

HEAVENLY ARCANA
VOL. IX

CONTENTS OF VOL IX.

	PAGE
The Coming of the Lord. Matthew XXV. 31-46.....	7
Genesis XXXVII.	10
The Correspondence of the Taste, the Tongue, and the Face with the Greatest Man	131
The Coming of the Lord. Matthew XXV. 31-3...143	
Genesis XXXVIII	146
The Correspondence of the Hands, Arms, Feet, and Loins with the Greatest Man	242
The Coming of the Lord. Matthew XXV. 31-36	253
Genesis XXXIX.	256
The Correspondence of the Loins and the Members of Generation with the Greatest Man	324
The Coming of the Lord. Matthew XXV. 37-46	333
Genesis XL	337
The Correspondence of the Interior Viscera with the Greatest Man.....	447

NOTE : The marginal figures in this edition indicate the subdivisions of the paragraphs arranged for the "Concordance to the Theological Writings of Emanuel Swedenborg by the Rev. John Faulkner Potts."

THE
HEAVENLY ARCANA
DISCLOSED
WHICH ARE IN THE SACRED
SCRIPTURE
OR WORD OF THE LORD

HERE, THOSE WHICH ARE IN
GENESIS

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

BY
EMANUEL SWEDENBORG

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MATTHEW VI. 33.

Seek ye first the Kingdom of God and His Justice,
and all things shall be added unto you.

GENESIS.

CHAPTER THIRTY—SEVENTH.

4661. Before the preceding chapter, the explanation was continued of what the Lord foretold concerning the last time of the church; and then was explained what He foretold by the parable of the ten virgins (Matt. xxv. 1-14. After this follows another parable — that of the servants to whom the man going into a far country gave talents, to one five, to another two, and to another one, that they might trade therewith; and of these servants he who received five talents gained by them five more, he who received two also gained by them two, and he who received one hid it in the earth. As this parable involves almost the same things as the parable of the ten virgins, we may pass on to explain the concluding part of the same chapter, which in the letter is as follows: —

4662. *When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory; and before Him shall be gathered all nations; and He shall separate them one from another, as a shepherd separateth the sheep from the goats; and He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world; for I was a*

hungered, and ye gave Me meat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in; naked, and ye clothed Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me. Then shall the just answer Him, saying, Lord, when saw we Thee a hungered, and fed Thee 1 or thirsty, and gave Thee drink When saw we Thee a stranger, and took thee in? or naked, and clothed Thee ? Or when saw we Thee sick, or in prison, and came unto Thee ? And the King shall answer, and say unto hem, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me. Then shall He say also unto hem on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels; for I was a hungered, and ye gave Me no meat; I was thirsty, and ye gave Me no drink; I was a stranger, and ye took Me not in; naked, and ye clothed Me not [sick, and in prison, and ye visited Me not]. Then shall they also answer Him, saying, Lord, when saw we Thee a hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee I Then shall He answer hem, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to Me. And these shall go away into everlasting punishment, but he just into life eternal (Matt. xxv. 31 to the end.

4663. One who is unacquainted with the internal sense cannot but think that these words were spoken by the Lord of some final day, when all in the whole world will be gathered before Him, and then be judged; and also that the procedure of the judgment will be just as is described in the letter, namely, that He will set them on the right hand and on the left, and will speak to them as in the parable. But one who is acquainted with the internal sense, and who has learned from other passages in the Word that the Lord judges no one to everlasting fire, but that every one judges himself, that is, casts himself into it; and who has also

learned that the final judgment of every one is when he dies, may know in some measure what those words involve in general. And one who from the internal sense and from correspondence knows the interior meaning of the words, may know what they mean in particular — namely, that in the other life every one receives recompense according to his life in the world. Those who claim the salvation of 2 man through faith alone, cannot explain these words in any other way than by saying that in what the Lord said of works are meant the fruits of faith, and that He mentioned them only for the sake of the simple, who are unacquainted with its mysteries. But even according to their opinion, it would still follow that the fruits of faith are what make man blessed and happy after death. The fruits of faith are nothing else than a life in accordance with the precepts of faith; consequently, a life in accordance with those precepts saves, but not faith without the life; for man after death carries with him all the states of his life, so that he is such as he has been in the body. For instance — one who in the life of the body has despised others in comparison with himself, in the other life also despises others in comparison with himself; one who in the life of the body has regarded the neighbor with hatred, also in the other life regards the neighbor with hatred; one who in the life of the body has acted deceitfully toward his companions, in the other life also acts deceitfully toward his companions; and so in other instances. Every one retains in the other life the nature which he has acquired in the life of the body; and it is known that one's nature cannot be cast out, and that if it be cast out, nothing of life remains. It 3 is for this reason that only works of charity are mentioned by the Lord; for he who is in the works of charity, or what is the same, in a life of

faith, is capable of receiving faith — if not in the body, yet in the other life; but one who is not in the works of charity, or in a life of faith, is by no means capable of receiving faith, either in the body or in

the other life. For evil does not accord with truth, but the one rejects the other; and if those who are in evil speak truths, they speak them from the lips, and not from the heart, and thus the evil and the truths are still far apart.

4664. But what is involved in the internal sense in those things which the Lord here says concerning the final judgment, that is, concerning the final judgment of every one after death, is too much to be unfolded before this chapter, and will therefore, by the Divine mercy of the Lord, be unfolded in order before the chapters which follow.

CHAPTER XXXVII.

r. And Jacob dwelt in the land of his father's sojournings, in the land of Canaan.

2. These are the generations of Jacob. Joseph, a son of seventeen years, was feeding the flock with his brethren; and he was a boy with the sons of Bilhah, and with the sons of Zilpah, his father's wives; and Joseph brought the evil report of them unto their father.

3. Now Israel loved Joseph more than all his children, because he was the son of his old age; and he made him a tunic of many colors.

4. And his brethren saw that their father loved him more than all his brethren; and they hated him, and could not speak peaceably unto him.

5. And Joseph dreamed a dream, and he told it to his brethren; and they added yet to hate him.

6. And he said unto them, Hear, I pray you, this dream which I have dreamed;

7. For, behold, we were binding sheaves in the midst of the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves came round about, and bowed down themselves to my sheaf.

8. And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they added yet to hate him for his dreams, and for his words.

9. And he dreamed yet another dream, and told it to his brethren, and said, Behold, I have dreamed yet a dream; and, behold, the sun and the moon and eleven stars bowed down themselves to me.¹⁰

. And he told it to his father, and to his brethren; and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?

1. And his brethren envied him; but his father kept the word.

12. And his brethren went to feed the flock of their father, in Shechem.

13. And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? come, and I will send thee unto them. And he said to him, Here am I.

14. And he said to him, Go now, see whether there be peace with thy brethren, and peace with the flock; and bring me word again. And he sent him out of the valley of Hebron, and he came to Shechem.

15. And a certain man found him, and, behold, he was wandering in the field; and the man asked him, saying, What seekest thou?

16. And he said, I seek my brethren; tell me, I pray thee, where they are feeding the flock.

17. And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan.

18. And they saw him afar off, and before he came near unto them, they conspired against him to slay him.

19. And they said a man to his brother, Behold, this

lord of dreams cometh.

20. Come now therefore, and let us slay him, and cast him into one of the pits, and we will say, An evil beast hath devoured him; and we shall see what will become of his dreams.

21. And Reuben heard it, and delivered him out of their hand; and said, Let us not take his life.

22. And Reuben said unto them, Shed no blood; cast him into this pit that is in the wilderness, but lay no hand upon him; that he might deliver him out of their hand, to restore him to his father.

23. And it came to pass, when Joseph was come unto his brethren, that they stripped Joseph of his tunic, the tunic of many colors that was on him;

24. And they took him, and cast him into the pit: and the pit was empty, there was no water in it.

25. And they sat down to eat bread; and they lifted up their eyes and saw, and, behold, a company of Ishmaelites came from Gilead, with their camels bearing spicery and balsam and stacte, going to carry them down to Egypt.

26. And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood?

27. Come, and let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother, our flesh. And his brethren hearkened unto him.

28. And there passed by men, Midianites, merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver. And they brought Joseph into Egypt.

