (as in Gen. viii. 22: no. 932). That wheat denotes the things which are of love and charity, may also appear from the following passages: in Moses, "Jehovah maketh him to ride upon the high places of the earth, and he feedeth on the increase of the fields. He maketh him to suck honey out of the rock, and oil out of the flint of the stony rock: butter of the herd and milk of the flock, with fat of lambs and of rams, the sons of Bashan, and of goats, with *the fat of kidneys of wheat*; and the blood of the grape thou drinkest pure wine (*merum*)" (Deut. xxxii. 13, 14). This passage, in the internal sense, treats of the Ancient Church, and its state when it was established, and all things of love and charity, and all things of faith, which were there, are described by significatives. The fat of the kidneys of wheat, denotes the Celestial of love and charity; and inasmuch as fat or fatness signifies what is celestial (no. 353), and wheat signifies love, therefore they are frequently joined together in the Word: as also in David, "Oh that My people were obedient unto Me, that Israel would walk in My ways: . . . *He would feed them with the fat of wheat*, and with honey out of the stony rock will I satisfy them" (Psalm lxxxi. 13, 16). In the same, "Jehovah, who maketh thy border peace, *will satisfy thee with the fat of wheat*" (Psalm cxlvii. 14). That wheat denotes love and charity, is manifest from these words in Jeremiah, "Many shepherds have destroyed My vineyard, they have trodden down the portion of My field, they have reduced the portion of My field to a wilderness of a solitude: . . . The wasters have come upon all the hills in the wilderness, because the sword of Jehovah devoureth from the end of the earth even to the end of the earth: there is no peace for any flesh: *they have sown wheat*,

and have reaped thorns . . .” (xii. 10, 12, 13) : a vineyard and a field stand for the Church : a wilderness of a solitude, for its vastation ; the devouring sword, for the vastation of truth : no peace denotes no affecting good : sowing wheat denotes the goods which are of love and charity ; reaping thorns, the evils and falsities which are of the love of self and of the world. That a vineyard denotes the spiritual Church, see no. 1069 : that a field denotes the Church as to good, no. 2971 ; that a wilderness denotes vastation, nos. 1927, 2708 : that a devouring sword denotes the vastation of truth, no. 2799 ; that peace

4 denotes good that affects, no. 3780. In Joel, “The field is wasted, the ground hath mourned, because the corn is wasted, the new wine (*mustum*) is dried up, the oil languisheth : the husbandmen are ashamed, the vine-dressers howl *over the wheat and over the barley, because the harvest of the field hath perished. . . .* Gird yourselves, and wail, ye priests ; howl, ye ministers of the altar . . .” (i. 10, 11, 13). That a state of the vastated Church is what is here described, is obvious to every one ; thus that a field and ground denote the Church, corn, its good, and new wine (*mustum*), its truth (see no. 3580) ; and that wheat denotes celestial love, and barley spiritual love ; and whereas a state of the Church is treated of, it is said, “Gird yourselves and wail, ye priests : and howl, ye ministers of the altar.”

5 In Ezekiel, “The spirit of Jehovah to the prophet : *Take unto thee wheat, and barley, and beans, and lentils, and millet, and spelt, and give them into one vessel, and make them into bread for thee : . . . with ordure of the dung of man (homo) thou shalt make a cake before their eyes : . . . thus the sons of Israel shall eat their bread unclean*” (iv. 9, 12, 13) ; treating of the profanation of good and truth. Wheat, barley, beans, lentils, millet, and spelt stand for [various] kinds of good and its derivative truth ; bread or a cake made thereof with ordure of human dung denotes the profanation of them all. In John, “I saw, when, behold, a black horse ; and he who sat upon it had a balance in his hand : I heard a voice out of the midst of the four living creatures, saying, *A measure of wheat for a penny, and three measures of barley for a penny ; but the oil and the wine hurt thou not*” (Apoc. vi. 5, 6) : in this passage also the vastation of good and truth is treated of ; a measure of wheat for a penny denotes that love is so scarce ; three measures of

7 barley for a penny denotes that charity is so scarce. In Ezekiel, “Judah and the land of Israel were thy merchants, *in wheat of minnith and pannag, and honey, and oil, and balm, they gave thy tradings*” (xxvii. 17) ; treating of Tyre, which signifies the cognitions of good and truth. Wheat of minnith and pannag, honey, oil, and balm denote the goods of love and charity, and the happy [states] thereof ; Judah denotes the celestial Church, and the land of Israel, the spiritual Church, from which those

things come : tradings denote acquisitions. In Moses, “ *A land of wheat and barley, and of the vine, and the fig-tree, and the pomegranate : a land of the olive, of oil, and of honey* ” (Deut. viii. 8) : describing the land of Canaan, which, in the internal sense, denotes the Lord’s kingdom (see nos. 1413, 1437, 1585, 1607, 3038, 3705) ; wheat and barley here denote the goods of love and charity, the vine and fig-tree denote the goods of faith. In Matthew, “ *Whose fan is in His hand, and He will thoroughly purge His threshing-floor ; and He will gather His wheat into the garner, but the chaff He will burn up with unquenchable fire* ” (iii. 12) : John the Baptist speaks thus of the Lord : wheat denotes the goods of love and charity, and chaff the things in which there is nothing of good. In the same, “ *Suffer both to grow together to the harvest ; and in the time of the harvest I will say to the reapers, Gather first the tares, and bind them into bundles to burn them : but gather together the wheat into my barn* ” (xiii. 30) : tares denote evils and falsities, and wheat denotes goods. They are comparisons, but all comparisons in the Word are made by means of significatives.

3942. *And found dudaim in the field*, signifies those things which are of conjugal love in the truth and good of charity and love. This appears from the signification of *dudaim*, as denoting the things which are of conjugal love, which shall be treated of below ; and from the signification of a field, as denoting the Church, consequently, the truth of faith and the good of charity, because these constitute the Church (see nos. 368, 2971, 3196, 3310, 3500, 3508, 3766). What *dudaim* are, is not known to scholars. It is supposed that they were fruits or flowers, which are variously named according to each scholar’s opinion : but what particular kind of fruits or flowers they were, is of no importance to know : only that among the Ancients, who were of the Church, all fruits and flowers were significative : for they knew that universal nature was a theatre representative of the Lord’s kingdom (see no. 3483), and that all things that were in its three kingdoms were representative, and that each thing, and consequently each fruit and flower, represented some special thing in the spiritual world. That *dudaim* signify the Conjugal of good and truth, may appear from the series of the things in the internal sense ; and also from the derivation of that word in the original language, for it is derived from the word *dudim*, which signifies loves, and conjunction through loves. That *dudaim* is thence derived, and that it signifies the Conjugal, is evident from the following passages, “ *Let us get up early to the vineyards ; let us see whether the vine hath blossomed, and put forth the grape, whether the pomegranates have put forth blossoms : there will I give my loves (*dudim*) unto thee ; the *dudaim* have given a smell* ” (Canticles vii. 12. 13). Hence it is

2 evident what *dudaim* denote. With regard to the Book which contains these words, which is called the Canticles, or Solomon's Songs, it is not among the books which are called Moses and the Prophets, because it has not an internal sense: but it is written in the ancient style, and is full of significatives collected from the books of the Ancient Church, and of very many which in the Ancient Church signified celestial and spiritual love, and especially conjugal love. That this is the character of the book, is also evident from the fact, that many things that are indecent occur in the sense of the letter, which is not the case in the books which are called Moses and the Prophets; but as it contains such things as are significative of celestial and conjugal love, it appears as if it contained something mystical
 3 also. From the signification of *dudaim*, then, it may appear that Reuben's finding them in the field signifies the Conjugal that is in the truth and good of love and charity, that is, what is capable of being conjoined; for the Conjugal is nothing else, in the spiritual sense, than that truth which is capable of being conjoined with good, and that good which is capable of being conjoined with truth: hence also comes all conjugal love (see nos. 2728, 2729, 3132). Wherefore, genuine conjugal love does not exist, unless the consorts are in good and truth, and thus are together in the heavenly marriage.

3943. *And brought them to Leah his mother*, signifies application to the affection of external truth. This appears from the signification of bringing to, as here denoting application; and from the representation of Leah, as denoting the affection of external truth (see nos. 3793, 3819).

3944. *And Rachel said to Leah*, signifies the perception of the affection, and the desire of interior truth. This appears from the signification of saying, as denoting to perceive (see nos. 1898, 1919, 2080, 2619, 2862, 3395, 3509); and from the representation of Rachel, as denoting the affection of interior truth (see nos. 3758, 3782, 3793, 3819). That it denotes the affection and desire of that truth, is also evident from what presently follows, for Rachel says, "Give me, I pray, of thy son's *dudaim*."

3945. *Give me, I pray, of thy son's dudaim*, signifies the affection and desire of those things which belong to conjugal love, with which it might be conjoined mutually and reciprocally. This appears from the signification of *dudaim*, as denoting the things which belong to conjugal love (see above, no. 3942). That affection and desire are denoted, is manifest (see no. 3944). That conjugal love is mutual and reciprocal conjunction, see no. 2731.

3946. *And she said unto her, Is it a small thing that thou hast taken my man (vir),* signifies that there is conjugal desire. This appears from the signification of taking a man who is also another's, as in the present instance Jacob, who is also Leah's, in that it implies mutual love amongst them. Hence it is that these words, "Is it a small thing that thou hast taken my man," signify conjugal desire.

3947. *And wilt thou also take my son's dudaim?* signifies that thus the Conjugal of natural good with external truth would be taken away. This appears from the signification of taking, as denoting, in the present case, taking away; from the signification of dudaim, as denoting the Conjugal (see no. 3942); and from the signification of a son, as denoting truth (see nos. 489, 491, 533, 1147), in the present case, external truth, because it is Leah who speaks; and that Leah denotes external truth, has been shown above.

3948. *And Rachel said, Therefore he shall lie with thee this night for thy son's dudaim,* signifies consent that it should be conjoined. This may appear without explanation.

3949. *And Jacob came from the field in the evening,* signifies the good of truth in a state of good, but in obscurity such as is peculiar to the Natural. This appears from the representation of Jacob, as denoting the good of truth of the Natural (see nos. 3669, 3677, 3775, 3829); and from the signification of a field, as denoting the Church as to good (see no. 2971), thus as denoting good; and from the signification of the evening, as denoting obscurity (see nos. 3056, 3833).

3950. *And Leah went forth to meet him, and said, Thou shalt come in unto me,* signifies desire on the part of the affection of external truth that it might be conjoined therewith. This may appear from the representation of Leah, as denoting the affection of external truth, concerning which see above. That it denotes a desire to be conjoined, is evident without explanation.

3951. *Because hiring I have hired thee in my son's dudaim,* signifies that thus it was agreed upon from what was provided. This appears from the signification of hiring, as denoting what is agreed upon, which is also evident from what goes before. The reason why it denotes from what was provided, is, that all conjunction of truth with good, and of good with truth, in man, takes place from what has been provided, that is, of the Lord's providence. For the subject here treated of is the conjunction of good with truth, and of truth with good, thus the subject is the good which is appropriated to man; for good is not good with man

until it has been conjoined with truth: and since all good comes from the Lord, that is, all appropriation of good through its conjunction with truth, therefore it is here said from what was provided. The providence of the Lord is principally busied about this conjunction. By means of this conjunction a man becomes a man, and is distinguished from the brute animals, and he becomes a man in proportion as he receives of that conjunction, that is, in proportion as he suffers the Lord to effect it. This, therefore, is the good which belongs to man: there is no
 2 other good which is spiritual, and abides to eternity. Moreover, the goods of the external man, which are the delights of life while a man lives in the world, are only good in proportion to the amount of the above good they have in them. For instance, the good of riches: in proportion as riches have spiritual good in them, that is, have for their end the good of the neighbour, the good of one's country or the public good, and the good of the Church, in that proportion they are good. They, however, who conclude that the spiritual good that has been spoken of cannot exist in worldly opulence, and therefore persuade themselves that they ought to renounce riches in order to have more leisure time to devote to heaven, are much mistaken. For if they renounce riches, or deprive themselves thereof, they cannot afterwards do good to any one, neither can they themselves live in the world except in a state of wretchedness, consequently they cannot any longer have for an end the good of the neighbour, or the good of their country, or even the good of the Church, but only themselves, that they may be saved, and become greater than others in the heavens. Besides, in renouncing worldly things, they also expose themselves to contempt, because they also render themselves despicable in the sight of others, and, consequently, unfit themselves for being useful and for discharging duties. But when men regard these things [namely, the good of the neighbour, of their country, and of the Church] as the
 3 requisite to enable them to accomplish their end. The case is exactly the same as with man's nourishment, the end of which is, that there be a sound mind in a sound body. If a man deprives the body of its nourishment, he deprives himself also of the state of the end: wherefore, he who is a spiritual man does not despise nourishment, nor yet its pleasures, but he does not regard these things as the end, but only as means subservient to the end. From this case as an example conclusions may be drawn as to all other cases.

3952. *And he lay with her in that night*, signifies conjunction. This may also appear without explanation. The reason why the foregoing passages have been for the most part explained only as to the significations of the expressions in the internal

sense, is that they are such that they cannot be comprehended unless they are expounded in one series; for the subject treated of is the conjunction of truth with good and of good with truth, which conjunction is the Conjugal understood in the spiritual sense, that is, it constitutes with man and in the Church the heavenly marriage. The arcana of this heavenly marriage are described and revealed in the above passages, and they are as follows: The heavenly marriage, as was said, is that of good with truth and of truth with good, yet not between good and truth of one and the same degree, but between good and truth of a lower degree and of a higher, that is, not between the good of the external man and the truth of the same, but between the good of the external man and the truth of the internal, or what is the same thing, not between the good of the natural man and the truth thereof, but between the good of the natural man and the truth of the spiritual man: it is this conjunction which constitutes a marriage. The case is similar in the internal ² or spiritual man; between the good and truth in the spiritual man there is no heavenly marriage, but between the good of the spiritual man and the truth of the celestial man; for the celestial man is relatively in a higher degree. Neither is there a heavenly marriage between the good and truth in the celestial man, but between the good of the celestial man and Truth Divine which proceeds from the Lord. From this also it is evident, that the Divine Marriage itself of the Lord is not between Good Divine and Truth Divine in His Divine Human, but between the good of the Divine Human and the Divine Itself, that is, between the Son and the Father; for the good of the Lord's Divine Human is what is called in the Word the Son of God, and the Divine Itself is called the Father. These ³ are the arcana which are contained in the internal sense in what is said concerning the dudaim. Every one may see that some arcanum must be contained therein: for to mention that Reuben found dudaim in the field, and that Rachel desired them, and that to procure them she promised that their man should lie with Leah, and that Leah went to meet Jacob when he came from the field in the evening, and said, that she had hired him for the dudaim—these are circumstances that would be too trifling to constitute any historical part of the Word, unless something Divine were hidden in them. But what this Divine something is, cannot be known to any one unless he knows what is signified by the sons of Jacob, and by the tribes named from them; and unless he further knows the series of the subject in the internal sense, and still further, unless he knows what the heavenly marriage is, for this is treated of, namely, that it is the conjunction of the good of the external man with the affection of truth of the internal man. But in order that this arcanum may be more clearly known, it may be

4 still further illustrated. The truths of the external man are the scientifics and doctrinals which he has learned, first from his parents, and also from his masters, and next from books, and lastly by his own study. The good of the external man is the pleasure and delight which he perceives in those truths. The scientifics which are truths, and the delights which are good, are conjoined, but they do not constitute with him the heavenly marriage. For with those who are in the love of self and of the world, and thence in evil and the falsity, even scientifics, yea, doctrinals, are conjoined with delights; but they are the delights of those loves, with which even truths may be conjoined; but nevertheless such persons are outside of the heavenly marriage. But when the pleasure or delight, which is the good of the external or natural man, is from spiritual love, that is, from love towards the neighbour, one's country, or the public, towards the Church, towards the Lord's kingdom, and still more when it is from celestial love, which is love to the Lord, and these things flow in from the internal or spiritual man into the delight of the external or natural man, and constitute that delight, in this case the above conjunction with the scientifics and doctrinals of the external or natural man constitutes with him the heavenly marriage. This cannot be with the evil, but with the good, namely, with such as regard these things as the end. But how the case is with the influx of the internal or spiritual man into the external or natural man, see what has previously been said on this subject, at nos. 3286, 3288, 3314, 3321. When these things are previously known, it may then be known what is signified by the above particulars, which have been explained above only according to the internal sense of the expressions; as, that Reuben, who denotes the truth of faith which is the first thing of regeneration, found dudaim; that he brought them to Leah his mother, who denotes the affection of external truth; that Rachel, who denotes the affection of interior truth, desired them, and that they were also given to her; that Leah on this account lay with her man Jacob, who denotes the good of truth in the natural man; also in what follows, that of Leah there were born unto Jacob sons, Issachar and Zebulon, who signify and represent the things which are of conjugal love, thus the things which are of the heavenly marriage, and afterwards Joseph, who signifies and represents the Lord's spiritual kingdom, which is that marriage itself, which is the subject treated of.

3953. Verses 17, 18. *And God listened unto Leah, and she conceived, and bare a fifth son unto Jacob. And Leah said, God hath given my reward, in that I gave my handmaid to my man: and she called his name Issachar.*

God listened unto Leah, signifies Divine Love: and she conceived,

and bare a fifth son unto Jacob, signifies reception and acknowledgment: *and Leah said, God hath given my reward, in that I gave my handmaid to my man*, signifies, in the supreme sense, the Divine Good of truth and Truth of good; in the internal sense, celestial conjugal love; in the external sense, mutual love: *and she called his name Issachar*, signifies the quality.

3954. *And God listened unto Leah*, signifies Divine Love. This appears from the signification of listening to any one, when it is predicated of God or the Lord, as denoting Divine Love; for listening to any one is doing what he requests and desires; and as this is from Divine Good, and Divine Good comes from Divine Love, therefore, listening to any one, in the supreme sense, denotes Divine Love, which is here signified. For the case with the internal sense of the Word is thus, that when the sense of the letter ascends towards heaven, and there enters into the sphere where thought is from the Lord, and concerning the Lord, and concerning things which belong to the Lord, it is at length so perceived by the angels; for the internal sense is the Word for the angels, and to this sense the sense of the letter serves as a plane or means of thinking; for the sense of the letter cannot come to the angels, because in most places it treats of worldly, terrestrial, and corporeal things, about which the angels cannot think, because they are in spiritual and celestial things, and thus far above the former. On this account the Word has been given, which may be serviceable to man, and at the same time to angels: in this the Word differs from every other writing.

3955. *And she conceived, and bare a fifth son unto Jacob*, signifies reception and acknowledgment. This appears from the signification of conceiving, as denoting reception, and of bearing, as denoting acknowledgment (see nos. 3860, 3868, 3905, 3911, 3919).

3956. *And Leah said, God hath given my reward, in that I gave my handmaid to my man*, signifies, in the supreme sense, the Divine Good of truth and Truth of good; in the internal sense, celestial conjugal love; and in the external sense, mutual love. This may appear from the signification of reward [or hire]. Reward is frequently mentioned in the Word, but few know what is signified by it there. It is known in the Churches that man cannot merit anything by the goods he does, for the goods that he does are not his, but the Lord's; also, that meriting or merit has the man himself in view, and thus effects conjunction with his love of self, and with the thought of his own pre-eminence over others, consequently, with contempt of others: wherefore, works which are done for the sake of reward, are not

good in themselves, for they do not flow from a genuine fountain, namely, from charity towards the neighbour. Charity towards the neighbour has this in it, that it wills as well to the neighbour as to itself, and with the angels, that it wills better to the neighbour than to itself. Such also is the affection of charity; wherefore also the affection of charity is averse to all merit, and consequently to every good deed which looks to reward. The reward which they who are in charity enjoy, is that they are able to do good, and that they are allowed to do good, and that the good deed is accepted: this is the delight itself, yea, the blessedness, which they possess who are in

2 the affection of charity. From this it may appear what the reward is which is mentioned in the Word, namely, that it is the delight and blessedness of the affection of charity, or, what is the same thing, the delight and blessedness of mutual love (no. 3816); for the affection of charity and mutual love are the same thing. See what was said above on this subject, nos. 1110, 1111, 1774, 1835, 1877, 2027, 2273, 2340, 2373, 2400. From these considerations it is evident that in this passage, reward, in the external sense, signifies mutual love. That reward, in a still higher or in the internal sense, signifies celestial conjugal love, may appear from what was said above concerning the heavenly marriage (nos. 2618, 2739, 2741, 2803, 3024 at the end, 3132, 3952), namely, that it is the conjunction of good and truth, and that mutual love is from that conjunction, or from that marriage (nos. 2737, 2738). Hence it may appear that reward, in the internal sense, denotes celestial conjugal love.

3 That reward in the supreme sense denotes the Divine Good of truth and Truth of good, is evident from the fact that the heavenly marriage is from thence: for that union is in the Lord, and proceeds from Him, and when it inflows into heaven it constitutes the Conjugal of good and truth, and, through this, mutual love. From what has been said, and what goes before, it is evident what is signified in the internal sense, by these words of Leah, "God hath given my reward, in that I gave my handmaid to my man;" for a handmaid signifies an affirmative medium that is serviceable for the conjunction of the external and internal man (see nos. 3913, 3917, 3931). Thus until the things signified by the sons of the handmaids are affirmed and acknowledged, there cannot exist any conjunction of good and truth, nor, consequently, any mutual love; for those affirmations must needs precede. This is what is meant by the above words.

3957. *And called his name Issachar*, signifies the quality. This appears from the signification of calling a name, as denoting quality (see above, nos. 3923, 3935); for he was named Issachar from reward, and hence the name involves those things which

were said above concerning reward, and at the same time those things which are signified by the rest of the words of Leah. Since Issachar signifies reward, and reward, in the external sense, denotes mutual love, and in the internal sense, the conjunction of good and truth, it may be observed that very few at this day in the Christian world know that reward has such a signification, and this because they do not know what mutual love is, and still less, that good must be conjoined with truth in order that man may be in the heavenly marriage. It has been given me to speak on this subject with very many in the other life who have come from the Christian world, and also with some of the more learned; but, what is wonderful, scarcely any one of those with whom it was given me to speak, knew anything at all about the subject, when nevertheless they might have known much from themselves, if only they had been willing to use their reason: but whereas they were not solicitous about the life after death, but merely about life in the world, they had therefore no concern about such subjects. The things they might have known from themselves, if only, as was said, they had been willing to use their reason, are the following.

FIRSTLY, that when a man is divested of the body, he enjoys a much clearer understanding than during his life in the body, because whilst he is in the body, corporeal and worldly things occupy his thoughts, and induce obscurity; whereas when he is divested of the body, such things do not interrupt, but he is like those persons who are in interior thought by means of an abstraction of their mind from external sensual things. Hence they might know, that the state after death is much clearer and brighter than the state before death, and that when a man dies, he passes relatively from shade into light, because he passes from the things of the world to the things of heaven, and from the things of the body to the things of the spirit; but, what is wonderful, although they can understand these things, they nevertheless think the contrary, namely, that the state of life in the body is relatively clear, and the state of life, after the body has been put off, is obscure.

SECONDLY, they may know, if they would but use their reason, that the life which a man has acquired for himself in the world, follows him; in other words, that he is in a life of the same character after death: for they may know, that no one can put off the life which he has acquired for himself from infancy, unless he dies absolutely; and that this life cannot in a moment be transmuted into another, still less into an opposite life. For example: they may know that he who has acquired for himself a life of deceit, and has found in deceit the delight of his life, cannot put off the life of deceit, but is also in that life after death. Again, they may know that they who have lived in the love of self, and thence in hatred and revenge against those who have not

served them, or in other similar evils, continue in the same evils after the life of the body, for those evils are the things which they love, and which constitute the delights of their life, consequently their very life itself; and that thus such things cannot be taken away from them, unless at the same time everything

4 of their life be extinguished: and so in other cases. The **THIRD** thing that a man may know from himself, is, that when he passes into the other life, he leaves several things behind, such as cares respecting food, clothing, habitation, and also the cares for the acquisition of money and wealth, for in the other life there are no such cares; also cares respecting promotion to dignities, which occupy man's thoughts to such a great extent during the life of the body; and that these are succeeded by other things, which have no relation to the earthly kingdom.

5 Hence, **FOURTHLY**, it may be known, that he who has thought in the world solely about such things, so as to be totally occupied by them, and to obtain in such things alone the delight of his life, is not fit to be among those whose delight it is to think of heavenly things, or things relating to heaven. Hence also it

6 may be known, **FIFTHLY**, that when these external things which are of the body and the world are taken away from them, a man is such as he had been inwardly, namely, that he thinks and wills in that manner. If the thoughts inwardly had consisted of deceits, machinations, aspiration to dignities, to gain, to reputation for the sake of those things, or if they had consisted of hatred, revenge, and other like things, he will after death think the same things, consequently he will think infernal things, no matter how, for the sake of those ends, he might have concealed his thoughts before men, and in the external form have appeared upright, and induced others to believe that he had not meditated such things. That these externals, or pretences of uprightness, are also taken away in the other life, may likewise be known from the fact, that external things are put off with the body, and are no more of any use: hence

7 every one may conclude from himself, of what quality the man will then appear in the sight of the angels. The **SIXTH** thing, which may also be known, is, that heaven, or the Lord through heaven, is continually operating, and flowing in with good and truth, and that then, if there be not in men some recipient of good and truth, as a ground or plane, in their interior man which lives after the death of the body, the influent good and truth cannot be received, and that on this account man, during his life in the world, ought to be solicitous to acquire for himself interiorly such a plane. This cannot be acquired except by thinking what is good towards the neighbour, and by willing what is good towards him, and thence doing good to him, and thereby acquiring to himself a delight of life in such things. This plane is acquired by means of

charity towards the neighbour, that is, by means of mutual love: this plane is what is called conscience. Into this plane good and truth from the Lord can flow in, and be received therein, but not where there is no charity, and consequently no conscience. In this latter case the influent good and truth flow through, and are changed into evil and falsity. The SEVENTH 8 thing which a man may know from himself, is, that love to God and love towards the neighbour are what make man to be man, distinct from brute animals, and that those loves constitute heavenly life or heaven, and their opposites, infernal life or hell. But the reasons why man does not know these things are, that he is not willing to know them, for he lives an opposite life: also, that he does not believe that there is a life after death: and further, that he has acquired principles of faith, and none of charity, and therefore believes according to the doctrinals of many, that if there is a life after death, he may be saved by virtue of faith, no matter how he may have lived, and this, if he should receive faith even at his last dying hour.

3958. Verses 19, 20. *And Leah conceived again, and bare a sixth son unto Jacob. And Leah said, God hath endowed me with a good dowry, this time my man will cohabit with me, because I have borne him six sons; and she called his name Zebulon.*

Leah conceived again, and bare a sixth son unto Jacob, signifies reception and acknowledgment. *And Leah said, God hath endowed me with a good dowry, this time my man will cohabit with me, because I have borne him six sons*, signifies, in the supreme sense, the Lord's Divine Itself, and His Divine Human; in the internal sense, the heavenly marriage; in the external sense, conjugal love: *and she called his name Zebulon* [signifies the quality].

3959. *Leah conceived again, and bare a sixth son unto Jacob*, signifies reception and acknowledgment, namely, of truth. This appears from the signification of conceiving, as denoting receiving, and of bearing, as denoting acknowledging (see no. 3955); and from the signification of a son, as denoting truth (see nos. 489, 491, 533, 1147, 2623, 3373).

3960. *And Leah said, God hath endowed me with a good dowry, this time my man will cohabit with me, because I have borne him six sons*, signifies, in the supreme sense, the Lord's Divine Itself and His Divine Human; in the internal sense, the heavenly marriage; and in the external sense, conjugal love. This appears from the signification of dwelling together [or cohabiting], and also from the rest of the words which Leah spoke on the occasion. The reason why cohabiting or cohabitation denotes, in the supreme sense, the Lord's Divine Itself and His Divine

Human, is, that the Divine Itself, which is called the Father, is in the Divine Human, which is called the Son of God, mutually and reciprocally, according to the words of the Lord Himself in John, "Jesus said, Philip, he that seeth Me, seeth the Father: . . . believe Me that I am in the Father, and the Father in Me" (xiv. 9-11; x. 38): that this union is the Divine Marriage itself, see nos. 3211, 3952. This union is not cohabitation, but is expressed by cohabitation in the sense of the letter; for things that are one, are exhibited as two in the sense of the letter, as the Father and the Son, yea, as three, as the Father, the Son, and the Holy Spirit, and this for several reasons, which, by the Lord's Divine Mercy, will be spoken of elsewhere. It is for this reason that cohabiting, or cohabitation, in the internal sense, denotes the heavenly marriage, for from the Divine Marriage, which is the union of the Father and the Son, or of the Lord's Divine Itself with His Divine Human, the heavenly marriage exists. The heavenly marriage is what is called the Lord's kingdom, and also heaven, and this because it exists from the Divine Marriage, which is the Lord: this then is what is signified in the internal sense by cohabitation. Hence also heaven is called the dwelling-place of God, as in Isaiah, "Look from the heavens, and see *from the dwelling-place of Thy holiness, and of Thy comeliness*; where are Thy zeal, and Thy mighty deeds, and the moving of Thy bowels, and Thy compassions to me? they have restrained themselves" (lxiii. 15): the dwelling-place of holiness denotes the celestial kingdom, and the dwelling-place of comeliness, the spiritual kingdom; dwelling-place in this passage is derived from the same expression as cohabiting and Zebulon are derived from, in the present passage in Genesis. The reason why cohabiting or cohabitation denotes, in the external sense, conjugal love, is, that all genuine conjugal love exists from no other source than from the heavenly marriage, which is that of good and truth, and this from the Divine Marriage, which is the Lord as to His Divine Itself and His Divine Human. See what was said above, on this subject, namely, that the heavenly marriage is from the Divine Good which is in the Lord, and from the Divine Truth which is from Him, nos. 2508, 2618, 2803, 3132; that hence is conjugal love, nos. 2728, 2729; that they who are in genuine conjugal love cohabit together in the inmost things of life, no. 2732, thus in the love of good and truth, for these are the inmost things of life: that conjugal love is the fundamental love of all loves, nos. 2737-2739; that the marriage of good and truth is in heaven, in the Church, with every individual there, and in each particular thing of nature, nos. 718, 747, 917, 1432, 2173, 2516, 2712, 2758; that it is in each particular of the Word, nos. 683, 793, 801, 2516, 2712, thus, in the supreme sense, the Lord Himself is there; that by Jesus Christ is signified

the Divine Marriage, no. 3004. These are the things which are 4 signified, not only by cohabiting, or by these words, "This time my man will cohabit with me," but also by the preceding words, "God hath endowed me with a good dowry:" but the former words signify the truth of good, whereas the latter signify the good of truth, for both constitute the heavenly marriage: and as this is the conclusion, it is said, "Because I have borne him six sons:" for six here signify the same as twelve, namely, all things of faith and love; the half and the double number having the same signification in the Word, when it treats of the same subject.

3961. *And called his name Zebulon*, signifies the quality. This appears from the signification of calling a name, as denoting quality, see above; he was named Zebulon, from cohabiting, and hence the name involves the things which were said above (no. 3960), concerning cohabitation, and at the same time the things which are signified by the rest of Leah's words.

3962. Verse 21. *And afterwards she bare a daughter, and called her name Dinah.*

Afterwards she bare a daughter, signifies the affection of all things, and likewise the Church of faith in which there is good: *and called her name Dinah*, signifies the quality.

3963. *Afterwards she bare a daughter*, signifies the affection of all things, and also the Church of faith in which there is good. This appears from the signification of a daughter, as denoting affection, and also the Church (see no. 2362), but of what object the affection is, and of what quality the Church, is evident from what is added, as, from the addition of Zion, the celestial Church, which is called the daughter of Zion; and from the addition of Jerusalem, the spiritual Church, which is called the daughter of Jerusalem; and so forth. Here, where nothing is added, the daughter signifies a Church of faith in which there is good; for the subject that has hitherto been treated of is, the general truths which are of faith in which there is good, and their reception and acknowledgment. Those truths are signified, as has been shown, by the ten sons of Jacob above spoken of; and whereas, immediately after them, mention is made of a daughter being born, it is evident from the series, that she denotes the Church in which are all those general 2 truths. Whether you say a Church of faith in which there is good, or the spiritual Church, it is the same thing, and also whether you say the affection of all general truths. For the Church is a Church by virtue of the affection of truth in which there is good, and of good from which there is truth; but not by virtue of the affection of good from which there is not truth.

They who say they are of the Church, who are in the affection of truth, and not in the good of truth, that is, who do not live according to truths, are much mistaken. They are outside of the Church, notwithstanding their being within the congregation of the Church, for they are in the affection of evil, with which truth cannot be conjoined. Their affection of truth is not from the Lord, but from themselves, for they have regard to themselves, in order that by means of the cognitions of truth they may gain reputation, and thereby honours and riches, but they have no regard for the Church, nor for the Lord's kingdom, and still less for the Lord. Neither are they of the Church, notwithstanding their being within the congregation of the Church, who are in the affection of good from which there is not truth, for such are in natural good and not in spiritual good, and suffer themselves to be led away into every kind of evil, and also into every kind of falsity, provided the evil is but covered with an appearance of good, and the falsity with an appearance of truth (see nos. 3470, 3471, 3518).

3964. *And called her name Dinah*, signifies the quality. This appears from the signification of a name and of calling a name, as denoting quality, concerning which see above. The quality which Dinah represents and signifies, is everything belonging to a Church of faith in which there is good, which has been treated of just now. This is also evident from the derivation of her name, for in the original language Dinah signifies judgment. That judgment in the Word is predicated of the truth which is of faith, see no. 2235: and that judging, in the internal sense, denotes the Holy of faith, and in the external sense, the good of life, no. 3921: these are of the Church.

3965. Verses 22-24. *And God remembered Rachel, and God listened unto her, and opened her womb. And she conceived, and bare a son, and said, God hath gathered my reproach. And she called his name Joseph, saying, May Jechorah add unto me another son.*

God remembered Rachel, and God listened unto her, signifies foresight and providence: *and opened her womb*, signifies the faculty of receiving and acknowledging. *And she conceived, and bare a son*, signifies reception and acknowledgment: *and said, God hath gathered my reproach. And she called his name Joseph, saying, May Jechorah add unto me another son*, signifies, in the supreme sense, the Lord as to the Divine Spiritual; in the internal sense, the spiritual kingdom or the good of faith, and in the external sense, salvation, also fructification and multiplication.

3966. *God remembered Rachel, and God listened unto her*, signifies foresight and providence. This appears from the signification of remembering, when it is predicated of God, and in the

present case, as denoting foresight, for to remember any one is to look towards him : (that seeing, in the supreme sense, denotes foresight, see no. 3863); and from the signification of listening to any one, when it is predicated of God, as denoting providence (see no. 3869).

3967. *And opened her womb*, signifies the faculty of receiving and acknowledging. This appears from the signification of opening the womb, as denoting giving the faculty of conceiving and bringing forth, thus, in the internal sense, the faculty of receiving and acknowledging, namely, the goods of truth, and the truths of good. That conceiving and bringing forth denote reception and acknowledgment, has been abundantly shown above.

3968. *And she conceived, and bare a son*, signifies reception and acknowledgment, as above (see nos. 3919, 3925, 3955, 3959).

3969. *And said, God hath gathered my reproach. And she called his name Joseph, saying, May Jehovah add unto me another son*, signifies, in the supreme sense, the Lord as to the Divine Spiritual; in the internal sense, the spiritual kingdom, or the good of faith; and in the external sense, salvation, also fructification and multiplication. This appears from the representation of Joseph in the Word, which shall be treated of below; also from the signification of the words, "God hath gathered my reproach," and likewise of these, "May Jehovah add unto me another son," for he was named Joseph, from gathering and adding. "God hath gathered my reproach," signifies that Rachel was now no longer barren, thus was not dead, as she said of herself to Jacob, in verse 1 of this chapter (no. 3908); for Rachel represents the affection of interior truth, or the interior man as to truth (see nos. 3758, 3782, 3793, 3819). The interior man as to truth and good is as it were dead, if the exterior or natural man does not correspond to it as to goods and truths (see nos. 3493, 3620, 3623). They must be conjoined together on both sides, until they are no longer two, but together one man. This conjunction cannot exist, until the natural or external man is prepared, that is, until he has received and acknowledged the general truths, which are signified by the ten sons of Jacob born of Leah and the handmaids, and until the good of the natural man is conjoined with the truths there, which conjunction is signified by the last son of Jacob born of Leah, namely, by Zebulon, who was named from cohabitation (see nos. 3960, 3961). After this conjunction has been effected, then the interior man and the exterior enter into the heavenly marriage (concerning which, see no. 3952). The reason why this marriage

is not entered into before is most arcane, for it is the good of the interior man that conjoins itself then with the good of the exterior, and through this with the truth there: and it is also the good of the interior man [that conjoins itself], through the affection of truth there, with the good of the exterior man, and also with the truth there, thus immediately and mediately (concerning which immediate and mediate conjunction see nos. 3314, 3573, 3616). Since the interior man is then, for the first time, conjoined with the exterior, and until this conjunction is effected, the interior man is as it were no man, and thus as it were dead, as was said above, therefore it is said, "God hath gathered my reproach." This then it is that is signified by the reproach, which God is said to have gathered, that is, to have taken away, or to have delivered from. But the words which follow, namely, "May Jehovah add unto me another son," from which words Joseph was named, signify another arcana, which is this: Joseph represents the Lord's spiritual kingdom, thus the spiritual man, for in every spiritual man there is that kingdom. There are two things which constitute the spiritual man, namely, charity and faith, or what is the same thing, good and truth; charity from which there is faith, or good from which there is truth, is what is represented by Joseph; and faith in which there is charity, or truth in which there is good, is what is signified by "another son," and is represented by Benjamin, concerning whom, see Gen. xxxv. 16-18. Thus Joseph is the celestial-spiritual man, and Benjamin the spiritual-celestial. The nature of the difference between them may appear from what has been so frequently said above concerning good from which there is truth, and concerning truth in which there is good. This then is what is signified by the other words of Rachel, "May Jehovah add unto me another son." These arcana, however, cannot be seen except by those who are in the charity of faith, for they, as to their interiors, are in the light of heaven, in which light there is also intelligence; but not by those who are only in the light of the world, for in this light there is not intelligence, except in proportion as this has in it the light of heaven. To the angels who are in the light of heaven, these are among the most general [arcana]. From these considerations then it may appear, that these words, "God hath gathered my reproach," and, "May Jehovah add unto me another son," in the supreme sense signify the Lord as to the Divine Spiritual; and in the internal sense, the Lord's spiritual kingdom, or the good of faith, for this is the Spiritual which is in that kingdom. The reason why, in the external sense, those words signify salvation, also fructification and multiplication, is, that these things follow as a consequence (see no. 3971). What the Lord's spiritual kingdom is, may appear from what has been so often said and shown above concerning that kingdom, namely, that it

consists of those who are in charity and thence in faith. This kingdom is distinguished from the Lord's celestial kingdom, for in the celestial kingdom are they who are in love to the Lord, and thence in charity: these constitute the third or inmost heaven, whereas the spiritual constitute the second or interior heaven. The reason why the term God is first used, as where it is said "God hath gathered my reproach," and afterwards the term Jehovah, as in these words, "May JEHOVAH add unto me another son," is, that the former expression has reference to the ascent from truth to good, whereas the latter has reference to the descent from good to truth. The spiritual man is in the good of faith, that is, in good from which there is truth, but before he becomes spiritual he is in the truth of faith, that is, in truth in which there is good; and the term God is used in treating of truth, but Jehovah in treating of good (see nos. 2586, 2807, 2822, 3921). That Joseph represents the Lord's spiritual kingdom, or the spiritual man, thus the good of faith, may also appear from those passages in the Word where he is mentioned, as in the prophecy of Jacob, at that time Israel, "*Joseph* is the son of a fruitful one, the son of a fruitful one by a fountain: the daughters walk upon the wall: and the archers shall exasperate him, and shall shoot, and shall hold him in hatred: and she shall sit in the firmness of his bow, and the arms of his hands shall be made strong, by the hands of the mighty one of 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 the blessings of heaven from above, with the blessings of the abyss which coucheth beneath, with the blessings of the breasts and of the womb. The blessings of thy father shall prevail over the blessings of my progenitors even to the desire of the hills of an age: they shall be for the head of *Joseph*, and for the crown of the Nazarite of his brethren" (Gen. xlix. 22-26). These prophetic words contain, in the supreme sense, a description of the Lord's Divine Spiritual, and in the internal sense, of His spiritual kingdom; what each particular involves, will be told, by the Lord's Divine Mercy, in the explanation of that chapter. Likewise in the prophecy of Moses, "Of *Joseph* he said, Blessed of Jehovah is his land, for the precious things of heaven, for the dew, for the abyss also that coucheth beneath; and for the precious things of the products of the sun, and for the precious things of the produce of the months; and for the first-fruits of the mountains of the east, and for the precious things of the hills of an age; and for the precious things of the earth and the fulness thereof; and the good pleasure of Him who dwelleth in the bramble-bush; they shall come to the head of *Joseph*, and to the crown of the Nazarite of his brethren" (Deut. xxxiii. 13-17). Since Israel represents the Lord's spiritual Church (nos. 3305, 3654),

therefore Jacob, at that time Israel, before his death, said unto Joseph, "Thy two sons, who were born unto thee in the land of Egypt, before I came unto thee into Egypt, shall be mine; *Ephraim* and *Manasseh*, as Reuben and Simeon. . . . The angel, who hath redeemed me from all evil, bless the lads, that my name may be called in them, and the name of my fathers Abraham and Isaac, and that they may grow into a multitude in the midst of the earth" (Gen. xlviii. 5, 16): for there are two things which constitute the spiritual church, the Intellectual and the Voluntary, the Intellectual being represented by Ephraim, and the Voluntary by Manasseh. Hence it is evident why the two sons of Joseph were adopted by Jacob, at that time Israel, and acknowledged as his own. Ephraim also is frequently mentioned in the Word, especially in the prophetic Word, and he there signifies the Intellectual of truth and good, which belongs to the spiritual Church. In Ezekiel, "Jehovah said, . . . Son of man, take unto thee one [piece of] wood, and *write upon it for Judah*, and for the sons of Israel his companions; and take one [piece of] wood, and *write upon it for Joseph*, the wood of Ephraim, and of all the house of Israel his companions; and join them together, one to the other for thyself into one [piece of] wood, that they may both be one in My hand; . . . thus saith the Lord Jehovih, I, behold I, do take the *wood of Joseph*, which is in the hand of Ephraim and of the tribes of Israel, his companions; and I will add them upon the *wood of Judah*, and make them into one wood, and they shall be one in My hand; . . . and I will make them into one nation in the earth, in the mountains of Israel; and they shall all have one king for a king, and they shall no longer be two nations, and they shall no more be divided again into two kingdoms" (xxxvii. 16, 17, 19, 22). The subject here treated of is the Lord's celestial and spiritual kingdoms; the celestial kingdom is Judah (see nos. 3654, 3881, 3921 at the end), and the spiritual kingdom is Joseph; and that these kingdoms should not be two but one; they were also

10 made into one by the coming of the Lord into the world. That by the Lord's coming the spiritual were saved, see nos. 2661, 2716, 2833, 2834. These are they of whom the Lord speaks in John, "And other sheep I have which are not of this fold; them also I must bring, and they shall hear My voice, and there shall be one flock and one shepherd" (x. 16). This is what is signified by the two [pieces of] wood, namely, of Judah and Joseph, which were to be joined together into one, and were to be one in the Lord's hand. For the celestial constitute the third heaven, which is the inmost; but the spiritual, the second heaven, which is the interior; and there they are one, because the one inflows into the other, namely, the celestial into the spiritual, the spiritual kingdom being as a plane to the celestial, and thus they are rendered stable. For the Divine-celestial in

the third or inmost heaven is love to the Lord, and the celestial-spiritual in this heaven is charity. This charity is the principal thing in the second or interior heaven, where the spiritual are. From this it is evident what is the nature of the influx, and also in what manner they are rendered stable through the influx. Wood signifies good, both the good of love to the Lord, and the good of charity towards the neighbour (see nos. 2784, 2812, 3720); therefore it was commanded to write Judah and Joseph upon the [pieces of] wood, which were to be made one. In ¹¹ Zechariah, "I will make *the house of Judah* powerful, and I will save *the house of Joseph*, and I will cause them to dwell, because I have mercy upon them; and they shall be as if I had not left them; because I Jehovah am their God, and I will answer them" (x. 6): here also the two kingdoms, namely, the celestial and spiritual, are treated of: the celestial kingdom is Judah, and the spiritual is Joseph; the salvation of those who are spiritual is also treated of. In Amos, "Thus hath said Jehovah unto ¹ the house of Israel, Seek ye Me, and ye shall live: . . . seek Jehovah and ye shall live; lest as it were fire invade *the house of Joseph*, and devour, and there be none to quench. . . . Hate what is evil, and love what is good, and establish judgment in the gate: peradventure Jehovah God of Zebaoth will have mercy on *the remnant of Joseph*" (v. 4, 6, 15): in this passage also the spiritual are signified by Joseph; the house of Israel is the spiritual Church (see nos. 3305, 3654); Joseph is the good of that Church, wherefore it is said, "Jehovah said unto the house of Israel, Seek Me and ye shall live, lest as it were fire invade the house of Joseph." In David, "O Shepherd of Israel, turn ¹³ Thine ear, Thou that *leadest Joseph as a flock*; Thou that sittest upon the cherubim, shine forth before *Ephraim*, and *Benjamin*, and *Manasseh*, stir up Thy power, and go for salvation unto us" (Psalm lxxx. 1, 2). In this passage also, Joseph is the spiritual man; Ephraim, Benjamin, and Manasseh are the three things that belong to that [namely, the spiritual] Church. In the ¹⁴ same, "Lift up the song, and give the timbrel, the pleasant harp with the psaltery: sound with the trumpet in the month, in the holy day, on the day of our festival: because this is a statute for Israel, a judgment for the God of Jacob: He hath appointed it a *testimony for Joseph* in his going forth against the land of Egypt; I heard a lip which I knew not" (Psalm lxxxi. 2-5): that Joseph in this passage is the spiritual Church, or the spiritual man, is evident from the particular words and expressions contained in it, for there are expressions in the Word which express spiritual things, and others which express celestial things, and this regularly throughout the Word. The expressions used in this passage are expressive of spiritual things, as the song, the timbrel, the harp with the psaltery, sounding with the trumpet in the month, in the holy day, on

the day of the festival; hence also it is evident that the subject treated of is the spiritual Church, which is Joseph. In Ezekiel,

15 “Thus saith the Lord Jehovih, This is the boundary to which ye shall inherit the land, according to the twelve tribes of Israel, *the cords to Joseph*” (xlvii. 13): the Lord’s spiritual kingdom is treated of here, wherefore it is said, “The cords to Joseph.” The Lord’s Divine Spiritual is what is also called His Royalty, for the Lord’s Royalty is the Divine Truth, whereas His Priesthood is the Divine Good (see nos. 2015, 3009, 3670). The Royalty itself of the Lord is what is represented by Joseph, in that he was made king in the land of Egypt, which representation, by the Lord’s Divine Mercy, shall be treated of else-

16 where. As regards the Lord’s Divine Spiritual, or the Divine Truth, which is represented by Joseph in the supreme sense, it is not in the Lord, but from the Lord, for the Lord is nothing else but Divine Good, but from Divine Good proceeds Divine Truth. The case herein is comparatively like that of the sun and its light (*lux*); the light is not in the sun, but proceeds from the sun; or like that of fire [and its light]; the light (*lumen*) is not in the fire, but proceeds from the fire. Divine Good itself is also in the Word compared to the sun, and likewise to fire, and is also called the sun and fire. The Lord’s celestial kingdom lives from the good which proceeds from the Lord, but the spiritual kingdom lives from the truth thence: wherefore the Lord, in the other life, appears to the celestial as a sun, but to the spiritual as a moon (see nos. 1053, 1521, 1529-1531, 3636, 3643); for there is heat and there is light which proceed from the sun, the heat comparatively is the good of love, which is also called celestial and spiritual heat: the light comparatively is the truth thence, which is also called spiritual light (see nos. 3636, 3643). In the celestial heat and spiritual light, however, which proceed from the Lord as from a sun in the other life, there is the good of love and the truth of faith, thus wisdom and intelligence (nos. 1521-1523, 1542, 1619-1632, 2776, 3138, 3190, 3195, 3222, 3223, 3339, 3485, 3636, 3643, 3862); for the

17 things which proceed from the Lord are living. From this it may appear what the Divine Spiritual is; and whence the spiritual kingdom and the celestial kingdom; and that the spiritual kingdom is the good of faith, that is, charity, which inflows from the Lord immediately, and also mediately through the celestial kingdom. The Divine Spiritual which proceeds from the Lord, is called in the Word the “spirit of truth,” and it is holy truth, and is not of any spirit, but is of the Lord through the spirit sent by the Lord, as may appear from the words of the Lord Himself in John, “When He, the Spirit of truth, shall have come, He shall lead you into all truth: for He shall not speak from Himself, but whatsoever He shall hear, that shall He speak: He shall also announce to you things to

come. He shall glorify Me, because He shall take of Mine, and shall announce it unto you" (xvi. 13, 14).

* * * *

3970. Verses 25, 26. *And it came to pass, when Rachel had borne Joseph, that Jacob said unto Laban, Send me away, and I will go to my place, and to my land. Give me my females and my children, because I have served thee for them, and I will go, because thou knowest my service with which I have served thee.*

It came to pass, when Rachel had borne Joseph, signifies the acknowledgment of the Spiritual represented by Joseph: *that Jacob said unto Laban*, signifies the good of natural truth to collateral good from a Divine origin by means of which there was a conjunction of interior things: *Send me away, and I will go to my place, and to my land*, signifies that then there is a desire of the Natural represented by Jacob for a state of conjunction with the Divine Rational. *Give me my females*, signifies that the affections of truth were his: *and my children*, signifies the truths also thence: *because I have served thee for them*, signifies by virtue of his own power: *and I will go*, signifies conjunction with the Divine Rational: *because thou knowest my service with which I have served thee*, signifies labour and earnest application from his own power.

3971. *It came to pass, when Rachel had borne Joseph*, signifies acknowledgment of the Spiritual represented by Joseph. This appears from the signification of bearing, as denoting acknowledging (see nos. 3905, 3911, 3915, 3919); from the representation of Rachel, as denoting the affection of interior truth (see nos. 3758, 3782, 3793, 3819); and from the representation of Joseph, as denoting the spiritual kingdom, thus the spiritual man (see no. 3969), consequently the Spiritual: for the Spiritual, since it is from the Lord, is that which constitutes the spiritual man, and also the spiritual kingdom. The subject treated of in what precedes, by means of the sons of Jacob born of the handmaids and of Leah, is, the reception and acknowledgment of general truths, and finally, the conjunction thereof with the interior man, thus the regeneration of man until he is made spiritual: Joseph denotes that spiritual man. The subject treated of in what now immediately follows, is the fructification and multiplication of truth and good, which are signified by the flock, which Jacob procured to himself by means of the flock of Laban. For after the conjunction of the interior man with the external, or of the spiritual with the natural, has been effected, there takes place a fructification of good and a multiplication of truth, for that conjunction is the heavenly marriage with man, and those things are born of this marriage. Hence also it is, that Joseph, in the external sense, signifies fructification and

multiplication (nos. 3965, 3969): fructification is said of good, and multiplication of truth (nos. 43, 55, 913, 983, 2846, 2847).

3972. *And Jacob said unto Laban*, signifies the good of natural truth to collateral good from a Divine origin, by means of which there is a conjunction of interior things. This appears from the representation of Jacob, as denoting the good of natural truth (see nos. 3659, 3669, 3677, 3775, 3829); and from the representation of Laban, as denoting collateral good from a Divine origin (see nos. 3612, 3665, 3778). That the conjunction of the interiors is effected by means of that good, has been occasionally explained above (see nos. 3665, 3690, and elsewhere). This good also is what is signified by the flock of Laban, by means of which Jacob procured to himself his flock, as is described in the subsequent verses.

3973. *Send me away, and I will go to my place, and to my land*, signifies that then there is a desire of the Natural represented by Jacob for a state of conjunction with the Divine Rational. This appears from the representation of Jacob, who speaks these words, as denoting the good of natural truth (see above, no. 3972): from the signification of place, as denoting state (see nos. 2625, 2837, 3356, 3387); and from the signification of the land in this passage, as denoting the Divine Rational; for "my land" means his father Isaac, and his mother Rebecca, for to them he wanted to be sent and to go. That Isaac denotes the Divine Rational as to good, see nos. 2083, 2630, 3012, 3194, 3210; and that Rebecca denotes Truth Divine conjoined with Good Divine of the Rational, see nos. 3012, 3013, 3077: that a desire of conjunction is meant, is evident from the affection contained in the words.

3974. *Give me my females*, signifies that the affections of truth were his; *and my children*, signifies also the truths thence. This appears from the signification of females (*femine*) or women (*mulieres*), as denoting the affections of truth, his wife Leah, the affection of external truth, and Rachel, the affection of interior truth, concerning which see above; and from the signification of children (*uati*), as denoting truths thence, for sons (*fili*) signify truths (see nos. 489, 491, 533, 1147, 2623, 3373); and the children of the females signify the truths thence. It was a statute among the Ancients, that the females, who were given to men-servants, should be the property of the master whom they served, and that the children that were born of them should also belong to him, as may appear from the following passage in Moses, "If thou buy a Hebrew servant, he shall serve six years, and in the seventh he shall go away free; . . . if his lord have given him a woman, and she have borne unto him sons or

daughters, the woman and her children shall be his lord's, and he shall go forth with his body" (Exod. xxi. 2, 4). As this statute was also in the Ancient Church, and was thence known to Laban, therefore he claimed to himself both the females and children of Jacob, as appears in the following chapter, xxxi.: "Laban said unto Jacob, The daughters are my daughters, and the sons my sons, and the flock my flock, and all which thou seest, this and that is mine" (verse 43): it was because Jacob knew this, that he said to Laban, "Give me my females and my children." But the above statute which is treated of in Moses in the passage quoted, represented the right of the Internal or Rational of man to the goods and truths of the External or Natural which it has procured to itself; for by a servant was represented the truth of the Natural, such as it is in the beginning, before genuine truths are insinuated. This truth which is in the beginning, is not truth, but appears like truth, nevertheless it is serviceable as a means of introducing genuine truths and goods, as was shown above. Wherefore, when goods and truths have been insinuated by means of it or by its service, it is then dismissed, and the genuine [goods and truths] so procured are retained: it was on account of this representation, that the above law concerning servants was enacted. But with regard to Jacob, he was not a bought servant, but of a more illustrious family than Laban; he, namely, Jacob, bought for himself Laban's daughters, thus also the children that were born of them, by his service, for they were his as a reward, wherefore Laban did not entertain right sentiments on this occasion. And besides, a Hebrew servant signified the truth which serves to introduce genuine goods and truths, and the woman of such a servant signified the affection of natural good; but it was otherwise in the case of Jacob, since he represents the good of natural truth, and his females, the affections of truth. Neither does Laban represent that which is represented by the lord in the passage above quoted concerning the Hebrew servant, that is, the Rational, but collateral good (see nos. 3612, 3665, 3778), which is of such a character, that it is not genuine good, but appears as genuine, and is serviceable for the introduction of truths (nos. 3665, 3690), which thus were Jacob's. The particulars above adduced are indeed such, that very few will be capable of apprehending them, because very few know what is meant by the truth and good of the Natural, and that these are distinct from the truth and good of the Rational. Still less is it known, that the goods and truths which are not genuine, and yet appear to be genuine, are serviceable for introducing genuine truths and goods, especially in the beginning of regeneration. Nevertheless, since these are the things that are contained in the internal sense of these words, and also in the internal sense of what follows concerning the flock of Laban, from which Jacob

procured to himself a flock, they ought not to be passed over without mention. Possibly some may apprehend them; they who are in the desire of knowing such things, that is, who are in the affection of spiritual good and truth, are enlightened in such subjects.

3975. *Because I have served thee for them,* signifies by virtue of his own power. This appears from the signification of serving, as denoting labour and earnest application (see nos. 3824, 3846), which, when predicated of the Lord, denotes [His] own power: for the Lord, by virtue of His own power, procured to Himself Divine Goods and Divine Truths, and made His Human Divine (see nos. 1616, 1749, 1755, 1921, 2025, 2026, 2083, 2500, 2523, 2632, 2816, 3382).

3976. *And I will go,* signifies conjunction with the Divine Rational. This appears from the signification of going, namely, to his place and to his land (as above, no. 3973), which signifies a desire for conjunction with the Divine of the Rational.

3977. *Because thou knowest my service with which I have served thee,* signifies labour and earnest application from his own power. This may appear from what was said and adduced above (no. 3975), thus without further explanation. What these words further involve, is also evident from what was said above (no. 3974), and also from what follows.

3978. Verses 27-30. *And Laban said unto him, If, I pray, I have found grace in thine eyes, I have experienced, that Jehorah hath blessed me for thy sake. And he said, Name thy hire unto me, and I will give it. And he said unto him, Thou knowest in what manner I have served thee, and in what manner thine acquisition was with me. Because it was little which thou hadst before me, and it hath broken out into a multitude, and Jehorah hath blessed thee at my foot: and now when shall I do also for mine own house?*

Laban said unto him, signifies perception from that good which is signified by Laban: *If, I pray, I have found grace in thine eyes,* signifies inclination: *I have experienced, that Jehorah hath blessed me for thy sake,* signifies from the Divine, for the sake of the good of the Natural which it was to serve. *And he said, Name thy hire unto me, and I will give it,* signifies that of himself he would give what he would. *And he said unto him, Thou knowest in what manner I have served thee,* signifies that he knew his disposition and power: *and what was the quality of thine acquisition with me,* signifies also that it was from the Divine. *Because it was little which thou hadst before me,* signifies that his good is barren until it is conjoined: *and it hath broken*

out into a multitude, signifies fruitfulness afterwards: *and Jehorah hath blessed thee at my foot*, signifies that it was from the Divine which the Natural had: *and now when shall I do also for mine own house?* signifies that now his own good will be made fruitful thence.

3979. *Laban said unto him*, signifies perception from that good which is signified by Laban. This appears from the signification of saying, as denoting perception (see nos. 1898, 1919, 2080, 2619, 2862, 3395, 3509); and from the representation of Laban, as denoting collateral good from the Divine (see nos. 3612, 3665, 3778). The reason why perception from that good is what is signified by the words "Laban said unto him," is that persons in the Word signify nothing else than things, in the supreme sense, Divine things in the Lord, and in the internal sense, such things in man as are treated of. Thus two persons signify two things in the same man.

3980. *If, I pray, I have found grace in thine eyes*, signifies inclination. This appears from the signification of finding grace in the eyes of any one, as denoting inclination. Inclination is predicated of the good which is signified by Laban, when it wills to be present. Whoever reflects or is capable of reflecting upon the affections of good and truth which are in himself, and also on what is delightful and pleasurable, will observe the inclination of one more than another; but these and similar things do not appear without reflection.

3981. *I have experienced, that Jehovah hath blessed me for thy sake*, signifies that it was from the Divine for the sake of the good of the Natural which it was to serve. This appears from the signification of experiencing that Jehovah had blessed, as denoting knowing for certain that it was from the Divine. That it was for the sake of the good of the Natural which it was to serve, is signified by the words, "for thy sake;" for Jacob denotes the good of truth of the Natural (see nos. 3659, 3669, 3677, 3775, 3829), and Laban denotes the collateral good which serves, as has been very frequently shown above (see also below, nos. 3982, 3986).

3982. *And he said, Name thy hire unto me, and I will give it*, signifies that of himself he would give what he would. This may appear without explanation. The things that have hitherto been said are of such a nature that they cannot be explained clearly to the understanding,—both because the mind is incapable of being instantaneously turned from the historical facts relating to Laban and Jacob to the spiritual things that are treated of in the internal sense, for the historical relation

always adheres to and fills the idea, and yet it ought to be as nothing in order that the things that are not historical may be comprehended in their series,—and because a clear notion ought to be had of those goods which are represented by each, namely, by Laban and Jacob, and that the good represented by Laban is such, that it is merely a useful good, useful, namely, to introduce genuine truths and goods, and when it has answered this purpose, it is afterwards left. The quality of this good has been treated of above. It is like a certain immature substance in unripe fruits, by means of which the sap is introduced, and which afterwards wastes away as soon as it has served this its use, and the fruits ripen by means of other fibres, and at last by means
 2 of the fibres of genuine sap. It is known that man in childhood and youth learns many things for this use only, that by them as by means he may learn more useful things, and successively, by means of these, things more useful still, until at length he learns such things as relate to eternal life, and when he has learnt these, the former things are almost obliterated. In like manner, during the process of man's being born anew of the Lord, he is led by means of many affections of good and truth, which are not affections of genuine good and truth, but only useful for the purpose of apprehending, and afterwards imbibing, such good and truth: and when this purpose is effected, then the former things are forgotten and left, because they had only served as means. This is the case with the collateral good which is signified by Laban, relatively to the good of truth which is signified by Jacob, and also by the flocks of both, which are
 3 treated of in the following pages. These are the arcana that are contained in the present and following verses, but they are related historically, in order that the Word may be read with delight, even by children and simple persons, to the end that whilst they are in holy delight arising from the historical sense, the angels with them may be in the sanctity of the internal sense, which internal sense is adapted to angelic intelligence, whilst the external sense is adapted to human intelligence. Hence arises the consociation of man with angels, of which man is altogether ignorant, only perceiving thence a certain delight, in which there is what is holy.

3983. *And he said unto him, Thou knowest in what manner I have served thee,* signifies that he knew his disposition and power. This may appear from the series of things in the internal sense. That knowing a person's quality means knowing his disposition, is evident; and that knowing his quality in service, which is meant by "in what manner [or quality] I have served thee," means knowing his power, may appear from the signification of serving in the present case, as denoting his own power (see nos. 3975, 3977): for Jacob represents the Divine of

the Lord's Natural as to the good of truth, which has power. Hence it follows, that the subsequent words, "What was the quality of thine acquisition with me," signify also [that it was] from the Divine.

3984. *Because it was little which thou hadst before me*, signifies that his good is barren unless it be conjoined. This may also appear from the series in the internal sense; for the subject treated of is the quality of the good represented by Laban, before it was conjoined with the good of truth, which is Jacob, that it was of little use, that is, barren: but how the case herein is, will appear from what now follows.

3985. *And it hath broken out into a multitude*, signifies fruitfulness afterwards. This appears from the signification of breaking out into a multitude, as denoting fruitfulness, namely, after it has been conjoined.

3986. *And Jehovah hath blessed thee at my foot*, signifies from the Divine which belongs to the Natural. This appears from the signification of Jehovah blessing, as denoting being gifted with good (see no. 3406), and as denoting conjunction (see nos. 3504, 3514, 3530, 3565, 3584), thus it denotes being gifted with Divine good through conjunction, in the present case with the good of the Natural which is represented by Jacob. The Natural is signified by the foot. That the foot denotes the Natural, see nos. 2162, 3147, 3761, and it will further appear from the correspondence of the Grand Man with each single thing in man, as treated of at the close of the chapters. Hence it is evident, that these words, "Jehovah hath blessed thee at my foot," signify that it was from the Divine which belonged to the Natural. The arcanum which lies concealed in this passage, ² and in those which immediately precede, is deeply hidden, and is known to few, if to any one, wherefore it must be revealed. The goods which are with men, both within the Church and without, are altogether various, and so much so, that the good of one man is never in all respects like the good of another. The varieties come into existence from the truths with which the goods are conjoined, for every good takes its quality from truths, and truths take their essential from goods. Varieties also come into existence from the affections which belong to every one's love, which are rooted in and appropriated to a man by his life. There are few genuine truths with a man even within the Church, and still fewer with a man outside of the Church, and therefore there are rarely any affections of genuine truth. But, nevertheless, they who are in the good of life, or who live ³ in love to God and charity towards the neighbour, are saved. Their capacity to be saved is from this, that the Lord's Divine

is in the good of love to God and in the good of charity towards the neighbour, and where the Divine is within, there all things are disposed into order, so as to be capable of being conjoined with the genuine goods and genuine truths which are in the heavens. That this is the case, may be manifest from the societies which constitute heaven, and which are innumerable, and are all, in general and particular, various as to good and truth, and yet taken together form one heaven. These societies are circumstanced like the members and organs of the human body, which, although various in every part, nevertheless constitute one human being. For one thing, when it consists of several [component parts], is never constituted of units that are the same, or exactly like each other, but of various units harmoniously conjoined, and various units so conjoined constitute every unit. The case is similar with respect to goods and truths in the spiritual world, which, although they are so various as not to be exactly the same in one man as in another, yet make one from the Divine by means of love and charity, for love and charity constitute spiritual conjunction, and their variety is heavenly harmony, which makes such concord, that they are one in the Divine, that is, in the Lord. Moreover, the good of love to God, and the good of charity towards the neighbour, however various truths may be, and however various the affections of truth, are nevertheless receptive of genuine truth and good, for they are, so to speak, not hard and resisting, but as it were soft and yielding; for they suffer themselves to be led by the Lord, and thus to be bent to good, and, through good, to Him. It is otherwise with those persons who are in the love of self and of the world. These do not suffer themselves to be led and bent by the Lord and to the Lord, but resist stubbornly, for they want to lead themselves, and they resist still more when they are in confirmed principles of falsity. So long as they are of such a character, they do not admit what is Divine. From these considerations then it may appear what is signified in the internal sense by the above words which Jacob spoke to Laban: for Laban signifies such good as is not genuine, because genuine truths have not been implanted in it, but which is still such that they can be conjoined to it, and that the Divine can be in it. Such good as this is usually with young children before they have received genuine truths; and also with the simple within the Church, who are acquainted with few truths of faith, but yet live in charity; and also with upright Gentiles, who are in the holy worship of their own gods. By means of such good it is possible for genuine truths and goods to be introduced, as may appear from what was said about children and the simple within the Church at no. 3690, and about the upright Gentiles outside of the Church, nos. 2598-2603.

3987. *And now when shall I do also for mine own house?* signifies that now his own good will be made fruitful thence. This appears from the signification of a house, as denoting good (see nos. 2233, 2234, 3128, 3652), in the present case "mine own house" denotes the good which is signified by Jacob. That doing for this house denotes the fructification of good thence, is evident from the fact, that the fructification of good and the multiplication of truth are now being treated of: for by Joseph, who was the last born, this fructification is signified (see nos. 3965, 3969, 3971), and by the flock which Jacob procured to himself by means of the flock of Laban, this signification is described. That neither is good fructified, nor truth multiplied, until the conjunction of the external man with the internal has been effected, may be manifest from this consideration, that it is the part of the interior man to will good to another, and thence to think what is good, and of the external to do good, and thence to teach what is good. Unless doing good is conjoined with willing good, and teaching what is good, with thinking what is good, the man does not possess good, for the evil can will evil and do good, and also think evil and teach good, as may be known to every one. Hypocrites and profane persons are in this study and art more than others, yea, to such a degree that they can counterfeit angels of light, when yet they are devils inwardly. From this it may appear, that good cannot be made fruitful with any one, unless doing good is conjoined with willing good, and teaching good, with thinking good, that is, unless the external man be conjoined with the internal.

3988. Verses 31-33. *And he said, What shall I give thee? And Jacob said, Thou shalt not give me anything; if thou wilt do this word for me, I will return, I will feed, I will guard thy flock. I will pass through all thy flock to-day, removing from thence all the speckled and spotted small cattle, and all the black small cattle in the lambs, and the spotted and speckled in the she-goats, and it shall be my hire. And my righteousness shall answer for me on the morrow, because thou comest upon my hire before thee: everything that is not speckled and spotted in the she-goats, and black in the lambs, that is stolen with me.*

He said, What shall I give thee? signifies cognition. *And Jacob said,* signifies the answer: *Thou shalt not give me anything; if thou wilt do this word for me,* signifies that it shall be brought on the part of good which is from truth: *I will return, I will feed, I will guard thy flock,* signifies that the good signified by Laban was to be applied to use. *I will pass through all thy flock to-day,* signifies that he perceives every good as to its quality: *removing from thence all the speckled and spotted small cattle,* signifies that every good [and truth] that belongs to him shall be separated, wherewith evil is mixed, which is the *speckled,*

and wherewith falsity is mixed, which is the *spotted*: *and all the black small cattle in the lambs*, signifies the proprium of innocence which belongs to the good signified by Laban: *and the spotted and speckled in the she-goats*, signifies that afterwards every good of truth shall be his own, in which falsity and evil are mixed: *and it shall be my hire*, signifies that it is from himself. *And my righteousness shall answer for me*, signifies the Divine holiness which is his: *on the morrow*, signifies to eternity: *because thou comest upon my hire before thee*, signifies his proprium: *everything that is not speckled and spotted in the she-goats*, signifies what is not from the good meant by Laban, mixed with evil and falsity in the goods of truth: *and black in the lambs*, signifies the first state of innocence: *that is stolen by me*, signifies that it was not his.

3989. *He said, What shall I give thee*, signifies cognition. This may appear, because it is a request and inquiry to know what and how much of hire he wanted to have. *And Jacob said*, signifies the answer. This appears without explanation.

3990. *Thou shalt not give me anything: if thou wilt do this word for me*, signifies that it shall be brought on the part of good which is from truth. This appears from the signification of not giving anything, as denoting not being brought from the good which is represented by Laban, but from the good which is represented by Jacob, which is the good of truth (see nos. 3669, 3677, 3829). But what it is that was to be brought, is described in what follows.

3991. *I will return, I will feed, I will guard thy flock*, signifies that the good represented by Laban was to be applied to use, namely, to the use of introducing genuine goods and truths, as was shown above. This appears from the signification of a flock, in this case Laban's, as denoting the good represented by him. Returning, feeding, and guarding his flock, denotes applying to use, as is also evident from what follows, for Jacob by means of that flock procured to himself his own flock, for it served him for a means, thus for use.

3992. *I will pass through all thy flock to-day*, signifies that he perceives every good as to its quality. This appears from the signification of a flock, as denoting good (see nos. 343, 3518); and from the signification of passing through it all, as denoting knowing and perceiving what its quality is.

3993. *Removing from thence all the speckled and spotted small cattle*, signifies that every good and truth that belongs to him shall be separated, wherewith evil is mixed, which is the *speckled*,

and wherewith the falsity is mixed, which is the *spotted*. This appears from the signification of removing, as denoting separating; and from the signification of small cattle, which in the present case are she-goats and lambs, as denoting goods and truths (see nos. 1824, 3519). That these and the subsequent verses of this chapter contain arcana, may be seen from the fact, that there are very many circumstances recorded therein, which would not have been worthy of being recorded in the Divine Word, unless they had contained greater arcana than such as appear in the letter; as for instance, that Jacob should ask for his hire the speckled and spotted small cattle in the she-goats, and the black in the lambs; that afterwards he placed in the gutters rods of hazel and plane-tree peeled to the white before the flocks of Laban when they grew warm, and as to the lambs that he gave the faces of the flock towards the variegated and black in the flock of Laban: and that thus he became rich not by good but by evil artifice. In these circumstances there does not appear to be anything Divine, when yet the Word is Divine in all things in general and particular, and as to the smallest iota. And besides, to know these circumstances is of no benefit, and does not in the least conduce to salvation, when nevertheless the Word, because it is Divine, contains in itself only such things as conduce to salvation and eternal life. From these and 2 similar circumstances which occur elsewhere, every one may conclude, that there is some arcanum contained therein, and that the details, notwithstanding their being such in the sense of the letter, contain inwardly more Divine things. But what they contain inwardly, cannot in anywise appear to any one except from the internal sense, that is, unless he knows how these things are perceived by the angels, for the angels are in the spiritual sense, whilst man is in the natural historical sense; and how far these two senses appear removed from each other, although they are most closely conjoined, may be very clearly evident from these and other instances. The arcanum itself, which is contained in these and the following verses of this chapter, may indeed in some measure be known from what has been said above about Laban and Jacob, namely, that Laban denotes a good by means of which genuine goods and truths may be introduced, and that Jacob denotes the good of truth. But as few know that there is a natural [good] corresponding to spiritual good, and fewer know what spiritual good is, and that there ought to be a correspondence, and still fewer know that a kind of good appearing as good is the medium of introducing genuine goods and truths, therefore the arcana that treat of these subjects cannot easily be explained to the apprehension, because they fall into the shade of the understanding, and it is like a person speaking in a foreign language, in which case, however clearly he may explain his subject, still

the hearer does not understand him. But, notwithstanding that this is the case, it is necessary to state the matter, because it must be revealed what the Word contains stored up in the internal sense. In the supreme sense the Lord is here treated of, how He made His Natural Divine: and in the representative sense the Natural in man, how the Lord regenerates it, and reduces it to correspondence with his interior man, that is, with the man which is to live after the decease of the body, and is then called the spirit of man, which, when it has been set free from the body, has with it all things which are of the external man, except the bones and flesh. Unless the correspondence of the internal man with the external be effected in time, or in the life of the body, it is not effected afterwards. The subject here treated of, in the internal sense, is the conjunction of both by means of regeneration by the Lord. The subject treated of heretofore was the general truths which man ought to receive and acknowledge before he can be regenerated. Those general truths were signified by the ten sons of Jacob born of Leah and the handmaids. After a man has received and acknowledged those truths, the conjunction of the external man with the interior, or of the natural man with the spiritual which was signified by Joseph, was described. The subject now treated of, according to order, is the fructification of good and the multiplication of truth, which [fructification and multiplication] then first exist when conjunction has been effected, and indeed exist in the proportion in which conjunction is effected. This [fructification and multiplication] are what is signified by the flock which Jacob procured to himself by means of the flock of Laban. A flock here signifies good and truth, as in many other parts of the Word: the flock of Laban the good which is represented by Laban, the quality of which has been above described, and the flock of Jacob genuine good and truth which are procured by means of the former. But how genuine goods and truths are procured, is here described. But this can in no wise be comprehended, unless it be known what is signified in the internal sense by the speckled, what by the spotted, what by the black, and what by the white: wherefore these must first be treated of. What is speckled and spotted is derived from what is black and white. Black in general signifies evil, in particular, man's proprium, because this is nothing but evil; but what is dark signifies [in general] falsity, and in particular the principles of falsity. White, in the internal sense, signifies truth, properly the Lord's Justice [or Righteousness] and Merit, and hence the Lord's Justice and Merit with man. This white is called bright, for it is resplendent by virtue of the light that proceeds from the Lord. But white, in the opposite sense, signifies [man's] own justice or own merit, for truth without good has in it such merit, for when any one does good, not from the good of truth,

he then always wants to be recompensed, for he does it for the sake of himself; but when he does truth from good, the truth is enlightened by the light that proceeds from the Lord. From this it is evident what is meant by spotted, namely, truth with which falsity is mixed; and what is meant by speckled, namely, good with which evil is mixed. In the other life there actually appear colours, so beautiful and splendid that they cannot be described (see nos. 1053, 1624). They arise from the variegation of light and shade in white and black. Light, however, in the other life, although it appears as light before the eyes, is nevertheless not like light in the world. Light in heaven has in it intelligence and wisdom, for Divine intelligence and wisdom from the Lord are there exhibited as light, which also illuminates the entire heaven (see nos. 2776, 3138, 3167, 3190, 3195, 3222, 3223, 3225, 3339-3341, 3485, 3636, 3643, 3862). Shade also in the other life, although it appears as shade, is nevertheless not like shade in the world, for shade in the other life is the absence of light, consequently the want of intelligence and wisdom. Hence then come white and black, and as they exist in the other life, the one from light wherein is intelligence and wisdom, and the other from shade which is the want of intelligence and wisdom, it is evident they signify such things as are mentioned above. Hence then come colours, which are modifications of light and shade in white and black objects, as in planes. The variegations thence are what are called colours (see nos. 1042, 1043, 1053). From these considerations now it may appear that speckled or what is marked and distinguished with specks, that is, with black and white ones, denotes good with which evil is mixed, and that spotted denotes truth with which falsity is mixed. These are the things which were taken from the good of Laban, to serve for the introduction of genuine goods and truths. But in what manner these things can so serve, is an arcanum which may indeed be clearly exhibited before those who are in the light of heaven, because in this light, as was said, there is intelligence; but it cannot be exhibited clearly before those who are in the light of the world, unless the light of the world with them be enlightened by the light of heaven, as it is with those who are regenerated: for every regenerate person sees goods and truths in his natural lumen by virtue of the light of heaven, for the light of heaven constitutes his intellectual sight, and the lumen of the world his natural sight. But how these things are circumstanced, shall be further briefly stated: pure good, that is, good with which no evil is mixed, does not exist with man, nor pure truth, that is, truth with which no falsity is mixed: for the Voluntary of man is nothing but evil, and from it falsity is continually inflowing into his Intellectual. For, as is known, man hereditarily derives to himself the evil that has been successively accumulated by

his parents, and from this evil he himself produces evil in act and makes it his own, and still superadds evil from himself. But the evils with man are of various kinds; there are evils with which goods cannot be mixed, and there are evils with which they can: the case is the same with falsities; and unless this were the case, no man could ever be regenerated. The evils and falsities with which goods and truths cannot be mixed, are those that are contrary to love to God and to love towards the neighbour, such as hatreds, revenges, cruelties, and consequent contempt of others in comparison with oneself: also the persuasions of falsity resulting thence: but the evils and falsities with which goods and truths can be mixed, are those which are not contrary to love to God and to love towards the neighbour.

9 For example: if any one loves himself in preference to others, and under the influence of that love strives to excel others in moral and civil life, in scientifics and doctrinals, and to be exalted to dignities and likewise to wealth above others, and yet acknowledges and adores God, performs from his heart duties towards the neighbour, and does from conscience what is just and fair, the evil of that love of self is one with which good and truth can be mixed: for the evil is what is man's own, and is that which is born with him hereditarily: and if it were suddenly taken away from him, it would be to extinguish the fire of his first life. But he that loves himself in preference to others, and under the influence of that love despises others in comparison with himself, hates those who do not honour, and as it were adore him, and for this reason feels the delight of hatred in revenge and cruelty, the evil of such a love is one with which

10 good and truth cannot be mixed, for they are contraries. To take another example: if any one believes himself to be pure from sins, and thus cleansed, like a person cleansed of filth by washing in water, when he has once done repentance, and discharged his penitential obligations; or after confession has been told by his confessor that he is so cleansed; or after he has partaken of the Holy Supper; if he lives a new life, in the affection of what is good and true, this falsity is one with which good can be mixed; but if he lives a worldly and carnal life, as before, the falsity is then one with which good cannot

11 be mixed. So again: he who believes that man is saved by believing well, and not by willing well, and nevertheless does will well, and in consequence thereof does what is good, this falsity is one with which good and truth can be adjoined; but not if he does not will well and thence do what is good. Again: if any one be ignorant that man rises again after death, and in consequence thereof does not believe in a resurrection; or if he does know the fact, but nevertheless doubts and almost denies it, and yet lives in truth and good, this falsity also is one with which good and truth can be mixed; but if he lives in falsity

and evil, the falsity in this case is one with which good and truth cannot be mixed, because they are contraries, and the falsity destroys the truth, and the evil, the good. Further, ¹² simulation and cunning, which have good for their end, whether it be the good of the neighbour, or of the country, or of the Church, are prudence; and the evils which are mixed with them, may be mingled with good, on account of the end and for the sake of the end; but simulation and cunning, which have evil for their end, are not prudence, but are guile and deceit, with which good can in no wise be conjoined; for the deceit, which has evil for its end, induces what is infernal on all things in general and particular with man, and sets evil in the midst, and rejects good to the circumference, which order is infernal order itself. The case is similar in numberless other instances. That there are evils and falsities, to which goods and truths can ¹³ be adjoined, may be manifest from the mere fact, that there are so many diverse dogmas and doctrinals, many of which are altogether heretical, and yet in every one of them there are some who are saved: and also from this, that among the gentiles who are outside of the Church, there is likewise the Church of the Lord, and that although they are in falsities, yet those who live a life of charity are saved (see nos. 2589–2604), which could not possibly be the case, unless there were evils with which goods can be mixed, and falsities with which truths can be mixed. For evils with which goods are mixed, and falsities with which truths are mixed, are arranged in order by the Lord in a wonderful manner; for they are not conjoined, still less are they united, but they are adjoined and applied, and indeed in such a manner, that goods with truths are in the midst, as in a centre, and, by degrees towards the circuits, or circumferences, there are such evils and falsities. Hence it is, that the latter are enlightened by the former, and are variegated like white and black by the light from the midst or centre. This is heavenly order. These then are the things signified in the internal sense by speckled and spotted.

3994. *And all the black small cattle in the lambs*, signifies the proprium of innocence, which is that of the good signified by Laban. This appears from the signification of black, as denoting the proprium (concerning which see just above, no. 3993); and from the signification of a lamb, as denoting innocence, which will be treated of below. With respect to the proprium of innocence, which is signified by the black in the lambs, the case is this; in all good there must be innocence, in order that it may be good. Charity without innocence is not charity, still less is love to the Lord; wherefore innocence is the very essential of love and charity, and consequently of good. The proprium of innocence consists in knowing, acknowledging, and

believing, not with the mouth but with the heart, that nothing but evil comes from self, and that all good is from the Lord; consequently that man's proprium is nothing but black, namely, both the voluntary proprium which is evil, and the intellectual proprium which is falsity. When man is in this confession and faith from the heart, then the Lord inflows with good and truth, and insinuates into him a heavenly proprium, which is bright and shining. It is impossible for any one ever to be in true humiliation, unless he be in this acknowledgment and faith from the heart: for in this case he is in the annihilation of self; yea, in aversion to self, and thus in absence from self; thus he is then in a state of receiving the Divine of the Lord. Hence it is, that the Lord inflows with good into an humble and contrite heart. Such is the proprium of innocence, which is here signified by the black in the lambs, which Jacob chose to himself; whereas the white in the lambs denotes the merit which is placed in goods. That white denotes merit, was stated above, at no. 3993. This Jacob did not choose, because it is contrary to innocence, for he who places merit in goods, acknowledges and believes that all good is from himself, for in the goods which he does he looks to himself, not to the Lord, and therefore he demands recompense from merit. Wherefore, also, such a person despises others in comparison with himself, yea, he even condemns them; consequently in that proportion he departs from heavenly order, that is, from good and truth. From this it may appear, that charity towards the neighbour, and love to the Lord cannot possibly exist unless innocence be in them; consequently, that no one can come into heaven unless he has something of innocence, according to the Lord's words, "Verily I say unto you, whosoever will not receive the kingdom of God as a little child, shall not enter into it" (Mark x. 15; Luke xviii. 17). A little child in this and other passages in the Word signifies innocence; see what was said above on this subject, namely, that childhood is not innocence, but that innocence dwells in wisdom, nos. 2305, 3494. The quality of the innocence of childhood, and the quality of the innocence of wisdom, may be seen, nos. 2306, 3183; also the quality of the proprium when vivified by innocence and charity from the Lord, no. 154; that innocence makes good to be good, nos. 2526, 2780. That lambs signify innocence, may appear from many passages in the Word, of which the following may be quoted in proof: "*The wolf shall dwell with the lamb, and the leopard shall lie down with the kid: and the calf and the young lion, and the ox together; and a little child shall lead them*" (Isaiah xi. 6): treating of the Lord's kingdom and of the state of peace and innocence there: the wolf denotes those who are against innocence, the lamb those who are [in] innocence. So likewise, elsewhere in the same prophet, "*The wolf and the lamb shall feed*

together, and the lion shall eat chaff like the ox : and as for the serpent, dust shall be his bread ; they shall not do evil, and they shall not destroy in all the mountain of My holiness (lxv. 25) : the wolf, as above, denotes those who are against innocence, and the lamb, those who are in innocence. Since the wolf and the lamb denote opposite things, the Lord also said to the seventy whom He sent forth, “ Behold, I send you forth as *lamb*s into the midst of wolves ” (Luke x. 3). In Moses, “ He causeth him to suck honey out of the rock, and oil out of the flint of the stony rock ; butter of the herd, and milk of the flock, with *fat of lambs* and rams, the sons of Bashan ” (Deut. xxxii. 13, 14) : in this passage, in the internal sense, the celestial things of the Ancient Church are treated of : the fat of lambs denotes the charity of innocence. Lambs in the original language are expressed by various names, and by those names are signified different degrees of innocence, for, as was said, in all good there must be innocence in order that it may be good, and therefore also there must be in truth. Lambs are here expressed by a word whereby sheep also are expressed (as in Levit. i. 10 ; iii. 7 ; v. 6 ; xvii. 3 ; xxii. 19 ; Numb. xviii. 17) ; and it is the innocence of faith which belongs to charity that is signified. They are expressed by different words in other places, as in Isaiah, “ Send ye the *lamb* of the ruler of the land from the stony rock towards the wilderness to the mountain of the daughter of Zion ” (xvi. 1). And by still another expression in the same prophet, “ The Lord Jehovih cometh in strength, and His arm shall rule for Him ; . . . as a shepherd He shall feed His flock, *He shall gather the lambs into His arm*, and shall carry them in His bosom, He shall lead the sucklings ” (xl. 10, 11) ; gathering the lambs into His arm, and carrying them in His bosom, denotes those who are in charity wherein is innocence. In John, “ Jesus being manifested to Peter, said, Simon Jona, lovest thou Me more than these ? He saith unto Him, Yea, Lord, Thou knowest that I love Thee ; He saith unto him, *Feed My lambs*. He saith unto him again, . . . Simon Jona, lovest thou Me ? He saith unto Him, Yea, Lord ; Thou knowest that I love Thee : He saith unto him, *Feed My sheep* ” (xxi. 15, 16). Peter in this and other passages signifies faith (see the Preface to Chap. xviii. and the Preface to Chap. xxii. of Genesis, and no. 3750) ; and as faith is not faith unless it be from charity towards the neighbour, and thus from love to the Lord, and as there is no charity and love except from innocence, therefore the Lord first asks Peter whether he loves Him, that is, whether there be love in faith, and afterwards saith, Feed My lambs, that is, those who are in innocence ; and, lastly, after asking the same question, He saith, Feed My sheep, that is, those who are in charity. Since the Lord is innocence itself, which is in His kingdom, for from Him is the all of innocence, therefore He is called the Lamb, as in

John, "The day following John the Baptist seeth Jesus coming unto him, and saith, Behold *the Lamb of God*, who taketh up the sin of the world" (i. 29, 36). And in the Apocalypse, "They shall fight *with the Lamb*, but the *Lamb shall overcome them*, because He is Lord of lords, and King of kings, and they who are with Him are called and chosen . . ." (xvii. 14; and in other passages in the Apocalypse, as v. 6; vi. 1, 16; vii. 9, 14, 17; xii. 11; xiii. 8; xiv. 1, 4; xix. 7, 9; xxi. 22, 23, 26; xxii. 1, 3). That the Paschal Lamb denotes the Lord in the supreme sense, is known, for the passover signified the Lord's glorification, that is, the putting on of the Divine as to the Human, and in the representative sense it signifies the regeneration of man; and the Paschal Lamb, that which is the essential of regeneration, namely, innocence: for no one can be regenerated except
 7 through charity in which there is innocence. Since innocence is the primary thing in the Lord's kingdom, and is the Celestial itself there, and since sacrifices and burnt-offerings represented the spiritual and celestial things of the Lord's kingdom, therefore the very essential of His kingdom, which is innocence, was represented by lambs; wherefore the continual or daily burnt-offering was made of lambs, of one in the morning, and of another between the evenings (Exod. xxix. 38-40; Numb. xxviii. 3, 4); and of two on the Sabbath days (Numb. xxviii. 9, 10); and by more lambs still on stated festivals (Levit. xxiii. 12; Numb. xxviii. 11, 17, 19, 27; xxix. 1 to the end). The reason why a lying-in woman, when the days of cleansing were accomplished, was to offer a lamb for a burnt-offering, and a young dove, or a turtle-dove (Levit. xii. 6), was that the effect of conjugal love might be signified; that conjugal love is innocence, see no. 2736; and because children signify innocence.