29. And Reuben returned unto the pit; and, behold, Joseph was not in the pit; and he rent his clothes.

30. And he returned unto his brethren, and said,
The child is not; and I, whither shall I go ?

31. And they took Joseph's tunic, and killed a he-
goat of the goats, and dipped the tunic in the blood:

32. And they sent the tunic of many colors, and
they brought it to their father, and said, This have we
found; know now whether it be thy son's tunic or not.

33. And he knew it, and said, It is my son's tunic; an evil beast bath devoured him; Joseph is surely torn in pieces.

34. And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.

35• And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I shall go down to the grave to my son, mourning. And his father wept for him.

36. And the Midianites sold him into Egypt unto Potiphar, Pharaoh's chamberlain, prince of the guards.

CONTENTS.

4665. The subject in this chapter in the internal sense is Divine truths which are from the Lord's Divine Human, that in course of time they have been rejected in the church, and at length falsities have been received in their place. Specifically, those are described who are in faith separate from charity, as being averse to the Lord's Divine Human.

INTERNAL SENSE.

4666. Verses 1-3. *And Jacob dwelt in the land of his father's sojournings, in the land of Canaan. These are the generations of Jacob. Joseph, a son of seventeen years, was feeding the flock with his brethren; and he was a boy with the sons of Bilhah and with the sons of Zilph, his father's wives; and Joseph brought the evil report of him unto his father. Now Israel loved Joseph more than all his children, because he was the son of his old age; and he made him a tunic of*

many colors. " And Jacob dwelt in the land of his father's sojournings, in the land of Canaan " signifies that the Lord's Divine natural was in harmony with and under the Divine rational good. " These are the gen-

erations of Jacob" signifies the things which follow. " Joseph " signifies the Lord's Divine spiritual Human; " a son of seventeen years " signifies His state; "was feeding the flock with his brethren " signifies that He was present with those who were in faith and taught; " and he was a boy " signifies at first; " with the sons of Bilhah, and with the sons of Zilpah, his father's wives " signifies that He was rejected by them; " and Joseph brought the evil report of them unto their father " signifies that from Him their quality was apparent. " Now Israel loved Joseph more than all his children " signifies the conjunction of the Divine spiritual of the rational, with the Divine spiritual of the natural; " because he was the son of his old age " signifies its life in this; " and he made him a tunic of many colors " signifies the appearances of truth thence, whereby the spiritual of the natural is known and distinguished.

4667. *And Jacob dwelt in the land of his father's sojournings, in the land of Canaan.* That this signifies that the Lord's Divine natural was in harmony with and under the Divine rational good, is evident from the signification of dwelling, as living (see n. 1293, 3384, 3613, 4451); from the representation of Jacob, as in the supreme sense the Lord's Divine natural (n. 3305, 3509, 3525, 3546, 3576, 3599, 3775, 4009, 4234, 4286, 4538, 4570); from the representation of Isaac, who is here the father, as the Lord's Divine rational as to good (n. 1893, 2066, 2630, 3012, 3194, 3210); and from the signification of the land of Canaan, as in the supreme sense the Lord's Divine Human (n. 3038, 3705). From this it follows that Jacob's dwelling in the land of his father's sojournings in the land of Canaan, is the Lord's Divine natural living together or in harmony under the Divine rational good, in the Divine Human. The Lord's natural has been treated of above—in chapter xxxv., verses 22-26 — that all things in it were now Divine (see n. 4602-4610); and in the following verses of the same chapter (27-29), the conjunction of the Lord's Divine nat-

ural with His Divine rational (n. 4611-4619). Here the conclusion follows, that the Divine natural lived a concordant life under Divine rational good. It is said, under Divine rational good, because the natural lives under this; for the rational is higher or interior, or, according to a customary form of speaking, is prior, while the natural is lower or exterior, consequently posterior; thus the latter is subordinate to the former. Indeed when they are concordant, the natural is nothing else than the general of the rational; for whatever the natural has, does not then belong to it, but to the rational. The difference is only such as exists between particulars and their general, or between individual things and their form, in which the individuals appear as one. It is known to the learned that the end is the all in the cause, and that the cause is the all in the effect; thus that the cause is the end in form, and the effect the cause in form; and hence that the effect entirely disappears if you take away the cause, and the cause if you take away the end; and moreover that the cause is under the end, and the effect under the cause. It is similar with the natural and the rational.

4668. *These are the generations of Jacob.* That this signifies the things which follow, is evident from the signification of generations, as the derivations of those things which are of the church, namely, of truth from good, or of faith from love; for no other generations are understood in the internal sense of the Word. These also are treated of in what follows, wherefore it is said that the generations of Jacob are the things which follow. That such is the signification of generations, is plain too from this, that no genealogical generations are mentioned in what follows; but only Joseph, his

dreams, the conspirings of his brothers against him,
and at length his being carried away into Egypt.
That generations are such derivations, can be seen
above (n. 1145, 1255, 1330, 3263, 3279, 3860, 3868,
4070.
4669. *Joseph*. That this signifies the Lord's Divine

spiritual Human, is evident from the representation of Joseph, as in the supreme sense the Lord as to the Divine spiritual (n. 3969. That the Lord is represented by Joseph is known in the church, as when the heavenly Joseph is spoken of, no one else is meant; but what of the Lord is represented by Joseph, is not so well known, for it is the Divine spiritual which proceeds from His Divine Human. The Divine spiritual which proceeds from the Lord's Divine Human, is the Divine truth which is from Him in heaven and in the church. The spiritual in its essence is nothing else. The Divine spiritual, or Divine truth, is also what is called the Lord's royalty, and it is likewise signified by the Christ, or the Messiah (see n. 2015 at the end, 3009, 3670. For this reason Joseph was made as a king in Egypt, that he might then represent what is of the Lord's royalty.

4670. *A son of seventeen years.* That this signifies his state, is evident from the years of the ages of those mentioned in the Word, as like other numbers signifying things and states. That all numbers in the Word signify things and states, may be seen above (n. 575, 647, 648, 2988, 2075, 2252, 3252, 4264, 4495); as also years (n. 487, 488, 2 493, 893. It appears indeed as if numbers of years, or years of ages, had no further meaning; because they seem to be more historical than other numbers. But that they too involve things and states, is evident from what was unfolded in regard to the fifth chapter of Genesis, and as to the age of Abraham (Gen. xvii. I; xxv. 7. and that of Isaac (Gen. xxxv. 28); and moreover from this, that there is no historical statement in the Word which does not involve what is heavenly; into which also it is changed when it passes from the thought of the man reading, to the angels with him, and through the angels to heaven, where from every historical of the Word a spiritual sense is per-

3 ceived. What however is signified by Joseph's age of seventeen years, may be evident from the signification of that number in other places, namely, as a beginning, here the

beginning of representation by Joseph. That this number signifies a beginning and what is new, may be seen above (n. 755, 853. Moreover this number involves, in a general and potential way, all that is represented by Joseph; for seven signifies holy, and ten, remains. That seven in the Word adds holiness, may be seen above (n. 881); and that ten denotes remains (n. 576, 1906, 2284. That the remains in the Lord, by means of which He united the Human essence to the Divine, were Divine and of Himself, may be seen above (n. 1906.

4671. *Was feeding the flock with his brethren.* That this signifies that He was present with those who were in faith and taught, is evident from the signification of feeding the flock, as teaching, specifically from doctrinals, those who are in the church. That a feeder of the flock, or a shepherd, is one who teaches, may be seen above (n. 343, 3767, 3795. Here is signified that He was present with those who taught, because it is said that Joseph was feeding with his brethren; for his brethren in this chapter represent the church which turns away from charity to faith, and at length to faith separate, and so to falsities—as will be plain in what follows.