3995. *And the spotted and speckled in the she-goats*, signifies that afterwards every good of truth in which falsity and evil are mixed shall be his own. This appears from the signification of spotted, as denoting falsity, and of speckled, as denoting evil (see just above, no. 3993); and from the signification of she-goats, as denoting the good of truth, or the charity of faith (see no. 3519). That all this should be his own, is signified also by what
 2 follows, "And it shall be my hire." What is meant by the good of truth, or the charity of faith, shall be briefly stated. When a man is being regenerated, the truth which is of faith apparently precedes, and the good which is of charity apparently follows. But when a man is regenerated, then the good which is of charity manifestly precedes, and the truth which is of faith manifestly follows; but that in the former case it is only an appearance, whereas in the latter it is essentially so, see nos. 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3616, 3701. For when a man is being regenerated, he does good from the truth

which he has learnt, since from truth he learns what is good, but nevertheless it is good within which operates this. For good inflows from the Lord by an internal way, or by the way of the soul, and truth by an external way, or by a sensual way, which is that of the body. The truth which enters by this latter way, is adopted by the good which is within, and is conjoined with it, and this even until the man is regenerated. When this is the case, there is a turn, and truth is brought into act from good. From this it is evident what is meant by the good of truth, and what by the truth of good. Hence it is that so many say at this day, that the goods of charity are fruits of faith, for so it appears in the beginning of regeneration, and from this appearance they make this conclusion, nor do they know otherwise, because there are few that are regenerated, and no one can know this but he who is regenerated, that is, who is in the affection of good, or in charity. From the affection of good, or from charity, this may be clearly seen, and also perceived. They, however, who are not regenerated, do not even know what the affection of good is, or what charity is, but reason on the subject, as on a thing foreign to, or outside of them; wherefore they call charity the fruit of faith, when yet faith is from charity. But nevertheless, it is not of so much importance for the simple to know what is prior and what is posterior, provided only that they live in charity, for charity is the life of faith. Small cattle here signify both lambs and 3 sheep, kids, she-goats, rams, and he-goats, but only lambs and she-goats are mentioned, and this because lambs signify innocence, and she-goats the charity of faith, for these things are here treated of in the internal sense. Hence also it is, that spotted in the original language is expressed by a word which also signifies lambs (as in Isaiah xl. 10, 11); and speckled, by a word which also signifies a herdman (as in 2 Kings iii. 4; Amos i. 1).

3996. *And it shall be my hire*, signifies that it is from himself. This appears from the signification of hire, as denoting what was Jacob's, on account of his service; and that these signify from his own power, or, what is the same thing, from himself, see above, nos. 3975, 3977, 3982.

3997. *And my righteousness shall answer for me*, signifies the Divine holiness which belonged to Him. This appears from the signification of righteousness, in that it is predicated of good (see nos. 612, 2235); but when it is said of the Lord, as in the present case, it denotes the Divine holiness, for all spiritual and celestial good proceeds from the Lord's Divine Holy.

3998. *On the morrow*, signifies to eternity. This appears from

the signification of the morrow. When mention is made in the Word of yesterday, to-day, or to-morrow, in the supreme sense eternity is signified, yesterday signifying from eternity, to-day, eternity, and to-morrow, to eternity. That to-day denotes eternity, see no. 2838; for times in the Word, as ages, years, months, weeks, days, hours, signify states, as has been very often shown. But with the Lord there are no states, but all with Him is eternal and infinite. From this it is evident that to-morrow signifies to eternity.

3999. *Because thou comest upon my hire before thee*, signifies His proprium. This appears from the signification of hire, when it is predicated of the Lord, as denoting the proprium, namely, what was acquired by His own power (see above, nos. 3975, 3977, 3982, 3996).

4000. *All that is not speckled and spotted in the she-goats*, signifies what is not from the good meant by Laban, mixed with evil and falsity in the goods of truth. This appears from what was said above (nos. 3993, 3995), where similar words occur.

4001. *And black in the lambs*, signifies the first state of innocence. This appears from the signification of black, as denoting the proprium, and from the signification of a lamb, as denoting innocence (see above, no. 3994). The reason why black in the lambs denotes here the first state of innocence, is, that the proprium of the man who is being regenerated has rule at first, for he thinks to do good from the proprium, and he must also do it as from the proprium, in order that he may be gifted with a heavenly proprium (see nos. 1712, 1937, 1947, 2882, 2883, 2891). Hence it is that what is black in the lambs here signifies the first state of innocence.

4002. *That is stolen by me*, signifies that it was not his. This may appear without explanation. This, indeed, sounds rather harsh in the sense of the letter, but when the expression passes towards heaven, the harshness is removed, and it becomes gentle and mild. As also in Matthew, "Watch ye, because ye know not in what hour your Lord cometh; this know ye, if the householder knew *in what hour the thief was coming*, he would watch and would not suffer his house to be dug through" (xxiv. 42, 43). And in John, "Unless thou watchest, *I will come upon thee as a thief*, and thou shalt not know in what hour I will come upon thee" (Apoc. iii. 3). In the same, "*Behold I come as a thief*; blessed is he that watcheth, and keepeth his garments . . ." (xvi. 15): treating of the Lord; where as a thief, signifies nothing else but unawares and unexpectedly. Stealing, in the internal sense, denotes claiming to oneself that which is

the Lord's, namely good and truth, and whereas all do this in the beginning of regeneration, and that is the first state of innocence (see just above, n. 4001), therefore the expression is milder than it sounds in the letter: consequently, "that is stolen by me," signifies that it was not his.

4003. Verses 34-36. *And Laban said, Behold, let it be according to thy word. And he removed in that day the variegated and spotted he-goats, and all the speckled and spotted she-goats, everything in which there was white, and everything black in the lambs, and gave [them] into the hand of his sons. And he set a way of three days between himself and between Jacob; and Jacob fed the rest of Laban's flock.*

Laban said, Behold, let it be according to thy word, signifies consent. *And he removed in that day the variegated and spotted he-goats*, signifies that those truths of good were separated which were sprinkled and mixed with the evils and falsities which were proper to the good signified by Laban: *and all the speckled and spotted she-goats*, signifies the good thereof in which evils and falsities were mixed: *everything in which there was white*, signifies truth: *and everything black in the lambs*, signifies the proprium of innocence: *and gave them into the hand of his sons*, signifies that those things were given to truths. *And he set a way of three days between himself and between Jacob*, signifies their state altogether separated: *and Jacob fed the rest of Laban's flocks*, signifies that from those which were left he took those goods and truths which might be conjoined.

4004. *Laban said, Behold, let it be according to thy word*, signifies consent. This appears without explanation.

4005. *And he removed in that day the variegated and spotted he-goats*, signifies that those truths of good were separated which were sprinkled and mixed with the evils and falsities which were proper to the good signified by Laban. This appears from the signification of removing, as denoting separating; and from the signification of he-goats, as denoting truths of good (of which below); from the signification of variegated, as denoting what are sprinkled and mixed with evils (of which also below); and from the signification of spotted, as denoting what are sprinkled and mixed with falsities (concerning which see above). Mention is here made of he-goats and afterwards of she-goats, because he-goats signify the truths of good, and she-goats, the goods of truth, the difference between which may be seen at no. 3995. In the Word, an accurate distinction is made between males and 2
females, as is evident from the sacrifices and burnt-offerings, in which it was specifically commanded what should be offered, whether a he-lamb or a she-lamb, whether a he-goat or a she-

goat, whether a sheep or a ram, and so on. From this it may be manifest, that a male signifies one thing, and a female another. A male, in general, signifies truth, and a female, good; in the present case, therefore, he-goats signify the truths of good, and she-goats, which are presently mentioned, the goods which are adjoined thereto; and as there is a difference of this sort between them, it is also said, that he removed the variegated he-goats, but not the speckled, as is said of she-goats; for variegated signifies truth that is sprinkled and mixed with evils, whereas speckled signifies good that is sprinkled and mixed with evils (see above, no. 3993). Truth mixed with evils is properly of the understanding, but good mixed with evils is properly of the will; this is the difference. That these are from the good signified by Laban, is evident, because they are from the flock of Laban; for a flock, in the Word, signifies good and truth, or, what is the same thing, those who are in good and truth, thus who are of the Lord's Church. This arcanum cannot be explained further, because it cannot be manifest except to an apprehension instructed concerning truths and goods, and at the same time enlightened; for it ought to be known what is meant by truths of good, and what by goods thence; also, that from one good, which is here represented by Laban, so many various goods can be separated. They who have no cognition respecting these things, do not know that in every good there are innumerable things, and indeed so many, that they can scarcely be arranged into common genera by the most learned person. For there are goods procured by means of truths, there are truths born thence, and by means of these again there are goods procured. There are truths born from goods, and this also in a series. There are goods mixed with evils, and truths mixed with falsities (concerning which see above, no. 3993); and the mixtures and compositions of these are so various and manifold, as to exceed myriads of myriads, and they are also varied according to all the states of life, and the states of life, in general, are according to ages, and, in particular, according to affections whatsoever they be. Hence it may in some measure be apprehended that so many various goods could be separated from the good of Laban, of which goods some were adjoined to the truths signified by the sons of Jacob, some were left, and from these latter others were derived. But these things are of such a nature, as was said, that they do not fall into the understanding unless it be instructed and at the same time enlightened.

4006. *And all the speckled and spotted she-goats*, signifies the goods thereof in which evils and falsities were mixed. This appears from the signification of she-goats, as denoting goods of truth (see no. 3995), in the present case goods which were adjoined to the truths treated of just above (no. 4005); and

from the signification of speckled, as denoting goods with which evils are mixed; and from the signification of spotted, as denoting truths with which falsities are mixed (concerning which see nos. 3993, 3995).

4007. *Everything in which there was white*, signifies in which there was truth. This appears from the signification of white, as denoting truth, but properly the Lord's Righteousness and Merit, and hence the Lord's Righteousness and Merit with man (see nos. 3301, 3993). The reason why white has this signification, is, that the light of heaven which is from the Lord, and produces brightness and shining-whiteness, signifies truth. What, therefore, is enlightened by that light, and becomes bright and shining-white, is what is called the Lord's Righteousness and Merit with man. They who acknowledge and from good receive the Lord's Righteousness, and reject their own righteousness, are they who are specifically signified by the righteous, of whom the Lord says in Matthew, "The righteous shall shine as the sun in the kingdom of the Father" (xiii. 43). That bright white, or shining white has this signification, is evident also from other passages in the Word, as in Moses, "His eyes were redder than wine, and his teeth *whiter* than milk" (Gen. xlix. 12); treating of Judah, who represents the Lord as to the Divine of His love, and, in the internal sense, the celestial kingdom, thus the celestial man (see no. 3881): his eyes being redder than wine, signifies Divine Wisdom; his teeth being whiter than milk, signifies righteousness. In David, "Thou shalt purify me with hyssop, and I shall be made clean; Thou shalt wash me, and *I shall become whiter than snow*" (Psalm li. 7): washing and being made whiter than snow, stands for being purified from sins, by the reception and putting on of the Lord's Righteousness. In John, "In the midst of the seven candlesticks was One like unto the Son of Man, His head and *hairs were white*, as *white wool, like snow*, and His eyes as a flame of fire" (Apoc. i. 13, 14). In the same, "Thou hast a few names . . . in Sardis, who have not polluted their garments, and *they shall walk with Me in white*, because they are worthy; he that overcometh shall be *clothed in white garments*" (Apoc. iii. 4, 5). In the same, "I counsel thee that thou buy of Me gold purified by fire, that thou mayest be rich, and *white garments, that thou mayest be clothed*" (Apoc. iii. 18). In the same, "There were given to every soul under the altar *white robes*" (Apoc. vi. 9, 10, 11). In the same, "I saw them standing before the throne and before the Lamb *clothed in white robes*; . . . one of the elders . . . said unto me, Who are these *clothed in the white robes*, and whence came they? to whom I said, Lord, thou knowest; . . . He said unto me, These are they who come out of the great affliction, and have washed their *robes*, and *have made their robes*"

white in the blood of the Lamb” (Apoc. vii. 9, 13, 14). In the same, “The angels . . . *clothed in white and shining linen, and girded about the breasts with golden girdles*” (Apoc. xv. 6). In the same, “I saw, when, behold, *a white horse, and He who sat upon him had a bow, to whom was given a crown*” (vi. 2). And elsewhere, “Afterwards I saw heaven opened, when, behold, *a white horse; . . . His armies in heaven followed Him upon white horses, clothed in byssine linen white and clean*” (xix. 11, 14).

4 In all these passages white signifies the truth of faith; white garments and white robes denote nothing else; but the truth of faith does not belong to those who believe they have faith from themselves, thus that they are wise from themselves, but to those who believe from the Lord; for the latter have faith and wisdom given them, for they attribute nothing of truth and good to themselves, still less do they believe that they merit by the truths and goods in themselves, and still less that they are justified thereby, but only by attributing those things to the Lord, thus all to grace and mercy. This is meant by being clothed in white garments, and also by being made white in the blood of the Lamb. There are two things which are put off by all those who enter into heaven, namely, the proprium and the confidence thence, and self-merit or self-righteousness, and they put on a heavenly proprium which is from the Lord, and the Lord’s Merit or Righteousness, and in proportion as they put on these, they come interiorly into heaven. These are the things specifically signified by red and by white, by red, the good of love which they have then, and by white the truth of faith.

4008. *And everything black in the lambs*, signifies the proprium of innocence. This appears from what was said above (no. 3994), where the same words occur.

4009. *And gave [them] into the hand of his sons*, signifies that those things were given to truths. This appears from the signification of sons, as denoting truths (see nos. 489, 491, 533, 2623, 3373). Giving into their hands denotes giving to their jurisdiction and disposal, for the hand signifies power (see nos. 878, 3387). The truths, which are here signified by sons, are what are called sensual truths, for they belong to the sensuales, and are the outermost truths of the natural mind. For the Natural of man communicates on the one side with the sensuales that belong to the body, and on the other side with the rational things that belong to the rational mind; by those intermediates there is effected as it were an ascent from the sensual things that belong to the body, and are open towards the world, to the rational things which belong to the rational mind, and are open towards heaven, thus also there is effected a descent from the latter, that is, from heaven to the world. This takes place in

man alone. It is this ascent and descent which are treated of in the internal sense of these chapters; and in order that all things in general and particular may be exhibited representatively, the Rational is represented by Isaac and Rebecca, the Natural by Jacob and his two women, and the Sensual by their sons; but whereas in the Sensual, as the ultimate of order, prior things co-exist, therefore each son represents some general thing in which those prior things are, as has been shown above.

4010. *And he set a way of three days between himself and between Jacob*, signifies their state altogether separated. This appears from the signification of setting a way, as denoting being separated; from the signification of three, as denoting what is ultimate, or complete, or the end (see nos. 1825, 2788), thus, what is altogether separated; and from the signification of days, as denoting states (see nos. 23, 487, 488, 493, 893, 2788, 3462).

4011. *And Jacob fed the rest of Laban's flocks*, signifies that from those which were left he took those goods and truths which might be conjoined. This appears from the signification of flocks, as denoting goods and truths (see nos. 343, 2566, 3767, 3768, 3772, 3783). That feeding the rest of the flocks denotes taking from those that were left those goods and truths which might be conjoined, is evident from what follows, for, in what follows, this is the subject treated of.

4012. Verses 37-40. *And Jacob took to himself a fresh rod of [white] poplar, and hazel, and plane-tree, and peeled in them white peelings, laying bare the white which was on the rods. And he set the rods which he had peeled in the gutters in the drinking-troughs of water, whither the flocks came to drink, over against the flocks, and they grew warm in their coming to drink. And the flocks grew warm at the rods, and the flocks brought forth variegated, speckled, and spotted. And Jacob separated the lambs, and gave the faces of the flock towards the variegated, and all the black in the flock of Laban; and he set for himself droves for himself alone, and did not set them to the flock of Laban.*

Jacob took to himself a fresh rod of [white] poplar, signifies the peculiar power of natural good: *and hazel and plane-tree*, signifies the power thence of natural verities: *and peeled in them white peelings, laying bare the white which was on the rods*, signifies the arrangement of the power of interior truth. *And he set the rods which he had peeled in the gutters*, signifies further preparation: *in the drinking troughs of water, whither the flocks came to drink*, signifies the affections of truth: *over against the flocks, and they grew warm in their coming to drink*, signifies even to the ardour of affection, that they might be conjoined.

And the flocks grew warm at the rods, signifies effect from [their] own power : *and the flocks brought forth variegated, speckled, and spotted*, signifies that hence natural good itself had such things by virtue of the mediate good signified by Laban. *And Jacob separated the lambs*, signifies as to innocence : *and gave the faces of the flock towards the variegated*, signifies towards truths sprinkled with evils and falsities : *and all the black*, signifies to such a state : *in the flock of Laban*, signifies in the good signified by Laban : *and he set for himself droves for himself alone*, signifies the separation of goods and truths by virtue of [his] own power : *and did not set them to the flock of Laban*, signifies absolute separation from the good signified by Laban.

4013. *Jacob took to himself a fresh rod of [white] poplar*, signifies the peculiar power of natural good. This appears from the signification of a rod, as denoting power ; and from the signification of [white] poplar, as denoting the good of the Natural, which will be treated of below. A rod is mentioned in many passages in the Word, and it everywhere signifies power, both from the fact of its being used by shepherds, for the sake of exerting their power over their flocks, and because it served for the support of the body, and as it were for a right hand, for the hand signifies power (see nos. 878, 3387). And as this was the signification of a rod, it was also used of old by kings ; hence a short rod and also a sceptre, was a badge of royalty : nor was it used by kings only, but also by priests and prophets, in order that these latter also by a rod might signify the power which they had, as in the case of Aaron and Moses, on which account Moses was so often commanded to stretch out his rod, and in some cases his hand, when miracles were wrought, and this because Divine power was signified by the rod, and by the hand. In consequence of the signification of a rod as denoting power, the Egyptian magicians also used it, when they performed magical miracles. Hence at this day magicians are
 2 represented by rods in the hand. From these facts it may appear, that rods signify power. In the original language, however, the rods used by shepherds and kings, and by priests and prophets, are expressed by a different term ; in the present case by a term which expresses the staff of travellers, and also of shepherds, as may appear from passages in other parts of the Word, as Gen. xxxii. 10 ; Exod. xii. 11 ; 1 Sam. xvii. 40, 43 ; Zech. xi. 7, 10. In the present case indeed the rod is not mentioned as supporting the hand, but as a twig cut from a tree, namely, from a [white] poplar, a hazel, and a plane-tree, to set in the watering-troughs before the faces of the flock ; but nevertheless it is of the same signification ; for by it in the internal sense is described the power of natural good, and thence
 3 of natural verities. With regard to the poplar, of which the rod

was made, it should be known, that trees in general signify perceptions and cognitions, perceptions when they are predicated of the celestial man, but cognitions when predicated of the spiritual man (see nos. 103, 2163, 2682, 2722, 2972). Hence trees in particular signify goods and truths, for these are of perceptions and cognitions. Some species of trees signify interior goods and truths which are of the spiritual man, as olives and vines, and some species exterior goods and truths which are of the natural man, as the poplar, the hazel, and the plane-tree. And as, in ancient times, every tree signified some species of good and truth, therefore worship was performed in groves according to the species of the trees (see no. 2722). The poplar which is here mentioned is the white poplar, so called from whiteness, whence its derivation. Hence it was, that the poplar signified good which was from truth, or, what is the same thing, the good of truth, as also in Hosea chap. iv. 12, but in that passage [it denotes the good of truth] falsified.

4014. *And hazel and plane-tree*, signifies the power thence of natural verities. This appears from the signification of the hazel and the plane-tree, as denoting natural verities. That this is the signification of those trees, cannot so well appear from other passages in the Word, because they are not mentioned elsewhere, except the plane-tree, in Ezekiel, “The cedars did not conceal him in the garden of God: the fir-trees were not equal to his branches, and the *plane-trees* were not as his branches, there was not any tree . . . equal to him in its beauty” (xxx. 8): in this passage the scientifics and rational things with the man of the spiritual Church are treated of; the garden of God denotes the spiritual Church; cedars denote rational things; fir-trees and plane-trees denote natural things; fir-trees, natural things as to good; and plane-trees, as to truth.

4015. *And peeled in them white peelings, laying bare the white which was on the rods*, signifies the arrangement of the power of interior truth. This appears from the signification of peeling and of peelings, as denoting the removal of exterior things, in order that interior things may be manifested, thus the laying bare of them; and from the signification of white, as denoting truth (see nos. 3993, 4007); and from the signification of a rod, as denoting power (see no. 4013), in the present case interior power, because [it means the white portion] upon the rods underneath the bark. The arrangement of the power of interior truth is the power of the interior man over the exterior, or of the spiritual man over the natural. For all arrangement of good and truth in the natural man comes from the spiritual man, that is, through the spiritual man from the Lord, and indeed through the truth therein, for the Lord inflows into the good of the

spiritual or interior man, and through the truth therein into the natural man, but not through the good immediately, until the man is regenerated: wherefore all arrangement in the natural man is effected from the Interior. The Natural, or the natural man, cannot possibly otherwise be arranged, that is, regenerated. That it is effected from the Interior, is manifest from the acknowledgment of truth, which is not acknowledgment unless it be from the Interior; also from conscience, which is an acknowledgment of truth from the Interior, and also from perception. Since the arrangement from the Interior is effected through truth, therefore power is predicated of truth, and so also is a rod, which signifies power; and also a hand, which signifies power (see no. 3091); as may be confirmed from very many passages in the Word. Not that there is power in truth from itself, but in good, and thus in truth from good, that is, in truth through good from the Lord. Hence it may in some measure appear what is meant by the arrangement of the power of interior truth. In the supreme sense, in which the Lord is treated of, self-derived power is signified, for, in the Divine, power is self-derived, because it comes from no other.

4016. *And he set the rods which he had peeled in the gutters,* signifies further preparation. This appears from what follows, for the subject treated of there is the effect of the interior power of truth in the Natural, for rods signify power (see nos. 4013, 4015); peeling, arrangement from the Interior (no. 4015), and gutters, the good of truth in the Natural (no. 3095).

4017. *In the drinking-troughs of water, whither the flocks came to drink,* signifies the affection of truth. This appears from the signification of water, as denoting cognitions and scientifics, which are the truths of the Natural (see nos. 28, 2702, 3058); and from the signification of drinking-troughs or water-troughs, which, as being containants of water, in the internal sense denote goods of truth, for goods are containants of truth (see no. 3095); and from the signification of coming to drink, as denoting the affection of truth. The reason why coming to drink denotes the affection of truth is, that it implies thirst, for thirst in the Word signifies appetite and desire, thus the affection of knowing and imbibing truth, and this because water signifies truth in general; whereas hunger signifies the appetite, the desire, and thus the affection of imbibing good, and this because bread, which is taken for food in general (see no. 2165), signifies good. From this it is evident that these words signify the affections of truth.

4018. *Over against the flocks, and they grew warm in their coming to drink,* signifies even to the ardour of affection, that they might be conjoined. This appears from the signification of

growing warm in coming to drink, as denoting the ardour of affection. That growing warm denotes ardour, is evident, and that coming to drink denotes the affection of truth, see just above, no. 4017. The reason why "over against the flocks" denotes that truths and goods in the Natural might be conjoined, is, that it implies looking upon, and affection excited thereby, for spiritual things are thus conjoined. And besides, all implantation of truth and good, and also all conjunction, is wrought by affection. Truths and goods which are learnt, with which man is not affected, do indeed enter into the memory, but adhere there as lightly as a feather to a wall, which is blown away by the lightest breath of wind. With regard to things which enter into the memory, the case is this; those which enter without affection fall into its shade, but those which enter with affection, come into the light there, and the things which are there in light are seen and appear clearly and livingly on every excitation of a similar thing, but not so the things which lie hidden round about in the shade. This is inherent in the affection which belongs to the love. Hence it may appear, that all implantation of truth, and conjunction of it with good, is wrought by affection, and the greater the affection, the stronger is the conjunction. Ardour of affection, in the present case, denotes inmost affection. Truths, however, cannot be implanted and conjoined with good, except by means of the affections of truth and good, which affections flow from charity towards the neighbour and from love to the Lord, as from their fountains. But evils and falsities are implanted and conjoined by means of the affections of evil and falsity, which affections flow from the love of self and of the world as their sources. This being the case, and the subject here treated of, in the internal sense, being the conjunction of good and truth in the natural man, therefore here, and in what follows, mention is made of the flock growing warm, when they came to drink, whereby such things are signified.

4019. *And the flocks grew warm at the rods*, signifies effect from [their] own power. This appears from the signification of growing warm in the present case, as denoting the effect, namely, of affection (see no. 4018); and from the signification of rods, as denoting [their] own power (see above, nos. 4013, 4015).

4020. *And the flocks brought forth variegated, speckled, and spotted*, signifies that hence natural good had such things by virtue of the mediate good signified by Laban. This appears from the signification of bringing forth, as denoting acknowledgment and conjunction (see nos. 3911, 3915); from the signification of variegated, as denoting truths with which evils are mixed (see no. 4005); from the signification of speckled, as denoting goods with which evils are mixed; and from the

signification of spotted, as denoting truths with which falsities are mixed (see nos. 3993, 3995, 4005). Such are the things which are here signified, and which withdrew from the good signified by Laban, to the good of natural truth represented by Jacob.

4021. *And Jacob separated the lambs*, signifies as to innocence. This appears from the signification of lambs, as denoting innocence (see no. 3994). It is said, "as to innocence," because the subject treated of in what now follows is the arrangement of the good and truth of the Natural to receive innocence, and to be adapted thereto.

4022. *And gave the faces of the flock towards the variegated*, signifies towards truths sprinkled with evil and falsities. This appears from the signification of variegated, as denoting truth sprinkled and mixed with evils (see nos. 4005, 4020).

4023. *And all the black*, signifies to such a state, namely, as is signified by black in the lambs (of which state, see nos. 3994, 4001).

4024. *In the flock of Laban*, signifies in the good signified by Laban. This appears from the signification of a flock, and from the representation of Laban, as denoting good, namely, mediate good, by means of which the Natural has goods and truths, concerning which see above.

4025. *And he set for himself droves for himself alone*, signifies the separation of goods and truths by virtue of [his] own power. This appears from the signification of droves, namely, of the flock, as denoting goods and truths; and from the signification of setting for himself, for himself alone, as denoting separating those things which were procured by [his] own power. The subject here treated of, in the supreme sense, is how the Lord made His Natural Divine, and this by His own power, but nevertheless by means according to order. The goods and truths which He made Divine in Himself, are here the droves which He set for Himself, for Himself alone.

4026. *And did not set them to the flock of Laban*, signifies absolute separation from the good signified by Laban. This appears from what has been already said, thus without further explanation; for Divine Goods and Truths are altogether separate from those goods and truths which partake at all of what is human, for they transcend, and become infinite.

4027. The things which have thus far been explained as to the internal sense of the words, are too interior and thus too arcane, to admit of being clearly explained to the understanding; for the subject treated of in the supreme sense, is how the

Lord made His Natural Divine; and in the representative sense, how the Lord makes man's Natural new when He regenerates him; all these things are here fully exhibited in the internal sense. The things therein contained in the supreme sense concerning the Lord, how, by His own power, He made the Natural in Himself Divine, are such as to exceed even angelic understanding. Something of them may be seen in the regeneration of man, because the regeneration of man is an image of the Lord's glorification (see nos. 3138, 3212, 3296, 3490). Of regeneration a man may have some idea, but not unless he be regenerated; nevertheless it will be but an obscure one so long as he lives in the body, for corporeal and worldly things, in which even the regenerate man is, continually pour forth shades, and keep the mind in lower things. Those however who are not regenerated, cannot possibly have any conception of the subject: they are outside of the cognitions thereof because outside of perceptions; yea, they are totally ignorant what regeneration is, nor do they believe that it can possibly exist. They do not even know what the affection of charity is, by means of which regeneration is effected, nor consequently do they know what conscience is, still less what the internal man is, and still less what the correspondence of the internal man with the external is; the words indeed they may know, and many do know them, but of the thing itself they are ignorant. Wherefore, as the knowledge of these things is wanting, however clearly the arcana which are contained in the internal sense might be explained, still it would be like holding something before the sight in darkness, or saying something to the deaf. And besides, the affections of the love of self and of the world which prevail with the unregenerate, do not allow them to know such things, nor even to hear, for they reject them instantly, yea, spit them out again. The case is otherwise with those who are in the affection of charity; they are delighted with such things, for the angels with them are in their happiness when man is in such things, because they are then in those things which treat of the Lord, in Whom they are, and in those things which treat of the neighbour and of his regeneration. From the angels, that is, through the angels from the Lord, delight and blessedness flow in with the man who is in the affection of charity, when he reads those things, and still more when he believes holiness to be in them, and still more when he apprehends anything which is contained in the internal sense. The subject treated of here is the influx of the Lord into the good of the internal man, and indeed through the good into the truth there; also the influx thence into the external or natural man; and the affection of good and truth into which the influx is made, and likewise the reception of truth, and the conjunction of it with good there; moreover the

good which serves as a medium, and which is here signified by Laban and his flock. On these subjects the angels who are in the internal sense of the Word, or to whom the internal sense is the Word, see and perceive innumerable things, whereof scarcely anything can come to the understanding of man, and what does come, falls into its obscurity, which is the reason why these things are not explained more particularly.

4028. Verses 41, 42. *And it came to pass, as every one of the flock of those that first came together grew warm, that Jacob set the rods to the eyes of the flock in the gutters, that it might grow warm before the rods. And to the flock that was next in coming together he did not set [the rods]; and [that which was] of the next in coming together was Laban's, and [that which was] of the first in coming together was Jacob's.*

It came to pass, as every one of the flock of those that first came together grew warm, signifies those things which were spontaneous: that Jacob set the rods to the eyes of the flock in the gutters, that it might grow warm at the rods, signifies things called forth and conjoined by his own power. And to the flock that was next in coming together he did not set [the rods], signifies things compulsory: and [that which was] of the next in coming together was Laban's, signifies that those things were left: and [that which was] of the first in coming together was Jacob's, signifies that the spontaneous things, or those which were from his own freedom, were conjoined.

4029. *It came to pass as every one of the flock of those that first came together grew warm, signifies those things which were spontaneous. This appears from the signification of growing warm, as denoting the ardour and effect of affection (see above, nos. 4018, 4019); from the signification of a flock, as denoting truth and good (also see above); and from the signification of those that first came together, as denoting things spontaneous. That those that first came together denote things spontaneous, is evident from the connexion of things in the internal sense, and also as from the fact, that whatever comes from affection is spontaneous, and especially whatever comes from the ardour of affection, which is signified by growing warm, wherefore in this verse mention is twice made of growing warm; and also from the derivation of this expression in the original tongue, as denoting conjunction through the inmost of love, and the subject here treated of is the conjunction of truth and good in the Natural, which can only be wrought by what is spontaneous, that is, as in freedom. From this it may appear, that the words, "as every one of the flock of those that first came together grew warm," or "in all the warmth of those that first came together of the flock," signify truths and goods which are spontaneous or*

from freedom, or, what is the same thing, from utmost affection. That everything which is of love or affection is free, see no. 2870; that all conjunction of truth and good is wrought in freedom, and that there is no conjunction in what is compulsory, see nos. 2875, 3145, 3146, 3158: consequently that all reformation and regeneration is wrought through freedom, nos. 1937, 1947, 2876–2881; if it could be wrought through compulsion, that all would be saved, no. 2881.

4030. *That Jacob set the rods to the eyes of the flock in the gutters, that it might grow warm at the rods*, signifies things called forth and conjoined by his own power. This appears from the signification of rods, as denoting power, and when it is predicated of the Lord, His own power (see nos. 4013, 4015); and from the signification of setting to the eyes in the gutters to cause to grow warm, as denoting calling forth in order that they might be conjoined, as is evident from what has been said above (no. 4018, and elsewhere), concerning the signification of those expressions.

4031. *And to the flock that was next in coming together he did not set [the rods]*, signifies things compulsory. This appears from the signification of the next in coming together. That the first in coming together denotes what is spontaneous, or free, was shown above (no. 4029); hence, and also from the connexion of things in the internal sense, it is evident that the next in coming together denotes what is compulsory or not free: it appears also from the fact, that here it is not said “to cause to grow warm,” as was said of the first in coming together, for causing to grow warm signifies affection, and in this case the ardour of affection. Whatever is not of affection is from a want of spontaneousness or freedom, for everything spontaneous or free is of affection or of love (see no. 2870). The same appears also from the derivation of this expression in the original language, as denoting deficiency, for when the ardour of affection is deficient, then freedom ceases, and what is wrought in such case is said to be not free, and at length compulsory. That all conjunction of truth and good is effected in freedom, or from what is spontaneous, consequently all reformation and regeneration, may appear from the passages cited above, at no. 4029; consequently that in non-freedom, or by compulsion, no conjunction, and thus no regeneration can be wrought. What freedom is, and whence it is, see nos. 2870–2893, where the freedom of man was treated of. He who does not know that no conjunction of truth and good, that is, appropriation, thus that no regeneration can be wrought except in man’s freedom, when he reasons concerning the Lord’s providence, the salvation of man, and the damnation of many, casts himself into mere shades, and thus into grievous

errors; for he supposes that the Lord, if He be willing, can save every one, and this by innumerable means, as by miracles, by the dead who might rise again, by immediate revelations, by angels who might withhold from evils, and impel to good by a manifest strong force, and by the man's being led into many states in which he might practise repentance, and by many
 3 things besides. But he does not know that all these means are compulsory, and that man cannot be reformed through them; for whatever compels a man does not impart to him any affection, and if it be of such a nature as to impart, it binds itself to an affection of evil; for it appears as if it infused something holy: it does indeed do so, but nevertheless when the state is changed, the man returns to his former affections, that is, to evils and falsities, and he then conjoins that sanctity with the evils and falsities, and it becomes profane, and this of such a nature as to lead into the most grievous hell of all. For he at first acknowledges and believes, and is also affected with what is holy, and afterwards he denies it, yea, holds it in aversion. That they who once acknowledge in heart, and afterwards deny, are they who profane, but not so they who have not acknowledged in heart, see nos. 301-303, 571, 582, 593, 1001, 1008, 1010, 1059, 1327, 1328, 2051, 2426, 3398, 3399, 3402, 3898. Hence at this day manifest miracles are not wrought, but unapparent or invisible ones, which are such as do not infuse anything holy, nor take away man's freedom; and hence the dead do not rise again, and man is [not] withheld from evils and led to good by angels by a manifest strong force, nor by immediate
 4 revelations. It is man's freedom into which the Lord operates, and by means of which He bends him; for all freedom is of his love or affection, consequently of his will (see no. 3158). If he does not receive good and truth in freedom, it cannot be appropriated to him, or become his: for that to which he is compelled is not his, but belongs to him who compels, since he does it not from himself, although it is done by himself. It appears sometimes as if man were compelled to good, as in temptations and spiritual combats; but that at such times he has a stronger freedom than outside of such states, see nos. 1937, 1947, 2881. It appears also as if man were compelled to good, when he compels himself to it, but it is one thing for a man to compel himself, and another thing to be compelled: he who compels himself does it from freedom within; whereas to be compelled is from non-freedom. This being the case, it may appear into what shades, and thus into what errors, those may cast themselves, who reason concerning the Lord's providence, the salvation of man, and the damnation of many, and do not know that freedom is the means by which the Lord operates, and in no wise compulsion; because compulsion in holy things is dangerous, unless it be received from freedom.

4033.¹ *And [that which was] of the next in coming together was Laban's*, signifies that things compulsory were left; and *[that which was] of the first in coming together was Jacob's*, signifies that things spontaneous, or those which were from his freedom, were conjoined. This appears from what has been said just above (nos. 4029, 4032). By things compulsory are here signified things which were not conjoined, nor could be conjoined; and by things spontaneous, those which were conjoined and also such things as were capable of being conjoined. The reason why these latter things are also signified, is that things spontaneous are circumstanced according to the affections and the quality thereof. After the good which is signified by Laban and his flock, has served those uses which were spoken of above, it is then separated; the separation is treated of in the following chapter.

4034. Verse 43. *And the man spread himself abroad exceedingly exceedingly, and he had many flocks, and maid-servants, and men-servants, and camels, and asses.*

The man spread himself abroad exceedingly exceedingly, signifies multiplication: *and he had many flocks*, signifies interior goods and truths thence: *and maid-servants and men-servants*, signifies mediate goods and truths: *and camels and asses*, signifies exterior and external truths of good.

4035. *And the man spread himself abroad exceedingly exceedingly*, signifies the multiplication of good and truth. This appears from the signification of spreading oneself abroad, as denoting being multiplied; that it was to an immense degree, is signified by *exceedingly exceedingly*.

4036. *And he had many flocks*, signifies interior goods and truths thence. This appears from the signification of flocks, as denoting goods and truths (see no. 343). That they were interior, see nos. 2566, 3783.

4037. *And maid-servants and men-servants*, signifies mediate goods and truths, that is, natural goods and truths themselves. This appears from the signification of maid-servants, as denoting the affections of the Natural, consequently the goods there (see nos. 1895, 2567, 3835, 3849); and from the signification of men-servants, as denoting scientifics, which are the truths of the natural man (see nos. 2567, 3019, 3020, 3409).

4038. *And camels and asses*, signifies exterior and external truths of good. This appears from the signification of camels, as denoting the general scientifics of the natural man (see nos. 3048, 3071, 3143, 3145); general scientifics are the inferior or

¹ The number 4032 has been passed over in the original Latin.—Tr.

exterior truths of good ; and from the signification of asses, as denoting truths of natural good still lower, or external (see no. 2781). What is meant by interior goods and truths, also by mediate ones, and likewise by exterior and external ones, may appear from what was said at no. 4009. With man there are three things in general, namely, the Corporeal, the Natural, and the Rational. The Corporeal is outermost, the Natural is intermediate, the Rational is interior. In proportion as one prevails with man above the other, he is said to be either corporeal, or natural, or rational. These three parts of man communicate in a wonderful manner, namely, the Corporeal with
 2 the Natural, and the Natural with the Rational. When a man is first born, he is merely corporeal, but there is the faculty in him of being perfected. Afterwards he becomes natural, at length rational. Hence it may appear that there is a communication of one with the other. The Corporeal communicates with the Natural by means of sensuous things ; and this distinctly by means of those things which pertain to the understanding, and those which pertain to the will ; for both must be perfected with man, in order that he may become, and be, a man. The sensuous things of sight and hearing especially are what perfect his intellectual faculty, the three remaining senses have relation chiefly to the will. The Corporeal of man, by means of those sensuous things, communicates with his Natural, which, as was said, is the intermediate part ; for those things which enter through sensuous things, are stored up in the Natural as in a certain receptacle ; this receptacle is the memory. The delight, pleasure, and desire therein belong to the will, and are called natural goods, whereas the scientifics therein belong to the understanding, and are called natural truths.
 3 The Natural of man, through these things which are now spoken of, communicates with his Rational, which, as was said, is the interior part. The things which are elevated thence towards the Rational, are also stored up in the Rational as in a certain receptacle ; this receptacle is the interior memory (see nos. 2469-2480). The blessedness and happiness therein belong to the will, and are of the good of the Rational ; whereas interior views of things and perceptions belong to the understanding, and all things belonging thereto are called rational truths. These three are what constitute man. Between these three there exist communications ; through external sensuous things man's Corporeal communicates with his Natural, and through interior sensuous things man's Natural communicates with his Rational. The things therefore in man's Natural which are derived from external sensuous things that are proper to the body, are what are called exterior and external truths of good ; but the things that are derived from internal sensuous things, which are proper to his spirit, and communicate with

the Rational, are what are called interior goods and truths. The things that are between these, and partake of both, are what are called mediate goods and truths. These three are in order from the interiors, and they are signified, in the internal sense, by flocks, by maid-servants and men-servants, and by camels and asses.

CONTINUATION CONCERNING THE GRAND MAN, AND CONCERNING THE CORRESPONDENCE; IN THE PRESENT CASE CONCERNING THE CORRESPONDENCE WITH THE CEREBRUM AND THE CEREBELLUM.

4039. *THE correspondence of the heart and of the lungs with the Grand Man, or with heaven, was treated of at the end of the preceding chapter; the subject now about to be treated of is the correspondence of the cerebrum and the cerebellum, and of the medullæ which are annexed to them. But before treating of the correspondence, some particulars must be premised concerning the form of the brain in general, whence it is, and what it represents.*

4040. *When the brain is denuded of the skull and the teguments which encompass it, there appear in it wonderful circumvolutions and gyres, in which are situated what are called the cortical substances. From these run forth the fibres which constitute the medulla of the brain. These fibres proceed thence through the nerves into the body, and there perform functions according to the bidding and orders of the brain. All these things are exactly according to the heavenly form; for such a form is imprinted on the heavens by the Lord, and thence on the things which are in man, and especially on his cerebrum and cerebellum.*

4041. *The heavenly form is stupendous, and altogether exceeds all human intelligence, for it is far above the ideas of the forms which man can possibly conceive from worldly things, even by analytic means. All the heavenly societies are arranged according to this form, and, what is wonderful, there is a gyration according to the forms, of which gyration angels and spirits are not sensible: this is circumstanced like the rotation (fluxus) of the earth about its axis daily, and about the sun yearly, which the inhabitants do not apperceive. The quality of the heavenly form in the lowest sphere has been shown me; it was like the form of the circumvolutions which appear in human brains, and it was given me to see perceptibly that flux or those gyrations; this continued for some days: from this it was made manifest to me that the brain is formed according to the form of the fluxion of heaven. But the interior things which are therein, and which do not appear to the eye, are according to the interior forms of heaven, which are quite*

incomprehensible ; and it has been said by the angels that from this circumstance it may be seen that man is created according to the forms of the three heavens, and that thus there is impressed on him the image of heaven, so that man is a little heaven in the least form, and that hence comes his correspondence with the heavens.

4042. *Hence then it is that through man alone there is a descent from the heavens into the world, and an ascent from the world into the heavens. The brain and its interiors are the means by which the descent and ascent are effected, for there are the very beginnings, or the first and last ends, from which all things in general and particular that are in the body flow forth and are derived ; it is from thence also that the thoughts which are of the understanding, and the affections which are of the will, proceed.*

4043. *The reason why the still more interior forms, which also are more universal, are, as was said, not comprehensible, is that when forms are mentioned, they carry with them an idea of space and also of time, when yet, in the interiors, where heaven is, nothing is perceived by means of spaces and times, because these are peculiar to nature, but by means of states, and their variations and changes. But as variations and changes cannot be conceived by man apart from such things as belong to form, as was said, [and also] apart from such things as belong to space and time, when yet such things do not exist in the heavens ; it may hence appear how incomprehensible these things are, and also how ineffable. All human words, moreover, by which they must be uttered and comprehended, inasmuch as they involve natural things, are inadequate to express them. In the heavens such things are exhibited by means of variations of heavenly light and of heavenly flame, which come from the Lord, and this in such and so great a fulness, that thousands and thousands of perceptions can scarcely fall into anything perceptible with man. But nevertheless, the things which are taking place in the heavens are represented in the world of spirits by means of forms, to which the forms which appear in the world bear some likeness.*

4044. *Representations are nothing but images of spiritual things in natural things, and when the former are rightly represented in the latter, they correspond. But he who does not know the nature of that which is Spiritual, but only the nature of that which is Natural, might suppose that such representations and consequent correspondences were not possible, for he would say to himself, How can what is spiritual act upon what is material ? But if he would reflect upon those things which are taking place every moment in himself, he might be able to procure some idea thereof, namely, of how the will can act on the muscles of the body, and produce real actions, and of how the thought can act on the organs of speech, by*

moving the lungs, the windpipe, the throat, the tongue, and the lips, and produce speech; also of how the affections can act on the face, and there present images of themselves, so that hence what a person thinks and wills is often known to another. These cases may give some idea of representations and correspondences. Now, as such things are exhibited in man, and as there does not exist anything that can subsist from itself, but from another, and this again from another, and finally from the First, and this by a connection of correspondences, it may hence be concluded by those who enjoy any extension of judgment, that there is a correspondence between man and heaven, and moreover between heaven and the Lord, who is the First.