4672. *And he was a boy.* That this signifies at first, is evident from the signification of a boy, when predicated of a new church, as what is at first, or its first state; for the church is as an infant, a boy, a man, and at length an old man; inasmuch as it passes through its several ages like a man. The church also, as a whole, is like a man and is so called. In the church too which from its age is called a boy, and is such as quickly to turn away, the Lord at first is present, both

with those who teach and with those who learn; but afterward He is sent away by them, as is represented by Joseph being cast by his brethren into a pit, and sold. It is so with every church which begins from faith, but different with the church which begins from charity. The church which begins from faith has nothing to regulate

it but the understanding, and the understanding nothing but what is hereditary in man, that is to say, the love of self and of the world. These persuade the understanding to search for things from the Word that will confirm them, and to explain away what is not confirmatory. It is otherwise with the church which begins from charity. Good regulates such a church, and in good the Lord; for between the Lord and faith, intercedes the good of charity and love; and without this interceding, there can be no spiritual communication, as there is no influx without an intermediate. If evil is in the place of good, it drives away the Lord, and either rejects or perverts all things that are of Him, and thus all that are of faith; for faith is from Him through good.

4673. *With the sons of Bilhah, and with the sons of*
Zilpah

ah, his father's wives. That this signifies that He was rejected by them, is evident from the signification of the sons of Bilhah and the sons of Zilpah, as exterior or lower affections for truth, serving as means (n. 3849, 3931). With the sons of Bilhah and with the sons of Zilpah, thus signifies that Divine truth, which is Joseph, was rejected to lower things, which are relatively for service. Divine truth is said to be rejected to lower things, when faith is placed before charity or becomes primary in the heart, and charity is placed after it and becomes secondary in the heart; for all Divine truth is from Divine good and thence proceeds. If it is not the same with man, he is not in the Lord. This Divine truth is the holy itself of the spirit which proceeds from the Lord, and which is called The Comforter, and The Spirit of Truth (John xiv. 16, 17).

4674. *And Joseph brought the evil report of him unto his father.* That this signifies that from it [the Divine truth] their quality was apparent, is evident from the representation of Joseph, as the Divine spiritual, or Divine truth, which is from the Lord (n.

4286, 4675); from the signification of father, as good
(n. 3703, 3704. here the

good of the Ancient Church, which is represented by Jacob, as will be seen toward the end of this chapter; and from the signification of an evil report, as the faults and vices of those signified by Joseph's brethren, who, as said above (n. 4671) are those of the church that turn away from good and truth. From this it is plain what is signified by these words in the internal proximate sense — namely, that the faults and vices signified by Joseph's brethren were exposed to view or made apparent by Divine truth, in looking at them from the good of the Ancient Church; or, what is the same thing, that from this truth their quality was apparent. In regard to these things the case is this: the 2 falsities and evils of the church — that is, of those who are in the church — do not appear to those who are in it; for falsities are not seen from falsities, nor evils from evils, because principles of falsity entirely overshadow truths, and a life of evil extinguishes them. Both principles of falsity and a life of evil induce an appearance that falsities are truths, and truths falsities; and that good is evil, and evil good. That this is so, is evident from manifold experience. But the church, or they who are in the church, appear entirely different in heaven; for in heaven there is Divine truth from the Lord, and Divine truth in heaven is light. In this light their quality is apparent. For every man as to his soul or spirit is in some society, either angelic or diabolical. His thought is there, but his speech and actions are among men in various intercourse with them. How 3 the case further is in regard to the quality of those who are in the church being made apparent by the Divine truth, or in Divine light, may be evident from this: evil spirits who are recently from the world, before they cast

themselves into hell, have more than others the idea that they may be received into heaven, believing that only reception is needed, and that every one, of whatever quality, may of grace be admitted into heaven. But they are sometimes told that heaven is denied by the Lord to no one, and that

they may be admitted if they are able to stay there. Some of them are even taken up into the first societies, at the entrance to heaven; but when they come thither, they begin to be tormented and almost suffocated, so distressed is the life of their thought and will — the life of their thought from principles of falsity, and the life of their will from a life of evil in the world. And when they look at themselves in the light there, they appear to themselves as devils, some as corpses, and others as monsters. Wherefore they cast themselves down headlong from that society, and from its light into some dark infernal cloud, where they recover their former respiration, and where from fantasy they appear to themselves as spirits not evil. In this way they learn their quality. From this it is now clear in what manner it should be understood, that from it, that is, from Divine truth, their quality was apparent.

4675. *Now Israel loved Joseph more than all his children.* That this signifies the conjunction of the Divine spiritual of the rational with the Divine spiritual of the natural, is evident from the representation of Jacob when called Israel, as the Divine spiritual of the natural, or the celestial of the spiritual from the natural (n. 4286, 4598); from the representation of Joseph, as the Divine spiritual of the rational, or the celestial of the spiritual from the rational (n. 4286, 4592); and from the signification of loving, as being conjoined—for love is spiritual conjunction. Hence it is plain that by Israel's loving Joseph is signified the conjunction of the Divine spiritual of the rational with the Divine spiritual of the natural. Because this conjunction is treated of, Jacob is not here called Jacob, as in the first and second verses, but Israel; and from the changing of the name it may be inferred that some arcanum is contained here in the internal sense. But what is the nature of the conjunction of the Divine spiritual of the rational with the Divine spiritual of the natural, cannot yet be explained, because it is not treated of in this chapter,

but in

the chapters which follow; in which that arcanum will come to be set forth, as far as it can be. This only is to be said here, that the spiritual is predicated both of the rational and of the natural; for the spiritual is the Divine truth from the Lord, which when it shines in the rational, or in the internal man, is called the spiritual of the rational; and when it shines thence in the natural, or in the external man, is called the spiritual of the natural.

4676. *Because he was he son of his old age.* That this signifies his own life in him, is evident from the signification of old age, as the putting off of a former state and the putting on of a new one, also as a new period of life (see n. 3492, 4620. For Old age in the internal sense does not signify Old age, because the internal man, or man's spirit, does not know what old age is; but as the body or external man grows old, the internal passes into a new period of life; man's spirit being perfected by age, as his bodily powers diminish. This is still more so in the other life, where those who are in heaven are continually brought by the Lord into more perfect life, and at length into the bloom of youth, even those who have died at a good Old age. From this it may be evident that by old age, in the internal sense, is signified life. What is meant by his own life being in him, has been explained above (n. 4667. It 2 was said that man's spirit, or his internal man, does not know what old age is; and yet, as has been said above, it is this spirit that thinks in the body, and from it the body has its life. The reason why this thought of the spirit cannot be communicated to the body, and the man thus know that he lives after death, is, that so long as his spirit remains in the body, he cannot think otherwise than from the principles which his natural man has become imbued with; and when the principle and persuasion is that only the body lives, and that when this dies everything of man dies, the influx of that thought is not received. But still the influx manifests itself in this, that most persons are solicitous

about

their funeral honors and eulogies, and some about their reputation after death; for which reason they erect magnificent monuments for themselves, that their memory may not perish. Into such things the influx from heaven in respect to the permanence of life is turned with those who in other respects have no belief in it. For without that influx, they would be totally indifferent to all memory of themselves after death.

4677. *And he made him a tunic of many colors.* That this signifies the appearances of truth thence, by which the spiritual of the natural is known and distinguished, is evident from the signification of a tunic, as truth of the natural, of which hereafter; and from the signification of many colors, as the appearances of truth by which the spiritual of the natural is known and distinguished. That these are signified by many colors, cannot be known by any one unless he knows that colors are seen in the other life equally as in the world—colors indeed which in beauty and variety far surpass those in this world— and unless he knows what is the source of those colors. The colors seen in the other life are from variegation of the light there, and are, so to speak, modifications of intelligence and wisdom; for the light seen there is from the Divine truth that is from the Lord, or is the Divine spiritual from Him, or, what is the same, Divine intelligence and wisdom, which appears as light before the eyes of angels and spirits. It is plain from this what is signified by colors from that light, namely, qualities of truth, thus its appearances, which are according to affections for good and truth. In regard to colors in the other life, see above (n. 1042, 1043, 1053, 1624,

2 3993, 4530. That a tunic is the truth of the natural, was said above (n. 3301. but as it was not there shown, we may now confirm it here from other passages in the Word. Because kings in the Jewish Church represented the Lord as to the Divine spiritual, or Divine truth (n. 2015, 2069, 3009, 3670), therefore their daughters were clothed in tu-

nics of various colors; for by daughters were signified affections for good and truth, and therefore churches (see n. 2362, 3963. Of the daughters of a king we read in the Second Book of Samuel — Tamar, David's daughter, *had a tunic of many colors upon her; for with such robes were the king's daughters that were virgins apparelled* (xiii. 18. And because the high priests represented the Lord as to the Divine celestial, or Divine good, Aaron was therefore clothed in garments that represented the Divine truth which is from the Divine good of the Lord; for Divine good is in the Lord, but Divine truth proceeds from Him, and is what was represented by the garments. So also when the Lord was transfigured before Peter, James, and John, the Divine good appeared as the sun, and the Divine truth was presented as raiment which appeared as the light (Matt. xvii. 2. The garments in which Aaron and his sons were clothed, are thus described in Moses: *Thou shalt make for Aaron a tunic of fine linen, and a mitre of fine linen, and thou shalt make a girdle, be work of the embroiderer. And for Aaron's sons thou shalt make tunics, and thou shalt make for hem girdles, and headtires shalt thou make for hem, for glory and for beauty* (Exod. xxviii. 39, 40). Every particular here signified something pertaining to the Divine truth from the Divine good of the Lord, the tunic of fine linen specifically signifying the Divine spiritual. So also in another place: *Thou shalt take the garments, and put upon Aaron the tunic, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the girdle of the ephod. . . . Then thou shalt bring his sons, and put tunics upon hem* (Exod. xxix. 5, 8; xl. 14. What these particulars signify, will by the Divine mercy of the Lord be shown when they come to be treated of. That garments are in general truths, can be seen above (n. 297, 1073, 2576, 4545). The prophets also were clothed in tunics, but in tunics of hair; because by the prophets the Lord was represented as to truths of doctrine, and because

these are of the natural or external man, the prophets had tunics of hair, for hair signifies what is natural (n. 3301).

- 6 That a tunic signifies Divine truth from the Lord, is still more obvious from those passages in the New Testament in which tunic is mentioned — as in John: *The soldiers . . . took His garments, and made four parts, to every soldier a part; and also the tunic: now he tunic was without seam, woven from the top throughout. They said therefore one to another, Let us not rend it . . . hat the Scripture might be fulfilled, which saith They parted My raiment among hem, and for My tunic did they cast lots* (xix. 23, 24. One who reads these words supposes that they involve no greater arcanum than that the raiment was parted among the soldiers, and that lots were cast for the tunic; when yet every particular was representative and significative of something Divine — as well that the raiment was divided into four parts, as that the tunic was not divided, but lots were cast for it, especially that the tunic was without seam and woven from the top throughout; for by the tunic was signified the Lord's Divine truth, which, because it is indivisibly one and derived from good, was represented by the tunic being without seam and woven from the top
- 7 throughout. The like was signified by the tunic of Aaron, which was woven, or the work of the weaver, as is plain from Moses: *They made the tunics of fine linen, the work of the weaver, for Aaron, and for his sons* (Exod. xxxix. 27. It was also represented, that the Lord did not suffer Divine truth to be rent into parts, as was done by the Jews
- 8 with the lower truths of the church. Because Divine truth which is from Divine good is indivisibly one, the twelve disciples were commanded when they were sent to preach the gospel of the kingdom, that they should not have two tunics — as is thus written in Luke: *Jesus sent the twelve disciples to preach the kingdom of God. . . And He said unto them, Take nothing for your journey,*

*neither staves, nor scrip, neither bread, neither money;
neither have two*

tunics apiece (ix. 2, 3); and in Mark: *He commanded them that they should take nothing for their journey, save a staff only, no scrip, no bread, no brass in their purse; but be shod with sandals; and put not on two tunics* (vi. 8, 9); and in Matthew: *Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two tunics, neither shoes, nor yet staves* (x. 9, o). All the particulars 9 here are representative of the celestial and spiritual things of the Lord's kingdom, which the disciples were sent to preach. That they were not to take gold, silver, brass, scrip, nor bread with them, was because those things signified goods and truths which are from the Lord alone — gold signifying good (n. 113, 1551, **1552**), silver truth therefrom (n. 1551, 2954), brass natural good (n. 425, 1551. bread the good of love, or celestial good (n. 276, 680, 2165, **2177**, 3478, 3735, 4211, 4217). But the tunic, sandal, and shoe signified the truths with which they were clothed, and the staff the power of truth from good. That a staff is that power, may be seen above (n. 4013, 4015); and that a shoe is the lowest natural (n. 1748. here as to truth. A tunic is interior natural truth; and because these things ought not to be double, but single, it was forbidden to have two staves, two pairs of shoes, or two tunics. These arcana are contained in that command of the Lord, which cannot at all be known except from the internal sense. All and 10 each of the things which the Lord said, were representative of Divine things, consequently of the celestial and spiritual things of His kingdom, and thus adapted to the apprehension of men, and at the same time to the understanding of spirits and angels; wherefore those things which the Lord said, filled and continue to fill the whole heaven. From this it is plain of what use and importance it is to know the internal sense of the Word. Without that sense also any one can confirm from the Word whatever dogma he pleases; and because such is the appearance of the Word to those

who are in evil, they therefore deride it, and are ready to believe anything rather than that it is Divine.

4678. Verses 4—1 T. *And his brethren saw that their father loved him more than all his brethren; and they hated him, and could not speak peaceably unto him. And Joseph dreamed a dream, and he told it to his brethren; and they added yet to hate him. And he said unto them, Hear, I pray you, this dream which I have dreamed; for, behold, we were binding sheaves in the midst of the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves came round about, and bowed down themselves to my sheaf. And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they added yet to hate him for his dreams, and for his words. And he dreamed yet another dream, and told it to his brethren, and said, Behold, I have dreamed yet a dream; and, behold, the sun and the moon and eleven stars bowed down themselves to me. And he told it to his father, and to his brethren; and his father rebuked him, and said unto him, What is his dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth? And his brethren envied him; but his father kept the word.* "And his brethren saw " signifies those things which are of faith, and in the proximate sense the posterity of Jacob; " that their father loved him more than all his brethren " signifies that it was conjoined with the Divine natural, and in the proximate sense with the Ancient Church, which is the father; " and they hated him, and could not speak peaceably unto him " signifies contempt and turning away. "And Joseph dreamed a dream " signifies preaching concerning Himself; " and he told it to his brethren " signifies in the presence of those who are of faith separate; " and they added yet to hate him " signifies still greater contempt and turning away. "And he said unto them, Hear, I pray you, this dream which I have dreamed " signifies what was contained in the preaching; " for, behold, we were binding sheaves in the midst of the field " signifies those teaching from doctrine;

" and, lo, my sheaf arose, and also stood upright " signifies the doctrinal concerning the Lord's Divine Human; " and, behold, your sheaves came round about " signifies those who were in faith; " and bowed down themselves to my sheaf " signifies adoration. "And his brethren said to him" signifies those who were of faith separate; " Shalt thou indeed reign over us? or shalt thou indeed have dominion over us?" signifies whether they should be subject as to what is of the understanding and what is of the will. "And they added yet to hate him for his dreams, and for his words " signifies still greater contempt and turning away, because of the preaching of the Word. "And he dreamed yet another dream " signifies a second preaching; " and told it to his brethren, and said " signifies in the presence of those who were of faith separate; " Behold, I have dreamed yet a dream " signifies what is contained; " and, behold, the sun and the moon " signifies natural good and natural truth; " and eleven stars " signifies knowledges of good and of truth; " bowed down themselves to me " signifies adoration. "And he told it to his father, and to his brethren " signifies that it was given to know it; " and his father rebuked him, and said unto him, What is this dream that thou hast dreamed?" signifies indignation: father here is the Jewish religion, derived from the Ancient. " Shall I and thy mother and thy brethren indeed come to bow down Ourselves to thee to the earth ? " signifies whether the church will adore Him. "And his brethren envied him " signifies their aversion; " but his father kept the word " signifies that the truth remained in their religious observance.

4679. *And his brethren saw.* That this signifies

those things which are of faith, and in the proximate sense the posterity of Jacob, is evident from the signification of seeing, as apperceiving and understanding (n. 2150, 2325, 2807, 3764, 3863); and from the representation of the brethren of Joseph, as those things which are of faith. For Joseph in this chapter represents the Divine spiritual or

Divine truth of the Lord; and his brethren represent the church which turns away from charity to faith, and then to faith separate from charity, and finally to falsities (see 4665, 4671. Thus by the brethren of Joseph are here signified those things which are of faith; and because such was the posterity of Jacob, in the proximate sense that posterity is signified.