4045. *Since such a correspondence exists, and heaven is distinguished into numerous lesser heavens, and these into still lesser, and everywhere into societies, there are therein heavens which have reference to the cerebrum and the cerebellum in general; and in those heavens, there are those which have reference to the parts or members which are in the brains; for instance, there are those which have reference to the dura mater, those which have reference to the thin or pia mater, to the sinuses, and also to the corpora and cavities therein, as the corpus callosum, the corpora striata, the lesser glands, the ventricles, the infundibulum, and so forth. The nature of those which have reference to the one and to the other, has been disclosed to me, as may be manifest from what follows.*

4046. *There appeared several spirits at a middle distance above the head, who acted in common after the manner of the beating of the heart, but it was as it were a reciprocal undulation downwards and upwards, with a kind of cold breathing into my forehead. Hence I was enabled to conclude that they were of an intermediate sort, namely, that they belonged both to the province of the heart and to that of the lungs, and also that they were not interior spirits. They afterwards exhibited a flaming light (lumen), gross but still luminous, which first appeared under the left part of the chin, afterwards under the left eye, next above the eye, but it was obscure, yet still flaming, not bright. From these circumstances I was able to know of what quality they were, for lights (lumina) indicate affections, and also degrees of intelligence. Afterwards, when I applied my hand to the left part of the skull or head, I felt a beating under the palm, undulating in the same way downwards and upwards, from which evidence I knew that they belonged to the brain. When I inquired who they were, they were unwilling to speak; it was said by others that they do not speak willingly. At length, being driven to speak, they said that thus it would be disclosed of what quality they were. I perceived that there were amongst them those who constitute the province of the dura mater, which is the common covering of the cerebrum and cerebellum.*

it was disclosed of what quality they were, for it was given me to know it from conversation with them. They were, as they had been during their lives when men, such as thought nothing of spiritual and celestial things, nor spoke about them, because they were such that they believed in the existence of nothing but what is natural, and this because they could not penetrate further; but nevertheless they did not confess this. Still, however, like others, they worshipped the Divine, attended to their prayers, and were good
 3 citizens. There were afterwards others, who also inflowed into the pulsation, yet not by undulation downwards and upwards, but crosswise; others again, who inflowed, not reciprocally, but more continuously; and also others, from whom the act of pulsation leaped slightly from one place to another. They said that they have reference to the outer lamella of the dura mater; and that they were among such as thought about spiritual and celestial things only from such things as are objects of the external senses, having no other conception of interior things. They were heard by me as being of the feminine sex. They who reason from external sensual things, consequently from worldly and terrestrial things, on the subject of things which belong to heaven, that is, on the subject of the spiritual things of faith and love, the more they identify and confound those things, the further outwards do they go, even to the external skin of the head, which they represent; but still, if they have lived a life of good, they are within the Grand Man, although in its extremes; for every one who is in the life of good from the affection of charity is saved.

4047. There also appeared others above the head, whose general action flowing in above the head was fluent in a transverse direction from the front towards the back: and there appeared also others, whose influent action was from both temples towards the midst of the cerebrum. It was perceived that they were those who belonged to the province of the pia mater, which is another covering, and invests the cerebrum and cerebellum more closely, and communicates with them by emitted threads. It was given me to know their quality from their conversation, for they spoke with me. They were as they had been in the world, not trusting much to their own thought, and thereby determining themselves to think anything certain about holy things, but depending on the faith of others, and not examining whether it was true. That this was their quality, was also shown me by an influx of their perception into the Lord's prayer whilst I was reciting it; for all spirits and angels, whatever be their number, may be known as to their quality from the Lord's prayer, and this, through the influx of their ideas of thought and of their affections into the contents of the prayer. Hence also it was perceived that they were such; and, moreover, that they could serve the angels as media; for there are spirits intermediate between the heavens, through whom there is communica-

tion. Their ideas were not closed, but open, thus they were such as to suffer themselves to be acted upon, and easily to admit and receive the influur. Moreover, they were modest and peaceable, and said they were in heaven.

4048. There was a certain [spirit] near to my head, who spoke with me: I perceived from the tone of his voice, that he was in a state of tranquillity, as of a kind of peaceful sleep. He asked this thing and that, but with such prudence, that a person awake could not have asked more prudently. It was perceived that interior angels spoke through him, and that he was in such a state as to perceive and produce what they spoke. I enquired concerning that state, and told him that his state was such. He replied, that he spoke nothing but what is good and true, and that he noticed whether anything else flowed in, and if it did, he did not admit or give utterance to it. Of his state he said that it was peaceful, and it was also given to perceive it by communication. It was said that they who have reference to the sinuses or larger blood-vessels in the cerebrum are of such a quality: and that they who are like him, have reference to the longitudinal sinus, which is between the two hemispheres of the brain, and are there in a quiet state, however the brain on each side is agitated.

4049. There were certain [spirits] above the head a little in front, who spoke with me. They spoke pleasantly, and they flowed in gently enough. They were distinguished from others by this, that they had continually a longing and desire to come into heaven. It was said that such are they who have reference to the ventricles or larger cavities of the brain, and belong to that province. The reason was also added, that the better kind of lymph which is therein, is of such a nature, namely, as to return into the brain, and therefore has such an endeavour. The brain is heaven; the endeavour is longing and desire: such are the correspondences.

4050. There first appeared unto me a certain face above an azure window, which face presently betook itself inwards. There then appeared unto me a little star about the region of the left eye, and afterwards, several shining (rutilæ) little stars which had a white glitter. There afterwards appeared unto me walls, but no roof, the walls only on the left side; lastly, as it were the starry heaven: and as these things were seen in a place where evil [spirits] were, I imagined that it was something foul that was set before me to see. Presently, however, the wall and the heaven disappeared, and there appeared a well, out of which came forth as it were a bright white mist or vapour; it seemed also as if something were being pumped out of the well. I inquired what these things signified and represented. ² It was said, that it was a representation of the infundibulum in the brain, over which was the brain which is signified by heaven;

and that what was next seen was that vessel which is signified by the well, and is called the infundibulum, and that the mist or vapour which arose thence was the lymph which passes through, and is pumped out thence; and that this lymph was of a two-fold kind, namely, that which is mixed with the animal spirits, which is among the useful lymphs, and that which is mixed with the serosities, which is among the excrementitious lymphs. It was afterwards shown me of what quality those are who belong to this province, but only those who were of the baser sort. They were also seen: they run about hither and thither, apply themselves to those whom they see, attend to each single particular, and tell others what they hear: they are prone to suspicion, impatient, restless, in imitation of that lymph which is there, and is conveyed to and fro; the fluids there represent their reasonings. These, however, are of a middling sort. But they who have reference to the excrementitious lymphs there, are such as draw down spiritual verities to earthly things, and there defile them, as, for example, those who, when they hear anything concerning conjugal love, apply it to whoredoms and adulteries, and thus draw down to these the things which belong to conjugal love; and so in other cases. These appeared in front at some distance to the right. But they who are of the good sort, are like those spoken of just above, no. 4049.

4051. There are societies which have reference to that region in the brain which is called the Isthmus, and also [spirits] who have reference to the little knots of fibres in the brain, which appear as if they were glandular, from which there run out fibres for various functions, which fibres act as a one in those beginnings or glands, but in diverse ways in the outermost parts. One society of the spirits, to which such things correspond, was exhibited before me, of which I noted the following particulars. The spirits came in front, and accosted me, saying, that they were men; but it was given me to reply, that they were not men clothed with bodies, but spirits, and thus also men, because every thing of spirit conspires to that which is of man, even to a form similar to a man clothed with a body, for the spirit is the internal man; also because men are men by reason of intelligence and wisdom, and not by reason of form; consequently, that good spirits, and especially angels, are more eminently men than those who are in the body, because they are more in the light of wisdom. After this reply they said, that there were many in the society, in which there was not one like another. But as it seemed to me impossible that a society of dissimilars could exist in the other life, I spoke with them on this subject, and was at length instructed, that although they are dissimilar, they are nevertheless consociated as to the end, which was one to them. They said further, that they are such that each one acts dissimilarly, and also speaks dissimilarly from every other,

and that still they will and think what is alike. This they also illustrated by an example: namely, that when one in the society says of an angel, that he is the least in heaven, another says he is the greatest, and a third, that he is neither least nor greatest, and this with further variety,—that yet the thoughts act in unity, namely, in this way, that he who wills to be the least, is the greatest, and is on this ground relatively the greatest, and that there is neither least nor greatest, because they do not think of supereminence: and so in other cases. Thus they are consociated together in the beginnings [or principles], but act in diverse ways in the outermost parts. They applied themselves to my ear, and said, that they were good spirits, and that their manner of speaking was such. It was said of them, that it is not known whence they come, and that they are among the wandering societies.

4052. Moreover, such is the correspondence of the brain with the Grand Man, that they who are in the beginnings [or principles] of good have relation to those things in the brain, which are the beginnings in it, and are called the cortical glands or substances; whereas they who are in the beginnings [or principles] of truth have relation to those things in the brains which proceed from those beginnings, and are called the fibres. There is, however, this distinction, that those who correspond to the right part of the brain, are they who are in the will of good, and thence in the will of truth; whereas those who correspond to the left part of the brain, are they who are in the understanding of good and truth, and thence in the affection of them. The reason of this is, that those who in heaven are at the Lord's right hand, are those who are in good from the will, whereas those who are at the Lord's left hand, are those who are in good from the understanding. The former are they that are called celestial, but the latter, they that are called spiritual.

4053. That there are such correspondences, has hitherto been known to no one, and I am aware that all who hear will wonder, and this because they do not know what the internal man is, and what the external, and that the internal man is in the spiritual world, and the external in the natural; and that it is the internal man who lives in the external, and inflows into the latter and rules him. From this, nevertheless, and also from what was adduced above (no. 4044), it may be known that there are such things as influe and correspondence; a fact which is most well-known in the other life: also, that what is natural is nothing but a representation of spiritual things, from which it exists and subsists; and that what is natural is representative in such wise as it is correspondent.

4054. The brain, like heaven, is in the sphere of ends, which are uses; for whatever inflows from the Lord is an end that has re-

gard to the salvation of the human race. This is the end which reigns in heaven, and also which thence reigns in the brain ; for the brain, where the mind of man is, has regard to ends in the body, to wit, that the body may serve the soul, in order that the soul may be happy to eternity. But there are societies which do not have any use for an end, but whose only end is to be among their male and female friends, and to live with them in pleasures. Thus [these societies consist of spirits] who indulge themselves alone, and care only for their own well-being, and if they trouble themselves about family or public matters, it is for the same end. The societies of such spirits at the present day are incredibly numerous. As soon as they approach, their sphere operates, and extinguishes in others the affections of truth and good, and when these affections have been extinguished, the spirits are in the pleasure of their friendship. They are obstructions of the brain, and induce stupidity on it. Many societies of such spirits have been with me, and their presence was perceived from a dullness, languor, and deprivation of affection. Sometimes also I have conversed with them. They are curses and pests, although in civil life, when they were in the world, they appeared to be good, delightful, witty, and also clever, for they are skilled in the graces of life, and in the art of insinuating themselves thereby, especially into friendship ; but they do not know, and do not want to know, what it is to be a friend to good, or what the friendship of good is. A sad lot awaits them : at last they live in squalor, and in such stupidity that scarcely anything human, in respect to understanding, is left them. For the end makes the man, and such as the end is, such is the man, consequently, such his human [quality] after death.

4055. A continuation of the subject concerning the Grand Man and concerning the Correspondence, is given at the end of the next chapter.

GENESIS.

CHAPTER THIRTY-FIRST.

4056. IN the Third Part of this work, at the beginning of chapters xxvi.—xxx., the things that the Lord spoke and foretold in Matthew, chapter xxiv., from verse 3–28, concerning the consummation of the age or the last judgment, were explained. The remaining verses in that chapter now come to be explained, and at the beginning of the present chapter, the contents of verses 29–31, namely, these words: “*But immediately after the affliction of those days, the sun shall be darkened, and the moon shall not give her light (lumen), and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn; and they shall see the Son of man coming in the clouds of heaven with power and much glory. And He shall send forth His angels with a trumpet and a great voice, and they shall gather together His elect from the four winds, from the extremity of the heavens even to the extremity of them.*”

4057. What is meant by the consummation of the age or the last judgment, was explained above, namely, that it means the last time of the Church; it is called its last time, when there is no longer any charity and faith there. And it was also shown that such consummations, or last times, have from time to time occurred. The consummation of the first Church was described by the flood. The consummation of the second Church, by the extirpation of the nations in the land of Canaan, and also by the many extirpations and excisions mentioned in the prophets. The consummation of the third Church is not described in the Word, but it is foretold; it was the destruction of Jerusalem, and the dispersing of the Jewish nation, among whom that Church was, into the whole world. The fourth consummation is that of the modern Christian Church, which consummation is foretold by the Lord in the Gospels, and also in John in the Apocalypse, and it is now at hand.

4058. The subject treated of in the preceding verses in this

chapter in Matthew, was the successive vastation of the Church, namely, that first they began not to know what good and truth are, but disputed on the subject; secondly, that they despised good and truth; thirdly, that they did not acknowledge them in heart; fourthly, that they profaned them. These are the subjects treated of in that chapter from verse 3-22; and whereas the truth of faith and the good of charity would still remain in the midst, or with some who are called the elect, therefore the state of the truth which is of faith, is treated of as to its quality then, from verse 23-28; and the state of the good which is of love and charity, is treated of in the verses which are now adduced. The commencement of the New Church is also treated of.

4059. From the particulars mentioned in these verses, it is very evident that there is an internal sense, and that unless this sense be understood, it cannot be known at all what they involve; as, that the sun shall be darkened, and also the moon, and that the stars shall fall from heaven, and that the powers of the heavens shall be shaken; that the Lord is about to appear in the clouds of heaven, that the angels shall sound with the trumpet, and thereby gather together the elect. He who does not know the internal sense of these words, will believe that such things will come to pass; yea, that the world and all the visible objects in the universe will perish. But that the last judgment does not mean any destruction of the world, but the consummation of the Church, or its vastation as to charity and faith, see no. 3353; and it manifestly appears from the words which follow in this same chapter in Matthew, "Then two shall be in the field, the one shall be taken, the other shall be left: Two [women] shall be grinding [at the mill], the one shall be taken, the other shall be left" (verses 40, 41).

4060. That, therefore, by the words which have been adduced is signified the state of the Church at that time as to good, that is, as to charity towards the neighbour, and love to the Lord, appears from their internal sense, which is as follows. *But immediately after the affliction of those days*, signifies the state of the Church as to the truth which is of faith, which state is treated of in what immediately precedes; the desolation of truth in the Word throughout is called affliction. That days denote states, see nos. 23, 487, 488, 493, 893, 2788, 3462, 3785. Hence it is evident, that by these words is signified that there will be no charity when there is no longer any faith; for faith leads to charity, because it teaches what charity is, and charity receives its quality from the truths which are of faith, whereas the truths of faith receive their essence and their life from charity, as has been abundantly shown in the preceding Parts.

The sun shall be darkened, and the moon shall not give her light ²
(lumen), signifies love to the Lord, which is the sun, and charity
towards the neighbour, which is the moon; to be darkened and
not to give light, signifies that they would not appear, thus that
they would vanish. That the sun denotes the Celestial of love,
and the moon the Spiritual of love, that is, that the sun denotes
love to the Lord, and the moon charity towards the neighbour,
which [is acquired] through faith, see nos. 1053, 1529, 1530,
2120, 2441, 2495. The reason of this signification of the sun
and moon is, that the Lord in the other life appears as a sun to
those in heaven who are in love to Him, who are called the
celestial, and as a moon to those who are in charity towards the
neighbour, who are called the spiritual (see nos. 1053, 1521,
1529-1531, 3636, 3643). The sun and moon in the heavens, ³
that is, the Lord, is in no case darkened, nor does He lose light,
but shines perpetually, thus neither is love to Him at any time
darkened with the celestial, nor charity towards the neighbour
with the spiritual in the heavens, nor on the earths with those
with whom those angels are, that is, who are in love and charity.
But those who are in no love and charity, but in the love of self
and the world, and thence in hatreds and revenges, bring that
darkness upon themselves. The case herein is as with the
sun of the world: it is perpetually shining, but when clouds
interpose themselves, it does not appear (see no. 2441). *And* ⁴
the stars shall fall from heaven, signifies that the cognitions of
good and truth shall perish: nothing else is signified in the
Word by stars, wherever they are named (see nos. 1808, 2849).
And the powers of the heavens shall be shaken, signifies the
foundations of the Church, which are said to be shaken and
shattered, when those principles perish; for the Church in the
earths is the foundation of heaven, since the influx of good and
truth through the heavens from the Lord ultimately terminates
in the goods and truths which are with the man of the Church.
Wherefore, when the man of the Church is in such a perverted
state, as no longer to admit the influx of good and truth, then
the powers of the heavens are said to be shaken; on which
account it is always provided by the Lord, that something of
the Church shall remain, and that, when an old Church perishes,
a new one shall be established. *And then shall appear the sign* ⁵
of the Son of man in heaven, signifies the appearing then of
Truth Divine; the sign denotes the appearing; the Son of man,
the Lord as to Truth Divine (see nos. 2803, 2813, 3704). This
appearing, or this sign, is what the disciples were inquiring
about, when they said unto the Lord, "Tell us when shall
these things come to pass, especially what is the sign of Thy
coming, and of the consummation of the age" (verse 3 of this
chapter); for they knew from the Word, that when the age
was consummated, the Lord would come; and they knew from

the Lord, that He would come again, and they understood by this that the Lord would come again into the world, not as yet knowing, that the Lord has come as often as the Church has been vastated. Not that He has come in person, as when He assumed the Human by birth, and made this Divine, but by appearings, either manifest, as when He appeared to Abraham in Mamre, to Moses in the bush, to the Israelitish people on Mount Sinai, and to Joshua when he entered the land of Canaan ; or by appearings that were not so manifest, as by the inspirations whereby the Word [was given], and afterwards by the Word. For in the Word the Lord is present, since all things of the Word are from Him and relate to Him, as may appear manifest from what has been so frequently shown before. This latter appearing is what is here signified by the sign of the Son of Man, and it is

6 what is treated of in this verse. *And then shall all the tribes of the earth mourn*, signifies that all shall be in grief who are in the good of love and the truth of faith. That mourning has this signification, see Zechariah, chapter xii., verses 10–14 ; and that tribes signify all things of good and truth, or of love and faith, see nos. 3858, 3926, consequently those who are in them. They are called tribes of the earth, because they are signified who are within the Church. That the earth denotes the Church, see nos. 662, 1066, 1067, 1262, 1733, 1850, 2117, 2928,

7 3355. *And they shall see the Son of Man coming in the clouds of the heavens with power and much glory*, signifies, that then the Word will be revealed as to its internal sense, in which the Lord is. The Son of Man denotes the Divine Truth which is therein (see nos. 2803, 2813, 3704) : the cloud denotes the literal sense : power, is predicated of the good, and glory of the truth, which are in the Word. That these things are signified by seeing the Son of Man coming in the clouds of the heavens, see the Preface to Chapter xviii. of Genesis. This is the coming of the Lord which is here meant, but not that He will appear in the clouds according to the letter. The subject which next follows is the establishment of a new Church, which is effected

8 when the old one has been vastated and rejected. *He shall send forth His angels with a trumpet and a great voice*, signifies election ; not that it is effected by visible angels, still less by trumpets, and by great voices, but by the influx of holy good and holy truth from the Lord through angels, wherefore angels in the Word signify something of the Lord (see nos. 1925, 2821, 3039), in the present case such things as are from the Lord and relate to the Lord. By the trumpet and the great voice is signified evangelizing, as also in other passages in the Word.

9 *And they shall gather together His elect from the four winds, from the extremity of the heavens even to the extremity of them*, signifies the establishment of a new Church. The elect denote those who

CHAPTER XXXI.

are in the good of love and faith (see nos. 3755 end, 3900); the four winds, from which they shall be gathered together, denote all the states of good and truth (see no. 3708); the extremity of the heavens to the extremity of them, denotes the internal and external things of the Church. This then is what is signified by the above words of the Lord.

CHAPTER XXXI.

1. AND he heard the words of the sons of Laban, saying, Jacob hath taken all the things which belonged to our father; and from the things which belonged to our father, he hath made all this abundance.

2. And Jacob saw the faces of Laban, and, behold, he was by no means with him as yesterday and the day before yesterday.

3. And JEHOVAH said unto Jacob, Return to the land of thy fathers, and to thy native country; and I will be with thee.

4. And Jacob sent and called Rachel and Leah to the field to his flock.

5. And he said unto them, I see the faces of your father, that he is by no means towards me as yesterday and the day before yesterday; and the GOD of my father hath been with me.

6. And ye know that with all my strength I have served your father.

7. And your father hath deceived me, and changed my hire in ten ways; and GOD hath not given unto him to do evil with me.

8. If he said thus, The speckled shall be thy hire, then all the flocks brought forth speckled: and if he said thus, The variegated shall be thy hire, then all the flocks brought forth variegated.

9. And GOD hath snatched away the acquisition of your father, and hath given [it] to me.

10. And it came to pass in the time that the flock grew warm, that I lifted up mine eyes, and saw in the dream, and, behold, the goats which got up upon the flock were variegated, speckled, and grizzled.

11. And the angel of GOD said unto me in the dream, Jacob: and I said, Behold me.

12. And he said, Lift up, I pray, thine eyes, and see, all the goats which get up upon the flock are variegated, speckled, and grizzled; because I have seen all that Laban is doing unto thee.

13. I am the GOD of Bethel, where thou didst anoint a pillar, where thou didst vow a vow unto Me: now arise, go forth out of this land, and return to the land of thy birth.

14. And Rachel and Leah answered, and said unto him, Is

there any longer a portion and inheritance for us in the house of our father?

15. Are not we esteemed strangers unto him? because he hath sold us, and also hath devoured in devouring our silver.

16. Because all the riches, which GOD hath snatched away from our father, they are for us, and for our sons: and now, all that GOD hath said unto thee, do.

17. And Jacob arose, and lifted up his sons and his females upon the camels.

18. And he brought away all his acquisition, and all his substance which he had procured, the acquisition of his purchase, which he had procured in Padan-Aram, to come to Isaac his father to the land of Canaan.

19. And Laban had gone to shear his flock: and Rachel stole the teraphim which belonged to her father.

20. And Jacob stole the heart of Laban the Aramæan, by not telling him that he was fleeing.

21. And he fled, and all that belonged to him; and he arose, and passed over the river, and set his faces towards Mount Gilead.

22. And it was told Laban on the third day that Jacob had fled.

23. And he took his brethren with him, and pursued after him a way of seven days, and joined him in Mount Gilead.

24. And GOD came to Laban the Aramæan in a dream by night, and said unto him, Take heed to thyself lest haply thou speak with Jacob from good even to evil.

25. And Laban overtook Jacob: and Jacob had pitched his tent in the mountain; and Laban pitched with his brethren in Mount Gilead.

26. And Laban said unto Jacob, What hast thou done? and thou hast stolen my heart, and carried off my daughters as captives with the sword.

27. Wherefore didst thou conceal thy fleeing, and didst steal me, and didst not tell me? and I would have sent thee with gladness, and with songs, with the timbrel and with the harp.

28. And hast not permitted me to kiss my sons and my daughters? now thou hast acted foolishly in doing [this].

29. My hand might be a GOD's, to do evil with you; but the GOD of your father yesternight said unto me, saying, Take heed to thyself of speaking with Jacob from good even to evil.

30. And now going thou hast gone, because desiring thou hast desired for the house of thy father: wherefore hast thou stolen my gods?

31. And Jacob answered, and said unto Laban, Because I feared; because I said, Peradventure thou wilt snatch away thy daughters from with me.

32. With whom thou findest thy gods, he shall not live before

CHAPTER XXXI.

our brethren ; examine for thyself what is with me, and take to thyself. And Jacob knew not that Rachel had stolen them.

33. And Laban came into the tent of Jacob, and into the tent of Leah, and into the tent of both the handmaids, and he found not : and he went forth out of the tent of Leah, and came into the tent of Rachel.

34. And Rachel had taken the teraphim, and placed them in the camel's litter of straw, and sat upon them : and Laban rummaged all the tent, and found not.

35. And she said to her father, Let not wrath be kindled in the eyes of my lord because I cannot rise up from before thee, because the way of females is upon me : and he searched hard, and found not the teraphim.

36. And Jacob was kindled with wrath, and chode with Laban : and Jacob answered and said unto Laban, What is my transgression, what is my sin, that thou hast pursued hotly after me ?

37. Whereas thou hast rummaged all my vessels, what hast thou found of all the vessels of thy house ? Set it here before my brethren and thy brethren, and let them adjudge between us both.

38. These twenty years have I been with thee ; thy ewes and thy she-goats have not miscarried, and the rams of thy flock have I not eaten.

39. That which was torn I brought not unto thee ; I bare the loss of it ; of my hand didst thou require it, that which was stolen by day, and that which was stolen by night.

40. I have been [thus] : in the day the heat devoured me, and the cold in the night ; and my sleep was driven away from mine eyes.

41. These twenty years of mine have I served thee in thy house ; fourteen years for thy two daughters, and six years for thy flock : and thou hast changed my hire in ten ways.

42. Unless the GOD of my father, the GOD of Abraham, and the Dread of Isaac, had been for me, then thou wouldest now have sent me away empty. My misery, and the weariness of my palms, GOD hath seen, and hath judged upon yesternight.

43. And Laban answered, and said unto Jacob, The daughters are my daughters, and the sons my sons, and the flock my flock, and all that thou seest, this is mine : and unto my daughters, what shall I do unto them to-day, or unto their sons whom they have borne ?

44. And now go thou, let us establish a covenant, I and thou, and let it be for a witness between me and between thee.

45. And Jacob took a stone, and set it up for a pillar.

46. And Jacob said unto his brethren, Gather stones ; and they took stones and made a heap ; and they did eat there upon the heap.

47. And Laban called it Jegar-Sahadutha and Jacob called it Galeed.

48. And Laban said, This heap is a witness between me and between thee to-day; therefore he called the name of it Galeed:

49. And Mizpah; because he said, Let JEHOVAH watch between me and between thee, because we shall be hidden a man (*vir*) from his companion.

50. If thou afflictest my daughters, and if thou takest females over my daughters, no man (*vir*) is with us: see, GOD is witness between me and between thee.

51. And Laban said unto Jacob, Behold this heap, and behold the pillar which I have set up between me and between thee:

52. This heap is a witness, and the pillar a witness, that I shall not pass this heap to thee, and that thou shalt not pass this heap and this pillar unto me, for evil.

53. The GOD of Abraham and the GOD of Nahor judge between us; the GOD of their father. And Jacob swore by the Dread of his father Isaac.

54. And Jacob sacrificed a sacrifice in the mountain, and called his brethren to eat bread: and they did eat bread, and passed the night in the mountain.

55. And Laban arose early in the morning, and kissed his sons and his daughters, and blessed them; and Laban went and returned unto his own place.

THE CONTENTS.

4061. THE subject treated of here in the internal sense is the separation of the good and truth which are represented by Jacob and his women, from the good signified by Laban, in order that they might be conjoined with the Divine from a direct Divine stock; also, the state of both during separation.

THE INTERNAL SENSE.

4062. Verses 1-3. *AND he heard the words of the sons of Laban, saying, Jacob hath taken all the things which belonged to our father; and from the things which belonged to our father he hath made all this abundance. And Jacob saw the faces of Laban, and, behold, he was by no means with him as yesterday and the day before yesterday. And Jehovah said unto Jacob, Return to the land of thy fathers, and to thy native country; and I will be with thee.*

He heard the words of the sons of Laban, saying, signifies the truths of the good signified by Laban, what their quality is in

relation to the good acquired therefrom in the Natural by the Lord: *Jacob hath taken all the things which belonged to our father*, signifies that all things of the good now meant by Jacob were given to him thence: *and from the things which belonged to our father, he hath made all this abundance*, signifies that He gave to Himself. *And Jacob saw the faces of Laban*, signifies a change of state with that good, when the good meant by Jacob had departed: *and, behold, he was by no means with him as yesterday and the day before yesterday*, signifies the state altogether changed towards the good signified by Jacob, from which however nothing was taken away, but it had its own things as hitherto, except the state as to conjunction. *And Jehovah said unto Jacob*, signifies the Lord's perception from the Divine: *Return to the land of thy fathers*, signifies that now he should betake himself nearer to Divine Good: *and to thy native country*, signifies to the truth therefrom: *and I will be with thee*, signifies that it would then be Divine.

4063. *He heard the words of the sons of Laban, saying*, signifies the truths of the good signified by Laban, what their quality was in relation to the good acquired therefrom in the Natural by the Lord. This appears from the signification of sons, as denoting truths (see nos. 489, 491, 533, 1147, 2623, 3337); and from the representation of Laban, as denoting collateral good of a common stock (see nos. 3612, 3665, 3778), thus such a good as may serve to introduce genuine goods and truths (see nos. 3974, 3982, 3986 end); in the present case denoting what had served, for the subject treated of is its separation. Jacob's hearing the words, involves in the internal sense what their quality was in relation to the good acquired in the Natural by the Lord, as may appear from what now follows; for they were in indignation, and said that Jacob had taken all the things which belonged to their father, and Jacob saw the faces of Laban, that he was not as yesterday and the day before yesterday. That Jacob represents the Lord's Natural, and in the preceding chapter the good of truth there, see nos. 3659, 3669, 3677, 3775, 3829, 4009. How the case is with the good signified by Laban² relatively to the good of truth which is represented by Jacob, may appear from what was said and shown in the preceding chapter. This may be further illustrated by means of the states of man's regeneration, which also is here treated of in the representative sense. When man is being regenerated, he is kept by the Lord in a certain mediate good, which serves for introducing genuine goods and truths, but after these goods and truths have been introduced, it is separated thence. Every one who knows anything about regeneration and the new man, is capable of comprehending, that the new man is altogether different from the old; for the new man is in the affection of spiritual

and celestial things, since these things constitute his delights and blessednesses, whereas the old man is in the affections of worldly and earthly things, and these things constitute his delights and pleasantnesses. Thus the new man has regard to ends in heaven, but the old man, to ends in the world. Hence it is manifest that the new man is altogether different and diverse from the old.

3 In order that a man may be led from the state of the old man into the state of the new, the concupiscences of the world must be put off, and the affections of heaven must be put on. This is effected by innumerable means, which are known to the Lord alone, and of which several are known also to the angels from the Lord, but few, if any, to man. But nevertheless, all these means, in general and in particular, are shown in the internal sense of the Word. When, therefore, a man from old is becoming new, that is, when he is being regenerated, this is not effected in a moment, as some believe; but it is carried on through many years, yea, through a man's whole life even to its end. For his concupiscences must be extirpated, and heavenly affections instilled, and the man has to be endowed with a life which he had not before, yea, of which he had previously known scarcely anything. Since, therefore, the states of his life have to be changed to such a degree, he cannot but be kept for a considerable time in a certain mediate good, that is, in a good which partakes both of the affections of the world and of the affections of heaven, and unless he is kept in this mediate

4 good, he in nowise admits heavenly goods and truths. This good, namely, mediate good, is what is signified by Laban and his flock. A man, however, is kept in this mediate good no longer than until it has served the above use, but when it has served this use, it is then separated: this separation is the subject treated of in this chapter. That there is a mediate good, and that when it has served its use, it is separated, may be illustrated by the changes of state which every man undergoes from infancy even to old age. It is known, that the states of man in his childhood, youth, early manhood, adult age, and old age, are different from each other. It is also known, that a man puts off the state of childhood with its playthings when he passes into the state of youth; and that he puts off the state of youth when he passes into the state of early manhood, and this again when he passes into the state of adult age, and lastly this when he passes into the state of old age. And if he weighs the matter well, it may also be known to him, that each age has its own delights, and that by means of these delights he is successively introduced into the delights of the subsequent age; and that these delights were serviceable in bringing him thither, and at length to the delight of intelligence and wisdom in old age. Hence it is evident that former things are always left behind when a new

5 state of life is put on. This comparison, however, can only

serve to show, that delights are means, and that these are left behind when man enters a subsequent state; whereas, during man's regeneration, his state becomes altogether different from his former state, and he is led to it by the Lord not in a natural, but in a supernatural manner; neither does any one arrive at this state except by the means of regeneration, which are provided by the Lord alone; thus, by the mediate good which has been treated of; and when he has been brought to this state, so far that he no longer has for his end worldly, earthly, and bodily things, but the things which are of heaven, then this mediate good is separated. To have for an end is to love the one in preference to the other.

4064. *Jacob hath taken all the things which belonged to our father*, signifies that all things of the good [now] meant by Jacob were given to him thence, namely, from that mediate good. This may appear without explanation; but that they were not given to him thence, will be evident from what follows. They are the sons of Laban who said this.

4065. *And from the things which belonged to our father, he hath made all this abundance*, signifies that He gave to Himself. This appears from the signification of making abundance, as denoting, giving to Himself; for in the supreme sense it is predicated of the Lord, who never took anything of good and truth from another, but from Himself alone. Other good, indeed, had served Him as a means, which had kindred also with maternal [good]; for Laban, who signifies that good, was the brother of Rebecca, who was the mother of Jacob; but by that means He procured to Himself those things, through which He made His Natural Divine by His own power. It is one thing to procure something to oneself from a medium, and another thing to procure it by a medium. The Lord procured good to Himself by a medium, because He was born a man, and derived from the mother a hereditary [element] that had to be expelled; but He did not procure good from a medium, because He was conceived of Jehovah, from whom He had what was Divine; wherefore He gave to Himself all the goods and truths which He made Divine; for the Divine Itself has no need of any, not even of that mediate good, only He willed that all things should be done according to order.

4066. *And Jacob saw the faces of Laban*, signifies a change of state with that good, when the good meant by Jacob had departed. This appears from the representation of Jacob, as denoting the good of the Natural, and from the representation of Laban, as denoting mediate good, which has been frequently treated of above; and from the signification of faces, as denoting

the interiors (see nos. 358, 1999, 2434, 3527, 3573), in the present case changes of the interiors, or, what is the same thing, changes of state. For it is said, "he saw his faces, and, behold, he was by no means with him as yesterday and the day before yesterday." The reason why the interiors are signified in the Word by faces, is, that the interiors shine forth from the face, and exhibit themselves in the face, as in a mirror or image, whence, the face or countenance signifies states of the thoughts and states of the affections.

4067. *And, behold, he was by no means with him as yesterday and the day before yesterday*, signifies a state altogether changed towards the good signified by Jacob, from which however nothing was taken away, but it had its own things as hitherto, except the state as to conjunction. This may appear from the fact that "he was in nowise with him as yesterday and the day before yesterday," denotes a state altogether changed towards Jacob, that is, towards the good signified by Jacob; and from what precedes, in that nothing was taken away from Laban, that is, from the good signified by Laban, but it had its own things as hitherto.

2 In order that it may be comprehended how the case is with the goods and truths with man, something must be revealed that is known to hardly any one. It is indeed known and acknowledged that all good and all truth are from the Lord; and it is also acknowledged by some, that there is an influx, but of such a character that man does not know it. Yet as it is not known, or at least not acknowledged in heart, that about man there are spirits and angels, and that the internal man is in the midst of them, and is thus ruled by the Lord, it is little believed, although it is affirmed. There are innumerable societies in the other life, which are disposed and arranged in order by the Lord according to all the kinds of good and truth; and the societies which are in the opposite, according to all the kinds of evil and falsity; insomuch that there does not exist any kind of good and truth, nor any species of any kind, nor even any specific difference, which does not possess such angelic societies, that is, which does not have angelic societies corresponding to it. And, on the other hand, there does not exist any kind of evil and falsity, nor any species of any kind, nor even any specific difference, which has not corresponding diabolical societies. In the society of such beings, every man is as to his interiors, that is, as to his thoughts and affections, although he is not aware of it. All that a man thinks and wills is from this source, insomuch that if the societies of spirits and angels, in which he is, were removed from him, he would instantly cease to have either thought or will, yea, he would instantly fall down quite dead. Such is the state of man, although he believes that he has all things from himself, and that there is no hell and

no heaven, or that hell is far removed from him, and also heaven. Moreover, the good with man appears to him as a simple something or as a one; but, nevertheless, it is so manifold and consists of such various things, that it can never be explored even as to its generals only. The case is the same with the evil with man. Such as the good is with a man, such is the society of angels with him; and such as the evil is with a man, such is the society of evil spirits with him. The man himself adopts the societies to himself, that is, he places himself in the society of such beings, for like is associated with like. As for example; he who is avaricious adopts to himself societies of such beings as are in a similar lust. A person who loves himself more than others, and despises others, adopts to himself similar beings. He who takes delight in revenge, adopts such as are in a similar delight; and so in other cases. These beings communicate with hell: the man is in the midst of them, and is altogether ruled by them, even to such an extent that he is not under his own control, but under theirs, although he supposes, from the delight and consequent freedom which belongs to him, that he rules himself. A person, however, who is not avaricious, or does not love himself more than others, and does not despise others, and who does not take delight in revenge, is in the society of similar angels, and through them is led by the Lord, and indeed he is led in freedom, to all the good and truth to which he suffers himself to be led. And in proportion as he suffers himself to be led to a more interior and more perfect good, he is led to more interior and more perfect angelic societies. The changes of his state are nothing else than changes of societies. That this is the case, is manifest to me by a continuous experience of now many years, whereby the circumstance has become as familiar to me as anything which a man has been accustomed to from his infancy. From these considerations then it may appear, how the case is with the regeneration of man, and with the mediate delights and goods, through which a man is led away by the Lord from the state of the old man to the state of the new man; namely, that this is effected by means of angelic societies, and by means of the changes of them. Mediate goods and delights are nothing else than such societies, which are applied to man by the Lord, in order that through these societies he may be introduced to spiritual and celestial goods and truths; and when he has been brought to these goods and truths, then these societies are separated, and more interior and more perfect societies are adjoined. Nothing else is meant by the mediate good which is signified by Laban, and by the separation of that good, which is the subject treated of in this chapter.

4068. *And Jehovah said unto Jacob*, signifies the Lord's per-

ception from the Divine. This appears from the signification of saying, in the historical parts of the Word, as denoting to perceive (see nos. 1781, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3395, 3509). That Jehovah is the Lord, see nos. 1343, 1736, 1793, 2921, 3023, 3035. Hence it is evident that by "Jehovah said," is signified the Lord's perception from the Divine.

4069. *Return to the land of thy fathers*, signifies that now he should betake himself nearer to Divine Good. This appears from the signification of the land of thy fathers, as here denoting Divine Good, because it is predicated of the Lord; for the land, namely, Canaan, signifies the Lord's kingdom (see nos. 1607, 3481), and, in the supreme sense, the Lord's Divine Human, because this flows into and constitutes His kingdom (see nos. 3038, 3705); and that father denotes good, see no. 3703. And as the goods and truths have now been procured, by means of which the Lord might make His Natural Divine, which goods and truths were represented by Jacob's tarrying with Laban, and by his acquisitions then, it follows hence, that "returning to the land of his fathers" denotes to betake Himself nearer to Divine Good.

4070. *And to thy native country*, signifies that he should betake himself also to the truth therefrom. This appears from the signification of native country, as denoting the truth which is from good; for all truth is born from good, and has no other origin, it being called truth because it is of good, and because it confirms that from which it is, that is, good; hence the signification of native country [or nativity] here. That nativities denote the things of faith, see nos. 1145, 1255; and that bringing forth denotes acknowledging in faith and act, nos. 3905, 3915.

4071. *And I will be with thee*, signifies that then it would be Divine. This appears from this, that Jehovah spoke, and Jehovah means the Lord (as above, no. 4068), thus the Divine. Being with Him, in whom it is, or who it is, denotes the Divine. The supreme sense, which treats of the Lord, is such as to appear divided in the sense of the letter, but it is one in the supreme internal sense.

4072. Verses 4-13. *And Jacob sent and called Rachel and Leah to the field to his flock. And he said unto them, I see the faces of your father, that he is by no means towards me as yesterday and the day before yesterday; and the God of my father hath been with me. And ye know that with all my strength I have served your father. And your father hath deceived me, and hath changed my hire in ten ways; and God hath not given unto him to do evil with me. If he said thus, The speckled shall be thy hire, then all the flocks brought forth speckled: and if he said thus, The variegated shall*

be thy hire, then all the flocks brought forth variegated. And God hath snatched away the acquisition of your father, and hath given to me. And it came to pass in the time that the flock grew warm, that I lifted up mine eyes, and saw in the dream, and, behold, the goats which got up upon the flock were variegated, speckled, and grizzled. And the angel of God said unto me in the dream, Jacob: and I said, Behold me. And he said, Lift up, I pray, thine eyes, and see, all the goats which get up upon the flock are variegated, speckled, and grizzled; because I have seen all that Laban is doing unto thee. I am the God of Bethel, where thou didst anoint a pillar, where thou didst row a vow unto Me: now arise, go forth out of this land, and return to the land of thy birth.

Jacob sent and called Rachel and Leah to the field to his flock, signifies the adjunction of the affections of truth by the good now meant by Jacob, and application when it departed. And he said unto them, I see the faces of your father, that he is by no means to me as yesterday and the day before yesterday, signifies a change of state in the good signified by Laban: and the God of my father hath been with me, signifies that all things which belonged to Him were from the Divine. And ye know that with all my strength I have served your father, signifies that it was from His own power. And your father hath deceived me, and hath changed my hire in ten ways, signifies the state of good towards Himself, when of Himself He applied those things which belong to that good, and the very great change of this state: and God hath not given unto him to do evil with me, signifies that nevertheless he could not hinder. If he said thus, The speckled shall be thy hire, then all the flocks brought forth speckled, signifies his freedom, and that in his freedom those things were taken by the Lord, in this case as to evils adjoined to goods: and if he said thus, The variegated shall be thy hire, then all the flocks brought forth variegated, signifies the same things as to falsities adjoined. And God hath snatched away the acquisition of your father, and hath given to me, signifies that those things were from the Divine. And it came to pass in the time that the flock grew warm, signifies the ardour of affection that they might be conjoined: that I lifted up mine eyes, and saw in the dream, signifies the perception of natural good in obscurity: and, behold, the goats which got up upon the flock were variegated, speckled, and grizzled, signifies the effect, that natural good, meant by Jacob, should be imbued with such things thence. And the angel of God said unto me in the dream, Jacob: and I said, Behold me, signifies perception from the Divine, and presence in that obscure state. And he said, Lift up, I pray, thine eyes, signifies attention from the proprium: and see, all the goats which get up upon the flock are variegated, speckled, and grizzled, signifies that such things were introduced: because I have seen all that Laban is doing unto thee, signifies the proprium of the good signified by Laban, that it is

not such as [to act] of itself. *I am the God of Bethel*, signifies the Divine in the Natural: *where thou didst anoint a pillar*, signifies where there is the good of truth, and the boundary: *where thou didst row a row unto Me*, signifies what is holy: *now arise*, signifies elevation: *go forth out of this land*, signifies separation from that good: *and return to the land of thy birth*, signifies conjunction with the Divine Good of truth.