4680. *That their father loved him more than all his brethren.* That this signifies that it was conjoined with the Divine natural, and in the proximate sense with the Ancient Church, which is here the father, is evident from what was explained above (n. 4675. where similar words occur. That in the proximate sense this signifies that it was conjoined with the Ancient Church, and that this church is what is meant by father, is, because in that sense, as was said just above (n. 4679), by Joseph's brethren are signified the posterity of Jacob, and consequently the church which was represented with them. How these things are, has been told several times before, but for the sake of the series of what follows, it must be briefly recapitulated here.

2 The Ancient Church, which was established by the Lord after the flood, was a representative church, in such manner that the external things of its worship one and all represented the celestial and spiritual things of the Lord's kingdom, and, in the supreme sense, the Divine things themselves of the Lord; but the internals of its worship one and all had reference to charity. That church was spread over a large part of the Asiatic world, and through many kingdoms there; and although there were differences among them as to the doctrinals of faith, still the church was one,

because all in every part of it made charity the essential of the church. Those who at that time separated faith from charity, and made faith the essential of the church, were called Ham. But in course of time this church turned away to idolatrous, and in Egypt, Babylon, and other places, to magical practices; for they began to

worship external things without the internal; and as they thus receded from charity, heaven also receded from them, and in its place came spirits from hell who led them. When this church was desolated, a new church began from 3 Heber, which was called the Hebrew Church. This was in Syria and Mesopotamia, and also among some nations in the land of Canaan. This new church however differed from the Ancient, in placing the essential of external worship in sacrifices. It acknowledged indeed the internal of worship to be charity, but not so much from the heart as did the Ancient Church; and this church also became idolatrous. At length it pleased the Lord to establish with the 4 posterity of Abraham by Jacob a new form of church, and to introduce with that nation the externals of the worship of the Ancient Church. But such was the nature of this nation that they could not receive any internal of the church, because their hearts were altogether averse to charity; and therefore only a representative of a church was instituted with them. This is now the reason that the sons of Jacob, or Joseph's brethren, signify, in the proximate sense such a church, and that Jacob their father signifies the Ancient Church. In many other places in the Word, especially in the prophetic parts, the Ancient Church is meant by Jacob; and sometimes also that Ancient Church is called father and mother — father as to its good, and mother as to its truth. From this it is now plain that by their father's loving Joseph more than all his brethren is signified that the Divine truth of the Lord was conjoined with the Ancient Church.

4681. *And they hated him, and could not speak peaceably unto him.* That this signifies contempt and turning

away — contempt for the Divine truth which is represented by Joseph, and turning away from it — is evident from the signification of hating, as holding in contempt; for hatred in the internal sense does not signify hatred, such as men have who hate — since the signification of the word grows milder

as it rises into heaven, because in heaven they do not know what hatred is—and therefore contempt is what is signified; and from the signification of not being able to speak peaceably unto him, as turning away. For to speak peaceably means to wish any one well, inasmuch as by peace the ancients understood in the supreme sense the Lord Himself, in the internal sense His kingdom and life in it, or salvation, but in the external sense safety or health in the world. The contrary of this is, not to be able to speak peaceably unto him, that is, not to wish any one well, thus to turn away — here from Divine truth.

4682. *And Joseph dreamed a dream.* That this signifies preaching concerning Himself, is evident from the signification of dreaming a dream, as preaching; and because the dream treats of Joseph, preaching concerning the Lord's Divine Human is signified. That a dream here signifies preaching, is because in Joseph's two dreams are contained in a summary all the things which were foreseen and provided in regard to Joseph; or, in the internal sense all that were foreseen and provided in regard to Divine truth within such a church as is represented by Joseph's brethren, or such as begins from faith. Moreover, Divine truths were manifested in ancient times by speech, visions, or dreams, and from them were preachings; consequently by prophets in the Word, to whom Divine truth was manifested by speech, visions, or dreams, are signified those who teach truths, and in the abstract sense truths of doctrine (n. 2534).

2 Accordingly, seeing visions and dreaming dreams have a similar meaning—as in Joel: *I will pour out My spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the maidservants in those days will I pour out My spirit* (ii. 28, 29) —where pouring out the spirit upon them is instructing concerning truths, and prophesying is teaching and

preaching those truths, as also is dreaming dreams.

Old men are the wise, young men the intelligent, servants
3 those that have knowledge. In Jeremiah: *Thus sai fie
Jehovah Zebaob, Hearken not unto he words of the prophets
that prophesy unto you; they make you vain; they speak a
vision of their own heart, and not out of he moub of Jehovah.
. . . I have heard what the prophets have said, bat prophesy
lies in My name, saying, I have dreamed, I have dreamed. . .
. The prophet bat hath a dream, let him tell a dream; and
he bat hath My word, let him speak My word faithfully.
. . . Behold, I am against hem that prophesy lying
dreams, saith Jehovh, and do tell them, and cause My
people to err by heir lies (xxiii. 16, 25, 28, 32)—where
again prophesying is teaching and preaching, but from
lying dreams, from which is their preaching. In 4 like
manner elsewhere (as in Jer. xxix. 8, 9; Zech. x. 2. In
Moses: *If there arise in he midst of bee a prophet, or a
dreamer of dreams, and he give thee a sign or a wonder, and
the sign or he wonder come to pass, whereof he spake unto bee,
saying, Let us go after ober gods, which hou hast not known,
and let us serve hem; thou shalt not hearken unto he words
of that prophet, or unto bat dreamer of dreams. . . . And
that prophet, or that dreamer of dreams, shall be put to
death, because he hath spoken to turn you away from
Jehovh your God (Deut. xiii. 1-3, 5. Both a prophet
and k dreamer of dreams stand for one who teaches
and preaches, and here falsities.**

4683. *And he told it to bis brethren.* That this
signifies in the presence of those who are of faith
separate, is evident from the representation of Joseph's
brethren, as the church which turns away from charity
to faith, or, in the abstract sense, whatever is of faith,

as above (n. 4665, 4671, 4679); here, those who are of faith separate from charity, because it follows that they added yet to hate him; by which words is signified still greater contempt and aversion. For the case in regard to that church is this: at its beginning charity is preached, but merely as a matter of doctrine, and

thus of knowledge, not from charity itself, and so not from affection, or from the heart. In course of time, as charity and affection is obliterated in the heart, faith is preached; and at length when there is no longer any charity, faith alone is preached, and is said to be saving without works; then also works are no longer called works of charity, but **2** works of faith, and are named fruits of faith. In this way, indeed, men conjoin charity and faith, but from doctrine merely, not from life. And because they place nothing of salvation in a life of faith, or in good, but only in faith — though they know plainly from the Word, and also from their own intelligence, that doctrine is nothing without the life, or that faith is nothing without fruits—they place the saving power of faith in confidence, that in this way also they may recede from fruits; not knowing that all confidence derives its *esse* from the end of the life, that genuine confidence cannot be given except in good, and that only spurious and false confidence can exist in evil. And in order that they may still farther separate faith from charity, they also insist that the confidence of a single moment only, even at the last of life, saves, no matter what the previous life has been; although they know that every one's life remains with him after death, and that every one will be judged according to the works of his life. From these few words it may be evident what is the quality of faith separate from charity, and consequently what the church is that makes faith, and not a life of faith, the essential. The falsities which flow thence, as from their source, will, by the Divine mercy of the Lord, be spoken of in the following pages.

4684. *And he added yet to hate him.* That this signifies still greater contempt and turning away, is evident from what was said above (n. 4681), where similar words occur.

4685. *And he said unto hem, Hear, I pray you, this dream which I have dreamed.* That this signifies the sub-

ject matter of the preaching, is evident from the
signifi-

cation of dreaming a dream, as preaching— see above (n. 4682); here the subject matter of the preaching, because the description of his dream now follows.

4686. *For, behold, we were binding sheaves in the midst of the field.* That this signifies they were teaching from doctrine, is evident from the signification of a sheaf, as doctrine, and hence from that of binding sheaves, as teaching from doctrine — of which hereafter; and from the signification of a field, as the church (n. 2971, 3766, 4440, 4443). The midst of the field is what is interior in the church, and thus it is those who are in the faith of some charity; for the midst, in the internal sense, is what is interior and what is inmost (n. 1074, 2940, 2973). For there are some in every church who are in the midst of it, or who are inmost, and they are those who are in charity, here those who are in the faith of some charity. With these the Lord is present, because the Lord is in charity, and by charity in faith (n. 4672). That these are signified, is plain also from what follows — that Joseph's sheaf arose, and the other sheaves came round about it; for by Joseph's sheaf is signified doctrine from the Lord's Divine truth. That a sheaf signifies doctrine is because a field is the church, as just now said, and standing corn in a field is truth in the church; therefore a sheaf in which there is corn, signifies doctrine in which there is truth. Sheaves have a similar signification in David: *They that sow in tears shall reap with singing. Though he goeth on his way weeping, bearing the measure of seed, he shall surely come again with singing, bringing his sheaves* (Ps. cxxvi. 5, 6)— which is said of those who have been in spiritual captivity, and are liberated. To bear the measure of seed stands for instruction in

truths, to come again with singing, for the gladness of affection for truth, and to bring the sheaves, for the doctrinals of that truth.

4687. *And, lo, my sheaf arose, and also stood upright.*
That this signifies the doctrinal concerning the Lord's Di-

vine Human, is evident from the signification of a sheaf, as doctrine — see just above; and from the signification of arising and standing upright, as the supreme doctrine that should reign, and that they would adore. That this is the Lord's Divine Human, is plain from what follows, namely, that the eleven sheaves bowed down themselves to that sheaf, and in the second dream, that the sun and the moon and eleven stars bowed down themselves to Joseph, whereby is signified the supreme doctrine that should reign, and that they would adore; wherefore also Jacob says, " Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth ? " The Divine truth of the Lord is what is represented by Joseph, as was said above; the supreme of this truth is the Lord Himself, and the supreme among doctrines is, that His Human is Divine.

2 **With** this supreme of doctrine the case is this: the Most Ancient Church, which was celestial, and which before all others was called Man, adored the Infinite Being, and hence the Infinite Existing;* and because, from the things which could be perceived in their internal man and those which could be felt in their external, and from the visible things in the world, the men of that church could have no perception of the Infinite Being, but could have some of the Infinite Existing therefrom, they therefore adored the Infinite Existing, in which is the Infinite Being. The Infinite Existing, in which is the Infinite Being, they perceived as a Divine Man, because they knew that the Infinite Existing was brought forth from the Infinite Being, through heaven; and as heaven is the Greatest Man, corresponding to all things and each that are in

man — as has been shown at the end of the preceding chapters, and will be shown at the end of several to follow — therefore they could have no other idea of perception concerning the Infinite Existing from the Infinite Being, than concerning a Divine Man; for whatever from the Infinite Being passes through heaven

** Infinitum Esse, et inde Infinitum Existens.*

as through the Greatest Man, has with it an image thereof in the whole and in every particular. When that celestial church began to fall away, they foresaw that the Infinite Existing could no longer have influx into the minds of men, and that so the human race would perish; therefore it was revealed to them that One should be born Who would make the Human in Himself Divine, and in this way become the same Infinite Existing as had been before, and at length become one with the Infinite Being as also it had been before. From this came their prophecy in Genesis concerning the Lord (chap. iii. 1s. This is described in John in these words: *In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men. . . . And the Word was made flesh, and dwelt among us; and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth (i. 1-4, f4. The Word is the Divine Truth, which in its essence is Infinite Existing from Infinite Being, and is the Lord Himself as to His Human. This is the Reality from which truth Divine now proceeds and flows into heaven, and through heaven into the minds of men; consequently which rules and governs the universe, as it has ruled and governed it from eternity; for it is one and the same with Infinite Being, since He conjoined the Human to the Divine — which was done by this, that He made the Human in Himself also Divine. From this it is now evident that the supreme thing of truth Divine is the Lord's Divine Human, and hence that the supreme among the*

doctrinals of the church is, that His Human is
Divine.

4688. *And, behold, your sheaves came round about.* That
this signifies those who were in faith, namely, in
the faith of some charity, is evident from the
signification of coming round about, as here
approaching to adore — for it follows

that they bowed down themselves to his sheaf, by which is signified adoration; and from the signification of a sheaf, as doctrine — of which just above (n. 4686) — and here all things of doctrine, or all things of faith. That sheaves here have such a signification, is because in the genuine sense all things of faith are represented by all the sons of Jacob (n. 3858, 3926); so too by the sheaves, because these in the dream took the place of the sons of Jacob; and because the scene lay in the midst of the field, and by the midst of the field is signified what is interior, or those who are interior in the church — of which above (n. 4686) — thus those who are in the faith of some charity. These therefore are the sheaves which came round about, and bowed down themselves to the sheaf of Joseph. That those are not meant who are exterior or more remote from the midst, and who in the proper sense are here the brethren of Joseph, is plain from what precedes and what follows— that they hated him more and more, that is, despised him and turned away; for hating, not speaking peaceably, and envying, which are said of his brethren, signify contempt and turning away.

4689. *And bowed down themselves to my sheaf* That this signifies adoration, is evident from the signification of bowing down themselves, as the effect of humiliation (see n. 2153), consequently adoration; and from the signification of Joseph's sheaf, as here the doctrine concerning the Lord's Divine Human (n. 4686); thus it is the Divine Human, which those in the interior of the church adore. Those who are exterior, however, that is, those who are of faith separate, are as far as possible from adoring. Faith separate from charity has this effect, because, as was said above, the Lord is present in charity, and in faith only through charity; for charity is the conjoining medium. What is truth without good? and what is the intellectual without the voluntary part of the mind?

thus what is faith without charity ? or what is confidence
without its essence?

That they who are in faith separate from charity do not at 2 all adore the Lord's Divine Human, was made evident to me from those of this character who come into the other life from the Christian world, with many of whom I have spoken; for in that life the heart speaks, and not the mouth as in the world. The thoughts of every one are there communicated much more clearly than by any speech in the world; and no one is allowed to speak otherwise than as he thinks and believes. Many of those who in the world have even preached the Lord, there wholly deny Him; and when it is inquired from what end or for what reason they preached Him, and also in outward holy form adored Him, it is found that they did so because it was incumbent upon them on account of the office which they held, and because thereby they gained honors and wealth; and that those who did not preach Him, but yet confessed Him, did so because they were born in the church, and because they would lose their reputation if they should speak against religion. Not a single person from the Christian world knew that the Lord's Human is Divine; and scarcely any one knew that He alone rules heaven and the universe, still less that His Divine Human is the all in heaven. That this is so could not be openly revealed, because it was foreseen by the Lord that the Christian Church would turn away from charity to faith, consequently would separate itself from Him, and so not only reject but also profane the holy which is from His Divine Human; for faith separate from charity cannot do otherwise. That faith is at this day separated from charity, is evident; for churches separate from one another according to their dogmas, and whoever believes differently from what their dogma teaches, is cast out from their communion, and is also defamed. But one who robs, and without mercy deprives others of their possessions, if only he does not do it openly, who schemes craftily against the neighbor, who brings the works of charity into disrepute, and who commits adultery — he is yet called a

Christian, provided he frequents sacred worship and speaks in accordance with doctrine. From this it is plain that at this day it is doctrine, not life, that constitutes the church; and that the fruits which are adjoined to faith are in their doctrine only, and not at all in their minds.