4073. *And Jacob sent and called Rachel and Leah to the field to his flock*, signifies the adjunction of the affections of truth by the good now meant by Jacob, and application when it departed. This appears from the representation of Jacob, as denoting the good of the Natural, which has been frequently treated of above; and from the representation of Rachel and Leah, as denoting the affections of truth adjoined to that good; Rachel the affection of interior truth, and Leah the affection of external truth (see nos. 3758, 3782, 3793, 3819). That sending to these and calling to the field to his flock denotes adjoining to himself, is evident. A field signifies those things which are of good, and where good is (see nos. 2971, 3196, 3310, 3317); and a flock signifies the goods and truths themselves, which were now acquired, to which the affections of truth meant by Rachel and Leah were applied, when it departed. Jacob in this chapter represents the good of the Natural, in that it drew nearer to conjunction with the Divine (no. 4069), because it was in readiness to separate itself, and was in separation, from the good signified by Laban (see what is said in no. 3775 concerning Jacob). For representations are circumstanced according to changes of state as to good and truth, and changes of state are circumstanced according to the changes of the spirits and angels who are in such good and truth, according to what was said above (no. 4067). When the societies of spirits and angels, which are in a mediate good, recede, then new societies draw near, which are in a more perfect good. The state of a man is altogether according to the societies of the spirits and angels in the midst of whom he is; such is his will and such is his thought. But his changes of state are circumstanced in one way when he adopts those societies to himself, or himself adjoins them to himself, and in quite another way when those societies are adjoined to him by the Lord. When he himself adjoins them to himself, he is in evil; but when they are adjoined to him by the Lord, he is in good. When he is in good, such good inflows through those societies as is serviceable for the reformation of his life. The things here said in the internal sense concerning the good represented by Jacob, the affections of truth, which are denoted by Rachel and Leah, and the application of these when he departed from the good signified by Laban, are in every respect circumstanced thus to the life with the societies and their changes. From these the angels

perceive the states which are with a man, thus his goods and truths, as to their quality; consequently innumerable things which hardly appear to man as one general thing. Hence the angels are in causes themselves, for they see and perceive those societies; but man is in effects, and does not see them, but is only able to perceive them obscurely by some changes of state which are from this source; and he does not see anything as to good and truth, unless he is enlightened by the Lord through angels.

4074. *And he said unto them, I see the faces of your father, that he is by no means to me as yesterday and the day before yesterday,* signifies a change of state in the good signified by Laban. This appears from what was said above (no. 4067), where the same words occur.

4075. *And the God of my father hath been with me,* signifies that all things which belonged to Him were from the Divine. This appears from this, that the God of a father, when it is predicated of the Lord, denotes the Divine which belonged to Him; and that the expression, hath been with me, denotes that hence He derived all things that He had. The Lord, when He made the Human in Himself Divine, had also about Him societies of spirits and angels, for He willed that all things should be done according to order; but He adopted to Himself such as were serviceable, and changed them at His good pleasure. He did not, however, take from them anything of good and truth and apply it to Himself, but from the Divine. Thus, also, He reduced into order both heaven and hell, and this successively, until He had fully glorified Himself. That societies of spirits and angels were capable of being serviceable for use, and that nevertheless He took nothing from them, may be illustrated by examples. The societies which are such as to believe that good is from themselves, and thus place merit in goods, were serviceable to the Lord for this use, to introduce Himself into a knowledge of such good, and thence into wisdom concerning good without merit, such as the good is which comes from the Divine. This knowledge and the consequent wisdom were not derived from those societies, but by means of them. To take another example: the societies which believe themselves to be very wise, and yet reason concerning good and truth, and reason concerning every particular as to whether it is so or not, which for the most part are societies of the spiritual, were serviceable to the Lord for this use, to introduce Himself into a knowledge concerning them, and into a knowledge of how far they are in shade relatively, and that they would perish unless the Divine had mercy on them; and also [to introduce Himself] into many things which were from the Divine, and not from those societies, but

3 by means of them. To take yet another example: The societies which are in love to God, and believe that if they look towards the Infinite and worship a hidden God, they may be in love to Him, when yet they are not, unless they make that Infinite finite by means of some idea, or make the hidden God visible to themselves by means of finite intellectual ideas; because otherwise it would be like looking into darkness and embracing with love that which is in darkness, whence many absurd and groundless conceits would arise, according to the ideas of each individual. Such societies were also serviceable for use, to introduce into a knowledge of the quality of their interiors, and also of the quality of their love, and likewise into pity, and that neither could they be saved unless the Lord's Human was also made Divine, and thus rendered an object on which they might look. Neither was this wisdom from those societies, but, by means of them, from the Divine. The case is similar in other instances. Hence it is evident how the matter is with this, that nothing was taken from the good signified by Laban, but that all things which the Lord had were from the Divine, that is, from Himself.

4076. *And ye know that with all my strength I have served your father*, signifies that it was from His own power. This appears from the signification of serving, as denoting earnest application (see nos. 3824, 3846); but when it is predicated of the Lord, it denotes His own power (see nos. 3975, 3977), and still more when it is said "with all my strength."

4077. *And your father hath deceived me, and hath changed my hire in ten ways*, signifies the state of good towards Himself, when of Himself He applied those things which belong to that good, and the very great change of that state. This appears from the signification of a father, in the present case Laban, as denoting mediate good (concerning which see above); from the signification of hire [or reward], as denoting from Himself (see nos. 3996, 3999); and from the signification of in ten ways, as denoting a very great change; ten denotes very much (see no. 1988), and ways denote changes. The state itself of that good, when the Lord of Himself applied those things which belong to that good, is implied as being changed. If, now, instead of the good which is signified by Laban, such a society of spirits and angels as are in such good is conceived, it is manifest how the case is. The societies do not easily depart from the man with whom they have been, but when the man with whom they are, departs, they are indignant, and behave in the same manner as Laban here did to Jacob: yea, also, if they perceive that any good has come to him by means of them, they say that it has come from them; for in indignation they speak from evil.

The case is similarly circumstanced with every man who is being regenerated, namely, that societies are applied to him by the Lord, which serve for introducing genuine goods and truths, not from them but by means of them; and when he who is being regenerated is transferred into other societies, then the societies which had previously been there are indignant. But these things do not appear so to man, because he does not believe that he is in the society of spirits and angels; but they appear manifestly to the angels, and also to those to whom, by the Lord's Divine Mercy, it is given to speak with them, and to be among them as one of them. Hence it has been given me to know that the case is thus. Spirits complain very much that man does not know this, not even that they are with man, and they complain still more that many deny, not only their presence, but also the existence of hell and heaven, this, however, they ascribe to man's stupidity; when nevertheless man has not the least of thought, nor the least of will, but by influx through them from the Lord; and it is by means of them that the Lord mediately governs the human race, and every individual in particular.

4078. *And God hath not given unto him to do evil with me*, signifies that nevertheless he could not hinder. This appears from the signification of not giving to do evil, when it is predicated of the Lord, as denoting not being able to hinder; for nothing can do evil to the Divine, but it may be hindered from inflowing, and all evil has this effect. Hence it appears what is here signified by doing evil.

4079. *If he said thus, The speckled shall be thy hire, then all the flocks brought forth speckled*, signifies his freedom, and that in his freedom those things were taken by the Lord, in the present instance as to evils adjoined to goods. This appears from the state of the case in the internal sense, which is, that he had freedom to change the hire, and thus that in his freedom those things were taken away. That these were as to evils adjoined to goods, appears from the signification of speckled, as denoting goods with which evils are mixed (see nos. 3993, 3995, 4005).

4080. *And if he said thus, The variegated shall be thy hire, then all the flocks brought forth variegated*, signifies the same things as to falsities adjoined. This appears from what has just been said, and from the signification of variegated, as denoting truths sprinkled and mixed with evils (see no. 4005), consequently falsities.

4081. *And God hath snatched away the acquisition of your father, and hath given to me*, signifies that those things were from the Divine. This appears from what was said and shown above (nos. 4065, 4075).

4082. *And it came to pass in the time that the flock grew warm*, signifies the ardour of affection that they might be conjoined. This appears from the signification of growing warm, as denoting the ardour of affection and its effect (see nos. 4018, 4019), thus that they, namely, goods and truths, might be conjoined.

4083. *And I lifted up mine eyes and saw in the dream*, signifies the perception of natural good in obscurity. This appears from the signification of lifting up the eyes, as denoting thinking, and also intending (see nos. 2789, 2829, 3198), thus perceiving; and from the signification of in the dream, as denoting in obscurity (see nos. 2514, 2528). The good of the Natural is Jacob.

4084. *And, behold, the goats which got up upon the flock were variegated, speckled, and grizzled*, signifies the effect that natural good, meant by Jacob, should be imbued with such things thence. This may appear from what was said in the preceding chapter on this subject; for by the flock of Laban, the variegated, the speckled, and the grizzled, that is, such things as are signified thereby, became the property of Jacob.

4085. *And the angel of God said unto me in the dream, Jacob: and I said, Behold me*, signifies perception from the Divine, and presence in obscurity. This appears from the signification of saying in the historical parts of the Word, as denoting perceiving, which has been frequently treated of above; and from the signification of the angel of God, as denoting what is from the Divine, for wherever an angel is named in the Word, he signifies something of the Lord, that is, something of the Divine (see nos. 1925, 2319, 2821, 3039); because an angel does not speak from himself but from the Lord, especially when in a dream, as in the present case to Jacob. The angels also are such, as to be indignant if anything of good and truth be attributed to them in what they speak, and, so far as they are able, they remove such an idea in others, especially in man: for they know and perceive that they have from the Lord, thus from the Divine, all the good and truth which they think, will, and effect. Hence it may appear that angels in the Word signify something of the Lord, that is, what is Divine. It appears also from the signification of in a dream, as denoting in obscurity (see nos. 2514, 2528). Presence in the Natural, and therein in obscurity, is signified by Jacob's answer.

4086. *And he said, Lift up, I pray, thine eyes*, signifies attention from the proprium. This appears from the signification of lifting up the eyes, as denoting thinking and intending (see nos. 2789, 2829), thus, giving attention to. That in the present case it is from the proprium, is evident from the

fact that it is said, "*Lift up thine eyes and see*"; also from the series.

4087. *And see, all the goats which get up upon the flock are variegated, speckled, and grizzled*, signifies that such things were introduced, thus, that he was imbued with such things. This appears from what was said just above, no. 4084, where similar words occur.

4088. *Because I have seen all that Laban is doing unto thee*, signifies the proprium of the good signified by Laban, that it is not such as to act of itself. This appears from the representation of Laban, as denoting mediate good, which has been frequently treated of above. That the proprium of this good is not such as to act of itself, is signified by the words, "I have seen all that he is doing unto thee." That this is the signification, is evident from an examination of the subject in the internal sense, and also from the societies which are in such good, for from these the quality of that good may be plainly seen; for there are societies of spirits which serve for media and for communication (concerning which societies, see no. 4047). These are not such as to do much of themselves and of the proprium, but suffer themselves to be led by others, thus to good by angels, and to evil by evil spirits, which also is manifest from the historical facts here recorded of Laban, especially from those that follow. Hence it is evident what is meant by the proprium of the good signified by Laban, that it is not such as to act from itself. The things that are contained in these verses in the internal sense, 6-12, have been explained summarily, because of their similarity to those treated of in the preceding chapter, which are there more fully explained.

4089. *I am the God of Bethel*, signifies the Divine in the Natural. This appears from the signification of Bethel, as denoting good in the ultimate of order (see no. 3729), consequently, in the Natural, this being the ultimate of order, for celestial and spiritual things terminate there. Hence it is evident, that the God of Bethel denotes the Divine in the Natural. Since Bethel signifies good in the Natural, it also signifies the cognitions of celestial things there, for these are of good.

4090. *Where thou didst anoint a pillar*, signifies where there is the good of truth, and the boundary. This appears from the signification of a pillar, as denoting a holy boundary, thus the ultimate of order, consequently truth (see no. 3727); and from the signification of anointing or pouring oil upon the head of a pillar, as was done by Jacob, as denoting making truth good (see no. 3728).

4091. *Where thou didst vow a vow unto Me*, signifies what is holy. This appears from the signification of vowing a vow, as denoting being willing that the Lord shall provide, and in the highest sense, in which it is predicated of the Lord, denoting that He does provide (see no. 3732), and as whatever the Lord provides proceeds from Him, and whatever proceeds from Him is holy, therefore vowing a vow here signifies what is holy. That vowing a vow denotes what proceeds from the Lord, consequently what is holy, appears at first sight rather far-fetched, but the reason of this is, that it is man who vows a vow, whereby he binds himself to something, or imposes something on himself towards the Divine, in case he obtains his wish; but when it is the Divine itself, or the Lord, of whom this is predicated, it does not denote any vow, but it denotes willing and providing, or doing. What, therefore, the Divine, or the Lord, does, proceeds from Him, and whatever proceeds from Him, is holy.

4092. *Now arise*, signifies elevation. This appears from the signification of arising, or implying elevation, wherever the expression occurs (see nos. 2401, 2785, 2912, 2927); and what is meant by elevation, see no. 3171.

4093. *Go forth out of this land*, signifies separation from that good, namely, the good which is signified by Laban. This appears without explanation.

4094. *And return to the land of thy birth*, signifies conjunction with the Divine Good of Truth. This appears from the signification of returning to the land, as denoting betaking oneself nearer to Divine Good (concerning which see above, no. 4069); and from the signification of birth [or nativity], as denoting truth (concerning which also see above, no. 4070). Hence it is manifest that returning to the land of birth, signifies conjunction with the Divine Good of Truth.

4095. Verses 14-16. *And Rachel and Leah answered, and said unto him, Is there any longer a portion and inheritance for us in the house of our father? Are not we esteemed strangers unto him? because he hath sold us, and also hath devoured in devouring our silver. Because all the riches, which God hath snatched away from our father, they are for us, and for our sons; and now, all that God hath said unto thee, do.*

Rachel and Leah answered, and said unto him, signifies the reciprocation of the affections of truth: *is there any longer a portion and inheritance for us in the house of our father?* signifies the first state of their separation from the good signified by Laban. *Are not we esteemed strangers unto him,*

because he hath sold us? signifies that he had estranged them, so that they were no longer his: *and also hath devoured in devouring our silver*, signifies the truth of those affections which he would consume if they were not separated. *Because all the riches, which God hath snatched away from our father, they are for us, and for our sons*, signifies that all things were from His own power, and nothing was given by any one, by flowing in from His Divine into what He had received thence: *and now, all that God hath said unto thee, do*, signifies the Lord's Providence.

4096. *Rachel and Leah answered, and said unto him*, signifies the reciprocation of the affections of truth. This appears from the signification of answering when assent is given, as denoting what is reciprocal (see no. 2919), and as denoting reception (nos. 2941, 2957); and from the representation of Rachel, as denoting the affection of interior truth, and of Leah as denoting the affection of external truth (see nos. 3758, 3782, 3793, 3819). The subject treated of in what precedes, in the internal sense, was the good of the Natural that is signified by Jacob, when it was separated from the mediate good which is Laban, how it, namely, the good of the Natural, adjoined to itself the affections of truth, which are signified by Rachel and Leah. The subject now treated of is the reciprocal application of the affections of truth to good. This application is contained in the internal sense of the words which Rachel and Leah now speak. These things, however, are such, that they do not fall into any understanding except one that has been instructed, and perceives a delight in the knowledge of such things; consequently, which has for an end spiritual cognitions. Others do not care about them at all, and are not able to stretch the mind so far; for they who have worldly and earthly things for an end, cannot withdraw the senses thence, and if they did withdraw them, they would perceive an undelight, for then they would depart and remove themselves from those things which they have for an end, that is, which they love. Let every one who is of such a character put himself to the test, as to whether he is willing to know how good adjoins itself to the affections of truth, and how the affections of truth apply themselves, and whether it is not irksome to him to know this; and he will say that such things are of no profit to him, and also that he apprehends nothing about them. But if such things are told him as relate to his business in the world, however abstruse they may be, and what is the quality of such or such a person as to his affections, also how by means of those affections he may adjoin him to himself, by applying himself to his disposition and utterances, this he not only apprehends, but has also a perception of the interior things. In like manner, he who earnestly applies himself from affection to investigate the abstruse principles of the sciences,

loves to look into, and also does look into more intricate things than these; but when spiritual good and truth are the subjects treated of, he experiences weariness, and also turns away in aversion. These things are said in order that the quality of the man of the Church at the present day may be known. But how the case is with good when it adjoins truths to itself by means of affections, and with truths when they apply themselves, cannot so well appear while the idea or thought is fixed on good and truth, but better while it is fixed on the societies of spirits and angels through which they inflow, for (as was said at no. 4067) man's willing and thinking come from this source, or inflow from thence, and appear as in him. To know from the societies of spirits and angels how the case is, is to know from causes themselves, and to know from the heaven of angels, is to know from the ends of the causes. There are also historical things which adjoin themselves and illustrate, and thus they appear more manifestly. The subject treated of in the internal sense is the adjunction of good to truths, and the application of the latter in the Natural; for Jacob is the good there, as has been very often said, and his women are the affections of truth. The good, which is of love and charity, inflows from the Lord, and indeed through the angels who are with man, and it does not inflow into any other things with the man than the cognitions that are with him; and as good is fixed there, the thought is kept in truths which are of cognitions, and thus many things are excited that are akin and appropriate, and this until the man thinks that the thing is so, and wills it from affection because it is so. When this is the case, then good conjoins itself to truths, and truths apply themselves, in freedom, for all affection causes freedom (see nos. 2870, 2875, 3158, 4031).

But when this is the case, doubts, and sometimes even denials, are excited also by the spirits who are adjoined to him; but in proportion as affection prevails, he is led to the affirmative, and then he is at the same time confirmed in truths by means of those doubts and denials. When good thus inflows, it is not perceived that it is through the angels, because it inflows so interiorly, and into his obscurity that results from worldly and corporeal things. But it ought to be known that good does not inflow from the angels, but through the angels from the Lord; all the angels also confess this; wherefore also they never claim to themselves any good, yea, they are indignant when any one attributes it to them. From these facts, then, as from causes themselves, it may be seen how the case is with the adjunction of good to truths, and with the application of these latter, which is the subject here treated of in the internal sense.

4097. *Is there any longer a portion and inheritance for us in*

the house of our father? signifies the first state of their separation from the good signified by Laban. This appears from the signification of the words, "Is there any longer a portion and inheritance for us?" as denoting, Is there any longer any conjunction; and from the signification of "the house of our father," as denoting the good represented by Laban. The result of these significations is, that the above words signify the first state of their separation from the good signified by Laban. For the first state is, that the mind is kept in doubt; the second state is, that the doubt is dispelled by reasons; the third state is affirmation; the last is act. Thus good with truths insinuates itself from the intellectual into the voluntary part, and is appropriated.

4098. *Are not we esteemed strangers unto him? because he hath sold us,* signifies that he had estranged them, so that they were no longer his. This appears from the signification of being esteemed strangers, as denoting to be estranged; and from the signification of selling, as denoting to estrange in such a way that they are no longer his.

4099. *And also hath devoured in devouring our silver,* signifies the truth of those affections which he would consume if they were not separated. This appears from the signification of devouring, as denoting consuming; and from the signification of silver, as denoting truth (see nos. 1551, 2954). That our silver denotes the truth of those affections, is evident, for Rachel and Leah represent the affections of truth, as has been shown above in many passages. What these words involve cannot be known, unless it be known how the case is with the goods and truths which are insinuated by means of mediate good, or unless it be known what is the character of the societies of spirits which are serviceable for mediate good. The societies of spirits that are serviceable for mediate good are in worldly things, whereas the societies of angels which are serviceable for introducing the affections of truth, are not in worldly but in heavenly things. These two kinds of societies act in the man who is being regenerated. In proportion as the man is initiated into heavenly things by means of the angels, in that proportion the spirits who are in worldly things are removed, and unless they are removed, truths are dissipated. For worldly and heavenly things agree together in the man, when heavenly things have dominion over worldly things; but they are at variance, when worldly things have dominion over heavenly things. When they agree together, then truths are multiplied in the man's Natural; but when they are at variance, then truths are diminished, yea, consumed, because worldly things obscure heavenly things, consequently they place them in doubt;

whereas when heavenly things have the dominion, they enlighten worldly things, and place them in clearness, and take away doubts. Those things which are most loved have the dominion. From these considerations it may appear, what is meant by the truth of the affections being consumed if they were not separated, which is signified by these words, "he hath devoured in devouring our silver."

4100. *Because all the riches, which God hath snatched away from our father, they are for us, and for our sons,* signifies that all things were from His own power inflowing from His Divine into that which thence received it, and that nothing was given by any one. This appears from what was said and explained above (nos. 4065, 4075, 4081).

4101. *And now, all that God hath said unto thee, do,* signifies the Lord's Providence. This appears from the signification of doing all that God hath said, as denoting obeying; but when it is predicated of the Lord, it denotes providing; for He acts not from another, but from Himself, neither does God say to Himself that He should do, but He Himself says, that is, does from Himself.

4102. Verses 17, 18. *And Jacob arose, and lifted up his sons and his females upon the camels. And he brought away all his acquisition, and all his substance which he had procured, the acquisition of his purchase, which he had procured in Padan-Aram, to come to Isaac his father to the land of Canaan.*

Jacob arose, signifies the elevation of the good meant by Jacob: *and lifted up his sons and his females upon the camels,* signifies the elevation of truths (*veritates*) and the affections thereof, and orderly arrangement in general things. *And he brought away all his acquisition, and all his substance which he had procured,* signifies the separation of truth and good from Laban's: *the acquisition of his purchase,* signifies the things procured from them from other sources: *which he had procured in Padan-Aram,* signifies the cognitions of truth and good in the Natural: *to come to Isaac his father to the land of Canaan,* signifies to conjoin to the Divine Good of the Rational, in order that the Human might be made Divine.

4103. *Jacob arose,* signifies the elevation of the good meant by Jacob. This appears from the signification of arising, as involving elevation (see nos. 2401, 2785, 2912, 2927); and from the representation of Jacob, as denoting the good of the Natural, which has very often been treated of above, in the present case good which draws nearer to the Divine, because about to be separated from mediate good, or from Laban (see no. 4073).

Elevation, which is signified by arising, means a drawing nearer to the Divine. With regard to man, he is said to be elevated when he draws nearer to heavenly things, and this by reason that heaven is believed to be elevated, or to be on high, which is so said from appearance; for heaven, consequently the things which are of heaven, namely, celestial and spiritual things, are not on high, but in the internal (see nos. 450, 1735, 2148). Wherefore man is in heaven as to his interiors, when he is in spiritual love and faith.

4104. *And lifted up his sons and his females upon the camels*, signifies the elevation of truths (*veritates*) and the affections thereof, and orderly arrangement in general things. This appears from the signification of sons, as denoting truths (*vera*) (see nos. 489, 491, 533, 1147, 2623); and from the signification of females, in the present case Rachel and Leah, also the handmaids, as denoting the affections of truth, of cognitions, and of sciences (concerning which, see above); and from the signification of camels, as denoting general scientifics in the Natural (see nos. 3048, 3071, 3143, 3145). He who does not know ² how the case is with representations and correspondences, cannot believe that these words, namely, "he lifted up his sons and his females upon the camels," signify such things, for they appear to him too remote to involve and contain in them such a spiritual [meaning], for he thinks of sons, of females, and of camels. The angels, however, who see and perceive all such things spiritually, do not think about sons, but when sons are named, they think of truths; neither about females, but when females are named, they think of the affections of truth, of cognitions, and of sciences; nor about camels, but of general things in the Natural; for they correspond in this manner. Such is angelic thought, and, what is wonderful, such is the thought of the Internal of the spiritual man, during his life in the body, although the External is utterly ignorant of it. Wherefore, also, the man who is regenerated, when he dies, comes into similar thought, and can think and speak with the angels, and this without instruction, which could in nowise be effected, unless his interior thought had been such. Its being of such a nature, is from the correspondence of natural and spiritual things. Hence it may appear, that although the literal sense of the Word is natural, it nevertheless contains in itself, and in each of its details, spiritual things, that is, such things as are of interior or spiritual thought, and consequent speech, or such as is that of the angels. With the elevation of ³ truths (*veritates*) and their affections, and their orderly arrangement in general things, the case is as follows: Truths and affections are elevated, when the preference is given to those things which relate to eternal life and the Lord's kingdom, above

those things which relate to life in the body and the kingdom of the world. When a man acknowledges the former things to be principal and primary, and the latter things to be instrumental and secondary, then truths and the affections thereof are elevated with him, for in that proportion he is translated into the light of heaven, in which there is intelligence and wisdom, and in that proportion the things which are of the light of the world, are to him images and as it were mirrors in which he sees the things of the Lord's kingdom. The contrary happens when he gives the preference to those things which relate to the life of the body and the kingdom of the world, above those things which relate to eternal life and the Lord's kingdom, as, for instance, when he believes that the latter things are not, because he does not see them, and because no one has come from the other world, and brought tidings of them; also when he believes that, if such things are, it will fare no worse with him than with others, and confirms himself in the things of the bodily life, and lives a life of the world, and altogether despises charity and faith. With such a person, truths and their affections are not elevated, but are either suffocated, or rejected, or perverted; for he is in natural light, into which there does not inflow anything of heavenly light. Hence it is evident what is meant by the elevation of truths and the affections thereof.

4 As regards their orderly arrangement in general things, it is a consequence; for in proportion as a man prefers heavenly to worldly things, in that proportion the things which are in his Natural are arranged in an orderly manner according to the state of heaven, so that they appear there, as has been said, like images and mirrors of heavenly things, for they are corresponding representatives. It is the ends which arrange, that is, the Lord arranges by means of the ends with the man. For there are three things which follow in order, namely, ends, causes, and effects. Ends produce causes, and, by means of causes, effects. Such therefore as the ends are, such are the causes which exist, and such the effects therefrom. Ends are the inmost things with man, causes are the mediate, and are called mediate ends, and effects are the ultimate, and are called ultimate ends, and effects are also those things which are called general. Hence it is evident what is meant by orderly arrangement in general things, namely, that when those things which relate to eternal life and the Lord's kingdom are regarded as the end, all mediate ends or causes, and all ultimate ends or effects, are arranged in an orderly manner according to the end itself, and this in the Natural, because effects, or, what is the same thing,

5 general things, are there. Every man in adult age, who possesses any judgment, may know, if he does but consider the matter, that he is in two kingdoms, namely, in a spiritual and a natural kingdom; also, that the spiritual kingdom is interior,

and the natural kingdom exterior, and consequently that he is able to prefer one to the other, or regard one as an end in preference to the other; and hence, that that kingdom has dominion in him which he regards as the end, or to which he gives the preference. If therefore he regards the spiritual kingdom as the end, and gives it the preference, that is, the things which are of that kingdom, he then acknowledges love to the Lord and charity towards the neighbour as principal and primary; consequently, he acknowledges all things which confirm love and charity, which things are called the things of faith, for these belong to that kingdom; and then all things in his Natural are disposed and arranged according to them, so that they may be subservient and obedient. But when he regards the natural kingdom as the end, and gives it the preference, that is, the things which are there, he then extinguishes the things belonging to love to the Lord and charity towards the neighbour, and the things that belong to faith, to such an extent that he makes them of no account, but makes the love of the world and the love of self, and the things belonging to those loves, to be everything. When this is the case, all things in his Natural are arranged according to those ends, thus in utter contrariety to the things which are of heaven; hence he makes in himself a hell. To regard as an end is to love, for every end is of the love, since whatever is loved is regarded as an end.

4105. *And he brought away all his acquisition and all his substance which he had procured*, signifies the separation of the truth and good which are from Laban's. This appears from the signification of bringing away, as denoting separating; from the signification of acquisition, as denoting truth; and from the signification of substance, as denoting good; "which he procured," has relation to Laban and his flock, by means of which he procured those things. The reason why acquisition denotes truth, and substance, good, is that acquisition in the original language is an expression which also signifies cattle in general, which, in particular, signify truths, when flocks signify goods; and substance signifies the faculties from which those truths and goods are. For when in the Word two expressions of nearly the same signification are used, the one is predicated of truth, and the other of good, on account of the heavenly marriage, which is that of truth and good, in each single detail of the Word (see nos. 683, 793, 801, 2173, 2516, 2712).

4106. *The acquisition of his purchase*, signifies the things that were procured from them from other sources. This appears from the signification of acquisition, as denoting truths (concerning which see above); and from the signification of purchase, as denoting those things which were procured from other sources;

for acquisitions which were purchased, were from other sources, but still from those things which were procured by means of the flock of Laban.

4107. *Which he had procured in Padan-Aram*, signifies the cognitions of good and truth in the Natural. This appears from the signification of Padan-Aram, as denoting the cognitions of good and truth (see nos. 3664, 3680).

4108. *To come to Isaac his father to the land of Canaan*, signifies to conjoin to the Divine Good of the Rational, in order that the Human might be made Divine. This appears from the representation of Isaac, as denoting the Divine Rational (see nos. 1893, 2066, 2083, 2630), and, in particular, the Divine Good of the Rational (see nos. 3012, 3194, 3210); and from the signification of the land of Canaan, as denoting the Lord's heavenly kingdom (see nos. 1607, 3481), and, in the highest sense, that is, when it is predicated of the Lord, denoting His Divine Human (see nos. 3038, 3705). Hence it is evident, that "to come to Isaac his father, to the land of Canaan," signifies to conjoin to the Divine Good of the Rational, in order that the Human might be made Divine. As regards the conjunction of the Rational and Natural with man, it ought to be known, that the Rational is of the internal man, and the Natural of the external man, and that their conjunction constitutes the Human, and that the Human is such as the conjunction is, and that conjunction has place when they act as a one, and that they act as a one when the Natural ministers and is subservient to the Rational. This can in nowise be effected with a man except by the Lord; but with the Lord it was effected by Himself.

4109. Verses 19-21. *And Laban had gone to shear his flock: and Rachel stole the teraphim which belonged to her father. And Jacob stole the heart of Laban the Aramæan, by not telling him that he was fleeing. And he fled, and all that belonged to him; and he arose, and passed over the river, and set his faces towards Mount Gilead.*

Laban had gone to shear his flock, signifies a state of use, and an end of good, which is the flock of Laban: *and Rachel stole the teraphim which belonged to her father*, signifies a change of the state signified by Laban as to truth. *And Jacob stole the heart of Laban the Aramæan*, signifies a change of the state signified by Laban as to good; Laban the Aramæan is such a good in which there is not Divine Truth and Good (as above): *by not telling him that he was fleeing*, signifies by separation. [*And he fled, and all that belonged to him*, signifies separation:] *and he arose*, signifies elevation: *and passed over the river*, signifies a state where there was conjunction: *and set his faces towards Mount Gilead*, signifies good there.

4110. *Laban had gone to shear his flock*, signifies a state of use and an end of good, which is the flock of Laban. This appears from the signification of shearing, as denoting use, thus an end, for use is the end (of which below); and from the signification of a flock, as denoting good (see nos. 343, 2566). Hence it is evident that a state of use and an end is signified by going to shear. The subject now treated of is the separation of the mediate good, which is Laban, from the good thence procured, which is Jacob. But how the case is with the separation, cannot be known but from the societies of spirits who are in that good, and from whom it inflows with man; on which subject it is permitted to relate the following particulars from experience. There are good spirits, and there are spirits of a middling sort, and there are evil spirits, who are adjoined to a man, when he is being regenerated, to the end that he may be introduced by means of them into genuine goods and truths, and this by means of angels from the Lord; but they are such spirits, or societies of spirits, as are not in agreement with the person about to be regenerated, except for a time; wherefore, when they have fulfilled their use, they are separated. Their separation is effected in different ways; the separation of good spirits in one way, of spirits of a middling sort in another, and of evil spirits in another. The separation of good spirits is effected while they are ignorant of it: they know that from the good pleasure of the Lord it is well with them wherever they are, or whithersoever they are transported by the Lord. The separation, however, of spirits of a middling sort is effected by several means, until they depart in freedom, for they are remitted into a state of their good, consequently, into a state of use and of the end thence, in order that they may perceive therein their delight and blessedness; but as they have derived pleasure from their former association, they are at times brought back, and at times remitted, until they become sensible of an undelight in tarrying longer, and thus they depart in freedom. But evil spirits are indeed also removed in freedom, but in a freedom that appears to them as freedom. They are adjoined to the intent they may bring on negative [states] which must be dispelled in order that the man may be the better confirmed in truths and goods; and when he begins to be confirmed in these, they then perceive an undelight, and they perceive a delight in separation, and thus they are separated by the freedom which belongs to their delight. This is how the case is circumstanced with the separation of the spirits who are with a man when he is being regenerated; consequently, this is how the case is with the changes of his state as to good and truth. That shearing a flock denotes doing use, is evident from this, that the shearing of a flock, in the internal sense, denotes nothing else than use, for wool is the product of it. That the shearing of a flock

denotes use, is manifest also from the following passages in Moses, "All the first-born which is born in thy herd, and in thy flock, thou shalt sanctify unto Jehovah thy God; thou shalt not do work by the first-born of thine ox, and *thou shalt not shear the first-born of thy flock*; but thou shalt eat it every year before Jehovah thy God, in the place which Jehovah shall choose . . ." (Deut. xv. 19, 20); where not shearing the first-born of the flock denotes not performing domestic use thence. As the shearing of a flock signified use, therefore shearing a flock and being present at shearings was at that time among the eminent offices and employments, as may appear from what is said of Judah, that "*he sheared his flock*" (Gen. xxxviii. 12, 13); and from what is said of the sons of David in the Second Book of Samuel, "It came to pass after two years of days, and Absalom had *shearers* in Baalchazor, which is in Ephraim: and Absalom called all the king's sons: and Absalom came to the king, and said, *Behold, I pray thee, thy servant hath shearers*, let the king go, I pray thee, and his servants with thy servant" (xiii. 23, 24).

4111. *And Rachel stole the teraphim which belonged to her father*, signifies a change of the state signified by Laban as to truth. This appears from the signification of stealing in the present case, as denoting taking away what is dear and holy, thus changing the state; from the signification of teraphim, as denoting truths, which shall be treated of below; and from the signification of a father, in the present case Laban, as denoting the good signified by him, concerning which see above; a father also signifies good (no. 3703). Hence it is evident that by Rachel's stealing the teraphim which belonged to her father, is signified a change of the state signified by Laban as to truth.

2 What these words involve, may also appear from the state of spirits when they are being separated. The states of spirits as to good and truth are circumstanced according to the societies in which they are, for all thought flows in through others, as has been shown above, and proximately through those with whom they are in society. Wherefore, when they are removed from one society, and remitted to another, the states of their thoughts and affections are changed, consequently, their states as to truth and good. But if they are remitted into discordant societies, they then perceive an undelight, and, from the undelight, compulsion, wherefore they are separated from thence, and conveyed into concordant societies. Hence it is, that the evil cannot be among, and dwell in, societies of the good, nor the good in societies of the evil; also, that all spirits and angels are distinguished into societies according to the affections which are of the love: but every affection, which is of the love, contains in it manifold and various things (see nos. 3078, 3189, 4005), yet one thing is still the ruling one; thus every one may be in several

societies, but still he strives to reach that which is of the ruling affection, into which he is finally conveyed. With regard to the good which is signified by Laban, and to its change of state, so long as it was with the good which is represented by Jacob, it was nearer to the Divine; for Jacob is that good in the Natural, and, because it was nearer to the Divine, it was also then in a more perfect state of truth and good. But when it was separated thence, it then came into another state as to truth, and as to good; for changes of state in the other life are, in general, nothing else than approximations to the Divine, and removals from the Divine. Hence then it is manifest what is meant by the change of state when the good signified by Laban was separated. The reason why Rachel's stealing the teraphim which belonged to her father, signifies a change of state as to truths, is that by the teraphim are signified his gods, as is evident from what follows, for Laban says to Jacob, "Wherefore hast thou stolen *my gods*?" (verse 30); and Jacob replies, "With whom thou findest *thy gods*, he shall not live before our brethren" (verse 32); and gods in the internal sense signify truths, wherefore also in the Word God is named when truth is treated of (see nos. 2586, 2769, 2807, 2822). Teraphim were idols, which were applied to when they consulted or inquired of God; and because the answers which they obtained were to them Divine Truths, therefore truths are signified by them, as in Hosea, "Many days sat the sons of Israel, no king, and no prince, and no sacrifice, . . . neither *ephod* nor *teraphim*" (iii. 4): *ephod* and *teraphim* denote Divine Truths, which they obtained by answers; for when they enquired of God, they also put on the *ephod* (1 Sam. xxiii. 9-12). In Zechariah, "*The teraphim speak iniquity*, and the diviners see a lie, and the dreams speak vanity" (x. 2); where also the *teraphim* stand for answers, but in that state, iniquitous answers. And as such things were signified by *teraphim*, they were also with some, although forbidden, as with Micah in the Book of Judges, "Micah had a house of God, and he made an *ephod* and *teraphim*, and filled the hand of one of his sons, that he might be to him for a priest; . . . and some of the Danites said to their brethren, Do ye know that in these houses there is an *ephod* and *teraphim*, and a graven image and a molten image? . . . And when they had entered the house of Micah, and they took the graven image, the *ephod* and the *teraphim*, and the molten image. . . . And the heart of the priest was good, and he took the *ephod* and the *teraphim*, and the graven image, . . . and Micah pursued the sons of Dan, . . . and said, Ye have taken my gods which I made, and the priest, and have departed; what have I besides?" (xvii. 5; xviii. 14, 18, 20, 22, 24). Also with Michal, David's wife, of whom it is written in the First Book of Samuel, "Michal, David's wife, took the *teraphim*, and set them in the bed, . . . and covered them with a garment; . . . the messengers of

Saul came, but, behold, the *teraphim* in the bed" (xix. 13, 16). That nevertheless they were idols, which were forbidden, is evident from what is said of them in 1 Sam. xv. 23; 2 Kings xxiii. 24; Ezek. xxi. 26.

4112. *And Jacob stole the heart of Laban the Aramæan*, signifies a change of the state signified by Laban as to good. This appears from the signification of stealing, as denoting taking away what is dear and holy, thus, changing the state (as just above, no. 4111); from the signification of the heart, as denoting what proceeds from the will, and when the will is of good, as denoting good (see nos. 2930, 3313, 3888, 3889); and from the representation of Laban, as denoting mediate good, which is now separated, and, because it is separated, Laban is now called the Aramæan, as also in verse 24 following, for Laban the Aramæan denotes such good, in which there is not Divine Good and Truth as before. The reason why this is signified is, that Aram or Syria was separated by a river, namely, the Euphrates, from the land of Canaan, thus it was outside of the land of Canaan, which signifies, in the internal sense, the Lord's kingdom, and in the supreme sense, the Lord's Divine Human² (see above, no. 4108). Aram and Syria specifically signify the cognitions of truth and good (see nos. 1232, 1234, 3051, 3249, 3664, 3680), and this because the Ancient Church was also there, and the remains of it continued there a long time, as appears from Balaam, who was from that country, and knew Jehovah, and also prophesied of the Lord. But after idolatry had grown rife there, and Abram had been called forth thence, and a representative Church had been instituted in the land of Canaan, then Aram or Syria put on the representation of the region outside of the Church, or separate from the Church, consequently, removed from those things which are of the Lord's kingdom, the signification of the cognitions of good and truth being nevertheless retained. The reason why Jacob is said to have stolen the heart of Laban, by not telling him that he was fleeing, is, that a change of state as to *truth* was spoken of just above, here therefore a change of state as to *good* is spoken of, for in the Word wherever truth is treated of, there also good is treated of, on account of the heavenly marriage, which is that of truth and good in every particular of the Word (see nos. 683, 793, 801, 2516, 2712).

4113. *By not telling him that he was fleeing*, signifies by separation. This may appear without explanation. Jacob's stealing the heart of Laban the Aramæan, by not telling him that he was fleeing, means, in the historical sense, that Jacob deprived Laban of the hope of possessing all things which were his, and reduced him to a state of distress. For Laban believed

that, because Jacob served him, all things which were Jacob's should be his, not only Jacob's women, his daughters, and their sons, but also his flocks, according to the law at that time also known, and likewise received, of which it is thus written in Moses, "If thou buy a Hebrew servant, six years shall he serve, and in the seventh he shall go forth free for nothing: . . . if his lord have given unto him a woman, and she have borne unto him sons and daughters, the woman and her children shall be his lord's, and he shall go forth with his body" (Exod. xxi. 2, 4). That Laban had this thought, is evident from Jacob's words in the following verse of this chapter, "Unless the God of my father, the God of Abraham, and the Dread of Isaac, had been mine, thou wouldest have now sent me away empty" (verse 42): and from the words of Laban, "Laban answered, and said unto Jacob, The daughters are my daughters, and the sons my sons, and the flock my flock; and all that thou seest, this is mine" (verse 43); not considering, that Jacob was not a bought servant, nor even a servant, and that he was of a more noble family than himself; also, that he had received for hire both the women and the flock, and thus that the above law had no relation to Jacob. Now since Jacob by fleeing deprived Laban of this hope, and thus reduced him to a state of distress, it is said that "he stole the heart of Laban the Aramæan, by not telling him that he was fleeing"; but in the internal sense these words signify a change of the state signified by Laban as to good by separation. Concerning the change of state by separation, see what was said just above, no. 4111.

4114. *And he fled, and all that belonged to him*, signifies separation. This appears from what has been already said, thus without further explanation.

4115. *And he arose*, signifies elevation. This appears from what was said above of the signification of arising (no. 4103).

4116. *And passed over the river*, signifies a state where there was conjunction. This appears from the signification of a river, in the present case the Euphrates, as denoting conjunction, namely, with the Divine. The reason why that river has this signification, is, that it was the boundary of the land of Canaan on that side, and all the boundaries of the land of Canaan represented and therefore signified that which was last and that which was first; that which was last because it ceased there, and that which was first because it commenced there. For all boundaries are such, that they are the last to those who go out, and the first to those who enter in. Since Jacob was now entering in, this river was the first boundary, consequently conjunction, namely, in the supreme sense with the Divine. For the land of Canaan signifies, in the internal sense, the Lord's

heavenly kingdom (see nos. 1607, 3481); and in the supreme sense, the Lord's Divine Human (nos. 3038, 3705). Hence it is evident what is signified here by passing over the river. That all things in the land of Canaan were representative according to distances, situations, and boundaries, see nos. 1585, 3686; thus that the rivers which constituted boundaries were representative, as the river of Egypt, the Euphrates, and the Jordan, no. 1866.

4117. *And set his faces towards Mount Gilead*, signifies good there. This appears from the signification of a mountain, as denoting the Celestial of love, that is, good (see nos. 795, 1430), with which there was conjunction; Gilead signifies its quality. Since the river was the boundary, and in that boundary was the first thing of conjunction, as has been said, therefore Mount Gilead, which was on this side of the Jordan, signifies the good with which that first thing of conjunction was effected. The land of Gilead, where the mount was, was within the limits of the land of Canaan understood in a broad sense; it was on this side the Jordan, and fell as an inheritance to the Reubenites and Gadites, and especially to the half tribe of Manasseh; and as the inheritances extended thus far, it is said, that it was within the limits of the land of Canaan understood in a broad sense. That it fell to them as an inheritance, appears in Moses (Numb. xxxii. 1, 26-41; Deut. iii. 8, 10-16; Joshua xiii. 24-31). Wherefore, when the land of Canaan was spoken of in one complex, it was said from Gilead even to Dan, and in another sense from Beersheba even to Dan, for Dan also was a boundary (see nos. 1710, 3923). That it was said from Beersheba even to Dan, see nos. 2858, 2859. That it was said from Gilead to Dan, appears in Moses, "Moses went up from the plains of Moab upon Mount Nebo, the head of Pisgah, which is towards Jericho, where Jehovah showed him *the land of Gilead even to Dan*" (Deut. xxxiv. 1); and in the Book of Judges, "*Gilead dwelleth in the passage of the Jordan; and Dan, why shall he fear ships?*" (v. 17). Gilead, because it was a boundary, in the spiritual sense signifies the first good, which is that of the sensual things of the body, for it is the good or pleasure of these into which the man who is being regenerated is first of all initiated. In this sense Gilead is taken in the prophets (as Jer. viii. 20, 22; xxii. 6; xlvi. 11; l. 19; Ezek. xlvii. 18; Obadiah 19; Micah vii. 14; Zech. x. 10; Psalm lx. 7; and in the opposite sense, Hosea vi. 8; xii. 11).

4118. Verses 22-25. *And it was told Laban on the third day that Jacob had fled. And he took his brethren with him, and pursued after him a way of seven days, and joined him in Mount Gilead. And God came to Laban the Aramean in a dream by night, and said unto him, Take heed to thyself lest haply thou*

speak with Jacob from good even to evil. And Laban overtook Jacob: and Jacob had pitched his tent in the mountain; and Laban pitched with his brethren in Mount Gilead.

It was told Laban on the third day, signifies the end: *that Jacob had fled*, signifies separation. *And he took his brethren with him*, signifies goods in the place of those which he had lost: *and pursued after him*, signifies a continued ardour for conjunction: *a way of seven days*, signifies the Holy of truth: *and joined him in Mount Gilead*, signifies by means of it something of conjunction. *And God came to Laban the Aramæan in a dream by night*, signifies the obscure perception of that good left to itself: *and said unto him, Take heed to thyself lest haply thou speak with Jacob from good even to evil*, signifies that there was no longer any communication. *And Laban overtook Jacob*, signifies something of conjunction: *and Jacob had pitched his tent in the mountain*, signifies the state of love in which the good now meant by Jacob was: *and Laban pitched with his brethren in Mount Gilead*, signifies the state of good in something of that conjunction.

4119. *It was told Laban on the third day*, signifies the end, namely, of conjunction. This appears from the signification of the third day, as denoting what is last, also what is complete, thus the end (see nos. 1825, 2788), and also the beginning (no. 2788); for the end of a state of conjunction is the beginning of a following state, which is that of separation, which state also is here signified by the third day.

4120. *That Jacob had fled*, signifies separation. This appears from the signification of fleeing, as denoting being separated (see above, nos. 4113, 4114).

4121. *And he took his brethren with him*, signifies goods in the place of those which he had lost. This appears from the signification of brethren, as denoting goods (see nos. 2360, 3160, 3303, 3459, 3803, 3815). Brethren in the internal sense signify those who are in a similar good and truth, that is, in a similar affection of good and truth; for in the other life, all are consociated according to the affections, and they who are consociated constitute a brotherhood; not that they call themselves brethren, but that they are brethren by conjunction. Good itself and truth itself in the other life make what on earth is called consanguinity and relationship, wherefore they correspond: for goods and truths considered in themselves do not acknowledge any other father than the Lord, for they are from Him alone. Hence all are in brotherhood who are in goods and truths. But nevertheless there are degrees according to the quality of the goods and truths. These degrees are signified in the Word by brethren, sisters, sons-in-law, daughters-in-law, grandsons, grand-

2 daughters, and by several other names of families. On earth, however, they are so named relatively to their common parents, howsoever they differ as to the affections; but in the other life that brotherhood and affinity are dissipated, and they all come into other brotherhoods, unless on earth they have been in similar good. In the beginning, indeed, they generally meet, but in a short time they are disjoined, for gain in that life does not consociate, but, as was said, affections do, the quality of which then appears as in clear day, even the quality of the affection which one has had towards another: and because this is the case, and the affection draws every one to his own society, therefore those who have been of disagreeing dispositions are dissociated. Then also all the brotherhood and all the friendship, that was of the external man, are obliterated with both parties, and the brotherhood and friendship of the internal man remain. The reason why "he took his brethren with him" signifies goods in the place of those which he had lost, is, that when one society is separated from another (as was said above, nos. 4077, 4110, 4111), it comes to another, consequently to other goods in the place of the former ones.

4122. *And pursued after him*, signifies the continued ardour for conjunction. This appears from the signification of pursuing in this passage, as denoting the continued ardour of conjunction. The subject here treated of in the internal sense is the separation of mediate good from genuine good, after mediate good has served its use. The process of separation is here fully described, but it is such, that it cannot even be apperceived by man to exist. But it manifestly appears to the angels with innumerable varying particulars, for thus they see and perceive in a man who is being regenerated, with whom they are present as ministers, all the changes of that state, and according to those changes, and by means of them, they lead him of the Lord to good, in proportion as the man suffers himself to be led; and as this process is of such great use in heaven, therefore it is here treated of with so many details. Hence also it may appear what is the character of the internal sense of the Word, namely, that it is the angelic Word.

4123. *A way of seven days*, signifies the Holy of truth. This appears from the signification of a way, as denoting truth (see nos. 627, 2333); and from the signification of seven, as denoting what is holy (see nos. 395, 433, 716, 881), in the present case the ardour for conjunction, or for conjoining oneself with the Holy of truth.

4124. *And joined him in Mount Gilead*, signifies something of conjunction by means of it. This appears from the significa-

tion of joining, as denoting conjunction; and from the signification of Mount Gilead, as denoting the good which is the first thing of conjunction (see above, no. 4117). Thus "he joined him in Mount Gilead," signifies something of conjunction.

4125. *And God came to Laban the Aramæan in a dream by night*, signifies the obscure perception of that good left to itself. This appears from the representation of Laban, as denoting the mediate good treated of above, who is called the Aramæan, when he is separated from the good represented by Jacob (no. 4112); and from the signification of a dream by night, as denoting what is obscure (see nos. 2514, 2528). Perception in that obscurity is signified by "God came in a dream by night."

4126. *And said unto him, Take heed to thyself lest haply thou speak with Jacob from good even to evil*, signifies that there was no longer any communication. This appears from the signification of speaking from good even to evil, as denoting speaking good and thinking evil, and thence at length speaking evil and doing evil; for he who thinks evil, at length speaks it and does it. Such a person is no longer conjoined with another, because it is thought and will which conjoin, but not words. In the world, indeed, words conjoin, but only when the other believes that good is also thought and willed. In the other life, however, all thought is manifest, for it is communicated by means of a certain sphere, which is a spiritual sphere, that proceeds from the other, and manifests the quality of his disposition, that is, of his will and thought; wherefore conjunction takes place according to that sphere. Hence it is evident that these words, "Lest thou speak from good even to evil," in the internal sense signify, that there was no longer any communication.

4127. *And Laban overtook Jacob*, signifies something of conjunction. This may appear from what was said above (no. 4124).

4128. *And Jacob had pitched his tent in the mountain*, signifies the state of love in which the good now meant by Jacob was. This appears from the signification of a tent, as denoting the Holy of love (see nos. 414, 1102, 2145, 2152, 3312); and of pitching a tent, as denoting the state of that love; and from the signification of a mountain, as denoting good (as above, no. 4117), in the present case the good now meant by Jacob (see above, no. 4073).

4129. *And Laban pitched with his brethren in Mount Gilead*, signifies the state of good in something of that conjunction. This appears from the representation of Laban, as denoting a

good now separated from the good represented by Jacob; from the signification of pitching, as denoting the state of that good; it is not said, that he pitched a tent, because it was not a state of holy love except through something of that conjunction; from the signification of brethren, as denoting the goods with which the good signified by Laban was consociated (see above, no. 4121); and from the signification of Mount Gilead, as denoting where the first and last of conjunction was (see above, no. 4117). Hence it is evident, that "Laban pitched with his brethren in Mount Gilead," signifies a state of good in something of that conjunction. What these words, which have now been explained, further involve, cannot be so well explained to the apprehension, except from what happens in the other life, when societies of spirits and angels are adjoined to man by the Lord, and are separated from him, the process of their adjunction and separation being such, according to the order there. The successive stages of that process are here fully described, but to explain them one by one, would be to speak pure areana, for they are altogether unknown to man. Some particulars on the subject have been given above, in treating of the conjunction and separation of societies with the man who is about to be regenerated: but it is enough to know, that the areana of this process are here contained in the internal sense, and indeed areana of such importance, and of such a character, that they cannot be fully explained to the apprehension as to the thousandth part.

4130. Verses 26–30. *And Laban said unto Jacob, What hast thou done? and thou hast stolen my heart, and carried off my daughters as captives with the sword. Wherefore didst thou conceal thy fleeing, and didst steal me, and didst not tell me? and I would have sent thee with gladness, and with songs, with the timbrel and with the harp. And hast not permitted me to kiss my sons and my daughters? now thou hast acted foolishly in doing [this]. My hand might be a God's, to do evil with you; but the God of your father yesternight said unto me, saying, Take heed to thyself of speaking with Jacob from good even to evil. And now going thou hast gone, because desiring thou hast desired for the house of thy father: wherefore hast thou stolen my gods?*

Laban said unto Jacob, signifies a state of communication: What hast thou done? signifies indignation: and thou hast stolen my heart, signifies that he had no longer Divine Good as before: and carried off my daughters, signifies that neither had he the affections of truth as before: as captives with the sword, signifies that they were taken away from him. Wherefore didst thou conceal thy fleeing, and didst steal me, and didst not tell me? signifies the state if the separation had been in freedom on his part: and I would have sent thee with gladness, and with songs, signifies the

state in which he would then have believed from the proprium that he had been as to truths: *with the timbrel and with the harp*, signifies as to spiritual good. *And hast not permitted me to kiss my sons and my daughters?* signifies disjunction by virtue of a free state according to the faith of that good: *now thou hast acted foolishly in doing [this]*, signifies indignation. *My hand might be a God's, to do evil with you*, signifies a state of indignation if he had the power: *but the God of your father yesternight said unto me*, signifies that it was not permitted by the Divine: *saying, Take heed to thyself of speaking with Jacob from good even to evil*, signifies the inhibition of communication. *And now going thou hast gone*, signifies that by virtue of the proprium he had separated himself: *because desiring thou hast desired for the house of thy father*, signifies the desire of conjunction with the Divine Good inflowing directly: *wherefore hast thou stolen my gods?* signifies indignation on account of a state of lost truth.

4131. *Laban said unto Jacob*, signifies a state of communication, namely, of the good which is now represented by Laban, with the good which is now represented by Jacob. This appears from the signification of saying, as here denoting communication (as no. 3060); because something of conjunction was effected (see just above, nos. 4124, 4127, 4129), and now it immediately follows, "Laban said unto Jacob," therefore saying signifies communication.

4132. *What hast thou done?* signifies indignation. This appears from the affection which is in these and the following words of Laban, as being words of indignation.

4133. *And thou hast stolen my heart*, signifies that he had no longer Divine Good as before. This appears from the signification of stealing the heart, as denoting taking away what is dear and holy (see above, no. 4112); hence, that he had no longer Divine Good as before, by separation.

4134. *And carried off my daughters*, signifies that neither had he affections of truth as before. This appears from the signification of daughters, here Rachel and Leah, as denoting the affections of truth (see nos. 3758, 3782, 3793, 3819).

4135. *As captives with the sword*, signifies that the affections of truth were taken away from him. This appears without explanation. They are called captives with the sword, because the sword is predicated of truth (see no. 2799). How this is, has been explained before.

4136. *Wherefore didst thou conceal thy fleeing, and didst steal me, and didst not tell me?* signifies the state if the separation had

been in freedom on his part. This appears from the signification of concealing flight, as denoting separating oneself against the other's will; that fleeing denotes being separated, see nos. 4113, 4114, 4120; from the signification of stealing me, as denoting taking away what is dear and holy (see nos. 4112, 4133); and from the signification of not telling me, as here denoting by separation (see no. 4113). Hence it follows that these words signify that the separation had been made against his will, when yet it ought to have been made in freedom. A state of freedom is signified and described by the words which now follow, namely, "I would have sent thee with gladness and with songs, with the timbrel and with the harp;" but these are the words of Laban according to his belief at that time. But how the case is with the separation of mediate good from genuine good with those who are being regenerated, namely, ² that it is effected in freedom, see above, nos. 4110, 4111. That the case is thus, does not appear to man, for a man does not know how goods are varied with him, still less how the state of every good is changed; not even how the good of childhood is varied and changed into the good of youth, and this into the succeeding good which is of early manhood, afterwards into the good of adult age, and lastly into the good of old age. With those who are not being regenerated, it is not the goods that are changed, but the affections and their delights. But with those who are being regenerated, there are changes of the state of goods, and this from childhood even to the last stage of their life. For it is foreseen by the Lord what kind of life a man will lead, and how he will suffer himself to be led by Him, and as all things in general and particular, yea, the most particular, are foreseen, they are also provided for; but how the case then is with changes of the state of goods, man knows nothing, and this principally because he has no cognitions of the subject, nor at this day does he desire to have; and as the Lord does not inflow immediately with a man, and teach, but inflows into his cognitions, thus mediately, therefore he cannot by any means know the changes of the state of those goods. Since man is such as to be without cognitions on this subject, and moreover there are few at this day who suffer themselves to be regenerated, therefore if these things were to be explained more ³ fully, they could not be comprehended. That few at this day know anything about spiritual good, and also that few know anything about freedom, has been made known to me by experience of those who come into the other life out of the Christian world. It is permitted me to adduce one example only, for the sake of illustration. There was a certain prelate who believed himself to be more learned than others, and also while he lived had been acknowledged by others as learned; but as he had lived an evil life, he was in such stupid ignorance concerning

good and freedom, and the delight and blessedness therefrom, that he did not know the least difference between infernal delight and freedom, and heavenly delight and freedom, yea, he said that there was no difference. When such ignorance prevails even with those who have the reputation of being more learned than others, it may be concluded therefrom into what shades, yea, into how many and how great insanities those things would fall, which should here be said about good and freedom, which are treated of in the internal sense; when, nevertheless, it is the fact that not a single expression is used in the Word which does not involve a heavenly arcanum, although before man it appears as of no moment, and this on account of his lack of cognitions, or on account of the ignorance in which man at the present day is, and also wants to be, in relation to heavenly things.

4137. *And I would have sent thee with gladness and songs*, signifies the state in which he would then have believed from the proprium that he had been as to truths. This appears from the signification of sending thee, as denoting that he would have separated himself in freedom; but that he had not separated himself when he was in that state, appears from what was said above (no. 4113). Hence it is evident that these words were said by Laban in the state in which he believed from the proprium that he was; for to believe from the proprium is to believe from what is not true, whereas to believe not from the proprium, but from the Lord, is to believe from truth. That it is a state as to truths, is signified by sending with gladness and with songs, for gladness and songs are predicated of truths. In the Word throughout, mention is made of gladness and joy, and sometimes of both together; but gladness is named when the subject treated of is truth and its affection, and joy in treating of good and its affection; as in Isaiah: "Behold *joy* and *gladness*, slaying the ox and slaughtering the small cattle, eating flesh and drinking wine . . ." (xxii. 13): where joy is predicated of good, and gladness of truth. Again, "A cry over the wine in the streets, all *gladness* shall be desolated, and it shall banish all *joy*" (xxiv. 11). Again, "The redeemed of Jehovah shall return, and shall come to Zion with *singing*, and the *joy* of eternity upon their head: *joy* and *gladness* shall overtake them, and sadness and sighing shall flee away" (xxxv. 10; li. 11). Again, "Jehovah shall comfort Zion, . . . *joy* and *gladness* shall be found therein, confession and the voice of singing" (li. 3). In Jeremiah, "I will cause to cease from the cities of Judah, and from the streets of Jerusalem, the *voice of joy* and the *voice of gladness*, the voice of the bridegroom and the voice of the bride, because the earth shall become a waste" (vii. 34; xxv. 10). Again, "*The voice of joy and the voice*

of gladness, and the voice of the bridegroom and the voice of the bride, the voice of them that say, Confess ye to Jehovah Zebaoth . . ." (xxxiii. 11). Again, "*Gladness* and *exultation* have been gathered from Carmel and from the land of Moab" (xlviii. 33). In Joel, "Is not the food cut off before our eyes, *gladness* and *exultation* from the house of our God?" (i. 16). In Zechariah, "There shall be a fast to the house of Judah for *joy* and for *gladness*, and for good feasts . . ." (viii. 19). He who does not know that in the particulars of the Word there is a heavenly marriage, that is, a marriage of good and truth, would believe that both, namely, joy and gladness, were one, and that the expressions were used only for the sake of giving greater emphasis to the subject; thus, that one is superfluous. This, however, is not the case, for not the least portion of an expression is used without a spiritual sense. In the passages adduced, and also in others, joy is predicated of good, and gladness of truth (see also no. 3118). That songs also are predicated of truths, appears from several passages in the Word where mention is made of songs (as Isaiah v. 1; xxiv. 9; xxvi. 1; xxx. 29; xlii. 10; Ezek. xxvi. 13; Amos v. 23; and in other places). It should be known, that all things that are in the Lord's kingdom have relation either to good or to truth, that is, to those things which are of love, and those which are of the faith of charity. Those things which have relation to good, or which are of love, are called celestial things; but those things which have reference to truth, or which are of the faith of charity, are called spiritual things. Now, since in all parts of the Word in general and particular, the subject treated of is the Lord's kingdom, and, in the supreme sense, the Lord, and the Lord's kingdom is the marriage of good and truth, or the heavenly marriage, and it is the Lord Himself in whom exists the Divine Marriage, and from whom proceeds the heavenly marriage, therefore this marriage is in all things in general and particular of the Word, as is more especially manifest in the Prophets, where repetitions of one thing occur, the expressions alone being changed. These repetitions, however, are in no case without meaning; but one expression signifies what is celestial, that is, what belongs to love or good, and the other what is spiritual, that is, what belongs to the faith of charity or to truth. Hence it is evident, how the heavenly marriage, that is, the Lord's kingdom, is in the particulars of the Word, and in the supreme sense, the Divine Marriage itself, or the Lord.

4138. *With the timbrel and with the harp*, signifies as to spiritual good, namely, the state in which he would then have believed from the proprium that he had been as to that good. This appears from the fact that the timbrel and the harp are predicated of good, but of spiritual good, as may appear from

several passages in the Word. Spiritual good is what is called the good of faith, and is charity; but celestial good is what is called the good of love, and is love to the Lord. There are two kingdoms of the Lord in the heavens; one is called His celestial kingdom, and in it are they who are in love to the Lord; and the other is called the spiritual kingdom, and in it are they who are in charity towards the neighbour. These kingdoms are most distinct, but nevertheless in the heavens they act as a one: of these distinct kingdoms, or of the Celestial and the Spiritual, see what has been frequently said above. In the Churches in olden time, various kinds of musical instruments were made use of, as timbrels, psalteries, pipes, harps, instruments of ten strings, and several others, some of which belonged to the class of celestial things, and some to the class of spiritual things, and when they are mentioned in the Word, they involve celestial and spiritual things, insomuch that it may be known from them what kind of good is being treated of, namely, whether it is spiritual good or celestial good. Timbrels and harps belonged to the class of spiritual things, wherefore it is here said, as to spiritual good. That the harp is predicated of spiritual things, and that stringed instruments signify spiritual things, but wind instruments celestial things, see nos. 418, 419, 420.

4139. *And hast not permitted me to kiss my sons and my daughters*, signifies disjunction by virtue of a free state according to the faith of that good. This appears from the signification of kissing, as denoting conjunction from affection (see nos. 3573, 3574, 3800); hence, not to permit to kiss is disjunction; and from the signification of sons, as denoting truths, and of daughters, as denoting goods, which have been several times treated of above, thus denoting disjunction as to truths and goods. That it was by virtue of a free state according to the faith of that good, is implied (concerning which state see above, nos. 4136, 4137).

4140. *Now thou hast acted foolishly in doing [this]*, signifies indignation. This appears from the affection contained in these words.

4141. *My hand might be a God's, to do evil with you*, signifies a state of indignation if he had the power. This appears from the signification of the hand, as denoting power (see nos. 878, 3387). That it is a state of indignation in which these things were said, and which is thence signified, is evident.

4142. *But the God of your father yesternight said unto me*, signifies that it was not permitted by the Divine. This may appear without explanation; for it was forbidden him in a dream to speak to Jacob from good even to evil, as also follows.

4143. *Saying, Take heed to thyself of speaking with Jacob from good even to evil*, signifies the inhibition of communication. This appears from the signification of speaking from good even to evil, as denoting no communication any longer (see above, no. 4126), thus the inhibition of communication.

4144. *And now going thou hast gone*, signifies that by virtue of the proprium he had separated himself. This appears from the signification of going thou hast gone, as denoting being separated. That it was by virtue of the proprium is evident.

4145. *Because desiring thou hast desired for the house of thy father*, signifies the desire of conjunction with Divine Good inflowing directly. This appears from the signification of the father's house in this passage, that is, of Isaac and Abraham, as denoting good inflowing directly. That a house denotes good, see nos. 2233, 2234, 3652, 3720 ; that a father also denotes good, see no. 3703 ; that Isaac denotes the good of the Rational, see nos. 3012, 3194, 3210 ; and moreover Abraham with Isaac represents Divine Good inflowing directly, and Laban collateral good, or that which does not inflow directly (nos. 3665, 3778). Collateral good, or that which does not inflow directly, is that good which has been called mediate good, for this good derives very much from worldly things, which appear as good, but are not good ; whereas good inflowing directly is that which inflows immediately from the Lord, or mediately through heaven from the Lord, and is Divine Good separate from such worldly good as was
² just now mentioned. Every man who is being regenerated is first in mediate good, in order that it may serve for introducing genuine goods and truths ; but after it has served this use, it is separated, and he is brought to a good which inflows more directly. Thus the man who is being regenerated, is perfected by degrees. As, for example : He who is being regenerated, at first believes, that the good which he thinks and does is from himself, and also that he merits something, for he does not yet know, and if he knows he does not apprehend, that good can inflow from other sources, neither can he conceive otherwise than that he will be rewarded, because he does it from himself. Unless he believed this at first, he would never do good. By this means, however, he is initiated both into the affection of doing good, and into cognitions concerning good, and also concerning merit ; and when he has thus been brought into the affection of doing good, he then begins to think and to believe otherwise, namely, that good inflows from the Lord, and that he merits nothing by the good which he does from the proprium ; and at length, when he is in the affection of willing and doing good, he utterly rejects merit, yea, holds it in aversion, and is affected with good on account of good. When he is in this

state, then good inflows directly. Take as another example ³ conjugal love. The good which precedes and initiates, is beauty, or conformity of manners, or external inclination of the one towards the other, or equality of condition, or a desired condition of life. These goods are the first mediate goods of conjugal love. Afterwards comes the conjunction of the dispositions, in that the one wills as the other does, and perceives delight in doing what pleases the other. This is the second state, and then the former things, although they are present, are nevertheless not regarded. Lastly succeeds union as to celestial good and spiritual truth, namely, that the one believes as the other does, and is affected with the same good as the other; and when this state exists, then both together are in the heavenly marriage, which is that of good and truth, thus in conjugal love, for conjugal love is nothing else, and then the Lord inflows into the affections of both as into one affection. This good is what inflows directly, whereas the former goods, which inflowed indirectly, served as means for introducing to this.

4146. *Wherefore hast thou stolen my gods?* signifies indignation on account of a state of lost truth. This appears from what was said and shown above (no. 4111) concerning the teraphim which Rachel took away.

4147. Verses 31, 32. *And Jacob answered, and said unto Laban, Because I feared; because I said, Peradventure thou wilt snatch away thy daughters from with me. With whom thou findest thy gods, he shall not live before our brethren; examine for thyself what is with me, and take to thyself. And Jacob knew not that Rachel had stolen them.*

Jacob answered, and said unto Laban, Because I feared; because I said, Peradventure thou wilt snatch away thy daughters from with me, signifies the state if separation were effected by virtue of the freedom of that good, that it would be injured as to the affections of truth. *With whom thou findest thy gods, he shall not live before our brethren,* signifies that the truth was not his, and that his truth did not subsist in its own good: *examine for thyself what is with me, and take to thyself,* signifies that all things of that good were separated. *And Jacob knew not that Rachel had stolen them,* signifies that they were of the affection of interior truths.

4148. *Jacob answered, and said unto Laban, Because I feared; because I said, Peradventure thou wilt snatch away thy daughters from with me,* signifies the state if separation were effected by virtue of the freedom of that good, that it would be injured as to the affections of truth. This appears from what goes before,

where the separation by virtue of freedom on the part of the good signified by Laban is treated of, to which this is a reply. These words singly involve, in the internal sense, heavenly arcana, which cannot be explained for the reason mentioned above at no. 4136. That there is signified the state if separation were effected by virtue of the freedom of that good, is evident: and that then the affections of truth would be injured, is signified by the words, "Peradventure thou wilt snatch away thy daughters from with me;" for daughters, in the present case Rachel and Leah, signify the affections of truth, as has been frequently shown above. How the case is, may better appear from what now follows.

4149. *With whom thou findest thy gods, he shall not live before our brethren*, signifies that the truth was not his, and that his truth did not subsist in its own good. This appears from the signification of gods, in the present case the teraphim, as denoting truths (see no. 4111), but truths not of the good signified by Laban, but of the affection which is represented by Rachel. Since gods here signify those truths, it is therefore mentioned that Rachel stole them, and they are further treated of in subsequent verses; this circumstance would not have been recorded, unless it had involved some arcana that are manifest only in the internal sense. And as those truths which are here treated of, were not of the good signified by Laban, but of the affection of truth represented by Rachel, therefore the above words, "With whom thou findest thy gods, he shall not live before our brethren," signify, that the truth was not his, and that his truth
 2 did not subsist in its own good. With this arcanum the case is as follows: Every spiritual good has its own truths, for where that good is, there are truths. Good considered in itself is one, but it becomes various by means of truths. For truths may be compared to the fibres which compose any given organ of the body; the organ is according to the form of the fibres, and so, consequently, is its operation, which operation is effected by the life which inflows through the soul, and the life is from the good which is from the Lord. Hence it is that good, although it is one, is yet various with every individual, and so various, that it is never altogether the same with one person as with another. Hence also it is, that the truth of one person can never subsist in the good of another; for all truths, with every individual who is in good, communicate with each other, and constitute a certain form: wherefore one person's truth cannot be transferred into another, but when it is transferred, it passes into the form of him who receives it, and puts on another face. This arcanum, however, is one of too deep investigation for it to be possible to explain it briefly. Hence it is that the mind of one person is in no case altogether like that of another, but

that the number of differences as to affections and thoughts is exactly the same as the number of human beings. Hence also it is, that the universal heaven consists of angelic forms, which are in perpetual variety, and which being arranged into a heavenly form by the Lord, act in unity; for every unit is invariably composed, not of identical things, but of things various in form, which constitute a unit according to the form. Hence then it is manifest what is meant by the expression, that his truth did not subsist in its own good.

4150. *Examine for thyself what is with me, and take to thyself*, signifies that all things of that good were separated. This appears from the sense of those words, which is, that nothing which is thine is with me, that is, that nothing which is of the good signified by Laban is in the good which is Jacob; consequently, that all things of that good were separated.

4151. *And Jacob knew not that Rachel had stolen them*, signifies that they were of the affection of interior truth. This appears from the representation of Rachel, as denoting the affection of interior truth (see nos. 3758, 3782, 3793, 3819); and from the signification of stealing, as denoting taking away what is dear and holy (see nos. 4112, 4113, 4133). Above, by Rachel stealing the teraphim or gods of Laban, was signified a change of the state represented by Laban as to truth (see no. 4111). That change of state is further described here and in the verses now following, and was on this ground, that the good represented by Laban, after it had been separated from the good which is Jacob, came into another state through the separation. For the truths which appeared to him as his own, when the goods were conjoined, were apperceived as if taken away. This is the reason why Laban complained about them, and why he searched in the tents, and did not find them; for the truths which are signified by the teraphim in a good sense (no. 4111) were not his, but belonged to the affection of truth, which is Rachel. How² these things are circumstanced, cannot appear except from those things which come to pass in the other life, for the things which in that life come to pass near a man, appear to him as if they were in him. The case is nearly the same with spirits in the other life. When the societies of spirits, which are in mediate good, are in society with angels, it then appears to them altogether as if the truths and goods of the angels were their own, nor do they know any otherwise; but when they are separated, they then apperceive that it is not so, wherefore also they complain, believing that they were taken away by those with whom they have been in society. This is what is signified, in the internal sense, by the teraphim in this and the following verses. In general, the case is, that no one ever has any good or truth³

which is his own, but that all good and truth inflow from the Lord, both immediately, and mediately through angelic societies; but that nevertheless it appears as if good and truth were the man's own, and this in order that they may be appropriated to him, until he comes into such a state as to know, and afterwards acknowledge, and at length believe, that they are not his, but the Lord's. It is also known from the Word, and thus in the Christian world, that all good and all truth are from the Lord, and that nothing of good is from man; yea, the doctrinals of the Church, which are from the Word, declare that man cannot even endeavour what is good from himself, thus, cannot will it, nor, consequently, do it; for doing good is from willing good. They also declare, that everything of faith is from the Lord, so that man cannot believe the least thing, unless it inflows from the Lord. These things the doctrinals of the Church declare, and they are also taught in public preaching; but that few, yea, very few, believe that the case is thus, may appear from the fact, that they suppose everything of life to be in themselves, and scarcely any suppose that life inflows. Everything of the life of man consists in the faculty of being able to think, and of being able to will; for if the faculty of thinking and willing is taken away, nothing of life remains. And the very essence of life consists in thinking what is good and willing what is good, also in thinking what is true, and in willing that which he thinks to be true. Now, since these things, according to the doctrinals which are from the Word, are not the man's but the Lord's, and inflow from the Lord through heaven, therefore they who possess any judgment, and are capable of reflecting, might be able to conclude that everything of life inflows. The case is the same with what is evil and false. It is in accordance with the doctrinals that are from the Word, that the devil is continually endeavouring to lead man astray, and that he is continually inspiring evil, whence also it is said, when anyone has committed any great crime, that he has suffered himself to be seduced by the devil. This also is true, but yet few if any believe it; for as all good and truth are from the Lord, so all evil and falsity are from hell, that is, from the devil, for hell is the devil. Hence also it may appear, that as all good and truth, so also all evil and falsity inflow, consequently also the thinking of evil and the willing of evil; and as these things also inflow, it may be concluded by those who possess any judgment and are capable of reflecting, that everything of life inflows, although it appears as if it were in man. That this is the case, has been frequently shown to the spirits who have newly come from the world into the other life; but some of them have said, that if all evil and falsity also inflow, then nothing of evil and falsity can be attributed to them, and that they are not in fault, because it came from elsewhere. But they received for answer,

that they appropriated it to themselves by believing that they thought from themselves, and willed from themselves, whereas if they had believed as the case really is, they would then not have appropriated those things to themselves: for they would then also have believed that all good and truth are from the Lord, and if they had believed this, they would have suffered themselves to be led by the Lord, and would thus have been in another state; and then the evil which had entered into the thought and will would not have affected them, for there would not have come forth evil, but good; for the things that enter in do not affect, but the things that go out, according to the Lord's words in Mark (chapter vii. 15). Many, however, can know this, 7 but few are able to believe. They also who are evil can know it, but nevertheless they do not believe, for they want to be in the proprium, and this they love to such a degree, that when it is shown to them that everything inflows, they come into anxiety, and most earnestly entreat that they may be allowed to live in their proprium, saying that if it were to be taken away from them, they would not be able to live any longer; even they who know [better] believe thus. These things have been said in order that it may be known how the case is with the societies of spirits which are in mediate good, when they are conjoined with others, and when they are separated from them, namely, that when they are conjoined, they know no otherwise than that the goods and truths are their own, when yet they are not their own.

4152. Verses 33, 34, 35. *And Laban came into the tent of Jacob, and into the tent of Leah, and into the tent of both the handmaids, and he found not: and he went forth out of the tent of Leah, and came into the tent of Rachel. And Rachel had taken the teraphim, and placed them in the camel's litter of straw, and sat upon them: and Laban rummaged all the tent, and found not. And she said to her father, Let not wrath be kindled in the eyes of my lord because I cannot rise up from before thee, because the way of females is upon me: and he searched hard, and found not the teraphim.*

Laban came into the tent of Jacob, and into the tent of Leah, and into the tent of both the handmaids, and he found not, signifies that in their holy things there were not such truths: *and he went forth out of the tent of Leah, and came into the tent of Rachel,* signifies the Holy of that truth. *And Rachel had taken the teraphim,* signifies interior natural truths which are from the Divine: *and placed them in the camel's litter of straw,* signifies in scientifics: *and sat upon them,* signifies that they were interior: *and Laban rummaged all the tent, and found not,* signifies that what was his own was not there. *And she said to her father,* signifies to good: *Let not wrath be kindled in the eyes of my lord because I cannot rise up from before thee,* signifies that they cannot

be revealed : *because the way of females is upon me*, signifies that as yet they were amongst things unclean : *and he searched hard, and found not the teraphim*, signifies that they were not his.

4153. *Laban came into the tent of Jacob, and into the tent of Leah, and into the tent of both the handmaids, and he found not*, signifies that in their holy things there were not such truths. This appears from the signification of a tent, as denoting what is holy (see nos. 414, 1102, 2145, 2152, 3210, 3312, 4128), in the present case, holy things, because mention is made of tents, namely, those of Jacob, Leah, and the handmaids. That those truths were not there, is signified by the teraphim not being found there. That teraphim in a good sense denote truths, see above (no. 4111). Jacob represents the good of the Natural; Leah, the affection of external truth; and the handmaids, external affections, as has been shown above. And as the truths which are here treated of were not external but internal, therefore they were not found in their tents, that is, in holy things; but they were in the tent of Rachel, that is, in the Holy of the affection of interior truth, for Rachel represents the affection of interior truth.

4154. *And he went forth out of the tent of Leah, and came into the tent of Rachel*, signifies the Holy of that truth. This appears from what has been said just above. The case with truths is as with goods, that they are exterior and interior; for there is an internal man and an external. The goods and truths of the internal man are called internal goods and truths, and the goods and truths of the external man are called external goods and truths. The goods and truths of the internal man are of a threefold degree, such as they are in the three heavens. The goods and truths of the external man are also of a threefold degree, and correspond to the internal ones; for there are mediate, that is, mediating goods and truths between the internal and external man; for without mediate or mediating goods and truths, there is no communication. There are goods and truths proper to the natural man, which are called external goods and truths: and there are also sensual goods and truths, which are of the body, and thus are outermost. These goods and truths of a threefold degree belong to the external man, and correspond, as has been said, to as many goods and truths of the internal man, on which subject, by the Lord's Divine

2 Providence, we will speak elsewhere. The goods and truths of every degree are most distinct from each other, and are not in the least confounded. Those which are interior are component, and those which are exterior are composite. These, although they are most distinct from each other, do not, nevertheless, appear to man as distinct; he who is a sensual man sees no other-

wise than that all interior things, yea, even internal things themselves, are merely sensual, for he sees from sensual things, and thus from outermost things; and interior things can never be seen from outermost things, but outermost things can be seen from interior things. He who is a natural man, that is, who thinks from scientifics, knows no otherwise than that the natural things, from which he thinks, are inmost, when yet they are external. The interior man, who judges and forms conclusions from the analytical things deduced from natural scientifics, likewise believes that they are the inmost things of man, because they appear to him as inmost, but nevertheless they are beneath rational things, and thus relatively to genuine rational things, they are exterior or inferior. Thus it is with the apprehension of man. These latter things, which have just now been spoken of, are of the natural or external man in a threefold degree; but those things which are of the internal man, are also in a threefold degree, as has been said, such as are the things in the three heavens. From what has just now ³ been said, it may appear how the case is with the truths which are signified by the teraphim, in that they were not found in the tents of Jacob, of Leah, and of the handmaids, but in the tent of Rachel, that is, in the Holy of the affection of interior truth. Every truth which is from the Divine is in what is holy, for it cannot be otherwise, because truth which is from the Divine is holy. It is called holy from the affection, that is, from the love, which inflows from the Lord, and causes man to be affected by truth.

4155. *And Rachel had taken the teraphim*, signifies interior natural truths which are from the Divine. This appears from the representation of Rachel, as denoting the affection of interior truth (concerning which, see above); and from the signification of the teraphim, as denoting truths which are from the Divine (see no. 4111), thus interior truths, the quality of which, and their place of abode, was stated just above (no. 4154).

4156. *And placed them in the camel's litter of straw*, signifies in scientifics. This appears from the signification of the camel's litter of straw, as denoting scientifics (see no. 3114). They are called a litter of straw, both because they are food for camels, and because they are relatively gross and disordered; therefore, also, scientifics are signified by the interlaced [or entangled] boughs of trees and of a forest (see no. 2831). That camels denote the general scientifics which are of the natural man, see nos. 3048, 3071, 3143, 3145. That scientifics are relatively ² gross and disordered, and therefore are signified by a litter of straw, and also by interlaced boughs, as has been stated, does not appear to those who are in scientifics alone, and who there-

from have the character of being learned. Such persons believe, that in proportion as a man knows, or in proportion to the knowledge he possesses, in the same proportion he is wise. But that the case is otherwise, has been made very manifest to me from those in the other life, who, while they lived in the world, had been in scientifics only, and had thence acquired the name and reputation of being learned; for at times they are much more stupid than those who have not been versed in any sciences. The cause of this was also disclosed, namely, that scientifics are indeed a means of becoming wise, but that they are likewise a means of becoming insane. To those who are in the life of good, scientifics are a means of becoming wise, but to those who are in the life of evil, they are a means of becoming insane. For by means of scientifics they confirm not only the life of evil, but also principles of falsity, and this arrogantly, and with persuasion, because they believe themselves to be wiser than others: hence it comes to pass that they destroy their Rational. For he does not enjoy the Rational, who is able to reason from scientifics, and sometimes to appearance more sublimely than others, it being only a fatuous lumen which produces this skill. But he possesses the Rational, who is able to discern that good is good, and truth truth, consequently that evil is evil, and falsity falsity. But he who regards good as evil, and evil as good, also who regards truth as falsity, and falsity as truth, can by no means be called rational, but rather irrational, however he may be able to reason. With him who sees clearly that good is good, and that truth is truth, and on the other hand, that evil is evil, and falsity falsity, light flows in from heaven, and enlightens his Intellectual, and causes the reasons which he sees with his understanding, to be so many rays of that light. The same light also illuminates scientifics, so that they may confirm, and, moreover, arranges them into order and into a heavenly form. But they who are contrary to good and truth, as all are who are in the life of evil, do not admit that heavenly light, but are delighted only with their own fatuous lumen; the nature of which is, that it sees as one who in the dark sees spotted streaks on a wall, and thence by phantasies makes images of every kind, which nevertheless are not images, for when daylight comes, it appears that they are only spotted streaks.

4 Hence it may appear, that scientifics are a means of becoming wise, and also are a means of becoming insane, that is, that they are a means of perfecting the Rational, and are a means of destroying it. They, therefore, who have destroyed the Rational by means of scientifics, in the other life are much more stupid than those who have not been skilled in any sciences. That scientifics are relatively gross, is evident from the fact that they belong to the natural or external man, and that the Rational, which is cultivated by means of them, belongs

to the spiritual or internal man. How far these faculties differ and are distant from each other as to purity, may be known from what was said and shown concerning the two memories (nos. 2469-2494).

4157. *And sat upon them*, signifies that they were interior, thus underneath her in the camel's litter of straw. [This appears from the fact that] the camel's litter of straw, as was said just above, signifies scientifics. The truths, which are signified by the teraphim, were not scientifics, but in them; for with truths of a threefold degree (spoken of above, no. 4154), the case is this, that the interior ones are in the exterior ones, for thus they are placed in order.

4158. *And Laban rummaged all the tent, and found not*, signifies that what was his own was not there. This appears from the series of things in the internal sense, thus without further explanation.

4159. *And she said to her father*, signifies to good. This appears from the signification of a father, as denoting good (see no. 3703); and from the representation of Laban, who is here the father, as denoting mediate good, which has been treated of above.

4160. *Let not wrath be kindled in the eyes of my lord because I cannot rise up from before thee*, signifies that they cannot be revealed. This may also appear from the series of things in the internal sense, consequently without further explanation; for to rise up would be to disclose, consequently to reveal the truths which are signified by the teraphim. Thus, not to be able to rise up signifies that they could not be revealed.

4161. *Because the way of females is upon me*, signifies that as yet they were amongst things unclean. This appears from the signification of the way of females, as denoting uncleanness, and also that hence those things were unclean upon which she sat (Levit. xv. 19-31), thus that they were among things unclean. Interior truths are said to be among things unclean when they are among scientifics which do not as yet correspond, or which are discordant. Such unclean things are removed when a man is cleansed, that is, when he is regenerated.

4162. *And he searched hard, and found not the teraphim*, signifies that they were not his, namely, that those truths were not Laban's. This appears from the signification of searching hard and not finding. These words, in the external historical sense, involve, that they were indeed Laban's, but were hidden;

but in the internal sense, that they were not his. That teraphim denote truths from the Divine, see no. 4111. How it is that those truths did not belong to the good signified by Laban, but to the affection of interior truth, may appear from what was said above (no. 4151). Hence then it is evident, what arcanum lies concealed in the circumstances here recorded concerning
 2 the teraphim. The reason why teraphim signify truths from the Divine is, that they who were of the Ancient Church distinguished the Divine or the Lord by various names, and this according to the diverse circumstances which appeared in effects; as, by the name of the God Shaddai, from temptations, in which the Lord fights for man, and after which He confers benefits upon him (see nos. 1992, 3667). His Providence that
 3 man shall not enter of himself into the mysteries of faith, they called cherubim (see no. 308). The Divine Truths, which they obtained by answers, they called teraphim. The rest of the Divine attributes they also called by particular names, but they who were wise among them, by all these names meant none but the One only Lord; whereas the simple made to themselves so many representative images of His Divine; and when Divine worship began to be turned into idolatry, they formed to themselves so many gods. Hence came so many idolatries, even among the Gentiles, who increased the number. But as in ancient times Divine things were understood by those names, some were retained, as Shaddai, and also cherubim, likewise teraphim, and in the Word those names signify such things as have been stated. That teraphim signify Divine Truths, which were from answers, is evident in Hosea (iii. 4).

4163. Verses 36–42. *And Jacob was kindled with wrath, and chode with Laban: and Jacob answered and said unto Laban, What is my transgression, what is my sin, that thou hast pursued hotly after me? Whereas thou hast runnaged all my vessels, what hast thou found of all the vessels of thy house? Set it here before my brethren and thy brethren, and let them adjudge between us both. These twenty years have I been with thee; thy eyes and thy she-goats have not miscarried, and the rams of thy flock have I not eaten. That which was torn I brought not unto thee; I bare the loss of it; of my hand didst thou require it, that which was stolen by day, and that which was stolen by night. I have been [thus]: in the day the heat devoured me, and the cold in the night; and my sleep was driven away from mine eyes. These twenty years of mine have I served thee in thy house; fourteen years for thy two daughters, and six years for thy flock: and thou hast changed my hire in ten ways. Unless the God of my father, the God of Abraham, and the Dreal of Isaue, had been for me, then thou wouldst now have sent me away empty. My misery, and the weariness of my palms, God hath seen, and hath judged upon yesternight.*

Jacob was kindled with wrath, and chode with Laban, signifies the zeal of the Natural: and *Jacob answered, and said unto Laban, What is my transgression, what is my sin, that thou hast pursued hotly after me?* signifies that he had not separated himself out of evil: *Whereas thou hast rummaged all my vessels, what hast thou found of all the vessels of thy house?* signifies that no truths of good had been his own, but that all were given: *Set it here before my brethren and thy brethren, and let them adjudge between us both*, signifies that judgment is from what is just and fair. *These twenty years have I been with thee*, signifies the proprium: *thy ewes and thy she-goats have not miscarried*, signifies his state as to good and the good of truth: and *the rams of thy flock have I not eaten*, signifies that as to the truth of good he had taken nothing of his: *that which was torn I brought not unto thee*, signifies that evil was with that good not by his own fault: *I bare the loss of it*, signifies that good was thence: *of my hand didst thou require it*, signifies that it was from Himself: *that which was stolen by day, and that which was stolen by night*, signifies the evil of merit in like manner: *I have been [thus]: in the day the heat devoured me, and the cold in the night, and my sleep was driven away from mine eyes*, signifies temptations. *These twenty years of mine have I served thee in thy house*, signifies the proprium: *fourteen years for thy two daughters*, signifies the first period, that he might acquire to himself from thence the affections of truth: and *six years for thy flock*, signifies that next he might acquire good: and *thou hast changed my hire in ten ways*, signifies his state towards himself, when he applied those goods to himself. *Unless the God of my father, the God of Abraham, and the Dread of Isaac, had been for me*, signifies unless the Divine and the Divine Human [had been with him]: *then thou wouldest now have sent me away empty*, signifies that he would have claimed all things to himself. *My misery, and the weariness of my palms, God hath seen, and hath judged upon yesternight*, signifies that all things were from Himself by His own power.