4690. *And his brethren said to him.* That this signifies those who are of faith separate, is evident from the representation of Joseph's brethren, as the church which turns away from charity to faith, and at length separates faith from charity (n. 4665, 4671, 4679); but those who are interior in that church are signified by the sheaves in the dream (n. 4686, 4688). The reason why Joseph's brethren represent that church, is, that in the sense nearest the letter they signify the representative of a church, or the form of religion which was instituted among the posterity of Jacob; which posterity, indeed, did not know anything about faith as it is understood in the Christian Church, but only about truth. Truth was to them the same as faith is to Christians; in the Hebrew language the same word is used for both. But the Jewish Church understood by truth the precepts of the Decalogue, and also the laws, judgments, testimonies, and statutes, which were handed down by Moses. They did not know the interiors of truth, nor **2** did they wish to know them. The Christian Church, however, gives the name of faith to those doctrines which they say are the interior doctrines of the church and must be believed; for by faith the common people understand no other than the faith of creeds, or that which books of creeds teach; but those who think that the doctrines of faith or the knowledge of them cannot save any one, and that few are in a life of faith, call confidence faith. These, however, are above the common people, and are more learned than others. From these things it is evident that the subject here in the internal sense is, not only the representative of a church which was

instituted with the posterity of Jacob, but also the
Christian Church which succeeded; for the

Word of the Lord is universal, and comprehends in general every church. For it was foreseen by the Lord as well how it would be with the Christian Church, as how it would be with the Jewish Church, but first [*proxime*] with the Jewish; wherefore that sense is called the proximate sense, or the internal historic sense, and the other the internal sense.

4691. *Shalt thou indeed reign over us? or shalt thou indeed have dominion over us?* That this signifies, were they to be subject as to the things of the understanding and of the will, is evident from the signification of reigning, as being subject as to the things of the understanding; and from the signification of having dominion, as being subject as to the things of the will. That to reign over them and to have dominion over them mean that they were to be made subject, is plain; but that the two expressions are used here is because one refers to things of the understanding, and the other to things of the will. It is common in the Word, especially the prophetic, for one thing to be expressed in two ways; and he who does not know the arcanum in this, cannot but think it is merely a repetition for the sake of emphasis. But this is not so, for in every particular of the Word there is a heavenly marriage, namely, the marriage of truth with good and of good with truth; just as there is a marriage of the understanding and the will in man. One expression has reference to truth, the other to good; thus one has reference to the intellectual, for to this belongs truth, and the other to the voluntary, for to this belongs good. The expressions in the Word consist of terms that constantly have such signification. This is the arcanum which lies concealed in two expressions being used for one thing (see n. 683, 793, 801,

2173, 2516, 2712, 4138. SO also here in regard to reigning over them and having dominion over them; reigning refers to truth, which is of the understanding, and having dominion to good, which is of the will. Kingdom is also predicated of truth (n. 1672, 2547), and dominion of good—as in Daniel, in which pas-

sage also the subject is the Lord's Divine Human:
There was given Him dominion and glory and a kingdom, hat all people, nations, and languages should worship Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom hat which shall not perish (vii. 14); and in David: *Thy kingdom is an everlasting kingdom, and Thy dominion endureth broughout all generations* (Ps. cxlv. 13).

4692. *And he added yet to hate him for his dreams, and for his words.* That this signifies still greater contempt and turning away because of the preaching of truth — here concerning the Lord's Divine Human — is evident from the signification of adding, as more; from the signification of hating, as despising and turning away (n. 4681); from the signification of a dream, as preaching (n. 4682, 4685); and from the signification of words, as truths. That words mean truths, is because every word in heaven is from the Lord; therefore words in the internal sense signify truths, and the Word in general signifies all Divine truth.

2 As regards the subject itself, it is the supreme truth of all, which the church that has separated faith from charity especially despises, and from which it turns away — namely, that the Human of the Lord is Divine. All who were of the Ancient Church and did not separate charity from faith, believed that the God of the universe was a Divine Man, and that He was the Divine Being; and hence they named Him Jehovah. They knew this from the most ancient people, and also because He had appeared as Man to some of their brethren. They knew, too, that all the rituals and externals of their church represented Him. But those who were of faith separate could not so believe, because they could not comprehend how the Human could be Divine, nor could they comprehend that the Divine love effected this; for whatever they did not comprehend from some idea received through the external senses of the body, they regarded as nothing.

Faith separate from charity has this

characteristic; for with those who hold it internal perception is closed, as there is no intermediate through which there can be influx. The Jewish Church which succeeded, 3 believed indeed that Jehovah was Man and also God, because He had appeared as a man to Moses and the prophets; for which reason the Jews called every angel who appeared to them, Jehovah. But still they had no other idea of Him than the Gentiles had of their gods, to whom the Jews preferred Jehovah God, because He could perform miracles (n. 4299); not knowing that Jehovah was the Lord in the Word (n. 2921, 3035. and that it was His Divine Human which all their rituals represented. Their only thought of the Messiah, or Christ, was that He would be the greatest prophet, greater than Moses, and the greatest king, greater than David, who would bring them with stupendous miracles into the land of Canaan. They did not wish to hear anything about His heavenly kingdom, because they apprehended nothing but what was worldly, for they were separated from charity. The Christian Church, 4 however, in external worship adores indeed the Lord's Human as Divine, especially in the Holy Supper, because He said that the bread in it was His body, and the wine His blood; but in their doctrine they make His Human not Divine, inasmuch as they distinguish between the Divine nature and the human nature. The reason of this also is, that the church has turned away from charity to faith, and at length to faith separate. And because they do not acknowledge the Lord's Human to be Divine, many stumble and in heart deny Him (n. 4689). Nevertheless the truth is that the Lord's Divine

Human is the Divine Existing from the Divine
Being, spoken of above (n. 4687. and that He is the
Divine Being; for the Divine Being and the Divine
Existing are one, as also the Lord manifestly teaches in
John: Jesus said to Philip, *Have I been so long time with
you, and yet hast thou not known Me, Philip 2 He that
hath seen Me hath seen he Faber. Believes/ thou*

not that I am in the Father, and the Father in Me? Believe Me that I am in the Father, and the Father in Me (xiv. 9-11); and also in other places. For the Divine Existing is the Divine itself proceeding from the Divine Being, and in form [*imagine*] is Man; because heaven, of which it is the all, presents in form the Greatest Man — as was said above (n. 4687), and has been shown at the end of the chapters, in the correspondence of all things in man

5 therewith. The Lord was indeed born as another man, and had an infirm human from the mother; but this human the Lord entirely cast out, so that He was no longer the son of Mary, and made the Human in Himself Divine, which is meant by His being glorified; and He also showed to Peter, James, and John, when He was transfigured, that He was a Divine Man.

4693. *And he dreamed yet another dream.* That this signifies a second preaching, is evident from the signification of a dream, as preaching, of which above (n. 4682).

4694. *And told it to his brethren, and said.* That this signifies in the presence of those who are of faith separate, is evident from the representation of Joseph's brethren, as those who are of faith separate, of which above (n. 4665, 4671, 4679, 4690).

4695. *Behold, I have dreamed yet a dream.* That this signifies the subject matter of the preaching, is evident from what was said above (n. 4685).

4696. *And, behold, the sun and the moon.* That this signifies natural good and natural truth, is evident from the signification of the sun, as celestial good (n. 1529, 1530, 2120, 2441, 2495, 3636, 3643, 4060); and from the signification of the moon, as spiritual good or truth (n. 1529, 1530, 2495). The sun in the supreme sense signifies the Lord, because He appears as the sun to those in heaven who are in celestial love; and the

moon also in the supreme sense signifies the Lord,
because He appears as a moon to those in heaven
who are in spiritual love: all the

light in heaven is thence. Therefore the light from the sun there is the celestial of love, or good, and the light from the moon there is the spiritual of love, or truth; and in this passage accordingly the sun is natural good, and the moon natural truth, because they are predicated of Jacob and Leah — as is manifest from verse 10, where Jacob says, " Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?" for by Jacob is represented natural good, and by Leah natural truth, as has been frequently shown before. The Divine which comes from the Lord in the supreme sense is the Divine in Him; but, in the relative sense, it is the Divine from Him. The Divine good from Him is what is called celestial, and the Divine truth from Him is what is called spiritual. When the rational receives these, the good and truth of the rational are what are signified; but when the natural receives them, the good and truth of the natural are what are signified. Here they are the good and truth of the natural, because they are predicated of Jacob and Leah.