4164. *And Jacob was kindled with wrath, and chode with Laban*, signifies the zeal of the Natural. This appears from the signification of being kindled with wrath, or of being angry, and thence chiding, as denoting zeal; and from the representation of Jacob, as denoting the good of the Natural (concerning which, see above). The reason why being kindled with wrath, or being angry, and thence chiding, denotes zeal, is, that in heaven or with the angels there is no anger, but instead of anger, zeal. For anger differs from zeal in this, that there is evil in anger, but good in zeal; or, that he who is in anger, intends evil to another with whom he is angry, but he who is in zeal, intends good to another towards whom he has zeal; wherefore also he who is in zeal can in an instant be good, and in the very act be

good towards others, but not so he who is in anger. Although zeal in the external form appears like anger, it is, nevertheless, quite unlike in the internal form.

4165. *And Jacob answered and said unto Laban, What is my transgression, what is my sin, that thou hast pursued hotly after me?* signifies that he did not separate himself out of evil. This appears from the signification of transgression and of sin, as denoting evil. That pursuing hotly denotes that on account of which he separated himself, is evident; thus, that he did not separate himself out of evil.

4166. *Whereas thou hast rummaged all my vessels, what hast thou found of all the vessels of thy house?* signifies that no truths [of good] had been his own, but that all were given. This appears from the signification of vessels of the house, as denoting one's own truths; that vessels denote truths, see nos. 3068, 3079, 3316, 3318. Hence, that vessels of the house denote one's own truths, is evident. Rummaging them, and finding not, denotes that none had been his, consequently, that all were given. How these things are, see no. 4151.

4167. *Set it here before my brethren and thy brethren, and let them adjudge between us both,* signifies that judgment is from what is just and fair. This appears from the signification of brethren, as denoting goods (see nos. 2360, 3803, 3815, 4121). Hence it follows, that my brethren and thy brethren denote what is just and fair. That "they shall adjudge between us both" denotes judgment, is evident. The reason why my brethren and thy brethren denote what is just and fair, is, that it is the Natural that is here being treated of; for in the Natural that is properly called just and fair, which in the Spiritual is called good and true. There are in man two planes, on which the celestial and spiritual things which come from the Lord are founded. One plane is interior, the other exterior. The planes themselves are nothing else than conscience. Without planes, that is, without conscience, it is impossible for anything celestial and spiritual that is from the Lord to be fixed, but it flows through, like water through a sieve; wherefore those who are without such a plane, that is, without conscience, do not know what conscience is, yea, they do not believe that there is anything spiritual and
2 celestial at all. The interior plane, or the interior conscience, is where good and truth in the genuine sense are, for the good and truth inflowing from the Lord act upon it; but the exterior plane is the exterior conscience, and it is where what is just and fair in the proper sense is, for what is just and fair, morally and civilly, which also inflows, acts upon it. There is also an outermost plane, which also appears like con-

science, but is not conscience, namely, doing what is just and fair for the sake of self and the world, that is, for the sake of one's own honour or reputation, and for the sake of worldly wealth and possessions, also, for fear of the law. These are the three planes that rule man, that is, through which the Lord rules man. Through the interior plane, or through the conscience of spiritual good and truth, the Lord rules those who are regenerated. Through the exterior plane, or through the conscience of what is just and fair, that is, through the conscience of moral and civil good and truth, the Lord rules those who have not as yet been regenerated, but who are capable of being regenerated, and who also are regenerated in the other life, if not in the life of the body. But through the outermost plane, which appears like conscience, and yet is not conscience, the Lord rules all the rest, even the evil. The latter, without such a rule, would rush headlong into all kinds of wickedness and madness, and they actually do so when they are free from the bonds of this plane: and they who do not suffer themselves to be ruled by these bonds, are either mad, or are punished according to the laws. These three planes act as one with the regenerate, ³ for one inflows into the other, and the interior plane disposes the exterior one. The first plane, or the conscience of spiritual good and truth, is in the Rational of man: but the second plane, or the conscience of moral and civil good and truth, that is, of what is just and fair, is in the Natural of man. From these considerations then it is evident, what is meant by what is just and fair, which are signified by brethren, namely what is just, by "my brethren," and what is fair, by "thy brethren." The expressions just and fair are used, because the subject treated of is the natural man, for those qualities are properly predicated of that man.

4168. *These twenty years have I been with thee*, signifies the proprium. This appears from the signification of twenty, as denoting the good of remains (see no. 2280); but remains, when they are predicated of the Lord, are nothing else than His proprium (see no. 1906). Twenty years signify states of the proprium. That years denote states, see nos. 487, 488, 493, 893. The things contained in the words of Jacob to Laban, in the highest sense treat of the proprium in the Natural, which the Lord acquired to Himself by His own power, and indeed, of the various states of that proprium.

4169. *Thy ewes and thy she-goats have not miscarried*, signifies his state as to good and as to the good of truth. This appears from the signification of a sheep [or a ewe], as denoting good (of which below): and from the signification of a she-goat, as denoting the good of truth (see nos. 3995, 4006). By good, simply

expressed, is meant the good of the will, but by the good of truth is meant the good of the understanding. The good of the will consists in doing good from good, but the good of the understanding consists in doing good from truth. These goods appear as one to those who do good from truth, but nevertheless they differ much from each other; for to do good from good is to do it from a perception of good, which perception exists with none but those who are celestial. Whereas to do good from truth, is to do it from knowledge and understanding thence, but without a perception that it is so, the person merely having been instructed thus by others, or having come to the conclusion that it is so, from himself by means of his intellectual faculty: this may be a fallacious truth; but nevertheless if it has an end of good, then what is done from that truth becomes as good.

² That sheep signify goods, may appear from many passages in the Word, of which I may adduce only the following: In Isaiah, "He was afflicted, and He opened not His mouth; He is led as a small cattle to the slaughter, and as a *sheep* before the shearers . . . , and He opened not His mouth" (liii. 7): treating of the Lord, where He is compared to a sheep, not from truth, but from good. In Matthew, "Jesus said unto the twelve whom He sent forth, Go not into the way of the nations, and into a city of the Samaritans enter ye not; . . . go ye rather to *the lost sheep of the house of Israel*" (x. 5, 6): the nations to which they should not go stand for those who are in evils; that nations denote evils, see nos. 1259, 1260, 1849; the cities of the Samaritans stand for those who are in falsities; sheep stand for those who are in goods.

³ In John, "Jesus after His resurrection said unto Peter, Feed My lambs; a second time He said, Feed *My sheep*; a third time He said, *Feed My sheep*" (xxi. 15-17): lambs stand for those who are in innocence; sheep, mentioned the first time, stand for those who are in good from good; sheep, mentioned the third time, stand for those who are in good from truth. In Matthew, "When the Son of Man shall come in His glory, . . . He shall set *the sheep on the right hand*, the goats on the left; and shall say to those that are on the right hand, Come, ye blessed of My Father, possess as an inheritance the kingdom prepared for you from the foundation of the world; for I was an hungered, and ye gave Me to eat; I was thirsty, and ye gave Me to drink; I was a sojourner, and ye gathered Me in; I was naked, and ye clothed Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me. . . . Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me" (xxv. 31-40): that sheep in this passage stand for goods, that is, for those who are in good, is plainly evident. All the kinds of the goods of charity are contained in the internal sense of these words, which, by the Lord's Divine Mercy, will be treated of elsewhere. Goats

specifically signify those who are in faith and in no charity. Likewise in Ezekiel, "Ye, My flock, said the Lord Jehovih, behold I judge between small cattle and small cattle, between the *rams of the sheep*, and between the goats" (xxxiv. 17): that goats specifically denote those who are in a faith of no charity, may appear from the signification of goats, as denoting, in the good sense, those who are in the truth of faith, and thence in some charity, but in the opposite sense, those who, being in a faith of no charity, reason concerning salvation from the principle that faith saves. This also appears from what the Lord says of the goats in the passage cited from Matthew. They, however, who are in no truth of faith, and at the same time in no good of charity, are carried into hell without such judgment, that is, without a conviction that they are in falsity.

4170. *And the rams of thy flock have I not eaten*, signifies that as to the truth of good he had taken nothing of his. This appears from the signification of rams, as denoting the truths of good: for sheep signify goods, hence rams, because they are [the males] of sheep, signify the truths of good; and from the signification of eating, as denoting to appropriate to oneself (see nos. 3168, 3513, 3596, 3832), thus to take; for what is appropriated from another, is taken from him.

4171. *That which was torn I brought not unto thee*, signifies that evil was with that good, not by his own fault. This appears from the signification of what is torn, as denoting death occasioned by another, thus evil not by his own fault. The evils which are with man have many origins. The first origin is from what is hereditary, by continuous derivations from grandfathers and great-grandfathers into the father, and from the father, in whom evils are thus accumulated, into the man himself. The second origin is from what is actual, namely, what a man acquires to himself through a life of evil. This evil, man takes partly from what is hereditary, as from an ocean of evils, and puts it into act, and he partly superadds many things from himself, whence comes the proprium which man acquires to himself. But this actual evil, which man makes his proprium, has also divers origins, in general two, namely, first, that he receives evil from others without his own fault; secondly, that he receives evil from himself, thus by his own fault. What a man receives from others without his own fault, is what in the Word is signified by what is torn; but what he receives from himself, thus by his own fault, in the Word is signified by a carcase. Hence it is, that as in the Ancient Chureh, so also in the Jewish, it was forbidden to eat what died of itself, or a carcase, and also what was torn; on which subject it is thus written in Moses: "Every soul that eateth a carcase and what is torn, among the

native and the sojourner, shall wash his garments, and bathe himself in waters, and be unclean until the evening, and [then] he shall be clean: and if he hath not washed, and hath not bathed his flesh, . . . he shall bear his iniquity" (Levit. xvii. 15, 16). In the same, "A *carcase* and *what is torn*, he shall not eat, to pollute himself therewith: I am Jehovah" (Levit. xxii. 8): what is torn denotes the evil that is from falsity, which is brought on by the evil, who are the wild beasts in the forest which tear in pieces, for the infernals, in the Word, are compared to wild beasts. In the same, "Ye shall be men (*viri*) of holiness unto Me: therefore ye shall not eat *flesh torn in the field*; ye shall cast it forth to the dogs" (Exod. xxii. 31). In Ezekiel, The prophet [said] to Jehovah: "My soul hath not been polluted, and a *carcase* and *what is torn* I have not eaten from my childhood hitherto; and the flesh of abomination hath not come into my mouth" (iv. 14). Again, "The priests shall not eat any *carcase*, or *what is torn*, of bird and of beast" (xliv. 31): treating of the Lord's kingdom, which is the new land, there

3 described. From these passages it may appear what is meant in the internal sense by that which is torn. In order, however, to make the meaning of what is torn more evident, let this example be taken: He who leads a life of good, or who does well to another from goodwill, if he suffers himself to be persuaded by another who is in evil, that a life of good contributes nothing to salvation, because all are born in sins, and because no one can will good, nor, consequently, do good, of himself, and that therefore a saving means has been provided, which is called faith, and thus that he may be saved by faith without a life of good, and this although he might receive faith [only] at the last hour of death: if such a person, who has lived in the life of good, suffers himself to be persuaded, and afterwards is careless about life, and also despises it, he is said to be torn; for

4 what is torn is predicated of the good into which falsity is insinuated, which causes good to be no longer alive. Take also for an example the Conjugal, which a person may in the beginning have esteemed as heavenly, but afterwards suffers himself to be persuaded, either singly or together with his consort, that it is only for the sake of order in the world, and for the sake of the education and distinct care of children, and for the sake of inheritance; and, moreover, that the bond of marriage is nothing more than that of a contract, which may be dissolved or relaxed by both, if with consent; and thus after he has received such persuasion, has no thought of what is heavenly in relation to marriage: if in consequence of this he indulges in lasciviousness, the Conjugal then becomes what is called torn. And so in other instances. That it is the evil who tear in pieces, and indeed by means of reasonings from external things, into which reasonings internal things cannot be insinuated

because of the life of evil, may appear from these words in Jeremiah : " A lion out of the forest hath smitten the great ones, a wolf of the deserts hath devastated them, a leopard watcheth over their cities, *every one that goeth forth out of them shall be torn in pieces* : because their transgressions have been multiplied, their backslidings have been made strong " (v. 6). And in Amos, " Edom . . . hath pursued his brother with the sword, and hath destroyed his compassions, and his anger *tearcth in pieces for ever*, and he keepeth his fury continually " (i. 11).

4172. *I bare the loss of it*, signifies that good was thence. This appears from the signification of bearing the loss of, as denoting to render good ; here, good thence. With the evil of fault and the evil not of fault, which are signified by the carcase and by what is torn, treated of just above, the case is as follows. The evil of fault, or the evil which a man has contracted to himself by actual life, and has also confirmed in thought, even to the extent of faith and persuasion, cannot be amended, but remains to eternity. Whereas the evil not of fault, which a man has not confirmed in thought, and of which he has not inwardly persuaded himself, does indeed remain, but only remains fixed in the externals ; for it does not penetrate to the interiors and pervert the internal man. Such is the evil through which good comes ; for the internal man, which has not yet been affected and has not yet consented, can see it in the external man as being evil, and thus it can be removed. And as the internal man can see it, therefore he can at the same time see good more clearly, for, from what is opposite, good appears more clearly than from that which is not opposite ; and he also is afterwards more sensibly affected with good. This then is what is meant by good thence.

4173. *Of my hand didst thou require it*, signifies that it was from Himself. This appears from the signification of the hand, as denoting power (see nos. 878, 3387), thus, that it was from Himself ; for what is from His own power, is from Himself.

4174. *That which was stolen by day, and that which was stolen by night*, signifies the evil of merit in like manner. This appears from the signification of what is stolen or of theft, as denoting the evil of merit. The evil of merit exists when a man attributes good to himself, and imagines that it is from himself, and therefore wants to merit salvation. It is this evil which in the internal sense is signified by theft. But with this evil, the case is as follows. In the beginning, all who are being reformed suppose that good is from themselves, and therefore, that by the good which they do, they merit salvation ; for imagining that by the good which they do they merit salvation,

comes of imagining good to be from themselves, since the one imagination coheres with the other. Those, however, who suffer themselves to be regenerated, do not confirm this imagination in thought, or persuade themselves that it is so, but it is successively dissipated. For so long as a man is in the external man, as all are in the beginning of reformation, he cannot do otherwise than think thus, since he thinks only from the external man. But when the external man with his concupiscences is removed, and the internal begins to operate, that is, when the Lord flows in through the internal man with the light of intelligence, and enlightens thence the external man, he then begins to think otherwise, and does not attribute good to himself, but to the Lord. Hence it is evident what the evil of merit is, which is here meant by good being in like manner [of merit], and by the evil not of fault, spoken of above. Nevertheless, if a man, when he arrives at adult age, confirms in thought, and altogether persuades himself that he merits salvation through the good which he does, this evil remains rooted, and cannot be amended, for he claims to himself that which is the Lord's, and thus does not receive the good which is continually flowing in from the Lord; but instantly as it flows in, diverts it into himself, and into his proprium, and consequently defiles it. These are the evils which in the proper sense are signified by thefts (see no. 2609).

4175. *I have been [thus]: in the day the heat devoured me, and the cold in the night; and my sleep was driven away from mine eyes*, signifies temptations. This appears from the signification of heat and cold, as denoting that which is the excess of love, and that which is the naught of love, thus the two extremes; day signifies a state of faith or of truth, which then is at the height; and night, a state of no faith or truth (see nos. 221, 935, 936); and from the signification of sleep driven away from the eyes, as denoting continually, or without rest; and as such things are in temptations, therefore these words here signify temptations in general. The reason why heat (*astus*) signifies the excess of love, is, that spiritual fire and heat (*calor*) are love, and on the other hand spiritual cold is the lack of love. For the very life of man is nothing but love, since without love man has nothing at all of life; yea, if he reflects, he may know, that all the vital fire and heat which are in the body, are from this source. Cold, however, does not signify the deprivation of all love, but the deprivation of spiritual and celestial love, and the deprivation of this is what is called spiritual death. When a man is deprived of this love, he is inflamed with the love of self and the world, which love is relatively cold, and also becomes cold with man, not only while he lives in the body, but also when he comes into the other life. While he lives in the body, if

the love of self and the world are taken away from him, he grows cold to such a degree, that he has scarcely anything of life; and the like happens if he is forced to think holily of celestial and Divine things. In the other life, when he is among infernals, he is in the fire or heat (*æstus*) of lusts, but if he approaches heaven, this fire and heat are turned into cold, the more intense the nearer he approaches, with an increase of torment in a like degree. This cold is what is meant by the gnashing of teeth, which is the lot of those who are in hell (see Matt. viii. 12; xiii. 42, 50; xxii. 13; xxiv. 51; xxv. 30; Luke xiii. 28).

4176. *These twenty years of mine have I served thee in thy house*, signifies the proprium. This appears from the signification of twenty, as denoting the good of remains (see no. 2280), which good, when it is predicated of the Lord, is what He acquired to Himself (no. 1906), thus His proprium; and from the signification of serving, as denoting, when it is predicated of the Lord, His own power (see nos. 3975, 3977).

4177. *Fourteen years for thy two daughters*, signifies the first period, that he might acquire to himself thence the affections of truth. This appears from the signification of fourteen or of two weeks, as denoting the first period; for weeks in the Word signify nothing else than an entire period, great or small (see nos. 2044, 3845); in like manner two weeks, when they are named as one, for a number being doubled and multiplied into itself does not take away the signification; hence it is evident what is here meant by fourteen or two weeks; and from the signification of two daughters, in the present case Rachel and Leah, as denoting the affections of truth (see nos. 3758, 3782, 3793, 3819); and moreover, that daughters denote affections, see no. 2362.

4178. *And six years for thy flock*, signifies that next he might acquire good. This appears from the signification of six, as denoting combat and labour (see nos. 720, 737, 900); here, what remains of combat and labour, thus, what was next; and from the signification of a flock, as denoting good (see nos. 343, 2566, 3518).

4179. *And thou hast changed my hire in ten ways*, signifies his state towards himself, when he applied those goods to himself. This appears from the signification of hire, when it is predicated of the Lord, as denoting from Himself (see nos. 3996, 3999), thus, when He applied goods to Himself; and from the signification of changing it, as denoting the state of that good, which is signified by Laban, towards Himself. That ten ways denote a very great change, see no. 4077.

4180. *Unless the God of my father, the God of Abraham, and the Dread of Isaac, had been for me*, signifies unless the Divine and the Divine Human [had been for him]. This appears from the signification of the God of a father, when it is predicated of the Lord, as denoting the Divine as to good; (that the Father is the Divine Good, and the Son the Divine Truth, see nos. 2803, 3704, in the present case the Divine Good of both essences); from the signification of the God of Abraham, as denoting the Divine Itself, which is called the Divine Essence; (that Abraham represents the Lord as to the Divine Itself, see nos. 2010, 3439); and from the signification of the Dread of Isaac, as denoting the Divine Human. The expression Dread is used, because it is the Divine Truth which is meant, for the Divine Truth has with it fear, dread, and terror, with those who are not in good; but not so the Divine Good: this terrifies no one. In like manner, in what follows in this chapter, “Jacob swear by the Dread of his father Isaac” (verse 53); for Laban, because he was then separated from Jacob, that is, mediate good separated from Divine Good, was in such a state, that he wanted to inflict evil, as is evident from what is said of Laban. Therefore, because he was then such, it is said, the Dread of Isaac. That the Dread of Isaac signifies the God of Isaac, may be manifest to every one, and also that [it was so] in that state. That Isaac represents the Lord’s Divine Human, and indeed as to the Divine Rational, see nos. 1893, 2066, 2072, 2083, 2630, 3012, 3194, 3210, 3973. With regard to this circumstance, that the Divine Truth, which is from the Lord, has dread along with it with those who are not in good, but not so Divine Good, the case is as follows: The Holy which is from the Lord has in it Divine Good and Divine Truth. These are continually proceeding from the Lord; hence [proceeds] the light which is in the heavens, and hence the light which is in human minds; consequently, hence are wisdom and intelligence, for these are in that light. This light, however, or wisdom and intelligence, affects all according to reception. They who are in evil do not receive Divine Good, for they are in no love and charity, for all good belongs to love and charity; but Divine Truth can be received even by the evil, yet only by their external man, not by the internal. The case in this respect is like that of the heat and light which proceed from the sun. Spiritual heat is love, thus good, but spiritual light is faith, thus truth. When heat from the sun is received, then trees and flowers vegetate, produce leaves, flowers, fruits or seeds; this comes to pass in the time of spring and summer; but when heat from the sun is not received, but only light, then nothing vegetates, but all vegetation becomes torpid, as comes to pass in the time of autumn and winter. So also it is with the spiritual heat and light which proceed from the Lord. If a man is like spring or summer, he

then receives the good which belongs to love and charity, and produces fruits; but if he is like autumn and winter, he then does not receive the good of love and charity, consequently he does not produce fruits, but he can still receive light, that is, know those things which are of faith or truth. Winter light produces a similar effect, for it in like manner exhibits colours and beauties, and makes them visible, but with this difference, that it does not penetrate towards the interiors, because there is no heat there, hence there is no vegetation. When, therefore, good is not received, but only light, there is then, as in objects in which heat is not received, only the image and beauty of form from the light; in consequence whereof there is cold within, and where there is cold within, there all things are torpid, and there is, as it were, a wrinkling and bristling when the light strikes thereon. These are the things which in living creatures cause fear, dread, and terror. By this comparison it may in some measure be comprehended how the case is with the fear, dread, and terror that are with the evil, namely, that those things are not from Divine Good, but from Divine Truth, and that these emotions are present when the evil do not receive Divine Good, and yet receive Divine Truth; also, that Divine Truth without [Divine] Good cannot penetrate towards the interiors, but only adheres in the extremes, that is, in the external man, and for the most part in his Sensual; and that hence a man sometimes appears beautiful in the external form, while yet he is filthy in the internal. Hence also it may appear what is the quality of the faith with very many, which they say is saving without good works, that is, without willing well and doing well. Since Divine Truth proceeds from the Divine Human, but not from the Divine Itself, therefore it is the Divine Human that is here signified by the Dread of Isaac, for, as has been said, it is Divine Truth which terrifies, but not Divine Good. That Divine Truth proceeds from the Lord's Divine Human, but not from the Divine Itself, is an arcanum that has not hitherto been disclosed. In relation to it the case is as follows: Before the Lord came into the world, the Divine Itself inflowed into the universal heaven, and as heaven at that time consisted for the most part of the celestial, that is, of those who were in the good of love, that influx, from the Divine Omnipotence, produced the light which was in the heavens, and thence wisdom and intelligenee. But after the human race had removed itself from the good of love and charity, then that light could no longer be produced through heaven, consequently neither could wisdom and intelligenee, so as to penetrate to the human race, wherefore it was of necessity, in order that they might be saved, that the Lord came into the world, and made the Human in Himself Divine, so that He Himself as to the Divine Human might become Divine Light,

and thus might illuminate the universal heaven and the universal world. He had been light itself from eternity, for that light was from the Divine Itself through heaven; and the Divine Itself was what took on the Human and made it Divine; and when this had been made Divine, then he could from it illuminate not only the celestial heaven, but also the spiritual heaven, and likewise the human race, which received and still receives the Divine Truth in good, that is, in love to Him and charity towards the neighbour, as is evident in John, "As many as received Him, to them gave He power to become the sons of God, to those that believed on His name; who were born, not of bloods, nor of the will of the flesh, nor of the will of man (*vir*),
 6 but of God" (i. 12). From what has now been said, it may appear what is signified by the following words in John, "In the beginning was the Word, and the Word was with God, and God was the Word. This was in the beginning with God. All things were made through it, and without it was not anything made that was made. In it was life, and the life was the light of men. It was the true light, which enlighteneth every man that cometh into the world" (i. 1-4, 9): The Word in this passage signifies the Divine Truth. But that the Lord as to both essences is Divine Good, and that from Him proceeds Divine Truth, see no. 3704; for Divine Good cannot be received by man, nor even by angel, but only by the Lord's Divine Human, which is meant by these 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). Divine Truth, however, can be received, yet of such a quality as can exist with the man who receives it; in this truth Divine Good can dwell,
 7 with a difference according to the reception. Such are the arcana which occur to the angels, when these words are being read by man, "Unless the God of my father, the God of Abraham, and the Dread of Isaac, had been for me." Hence it is evident how much heavenliness there is in the Word, and in the particulars of the Word, although nothing of this appears in the sense of the letter; and hence also it is evident of what quality angelic wisdom is in comparison with human wisdom; and that the angels are in the most profound arcana, while man does not even know that there is any arcanum in it. But the things that have been mentioned are only a very few, for in these arcana the angels see and perceive innumerable, yea, relatively indefinite things, which can never be uttered, because human speech is not adequate to express them, nor the human mind capable of receiving them.

4181. *Then thou wouldest now have sent me away empty*, signifies that he would have claimed all things to himself. This appears from the signification of sending away empty, as denot-

ing to take all things away from him, thus, to claim all things to himself.

4182. *My misery, and the weariness of my palms, God hath seen, and hath judged upon yesternight*, signifies that all things were from Himself by His own power. This appears from the signification of the misery and weariness of the palms in this passage, as denoting temptations; and as the Lord by means of temptations and victories united the Divine to the Human, and made the latter also Divine, and this by His own power, therefore these words signify these things. That the Lord by means of temptations and victories united the Divine to the Human, and made this latter Divine by His own power, see nos. 1661, 1737, 1813, 1921, 2776, 3318 end. That the palm or the hand denotes power, see nos. 878, 3387, consequently my palms or my hands denotes my own power. God hath seen, and hath judged upon, signifies the Lord's Divine, namely, that the Divine which was in Himself, and which was His own, did it.

4183. Verse 43. *And Laban answered, and said unto Jacob, The daughters are my daughters, and the sons my sons, and the flock my flock, and all that thou seest, this is mine; and unto my daughters, what shall I do unto them to-day, or unto their sons whom they have borne?*

Laban answered, and said unto Jacob, signifies an obscure state of perception: *the daughters are my daughters, and the sons my sons, and the flock my flock*, signifies that all the affections of truth, all the truths and goods, were his: *and all that thou seest, this is mine*, signifies everything perceptive and intellectual: *and unto my daughters, what shall I do unto them to-day, or unto their sons whom they have borne?* signifies that he durst not claim those things to himself.

4184. *Laban answered, and said unto Jacob*, signifies an obscure state of perception. This appears from the signification of answering and saying, as denoting perception. That saying, in the historical parts of the Word, denotes perceiving, see nos. 1898, 1919, 2080, 2862, 3395, 3509; that the state of perception is obscure, appears from what Laban here says, namely, that the daughters, the sons, and the flock were his, when yet they were not his: and in the internal sense, that mediate good claimed to itself all goods and truths. Respecting what is here said by Laban, see above, nos. 3974, 4113.

4185. *The daughters are my daughters, and the sons my sons, and the flock my flock*, signifies that all the affections of truth, all the truths and goods, were his. This appears from the significa-

tion of daughters, in the present case Rachel and Leah, as denoting the affections of truth (see nos. 3758, 3782, 3793, 3819); from the signification of sons, as denoting truths (see nos. 489, 491, 533, 1147, 3373); and from the signification of a flock, as denoting goods (see nos. 343, 1565, 2566). That he claimed those things to himself as his own, is evident, for he said, the daughters are my daughters, and the sons my sons, and the flock my flock.

4186. *And all that thou seest, this is mine*, signifies everything perceptive and intellectual. This appears from the signification of seeing, as denoting perceiving and understanding (see nos. 2150, 3863); thus that everything perceptive and intellectual of truth and good was his. How this case is, has been stated above, and illustrated by what takes place in the other life, namely, that spirits, especially of the intermediate sort, when they are in any given angelic society, know no otherwise at the time, than that the affections of good and truth, which inflow from the society, are theirs; for such is the communication of affections and thoughts in the other life; and so far as they are conjoined with that society, so far they suppose it to be so. The same spirits, when they are separated from it, are indignant, and when they come into a state of indignation, they come also into an obscure state (see above, no. 4184), in which, because they have no interior perception, they claim to themselves the goods and truths of the angelic society, which they had through the communication mentioned above. It is this state which is described ² in this verse. Moreover, it has been given me to know by much experience, how the affections of good and truth are communicated to others. Spirits of the above sort have been with me several times, and when they were conjoined by anything of affection, they knew no otherwise at the time, than that mine were theirs; and I have been informed that the case is the same with all men. For every man has spirits with him, who, as soon as they come to him, and enter into his affection, know no otherwise than that all things which are the man's, that is, all things of his affection and thought, are theirs. Thus spirits are conjoined to a man, and by means of them the man is governed by the Lord (no. 2488). Of such spirits, some account will be given from experience itself, in what follows at the end of the chapters.

4187. *And unto my daughters, what shall I do unto them to-day, or unto their sons whom they have borne?* signifies that he durst not claim those things to himself. This appears from the signification of daughters, as denoting the affections of truth, and of sons, as denoting truths (see just above, no. 4185). That he durst not claim those things to himself, is signified by the

words, "What shall I do unto them to-day"; and is evident from what precedes, namely, that God said unto him in the dream, "Take heed to thyself, lest haply thou speak with Jacob from good even to evil" (verse 24).

4188. Verses 44-46. *And now go thou, let us establish a covenant, I and thou, and let it be for a witness between me and between thee. And Jacob took a stone, and set it up for a pillar. And Jacob said unto his brethren, Gather stones: and they took stones and made a heap; and they did eat there upon the heap.*

Now go thou, let us establish a covenant, I and thou, and let it be for a witness between me and between thee, signifies the conjunction of the Divine Natural with the goods of works; in which goods are they who are at the side, or the gentiles. *And Jacob took a stone, and set it up for a pillar,* signifies such truth, and worship thence. *And Jacob said unto his brethren,* signifies those who are in the good of works: *Gather stones: and they took stones and made a heap,* signifies truths from good: *and they did eat there upon the heap,* signifies appropriation from Divine Good.

4189. *Now go thou, let us establish a covenant, I and thou,* signifies the conjunction of the Divine Natural with the goods of works, in which are they who are at the side, or the gentiles. This appears from the signification of a covenant, as denoting conjunction (see nos. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021); from the representation of Laban in the present case, who is "I," as denoting the goods of works (which representation will be treated of below); and from the representation of Jacob, who in this verse is "thou," as denoting the Divine Natural. The reason why Laban in the present case signifies ² the goods of works, in which are they who are at the side, or the gentiles, is, that Laban being now separated from Jacob, that is, mediate good from the Divine Good of the Natural, can no longer represent mediate good; but as he had served as a medium, he therefore represents some good, and indeed a good at the side, or a collateral good. That Laban, before he was thus conjoined with Jacob, represented collateral good, see nos. 3612, 3665, 3778, consequently good at the side. The quality of this good will be stated in what follows. The case with Laban is similar to the case with Lot and Ishmael; Lot, so long as he was with Abraham, represented the Lord as to the external sensual man (see nos. 1428, 1434, 1547, 1597, 1598, 1698); but when he was separated from Abraham, he represented those who are in external worship, yet still in charity (nos. 2317, 2324, 2371, 2399), also several states of the Church successively (nos. 2422, 2459). In like manner Ishmael, so long ³ as he was with Abraham, represented the Lord's first Rational (see nos. 1893, 1949-1951); but afterwards, when he was

separated, he represented those who are spiritual (nos. 2078, 2691, 2699, 3263, 3268). So also is the case with Laban. The reason is, that, notwithstanding separation has been effected, there still remains conjunction, but not that which had previously existed. Hence it is, that Laban, in this passage and in those now following, represents the goods of works, such as exist with those who are at the side, that is, with the gentiles; the gentiles are said to be at the side or in collateral good, because they are outside of the Church. They who are in good and truth within the Church, are not in a collateral line, but in a direct line, for they have the Word, and, by means of the Word, direct communication with heaven, and through heaven with the Lord; but not so the gentiles, for these have not the Word, neither do they know the Lord. Hence it is that they are said to be at the side. Those gentiles, however, are meant who are in the goods of works, that is, in externals in which there is inwardly the good of charity. These are what are called the goods of works, but not good works, for good works may exist without goods within, but not the goods of works.

4190. *And Jacob took a stone, and set it up for a pillar,* signifies such truth, and worship thence. This appears from the signification of a stone, as denoting truth (see nos. 643, 1298, 3720); and from the signification of a pillar, as denoting worship thence or from truth (see no. 3727). Hence it is evident that these words signify such truth, and worship thence. By this truth is meant such truth as there is among the gentiles; for the gentiles, although they know nothing about the Word, nor consequently about the Lord, still possess external truths such as Christians have; as, that the Deity is to be worshipped holily, that holy days ought to be observed, that parents ought to be honoured, that men ought not to steal, nor to commit adultery, nor to murder, nor to covet what is another's. Thus they are in possession of such truths as those of the decalogue, which also are held as rules [of life] within the Church. They who are wise among them, not only observe the same in the external form, but also in the internal, for they think that such [forbidden evils] are not only contrary to their religionism, but also to the common good, thus, contrary to man's internal duty, consequently, contrary to charity; although they do not so well know what faith is. In their obscurity they possess something of conscience, against which they are not willing to act, yea, some of them are not able to act against it. Hence it may appear that the Lord rules their interiors, which are in obscurity, and thus that He imparts to them the faculty of receiving interior truths, which also they do receive in the other life. See what has been shown concerning the gentiles at nos. 2589-2604. It has several times been given me to speak with

Christians in the other life about the state and lot of the gentiles who are outside of the Church, in that they receive the truths and goods of faith more easily than Christians who have not lived according to the Lord's precepts; and that Christians think cruelly of them, in supposing that all who are outside the Church are damned, and this, in consequence of the received canon, that apart from the Lord there is no salvation; and that this is true, but that the gentiles, who have lived in mutual charity, and have done what is just and fair from a kind of conscience, in the other life receive faith, and acknowledge the Lord, more easily than they who are within the Church, and have not lived in such charity. Also, that Christians are in falsity in believing that heaven is for them alone, because they have the Book of the Word, written on paper but not in their hearts, and that they know the Lord, and yet do not believe Him to be Divine as to the Human, yea, acknowledge Him only as a common man as to His second essence, which they call the human nature; and on this account, when they are left to themselves and their own thoughts, they do not even adore Him. And thus, that it is they who are outside of the Lord, and for whom there is no salvation.

4191. *And Jacob said unto his brethren*, signifies those who are in the good of works. This appears from the representation of Jacob, as denoting the Lord's Divine Natural (concerning which, see above); and from the signification of brethren, as denoting goods (see nos. 3815, 4121), here, those who are in the goods of works, that is, the gentiles, as was shown above (no. 4189); for all who are in good are conjoined with the Lord's Divine, and by reason of the conjunction are called by the Lord brethren: as in Mark, "Jesus, looking round about on them who sat about Him, said, Behold My mother and *My brethren*; for whosoever shall do the will of God, he is *My brother*, and *My sister*, and *My mother*" (iii. 34, 35). All conjunction is through love and charity, as may appear to every one; for spiritual conjunction is nothing else than love and charity. That love to the Lord is conjunction with Him, is evident; and that so likewise is charity towards the neighbour, appears from the Lord's words in Matthew, "Inasmuch as ye have done it unto one of the least of these *My brethren*, ye have done it unto Me" (xxv. 40): the works of charity are here treated of.

4192. *Gather stones: and they took stones and made a heap*, signifies truths from good. This appears from the signification of stones, as denoting truths (see above, no. 4190): and from the signification of a heap, as denoting good. The reason why a heap signifies good, is, that in olden times, before they built altars, they made heaps, and ate together upon them, for a

witness that they were conjoined in love. Afterwards, however, when the representatives of the Ancients were accounted holy, instead of heaps they built altars, and these also of stones, but arranged in a more orderly manner (Joshua xxii. 28, 34). Hence the same is signified by a heap as by an altar, namely, the good of love, and by the stones there the truths of faith.

4193. *And they did eat there upon the heap*, signifies appropriation from Divine Good. This appears from the signification of eating, as denoting communication, conjunction, and appropriation (see nos. 2187, 2343, 3168, 3513 end, 3596, 3832); and from the signification of a heap, as denoting good (see just above, no. 4192), in the present case, Divine Good.

4194. Verses 47-50. *And Laban called it Jegar-Sahadutha; and Jacob called it Galeed. And Laban said, This heap is a witness between me and between thee to-day; therefore he called the name of it Galeed: And Mizpah; because he said, Let Jehovah watch between me and between thee, because we shall be hidden, a man (vir) from his companion. If thou afflictest my daughters, and if thou takest females over my daughters, no man (vir) is with us: see, God is witness between me and between thee.*

Laban called it Jegar-Sahadutha, signifies its quality on the part of the good represented by Laban: *and Jacob called it Galeed*, signifies its quality on the part of the good of the Divine Natural. *And Laban said, This heap is a witness between me and between thee to-day; therefore he called the name of it Galeed*, signifies that thus it shall be to eternity, hence, its quality again. *And Mizpah; because he said, Let Jehovah watch between me and between thee*, signifies the presence of the Lord's Divine Natural: *because we shall be hidden, a man from his companion*, signifies separation relatively to those things which are of the Church. *If thou afflictest my daughters, and if thou takest females over my daughters, no man is with us*, signifies that the affections of truth should remain within the Church: *see, God is witness between me and between thee*, signifies confirmation.

4195. *Laban called it Jegar-Sahadutha*, signifies its quality on the part of the good represented by Laban. This appears from the signification of calling, and of calling a name, as denoting quality (see nos. 144, 145, 1754, 2009, 2724, 3421). *Jegar-Sahadutha* signifies the heap of testimony in the idiom of Syria, whence Laban came. Such heaps in olden time were for a sign, or a witness, and afterwards also for worship: in the present case, for a sign and for a witness, for a sign that the boundary was there, and for a witness that a covenant had been established there, and that neither of them should pass it to do evil to the other, as also appears from the words of Laban, "This heap is a

witness, and the pillar a witness, that I shall not pass this heap to thee, and that thou shalt not pass this heap and this pillar unto me, for evil" (verse 52). Hence it is evident what is involved by Jegar-Sahadutha, or the heap of testimony. But in the internal sense, it signifies the quality of good from truths on the part of Laban, that is, on the part of those who are in the goods of works, that is, on the part of the gentiles.

4196. *And Jacob called it Galeed*, signifies its quality on the part of the good of the Divine Natural. This appears from the representation of Jacob, as denoting the Lord's Divine Natural, of which frequent mention has been made above. Galeed signifies a heap and a witness, or a witness-heap, in the Hebrew idiom, or that of Canaan, whence Jacob came. What a witness-heap is in the internal sense, now follows.

4197. *And Laban said, This heap is a witness between me and between thee to-day; therefore he called the name of it Galeed*, signifies that thus it shall be to eternity, hence, its quality again. This appears from the signification of a heap, as denoting good (see above, no. 4192); and from the signification of a witness, as denoting the confirmation of good by means of truth (of which below); from the signification of to-day, as denoting eternity (see nos. 2838, 3998); and from the signification of calling a name, as denoting quality (see nos. 144, 145, 1754, 2009, 2724, 3421). The quality itself is contained in the name Galeed; for in olden time the names that were given contained a quality (see nos. 340, 1946, 2643, 3422). Hence it is evident what is signified by the words, "Laban said, This heap is a witness between me and between thee to-day; therefore he called the name of it Galeed," namely, a testification of the conjunction of the good here signified by Laban with the Divine Good of the Lord's Natural, consequently, the conjunction of the Lord with the gentiles by means of good, for it is this good that is now represented by Laban (see no. 4189). The truths of that good are what testify of the conjunction; but their good, so long as they live in the world, is from the side, because they do not possess Divine Truths. But nevertheless they who are in that good, that is, who live in mutual charity, although they have not Divine Truths directly from the Divine fountain, that is, from the Word, still have not a good that is closed up, but such a good as is capable of being opened, and as also is opened in the other life, when they are instructed there in the truths of faith, and concerning the Lord. The case is otherwise with Christians. Such of them as are in mutual charity, and especially such as are in love to the Lord, are, while they live in the world, in direct good, because in Divine Truths, wherefore they enter into heaven without such instruction, if in their truths there

have not been falsities, which must first be dispelled. The Christians, however, who have not lived in charity, have shut heaven against themselves, and very many of them to such a degree, that it cannot be opened; for they know truths, and deny them, and also harden themselves against them, if not in the mouth, still in the heart. The reason why Laban first called the heap, in his own idiom, Jegar-Sahadutha, and afterwards, in the idiom of Canaan, Galeed, when yet both expressions have nearly the same signification, is for the sake of the application, and thence of conjunction. Speaking in the idiom of Canaan, or with the lip of Canaan, means applying oneself to the Divine, for Canaan signifies the Lord's kingdom, and, in the supreme sense, the Lord (see nos. 1607, 3038, 3705), as is evident in Isaiah, "In that day there shall be five cities in the land of Egypt *speaking with the lips of Canaan*, and swearing to Jehovah Zebaoth; . . . in that day there shall be an altar to Jehovah in the midst of the land of Egypt, and a pillar at the border thereof to Jehovah; and it shall be *for a sign and for a witness* unto Jehovah Zebaoth in the land of Egypt . . ." (xix. 18-20).

3 That a witness denotes the confirmation of good by means of truth, and of truth by good; and that hence a testimony denotes good from which truth is, and truth which is from good, may appear from other passages in the Word. That a witness denotes the confirmation of good by means of truth, and of truth by good, appears from the following passages: In Joshua, "Joshua said unto the people, *Ye are witnesses against yourselves*, that ye have chosen Jehovah to serve Him: and they said, [We are] *witnesses*. And now remove ye the gods of the stranger that are in the midst of you, and incline your heart unto Jehovah the God of Israel. And the people said unto Joshua, Jehovah our God will we serve, and unto His voice will we be obedient. And Joshua cut a covenant with the people in that day, and set for them a statute and a judgment in Shechem. And Joshua wrote those words in the Book of the Law of God, and took a great stone, and set it up there under the oak which was in the sanctuary of Jehovah. And Joshua said unto all the people, *Behold, this stone shall be to us for a witness*, because it hath heard all the sayings of Jehovah which He hath spoken with us: and *it shall be to you for a witness*, lest ye deny your God" (xxiv. 22-27): that a witness in this passage denotes confirmation, is evident, and indeed the confirmation of a covenant, consequently of conjunction, for a covenant signifies conjunction (see nos. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021); and as conjunction with Jehovah or the Lord comes into existence only through good, and as no conjoining good exists except what has its quality from truth, it follows hence that a witness denotes the confirmation of good by means of truth. Good, in this passage, means conjunction with Jehovah or the Lord by their choosing Him to

serve Him: the truth, by means of which the confirmation was made, was the stone. That a stone denotes truth, see nos. 643, 1298, 3720: in the supreme sense a stone denotes the Lord Himself, because from Him is all truth, wherefore also He is called the stone of Israel (Gen. xlix. 24); and it is also said, "Behold this stone shall be to us for a witness, because it hath heard all the sayings of Jehovah which He hath spoken with us." In John, "*I will give unto my two witnesses, to prophesy* 4 one thousand two hundred and sixty days, clothed in sackcloths. These are the two olive-trees, and the two candlesticks which are standing before the God of the earth. And if any one shall desire to hurt them, fire shall go forth out of their mouth, and devour their foes. . . . These have the power of shutting heaven. . . . But when they shall have finished their *testimony*, the beast that cometh up out of the abyss shall make war with them, and overcome them, and kill them. . . . But after the three days and a half the Spirit of life from God entered into them, so that they stood upon their feet" (Apoc. xi. 3-7, 11). That the two witnesses in this passage denote good and truth, that is, good in which is truth, and truth which is from good, both confirmed in the hearts, is evident from its being said that the two witnesses are the two olive-trees and the two candlesticks. That an olive-tree denotes such good, see no. 886; two olive-trees stand for celestial good and spiritual good; celestial good is of love to the Lord, and spiritual good is of charity towards the neighbour; the candlesticks denote the truths of those goods, as will appear, when, by the Lord's Divine Mercy, we come to treat of candlesticks. That these, namely, goods and truths, have the power of shutting and opening heaven, see the Preface to Chapter xxii. of Genesis. The beast out of the abyss or hell killing them, signifies the vastation of good and truth within the Church; and the Spirit of life from God entering into them, so that they stood upon their feet, signifies a new Church. That as heaps in olden times were set for 5 witnesses, so afterwards were altars, appears from Joshua, "The Reubenites and Gadites said, . . . See the figure of the altar of Jehovah, which our fathers made, not for burnt-offering, and not for sacrifice; but *it is a witness between us and between you*: . . . and the sons of Reuben and the sons of Gad called the *altar*, *that it is a witness between us*, that Jehovah is God" (xxii. 28, 34): the altar denotes the good of love, and, in the supreme sense, the Lord Himself (see nos. 921, 2777, 2811); a witness, in the internal sense, stands for the confirmation of good by means of truth. Since 6 a witness signifies the confirmation of good by means of truth, and of truth by good, therefore, in the supreme sense, it signifies the Lord, because He Himself is Divine Truth confirming; as in Isaiah, "I will establish for you a covenant of eternity, the true mercies of David; behold, I have given him as a witness to the

- peoples, a prince and a commander to the peoples" (lv. 3, 4).
- 7 And in John, "And from Jesus Christ, who *is the faithful witness*, the first-begotten from the dead, and the prince of the kings of the earth" (Apoc. i. 5). In the same, "These things saith the *faithful and true witness*, the beginning of the creation of God" (iii. 14). The command in the representative Church, that every truth shall stand at the mouth of two or three witnesses, and not at the mouth of one only (Numb. xxxv. 30; Deut. xvii. 6, 7; xix. 15; Matt. xviii. 16), is founded on the Divine Law, that one truth does not confirm good, but several truths do; for one truth without connexion with others is not confirming, but when there are several; for from one may be seen another. One does not produce any form, thus not any quality, but several connected in a series; for as one tone does not produce any tune, still less any harmony, so neither does one truth. These are the considerations on which the above law is founded, although in the external form it appears founded in the civil state, but the one is not contrary to the other; as in the case of the precepts of the Decalogue (concerning which, see no. 2609).
- 8 That the *testimony* denotes good from which truth is, and truth which is from good, follows as a consequence from the above, and it also appears from the fact, that the ten precepts of the Decalogue written on the tables of stone are called in one word the testimony, as in Moses, "Jehovah gave unto Moses, when He had left off speaking with him on Mount Sinai, the *two tables of the testimony*, tables of stone, written with the finger of God" (Exod. xxxi. 18). In the same, "Moses . . . came down from the mountain, and the *two tables of the testimony* in his hand, tables written on the two sides of them" (Exod. xxxii. 15). And as those tables were placed in an ark, the ark is called the ark of the testimony, of which it is thus written in Moses, "Jehovah said unto Moses, *Thou shalt give into the ark the testimony* which I will give to thee" (Exod. xxv. 16, 21). In the same, "Moses took and *gave the testimony into the ark*" (Exod. xl. 20). In the same, "I will meet with thee, and I will speak with thee from above the propitiatory from between the two cherubs, which are *upon the ark of the testimony*" (Exod. xxv. 22). In the same, "The cloud of the incense covered the propitiatory, which is *upon the testimony*" (Levit. xvi. 13). In the same, "The rods of the twelve tribes were left in the tent of assembly, *before the testimony*" (Numb. xvii. 4). That hence the ark was also called the ark of the testimony, see, besides the passage above cited (Exod. xxv. 22), Exod. xxxi. 7; Apoc. xv. 5.
- 9 The precepts of the Decalogue were therefore called the testimony, because they had relation to the covenant, thus to the conjunction between the Lord and man, which conjunction cannot take place unless man keeps those precepts, not only in the external form but also in the internal. What the internal form of those

precepts is, see no. 2609. Wherefore, it is good confirmed by means of truth, and truth derived from good, that are signified by the testimony. Since this is so, the tables were also called the tables of the covenant, and the ark, the ark of the covenant. Hence, then, it is evident what is signified in the Word by the testimony, in the genuine sense (as in Deut. iv. 45; vi. 17, 20; Isaiah viii. 16; 2 Kings xvii. 15; Psalm xix. 7; xxv. 10; lxxvii. 5, 6; xciii. 5; cxix. 1, 2, 22, 24, 59, 79, 88, 138, 167; cxxii. 3, 4; Apoc. vi. 9; xii. 17; xix. 10).

4198. *And Mizpah; because he said, Let Jehovah watch between me and between thee,* signifies the presence of the Lord's Divine Natural, namely, in the good which is now represented by Laban. This appears from the signification of watching or of being on the look-out, as denoting presence, for he who looks at another, or from a high place of observation sees him, is present with him in vision. Moreover, seeing, when it is predicated of the Lord, denotes foresight and providence (see nos. 2837, 2839, 3686, 3854, 3863), thus also presence, but through foresight and providence. As regards the Lord's presence, the Lord is present with every one, but according to reception; for from the Lord alone is the life of every one. They who receive His presence in good and truth, are in the life of intelligence and wisdom; but they who receive His presence not in good and truth, but in evil and falsity, are in the life of insanity and folly, yet still in the faculty of being intelligent and wise. That they are still in this faculty, may appear from the fact, that in the external form they know how to feign and simulate what is good and true, and by that means deceive men, which would never be the case unless they were in that faculty. The quality of the presence is signified by Mizpah, in the present case, the quality with those who are in the goods of works, or with the gentiles, who are here represented by Laban; for the name Mizpah, in the original language, is derived from watching.

4199. *Because we shall be hidden, a man (vir) from his companion,* signifies separation relatively to those things which are of the Church. This appears from the signification of being hidden, in this passage, as denoting separation; and from the signification of a man from his companion, as denoting those who are within the Church, and those who are outside. These are said to be hidden, because they have been separated as to good and truth, thus relatively to those things which are of the Church.

4200. *If thou afflictest my daughters, and takest females over my daughters, no man (vir) is with us,* signifies that the affections of truth should remain within the Church. This appears from the signification of the daughters, here, Rachel and Leah, as denot-

ing the affections of truth (see nos. 3758, 3782, 3793, 3819); from the signification of females, as denoting the affections of truth that is not genuine, thus which are not of the Church: for the affections of truth constitute the Church; thus to take females over them signifies that there should be no other affections than those of genuine truth: and from the signification of "no man is with us," as denoting when a man shall be hidden from his companion, that is, when they are separated (see just above, no. 4199). Hence it is evident that the above words signify, that the affections of genuine truth should remain within the Church, and not be defiled with truths that are not genuine.

4201. *See, God is witness between me and between thee*, signifies confirmation, here, by the Divine. This appears from the signification of a witness, as denoting confirmation (see just above, no. 4197).

4202. Verses 51-53. *And Laban said unto Jacob, Behold this heap, and behold the pillar which I have set up between me and between thee: This heap is a witness, and the pillar a witness, that I shall not pass this heap to thee, and that thou shalt not pass this heap and this pillar unto me, for evil. The God of Abraham and the God of Nahor judge between us; the God of their father. And Jacob sware by the Dread of his father Isaac.*

Laban said unto Jacob, Behold this heap, and behold the pillar which I have set up between me and between thee, signifies conjunction: *this heap is a witness, and the pillar a witness*, signifies confirmation: *that I shall not pass this heap to thee, and that thou shalt not pass this heap and this pillar unto me, for evil*, signifies a limit as much as can flow in from good: *The God of Abraham and the God of Nahor judge between us*, signifies the Divine into both: *the God of their father*, signifies from the Supreme Divine: *and Jacob sware by the Dread of his father Isaac*, signifies confirmation by the Divine Human, which is called the Dread in that state.

4203. *Laban said unto Jacob, Behold this heap, and behold the pillar which I have set up between me and between thee*, signifies conjunction. This appears from what has been said above: for the heap and the pillar were for a sign and a witness that a covenant had been established, that is, that friendship, and thus, in the internal sense, conjunction, had been established.

4204. *This heap is a witness, and the pillar a witness*, signifies confirmation. This appears from the signification of a witness, as denoting confirmation, namely, of good by means of truth which is the pillar, and of truth by good which is the heap (see above, no. 4197).

4205. *That I shall not pass this heap to thee, and that thou shalt not pass this heap and this pillar to me, for evil,* signifies a limit as much as can inflow from good. This appears from the signification of passing in this passage, as denoting to flow in; from the signification of a heap, as denoting good (see no. 4192); and from the signification of a pillar, as denoting truth (see nos. 3727, 3728, 4090). That both the heap and the pillar were for a sign or a witness, see the same passages; in the present case, for a sign of the limit. Since the subject treated of is conjunction, it results from the series, that in the internal sense a limit is denoted, as much as can flow in from good. That conjunction is effected by means of good, and that good flows in according to the reception, has been stated above. The reception of good, however, can exist no otherwise than according to truths, for it is into truths that good flows in, good being the agent, and truth the recipient, wherefore all truths are recipient vessels (see no. 4166). Since it is into truths that good flows in, it is truths that limit the influx of goods. This is here meant by the limit as much as can inflow from good. How the case is with this, shall ² be briefly stated. Truths with man, whatever they be, and of whatever quality, enter into his memory through an affection, that is, through some delight that is of love. Without an affection, or without a delight which is of love, nothing can enter with a man, because his life is in these things. Those truths which have entered, are reproduced when a similar delight recurs, together with several other truths which have become associated or conjoined. Also, when the same truth is reproduced by the man himself or by another, then also the affection or delight which had been of the love when it entered, is in like manner excited: for things that are conjoined cohere together. Hence it may appear how the case is with the affection of truth. The truth which has entered with the affection of good, is reproduced when a similar affection recurs, and so is the affection when a similar truth recurs. Hence also it is evident that no truth with genuine affection can possibly be implanted and inwardly rooted, unless the man is in good, for the genuine affection of truth is from the good which is of love to the Lord and of charity towards the neighbour. This good flows in from the Lord, but it is not fixed except in truths, for in truths is the guest-chamber of good, for they agree together. Hence also it is evident, that such as the truths are as to quality, such is the reception of good. Truths with the gentiles, who have lived in mutual charity, are such, that good flowing in from the Lord may find a home in them, but, during their life in the world, not so much so as with Christians who have truths from the Word, and live in spiritual charity according to them (see nos. 2589-2604).

4206. *The God of Abraham and the God of Nahor, judge between us*, signifies the Divine into both, that is, into the good which those have who are within the Church, and into the good which those have who are outside the Church. This appears from the signification of the God of Abraham, as denoting the Lord's Divine as regards those who are within the Church; and from the signification of the God of Nahor, as denoting the Lord's Divine as regards those who are outside of the Church. Hence it is evident, that those words signify the Divine into both. The reason why the God of Abraham denotes the Lord's Divine with regard to those who are within the Church, is, that Abraham represents the Lord's Divine, consequently, that which comes directly from the Lord (see nos. 3245, 3778): hence they who are within the Church are specifically meant by the sons of Abraham (John viii. 39): and the reason why the God of Nahor denotes the Lord's Divine as regards those who are outside of the Church, is, that Nahor represents the Church of the gentiles, and his sons those therein who are in brotherhood (see nos. 2863, 2864, 2868, 3052, 3778); therefore also in the present case Laban, who was a son of Nahor, represents collateral good, such as the gentiles have from the Lord.

2 The reason why such various things of the Lord are represented, is, not that there are various things in the Lord, but that His Divine is variously received by men. This is circumstanced like the life that is with a man. This life flows into and acts upon the various sensory and motory organs of the body, and upon the various members and viscera, and everywhere exhibits a variety; for the eye sees in one manner, the ear hears in another, the tongue tastes in another; so also the arm and hand move in one way, and the loins and feet in another; the lungs act in one way, and the heart in another; also the liver acts in one way, and the stomach in another; and so forth; yet nevertheless it is one life which acts so variously in all these cases. Not that the life itself acts differently, but that it is received in different ways, for it is the form of each part of the body according to which the action is determined.

4207. *The God of their father*, signifies from the Supreme Divine. This appears from the signification of the God of a father, as denoting the Supreme Divine; for the Father, in the Word, whenever the expression occurs, in the internal sense signifies good (see no. 3703); and the Lord's Father, or the Father when named by the Lord, is the Divine Good which is in Him (see no. 3704). The Divine Good is the Supreme Divine, but the Divine Truth is what is from the Divine Good, and is also called the Son. Besides, by the father in this passage is meant Terah, who was the father of both Abraham and Nahor, and that he represents the common stock of the Churches, see

no. 3778. Hence Abraham, in the relative sense, represents the genuine Church, and Nahor, the Church of the gentiles, as was said just above, no. 4206.

4208. *And Jacob swore by the Dread of his father Isaac*, signifies confirmation by the Divine Human, which is called the Dread in that state. This appears from the signification of swearing, as denoting confirmation (see nos. 2842, 3375); and from the signification of the Dread of Isaac, as denoting the Lord's Divine Human (see no. 4180); that oaths were sworn by the Lord's Divine Human, see no. 2842. The reason why it is here said, ² the God of Abraham, the God of Nahor, the God of their father or of Terah, and the Dread of Isaac the father of Jacob, is, that the sons of Terah acknowledged so many gods, for they were idolaters (see nos. 1353, 1356, 1992, 3667); and it was peculiar in that country for every family to worship its own God. Hence it is here said, the God of Abraham, the God of Nahor, the God of their father, and the Dread of Isaac. It was, however, enjoined on the family of Abraham to acknowledge Jehovah for their God; but still they did not acknowledge Him otherwise than as another god, through whom they might distinguish themselves from the nations; thus they acknowledged Him in name alone: on which account also they so often turned aside to other gods, as may appear from the historical parts of the Word. The reason was, that they were only in externals, neither knowing, nor wanting to know what internal things were. The ³ very rituals of their Church, relatively to them, were no other-wise than idolatrous, because they were separated from internal things; for every ritual of the Church separated from what is internal is idolatrous. But nevertheless the genuine [state] of the Church could be represented by them, for representations do not regard the person, but the thing (see nos. 665, 1097 end, 1361, 3147). In order, however, that a representative Church might exist, and thus some communication of the Lord through heaven with man, it was needful that they should be compelled especially to acknowledge Jehovah, if not in heart, yet with the mouth. For the representatives with them did not go forth from internal things, but from external, and thus communicated themselves; otherwise than in a genuine Church, in which communication is effected through internal things. Wherefore also their Divine worship did not at all affect their souls, that is, did not make them blessed in the other life, but only prosperous in the world. It was on this account, namely, that ⁴ they might be kept in externals, that so many miracles were wrought among them, which would not have been the case had they been in internals; and for the same reason also they were so often compelled by means of punishments, captivities, and threats, to worship, when yet no one is compelled to internal

worship by the Lord, but this worship is implanted through freedom (see nos. 1937, 1947, 2874, 2875–2881, 3145, 3146, 3158, 4031). The principal external was, that they should confess Jehovah, for Jehovah was the Lord, who was represented in all things of that Church. That Jehovah was the Lord, see nos. 1343, 1736, 2921, 3035.

4209. Verses 54, 55. *And Jacob sacrificed a sacrifice in the mountain, and called his brethren to eat bread: and they did eat bread, and passed the night in the mountain. And Laban arose early in the morning, and kissed his sons and his daughters, and blessed them; and Laban went and returned unto his own place.*

Jacob sacrificed a sacrifice in the mountain, signifies worship from the good of love: *and called his brethren to eat bread*, signifies the appropriation of good by the Lord's Divine Natural: *and they did eat bread*, signifies the effect: *and they passed the night in the mountain*, signifies tranquillity. *And Laban arose early in the morning*, signifies the enlightenment of that good by the Lord's Divine Natural: *and kissed his sons and his daughters*, signifies the acknowledgment of those verities and of the affections of them: *and blessed them*, signifies joy thence: *and Laban went and returned unto his own place*, signifies the end of the representation by Laban.

4210. *Jacob sacrificed a sacrifice in the mountain*, signifies worship from the good of love. This appears from the signification of a sacrifice, as denoting worship (see nos. 922, 923, 2180); and from the signification of a mountain, as denoting the good of love (see nos. 795, 796, 1430). A sacrifice signifies worship, because sacrifices and burnt-offerings were the principal things of all worship in the later or Hebrew representative Church. They also sacrificed in mountains, as likewise appears from the Word throughout, because mountains by reason of their height signified those things which were high, as are the things which are of heaven, and are called heavenly things; and hence in the supreme sense they signified the Lord, whom they called the Most High: they supposed so from the appearance, for the things which are interior appear as higher, as heaven appears with man: this is interiorly in him, but nevertheless man supposes that it is on high. Hence it is, that wherever in the Word the expression high is used, in the internal sense it signifies what is interior. In the world, it cannot be known otherwise than that heaven is on high, both from the fact that the visible sky which is round about on high is called heaven, and because man is in time and place, and thus thinks in accordance with the ideas which he derives thence; and also because few know what that which is interior is, and still fewer that there is neither place nor time there. Hence it is that the

way of speaking in the Word is according to the ideas of man's thought. If the way of speaking were not according to these ideas, but according to angelic ideas, man would not perceive anything whatever, but every one would stand still wondering what was meant, and whether there was any meaning, and thus would reject it as something which contained nothing adapted to his understanding.

4211. *And called his brethren to eat bread*, signifies the appropriation of good by the Lord's Divine Natural. This appears from the signification of brethren, as denoting those who were now conjoined by a covenant, that is, in friendship, and, in the internal sense, those who are in good and truth; that these are called brethren, see nos. 367, 2360, 3303, 3459, 3803, 3815, 4121, 4191; from the signification of eating, as denoting appropriation (see nos. 3168, 3513 end, 3832); that banquets and feasts among the Ancients signified appropriation and conjunction through love and charity, see no. 3596; and from the signification of bread, as denoting the good of love (see nos. 276, 680, 1798, 3478, 3735), and in the supreme sense the Lord (see nos. 2165, 2177, 3478, 3813). Since bread in the supreme sense signifies the Lord, it therefore signifies everything holy which is from Him, that is, everything good and true, and as there is not any other good, which is good, but that of love and charity, therefore bread signifies love and charity. Sacrifices in olden times had no other signification: wherefore they were called by one expression, bread (see no. 2165), and also the flesh of the sacrifices was eaten in order that there might be represented the heavenly feast, that is, conjunction through the good which is of love and charity. This now is what is signified by the Holy Supper, for this succeeded in the place of sacrifices, and of feasts of the sanctified things; and this Holy Supper is an external of the Church, which has in it an internal, and through the internal conjoins the man, who is in love and charity, with heaven, and through heaven with the Lord: for in the Holy Supper, also, eating signifies appropriation; the bread, celestial love; and the wine, spiritual love; and this to such a degree, that when a man is in what is holy while he is eating, nothing else is perceived in heaven. The reason why it is said, the appropriation of good by the Lord's Divine Natural, is, that the subject treated of is the good of the gentiles, for the good of the gentiles is what is now represented by Laban (see no. 4189). Man's conjunction with the Lord is not with His Supreme Divine Itself but with His Divine Human, for a man cannot have any idea at all of the Lord's Supreme Divine, but it so far transcends his idea, that the idea totally perishes and becomes none: of His Divine Human, however, he can have an idea: for every one is conjoined by means of thought and affection [with that]

of which he has some idea, but not [with that] of which he cannot have any idea. When the Lord's Human is the subject of thought, then, if there is holiness in the idea, the holiness which fills heaven from the Lord is also thought of, thus, also, heaven is thought of, for heaven in its complex has relation to one man, and this from the Lord (see nos. 684, 1276, 2996, 2998, 3624-3649). Hence it is, that no conjunction is possible with the Lord's Supreme Divine, but with His Divine Human, and, through the Divine Human, with His Supreme Divine. Hence it is that it is said in John, "No one hath seen God at any time, except the only-begotten Son" (i. 18); and that no approach to the Father is possible but through Him; also, that He is the Mediator. This may be plainly known from this consideration, that all those within the Church, who say that they believe in a Supreme Being, and despise the Lord, are such as believe nothing at all, not even that there is a heaven and a hell, and worship nature; and it will also appear to those who are willing to be instructed by experience, that the evil, yea the most wicked, say the same. But men think variously about the Lord's Human; one man thinks otherwise than another, and one more holily than another. They who are within the Church are able to think that His Human is Divine, and also that He is one with the Father, as He Himself saith, that the Father is in Him, and He in the Father; but they who are outside the Church are not able to do this, both because they do not know anything about the Lord, and because they take their idea of the Divine from no other source than from images which they see with their eyes, and from idols which they can touch. But nevertheless the Lord conjoins Himself with them through the good of charity and obedience in their gross idea. Hence it is that it is here said that they have the appropriation of good from the Lord's Divine Natural; for the conjunction of the Lord with man is according to the state of his thought and of his affection thence. Those who are in the most holy idea concerning the Lord, and at the same time in the cognitions and affections of good and truth, as those are able to be who are within the Church, are conjoined with the Lord as to His Divine Rational; but those who are not in such holiness, nor in such an interior idea and affection, and yet are in the good of charity, are conjoined with the Lord as to His Divine Natural: those who have a still grosser holiness, are conjoined with the Lord as to His Divine Sensual: this conjunction is what is represented by the brazen serpent, which was, to those who looked upon it, the means of restoration to life from the bite of serpents (Numb. xxi. 9). In this conjunction are those among the gentiles, who worship idols, and yet live in charity according to their religionism. From these considerations it may now appear, what is meant by the appropriation of good by the

Lord's Divine Natural, which is signified by Jacob's calling the brethren to eat bread.

4212. *And they did eat bread*, signifies the effect, namely, friendship in the external sense, and conjunction through good and truth in the Natural, in the supreme sense.

4213. *And passed the night in the mountain*, signifies tranquillity. This appears from the signification of passing the night, as denoting to have peace (see no. 3170), thus tranquillity. That they who entered into a covenant should pass the night in one place, was also a ritual, because passing the night in one place signified that there was no longer any hostility; in the internal sense, that there was tranquillity and peace, for they who have been conjoined as to good and truth are in tranquillity and peace; wherefore it is here said, in the mountain, because a mountain signifies the good of love and charity (see no. 4210), for the good of love and charity gives peace. What peace and tranquillity are, see nos. 92, 93, 1726, 2780, 3170, 3696, 3780.

4214. *And Laban arose early in the morning*, signifies the enlightenment of that good by the Lord's Divine Natural. This appears from the signification of arising early in the morning, as denoting enlightenment (see nos. 3458, 3723); and from the representation of Laban, as denoting good such as the gentiles have (no. 4189): that the enlightenment of this good by the Lord's Divine Natural is what is here meant, is evident from the series. As regards enlightenment, it is all from the Lord, and through the good that is with a man: such also as the good is, such is the enlightenment. Most persons believe ² that those are enlightened who can reason about good and truth, and about evil and falsity, and that they are in a greater state of enlightenment in proportion to the subtlety and acuteness with which they can speak on such subjects, and at the same time confirm them by many scientifics, and likewise give an appearance of probability to what they say by comparisons, especially from sensuous things, and by other persuasive methods. Such persons, however, may still be in no enlightenment, although in an imaginative and perceptive faculty. This faculty is twofold; one, which comes from the light of heaven, another which comes from a fatuous lumen; both appear similar in the external form, but in the internal they are altogether unlike. That which is from the light of heaven is in good, that is, with those who are in good; these from good are able to see truth, and to know as in clear day whether it is so, or is not so. But that which is from fatuous lumen, is in evil, that is, with those who are in evil. The reason why these

latter can reason on such subjects, is, that they are in some faculty of knowing them, but are in no affection of doing; that this is not to be in enlightenment, any one can comprehend.

3 The ease with fatuous lumen in the other life, is as follows: Those who have been in such fatuous lumen in the world, are in the same in the other life, and they reason there about good and truth, and about evil and falsity, and indeed much more perfectly and excellently than in the life of the body; for their thoughts are not then dragged down and impeded by the cares relating to the body and the world, nor are they so circumscribed in them as they had been during their abode in the body and the world. It is, however, instantly apparent, not to them, but to good spirits and angels, that their reasonings are those of fatuous lumen, and that the light of heaven, which inflows with them, is instantly changed into such a lumen; which light of heaven is either suffocated with them, as when the light of the sun falls upon some opaque body and becomes black; or is reflected, which is the case with those who are in principles of falsity; or is perverted, as when the light of the sun inflows into noisome and filthy objects, and causes offensive colours, and offensive odours. So it is with those who are in fatuous lumen, and believe themselves to be more enlightened than others on account of their being able to reason intelligently and

4 wisely, and yet live in evil. Who these are, and of what quality, appears from every particular of their speech, so long as they do not counterfeit good with the purpose of deceiving. Those who deny or despise the Lord, and within themselves ridicule those who confess Him, are among such [spirits]. Those who love adulteries, and laugh at those who believe that marriages are holy and ought not on any account to be violated, are also among such spirits. Those who believe the precepts and doctrinals of the Church to be for the sake of the common people, that they may be kept by means of them in bonds, while they themselves make those precepts and doctrinals of no account, are likewise among such spirits. Those who attribute all things to nature, and believe those to be simple and of weak judgment who claim those things for the Divine, are likewise among such spirits. Those who ascribe all things in general and particular to their own prudence, and say that there is a Supreme Being, which in general or in the universal governs something, but nothing in particular or in singular, and have confirmed themselves in this opinion, are also such; and so in the other

5 cases. Such persons are in fatuous lumen, even in the other life, and they also reason acutely among their like, but when they approach to any heavenly society, that lumen is extinguished, and darkness ensues; consequently their thought is obscured so that they cannot even think, for they are there touched by the light of heaven, which, as has been said,

is either suffocated with them, or reflected, or perverted ; wherefore they cast themselves headlong thence and cast themselves down to hell, where such a lumen prevails. From these considerations it may appear what true enlightenment is, namely, that it is from the good which comes from the Lord, and what false enlightenment is, namely, that it is from the evil which comes from hell.

4215. *And kissed his sons and his daughters*, signifies the acknowledgment of those verities, and of the affections of them. This appears from the signification of kissing, as denoting conjunction from affection (see nos. 3573, 3574), consequently acknowledgment, for where there is conjunction through good and truth, there is the acknowledgment of them ; from the signification of sons, as denoting truths or verities (see nos. 489, 491, 533, 1147, 2623, 3773) ; and from the signification of daughters, in this passage, of Rachel and Leah, as denoting the affections of the same, that is, of verities (see nos. 3758, 3782, 3793, 3819). That kissing signifies conjunction from affection, is from correspondence ; for there is a correspondence of heaven with all the organs and members of the body, which is being treated of at the close of each chapter. There is a correspondence of the internals with all things of the face, hence the disposition shines forth from the countenance, and the interior disposition or the mind from the eyes. There is also a correspondence of the thoughts and affections with the actions and gestures of the body. That there is a correspondence with all the voluntary actions and gestures is known, and it is so also with the involuntary ones ; for humiliation of heart produces a bending of the knees, which is an external gesture of the body ; humiliation still greater and more interior produces prostration to the earth ; gladness of the disposition and joy of mind produce singing and joyful exclamation ; sadness and internal mourning produce weeping and wailing ; but conjunction from affection produces kissing. Hence it is evident, that such external acts, because they correspond, are signs of internal things, and that there is an internal in them as in signs, from which internal they receive their quality. With those, however, who want to counterfeit internal things by means of external ones, such externals also are for signs, but signs of simulation, of hypocrisy and deceit, as is the case with kissing ; for every one by kissing wants to signify that he loves another from his heart, since he knows that kisses are given on this ground, and that they are signs of conjunction from affection, and being wishful by their means to persuade his neighbour that he loves him on account of the good in him ; when yet it is for the sake of himself, and of his own honour and gain, thus not for the sake of good, but for the sake of evil : for he who

regards himself as the end, not as an end intermediate to good, and wants to be conjoined with another as to that end, is in evil.

4216. *And blessed them*, signifies joy thence. This appears from the signification of blessing, as denoting to wish prosperity (see no. 3185), thus denoting to testify joy when one goes away.

4217. *And Laban went and returned unto his own place*, signifies the end of the representation by Laban. This appears from the signification of returning to his place, as denoting to go back again to a former state: that a place denotes a state, see nos. 2625, 2837, 3356, 3387, 3404; hence it is that these words signify the end of the representation by Laban. From what has been shown, it may appear, that all things in general and particular in the Word contain interior things; and that the interior things are such as are adapted to the perception of the angels who are with man. As for example, when the term bread is used in the Word, the angels do not know what material bread is, but what spiritual bread is, thus, instead of bread they perceive the Lord, who Himself teaches in John (chap. vi. 33, 35), that He is the bread of life; and as they perceive the Lord, they perceive those things which are from the Lord, consequently, His love towards the universal human race, and then at the same time they perceive the reciprocal love of man to the Lord, for these things cohere in one idea of thought and affection.

² In a way not unlike this a man thinks who is in what is holy, when he takes the bread of the Holy Supper; for he does not think then about the bread, but about the Lord and His Mercy, and about those things which are of love to Him and of charity towards the neighbour; because he thinks about repentance and amendment of life, but this with a variety according to the holiness in which he is, not only as to thought, but also as to affection. Hence it is evident, that bread in the Word, does not suggest the idea of any bread to the angels, but it suggests the idea of love, with innumerable things which relate to love. In like manner wine, when it is read about in the Word, and also when it is received in the Holy Supper; the angels then do not think at all about the wine, but about charity towards the neighbour; and this being the case, and this the ground of man's connexion with heaven, and through heaven with the Lord, therefore bread and wine were made symbols, and they unite the man who is in the Holy of life, with heaven, and through heaven with the

³ Lord. The case is the same with each single thing in the Word; wherefore the Word is the uniting medium of man with the Lord; and unless there were such a uniting medium, it would be impossible for heaven to inflow with man; for without a medium there would be no union, but heaven would remove itself from

man; and if heaven were removed, no one could any longer be led to good, not even to corporeal and worldly good; but all bonds, even external ones, would be broken. For the Lord governs a man who is in good, by means of internal bonds, which are those of conscience, but a man who is in evil, the Lord governs only through external bonds; and if these were broken, every one would become insane, in the way that he is insane who is without fear of the law, without fear for his life, and without fear of the loss of honour and gain, and thence of reputation; for these are external bonds: thus the human race would perish. Hence it may appear why the Word exists, and what its quality is. That the Church of the Lord, where the Word is, is like the heart and lungs; and that the Church of the Lord, where the Word is not, is like the rest of the viscera, which live from the heart and lungs, see nos. 637, 931, 2054, 2853.

CONTINUATION CONCERNING THE GRAND MAN, AND
CONCERNING CORRESPONDENCE.

4218. *In the preceding parts of this work, at the end of the chapters, relations have been given of things that it has been given me to see and perceive in the world of spirits and in the heavens of angels: and finally, the Grand Man and its correspondence has been treated of. In order that it may be fully known how the case is with man, and that he is in connection with heaven, not only as to his thoughts and affections, but also as to his organic forms, both interior and exterior, and that without that connection he could not subsist even for a moment, it is allowed me in this part to continue what was begun at the end of the chapters immediately preceding, concerning the correspondence with the Grand Man.*

4219. *In order that it may be known in general how the case is with the Grand Man, it must be understood that the universal heaven is the Grand Man, and that heaven is named the Grand Man because it corresponds to the Lord's Divine Human; for the Lord is the only Man, and in proportion as an angel and spirit, or a man on the earth, has his character from Him, in that proportion they also are men. Let not anyone believe that a man is a man from the fact of having a human face and a human body, and brain, and also viscera and members: these things are common to him with the brute animals, wherefore also it is these things that die and become a carcase. But a man is a man because he is capable of thinking and willing as a man, and thus of receiving those things which are Divine, that is, which are of the Lord; by these things man distinguishes himself from beasts and wild beasts; and in the other life he also becomes a man of such a character as*

those things which have been appropriated to him by reception in the life of the body.

4220. *They who in the life of the body have received the Divine things which are of the Lord, that is, who have received His love towards the universal human race, consequently, who have received charity towards the neighbour, and reciprocal love to the Lord, they, in the other life, are endowed with intelligence and wisdom, and with ineffable happiness, for they become angels, thus truly men. They, however, who in the life of the body have not received the Divine things which are of the Lord, that is, have not received love towards the human race, still less reciprocal love to the Lord, but have only loved, yea, worshipped themselves, and consequently have had for an end those things which are of self and the world, they, in the other life, after passing some short periods of life there, are deprived of all intelligence, and become most stupid, and they are there amongst the stupid infernals.*

4221. *In order that I might know that this is the case, it has been given me to speak with such as have so lived, and also with one with whom I had been acquainted in the life of the body. He, during his life, did whatever good he did to his neighbour for the sake of himself, that is, for the sake of his own honour and his own gain; he despised others, and also held them in hatred; he indeed confessed God with his mouth, but yet did not acknowledge Him in heart. When it was given me to speak with him, there exhaled from him as it were a corporeal sphere; his speech was not like that of spirits, but like that of a man yet alive; for the speech of spirits is distinguished from human speech in this, that it is full of ideas, or that there is in it what is spiritual, thus a vitality (vivum) that cannot be expressed; but human speech is not so. Such a sphere exhaled from him, and was perceived in each single thing which he spoke. He appeared there among the vile, and it was said, that they who are such become successively so gross and stupid as to thoughts and affections, that no one in the world is more stupid. They have their place under the buttocks, where their hell is. From there, also, a certain one previously appeared, not in appearance like a spirit, but like a grossly corporeal man, in whom there was so little of the life of intelligence which is properly human, that he might be called stupidity in effigy. Hence it was evident of what quality they become, who are in no love towards the neighbour, nor towards the public, still less towards the Lord's kingdom, but only in the love of self, and who regard themselves alone in everything, yea, adore themselves as gods, and thus also want to be adored by others, this being their intention in everything they do.*

4222. *As concerns the correspondence of the Grand Man with the things that are in man, it is with all things in general and*

particular of him, namely, with his organs, members, and viscera, and indeed to such a degree that there is not any organ or member in the body, nor any part in an organ or member, nor even any particle of a part, with which there is not a correspondence. It is known that every particular organ and member in the body consists of parts, and of parts of parts; as in the case of the brain: this in general consists of the brain [or cerebrum] properly so called, the cerebellum, the medulla oblongata, and the medulla spinalis, for this latter is a continuation or as it were an appendage. The cerebrum, again, properly so called, consists of several members, which are its parts, namely, of the membranes which are called the dura mater and the pia mater; of the corpus callosum, the corpora striata, the ventricles and cavities, the smaller glands, the septa, in general of the cineritious substance and medullary substance, moreover, of sinuses, blood vessels, and plexuses. The case is similar with the sensory and motory organs of the body, and with the viscera, as is well enough known from anatomical observations. All these things in general and in particular correspond most exactly to the Grand Man, and to so many heavens as it were there; for the Lord's heaven is in like manner distinguished into lesser heavens, and these into still lesser, and these into least, and at length into angels, of whom each individual is a little heaven corresponding to the greatest. These heavens are most distinct amongst themselves, each particular one belonging to its own general heaven, and the general heavens to the most general or the whole, which is the Grand Man.

4223. But with the correspondence the case is this, that the above-mentioned heavens do indeed correspond to the organic forms themselves of the human body, wherefore it was said, that those societies, or those angels, belong either to the province of the brain, or the province of the heart, or the province of the lungs, or the province of the eye, and so forth; but still they principally correspond to the functions of those viscera or organs. The case herein is like that of those organs or viscera themselves, in that the functions constitute a one with their organic forms; for it is not possible to conceive of any function except from the forms, that is, from the substances, the substances being the subjects from which functions exist. For example: Sight cannot be conceived of without the eye, nor respiration without the lungs, the eye being the organic form from which and by means of which sight exists, and the lungs the organic form from which and by means of which respiration exists; so also in other cases. It is therefore to the functions that the heavenly societies principally correspond, and as it is to the functions, it is also to the organic forms that they correspond; for the one is indivisible and inseparable from the other, insomuch that whether you say the function, or the organic form through which and from which the function exists, it is the same thing.

Hence it is that the correspondence is with the organs, members, and viscera, because it is with the functions; wherefore, when the function becomes active, the organ also is excited. This is the case also in all and each of the things which a man does. When he wills to do this or that, and to act thus or otherwise, and makes it the subject of his thought, then the organs are moved accordingly, thus according to the intention of the function or use: for it is use which commands the forms. Hence also it is evident that the use existed before the organic forms of the body came into existence, and that the use produced and adapted them to itself, and not contrariwise. But when the forms have been produced, or the organs adapted, uses proceed thence, and then it appears as if the forms or organs were prior to the use; when yet it is not so; for the use inflows from the Lord, and this through heaven, according to the order and according to the form in which heaven has been arranged by the Lord, thus according to correspondences. Thus man exists, and thus he subsists. Hence it is further evident on what ground it is that man as to all things in general and particular corresponds to the heavens.

4224. *Organic forms are not only those which appear to the eye, and which can be discovered by microscopes, but there are also organic forms still purer, which cannot possibly be discovered by any eye, whether naked or artificially assisted. The latter forms are more interior; as, the forms which are of the internal sight, and finally those which are of the understanding. The latter are inscrutable, but still they are forms, that is, substances; for it is not possible for any sight, not even intellectual, to exist, except from something. It is also known in the learned world, that without a substance, which is a subject, there is not any mode, or any modification, nor any quality which manifests itself actively. Those purer or more interior forms which are inscrutable, are what constitute the internal senses, and also produce the interior affections. The interior heavens correspond with those forms, because they correspond with their senses, and with the affections of these senses. But as many things have been disclosed to me concerning those [heavens] and their correspondence, they cannot be clearly explained unless each one is treated of in detail, wherefore also in the following pages, by the Lord's Divine Mercy, it is allowed to continue what was begun in the foregoing part concerning the correspondence of man with the Grand Man, to the intent that man may at last know, not from any reasoning, still less from any hypothesis, but from experience itself, how the case is with him, and with his internal man which is called his soul, and lastly with his conjunction with heaven, and through heaven with the Lord, consequently on what ground a man is a man, and by what characteristics he is distinguished from the beasts; and, further, how a man separates himself from that conjunction, and conjoins himself with hell.*

4225. *It must, first of all, be stated who are within the Grand Man, and who are outside that Man. All who are in love to the Lord, and in charity towards the neighbour, and do good to him from the heart according to the good that is with him, and who have a conscience of what is just and fair, are within the Grand Man; for they are in the Lord, consequently in heaven. But all who are in the love of self and the love of the world, and thence in concupiscences, and do good only on account of the laws, and for the sake of their own honour, and worldly wealth, and the reputation thence, thus who interiorly are merciless, in hatred and revenge against the neighbour, for the sake of themselves and the world, and delighted at his misfortunes when he does not favour them, are outside the Grand Man, for they are in hell. Such persons do not correspond with any organs and members in the body, but with various vitiated states and diseases induced on them, which also, by the Lord's Divine Mercy, will be treated of from experience in the following pages. They who are outside ² the Grand Man, that is, outside heaven, cannot possibly enter it, for their lives are contrary; yea, if by any means they do enter, as is the case sometimes with such as in the life of the body have had the art to feign themselves angels of light, when they come thither (which is sometimes permitted in order that they may know of what quality they are, but they are admitted only to the first entrance, that is, to those who as yet are simple, and not yet fully instructed), then, they who enter as angels of light can scarcely stay there a few moments, because the life of love to the Lord and of love towards the neighbour prevails there; and as nothing there corresponds to their life, they can scarcely respire. That spirits and angels also respire, see nos. 3884–3893. Hence they begin to be tormented, for respiration is according to freedom of life, and, what is wonderful, they can at length hardly move, but become like those who are in great pain, the interiors being seized with anguish and torment, where- ³ fore they cast themselves down headlong thence, and even to hell, where they regain their respiration and mobility; hence it is that life in the Word is represented by mobility. They who are in the Grand Man are in freedom of respiration when in the good of love; but still they are distinguished according to the quality and quantity of good. Hence there are so many heavens, which in the Word are called mansions (John xiv. 2); and every one in his own heaven is in his own life, and has influx from the universal heaven; every one there is a centre of all influences, and is thence in the most perfect equilibrium, and this according to the stupendous form of heaven, which is from the Lord alone; thus, with all variety.*

4226. *Newly arrived spirits, who inwardly had been evil during their lives in the world, but outwardly had acquired an appearance of good by the works which they did for others for the*

sake of themselves and the world, have sometimes complained that they were not admitted into heaven, for they had no other opinion of heaven, than that of admission out of favour. But sometimes answer has been made them, that heaven is denied to no one, and that if they desired they would be admitted. Some also have been admitted to the heavenly societies which were nearest to the entrance, but when they came thither, by reason of the contrariety and resistance of their life, they perceived, as has been said, a cessation of respiration, an agony, and as it were infernal torment, and they cast themselves down thence; saying afterwards, that heaven to them was hell, and that they would never have believed heaven to be such.

4227. There are many of both sexes, who have been such in the life of the body, that wherever it was in their power, they sought by art and deceit to subdue to themselves the dispositions of others with the end of ruling over them, especially among the powerful and the rich, in order that they might be the only ones to rule under their name; and who have acted covertly, and removed others, especially the upright, and this by various methods; not indeed by blaming them, because probity defends itself, but by other methods; by perverting their counsels, calling these simple and also evil, and by attributing misfortunes to them, if any come to pass, besides other things of a like nature. They who have been such in the life of the body, are also such in the other life, for everyone's own life followeth him.

2 By living experience of spirits of this sort, when they have been with me, I have found it to be so, because they acted then in like manner, but still more skilfully and cleverly; for spirits act more subtly than men, because they have been released from the ties of the body, and the bonds of the gross modes of sensation. These spirits were so subtle, that sometimes I did not perceive that they had the intention or end of ruling; and when they were speaking among themselves, they were cautious lest I should hear and perceive what they were saying; but it was told me by others who heard them, that their designs were wicked, and that by magical arts, thus by aid from the diabolical crew, they strove to attain their end. They accounted us nothing the murder of the upright; the Lord, under whom they said they wanted to rule, they held cheap, regarding Him only as another man who had worship paid him by ancient custom, as with other nations which had made men gods, and worshipped them, and against whom they durst not speak, because they were born in that worship, and would injure their reputation by doing so. Concerning these spirits I can say this, that they obsess the thoughts and will of men, who are like them, and with such men insinuate themselves into their affection and intention, so that they cannot in anywise know, without the Lord's Mercy, that such spirits are present, and that they are in the society

3 of such. These spirits correspond to the citations of the purer

blood in man, which is called the animal spirit, into which the ritiations enter without order, and, wherever they diffuse themselves, they are like poisons which induce cold and torpor in the nerves and fibres, from which break forth the most grievous and fatal diseases. When such spirits act in consort, they are distinguished by this, that they act in, so to speak, a galloping manner, and that they settle in the hinder part of the head under the cerebellum towards the left; for they who act beneath the occiput, operate more clandestinely than others, and they who act at the hinder part long to bear rule. They reasoned with me about the Lord, and said, that it is 4 wonderful He does not hear prayers when they pray, and thus does not come to their help when they supplicate; but it was given to answer, that they could not be heard, because they have for an end such things as are contrary to the salvation of the human race, and because they pray for themselves against all others; and that when they pray in that manner-heaven is closed, for they who are in heaven attend only to the ends of those who pray. These things indeed they were not willing to acknowledge, but still they could 5 answer nothing. They were men (viri) of this sort, and those of them who were in company with women, said that they could conceive more designs from the women, because they were quicker and more skilful in seeing through such things. They are much delighted with the company of those who had been whores. Such for the most part apply themselves to secret and magical arts in the other life, for in the other life there are very many magical arts which are quite unknown in the world, and spirits of this sort apply themselves to these arts as soon as they come into the other life, and learn to fascinate those among whom they are, especially those under whom they desire to have rule; nor do they abhor nefarious practices. Their hell, what its quality is, and where they are when they are not in the world of spirits, will be treated of elsewhere. From these considerations it may appear that every one's own life remains with him after death.

4228. The subject of the Grand Man and its correspondence, will be continued at the close of the following chapter, where the correspondence with the senses in general will be treated of.

THE LIBRARY
UNIVERSITY OF CALIFORNIA
LOS ANGELES

UNIVERSITY OF CALIFORNIA LIBRARY
Los Angeles

This book is DUE on the last date stamped below.

Form L9-25m-8,'46(9852)444



3 1158 00287 9673

UC SOUTHERN REGIONAL LIBRARY FACILITY



AA 001 099 311 1