4697. *And eleven stars.* That this signifies the knowledges of good and truth, is evident from the signification of stars, as the knowledges of good and truth. That stars have this signification in the Word, is because they are small luminaries which shine at night, when they give forth into Our atmosphere gleams of light, just as knowledges give forth gleams of good and truth. That such knowledges are signified by stars, is evident from several passages in the Word — as in Jeremiah: *Thus saith Jehovah, Who giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, Who stirreth up the sea that the waves thereof roar (xxxi. 35)* — where a new church is treated of, and by giving the sun for a light by day is signified the good of love and charity, and by giving the ordinances of the moon and of the stars for a light by night is signified truth and knowledges. So too in ² David: *Jehovah . . . Who made great lights . . . the sun*

to rule by day . . . the moon and stars to rule by night (Ps. cxxxvi. 7-9. One who knows nothing of the internal sense of the Word, will believe that by the sun here is meant the sun of the world, and by the moon and stars, the moon and stars of the world; but from this no spiritual and heavenly sense results, when yet the Word in every part is heavenly. From this again it is plain that the goods of love and charity, and the truths of faith together with their

3 knowledges, are what is signified. SO also in the first chapter of Genesis, where the new creation of the celestial man is described: *God said, Let there be lights in the expanse of the heavens to divide between the day and the night; and let them be for signs and for seasons, and for days and years; and let them be for lights in the expanse of the heavens to give light upon the earth: and it was so. And God made the two great lights: the greater light to rule the day, and the lesser light to rule the night; and the stars. And God set them in the expanse of the heavens to give light upon the earth, and to rule in the day and in the night, and to divide between the light and the darkness* (14-18;

4 see n. 30-38). In Matthew: *Immediately after the affliction of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken* (xxiv. 29.

That here by the sun and moon are signified love and charity, or good and truth, and by the stars knowledges, may be seen above (n. 4060); and because the last day or the last state of the church is there treated of, by the sun being darkened and the moon not giving her light is signified that then the good of love and of charity will perish; and by the stars falling from heaven, that the knowledges

5 of good and of truth will also perish. That those things are signified, is plain from the prophetic parts of the Word, in which similar things are said of the last state of the church — as in Isaiah: *Behold, the day of Jehovah cometh, cruel . . . to make the earth a desolation,*

and He shall

destroy the sinners thereof out of it. For he stars of he heavens and he constellations thereof shall not shine with their light; he sun shall be darkened in his going forth, and the moon shall not cause her light to shine (xiii. 9, 10). In Joel: *The day of Jehovh is near. . . The sun and the moon were darkened, and the stars withdrew their shining* (iii. 14, 15). In Ezekiel: *When I shall extinguish hee, I will cover he heavens, and make the stars thereof dark; I will cover the sun wih a cloud, and he moon shall not make her light to shine. All he luminaries of light of heaven will I make dark over thee, and will set darkness upon thy land* (xxxii. 7, 8). And in the Apocalypse: *The fourth angel sounded, and he hird part of the sun was smitten, and the hird part of he moon, and he hird part of he stars; that the hird part of hem should be darkened, and he day should not shine for the hird part of it, and the night in like manner* (viii. 12). Moreover that stars 6 are knowledges of good and truth, is plain from the following passages — in Daniel: *Out of one of the horns of the he-goat came forth a little horn, which grew exceedingly toward the south, and toward he east, and toward the glorious [land]. And it grew even to he host of the heavens; and some of the host and of the stars it cast down to the earh, and trampled upon them* (viii. 9, 10); and in the Apocalypse: *The great dragon with his tail drew the third part of the stars of heaven, and did cast hem to the earth* (xii. 4). That stars are not meant in these passages, is obvious. In Daniel and the Apocalypse is described the state of the church in its last times. Likewise in David: *7 Jehovh telleth the number of he stars; He giveth hem all heir names* (Ps. cxlvii. 4). Again: *Praise*

ye Jehovah . . . sun and moon; praise Him, all ye stars of light (Ps. cxlviii. I, 3. And in the Apocalypse: *A great sign was seen in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars* (xii. I). As stars signify the knowledges of good 8

and truth, they signify also the doctrinals of the church, for these are knowledges. The doctrinal respecting faith separate from charity in the last times, is thus described by a star in the Apocalypse: *The bird angel sounded, and there fell from heaven a great star burning as a torch, and it fell upon the third part of the rivers, and upon the fountains of waters; and the name of the star is called Wormwood . . . and many men died of the waters, because they were made bitter* (viii. 10, . The waters which were made bitter by that star are truths, and the rivers and fountains of waters are intelligence thence and wisdom from the Word. That waters are truths, may be seen above (n. 2702, 3058, 3424); that rivers are intelligence (n. 3051); and that fountains are wisdom from the Word (n. 2702, 3424).

4698. *Bowed down themselves to me.* That this signifies adoration, is evident from the signification of bowing down themselves, as adoration, of which above (n. 4689).

4699. *And he told it to his father, and to his brethren.* That this signifies that it was given them to know it, may be evident without explanation.

4700. *And his father rebuked him, and said unto him, What is his dream that thou hast dreamed?* That this signifies indignation, is evident from the signification of rebuking, as being indignant, and this because of the preaching of truth concerning the Lord's Divine Human, which preaching is signified by dreaming a dream (n. 4682, 4693, 4695). The father and brethren of Joseph here stand for the Jewish religion derived from the ancient. The external of that religion was for the most part like the external of the Ancient Church. With those who were of the Ancient Church, however, there was an internal in their externals, but not with those who were of the Jewish religion; because the Jews did not acknowledge any internal, nor do they at this day; and yet there was an internal within. This external with its internal is what is here called

father, and the external without the internal is what is called breath-

ren; hence it follows that his brethren envied him, but his father kept the word; and by the first words are signified the turning away of those who are in an external without the internal, and by the last is signified that truth still remained in their religion. It is as in the Christian Church, **2** where those who are in the external without the internal eat the bread and drink the wine in the Holy Supper, with no other thought than that this should be done because it was commanded, and is accepted by the church. Some of them believe that the bread and the wine are body, but not that the holiness in them is from this, that bread is the holy of love and charity in heaven, and that wine is the holy of charity and faith there (n. 3464, 3735. Whereas those who are in external and at the same time in internal worship, do not adore the bread and wine, but the Lord Whom they represent, and from Whom is the holy of love, of charity, and of faith; and this they do, not from doctrine, but from love, charity, and faith, appropriated to the life.

4701. *Shall I and by mother and thy brethren indeed come to bow down ourselves to thee to be earth?* That this signifies will the church adore him, is evident from the signification of coming to bow down, as about to adore (see n. 4689, 4698); and from the signification of father — who is meant by " I " — and mother and brethren, as the church, here the Jewish Church, as just now shown.

4702. *And his brethren envied him.* That this signifies their * turning away, is evident from the signification of envying, as also turning away, like hating and not speaking peaceably unto him — as above (n. 4681); for in the original the word envying signifies also being jealous and quarrelling; and as jealousy and quarrelling

are the effects of hatred, turning away also is signified by the same word.

4703. *But bis faber kept be word.* That this signifies that truth remained in their religion, is evident from the signification of father here, as the Jewish religion derived

* The Latin here has *ejus*, instead of *iltorum* as in n. 4678.

from the ancient — of which above (n. 4700); and from the signification of keeping, as preserving within, and thus remaining; and from the signification of word, as truth — of which above (n. 4692). What is further meant by truth remaining in their religion, may be seen above (n. 4700).

4704. Verses 12-17. *And his brebren went to feed the flock of their father, in Shechem. And Israel said unto Joseph, Do not thy brebren feed the flock in Shechem? come, and I will send thee unto them. And he said to him, Here am I. And he said to him, Go now, see whether here be peace wih thy brebren, and peace with the flock; and bring me word again. And he sent him out of he valley of Hebron, and he came to Shechem. And a certain man found him, and, behold, he was wandering in he field; and the man asked him, saying, What seekest thou? And he said, I seek my brethren; tell me, I pray hee, where they are feeding he flock. And he man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brebren, and found them in Dothan.* "And his brethren went to feed the flock " signifies those who teach from faith; " of their father " signifies of the Ancient and the Primitive Church; " in Shechem " signifies the first rudiments. "And Israel said unto Joseph " signifies perception from the Divine spiritual; " Do not thy brethren feed the flock in Shechem? " signifies that they are teaching; " come, and I will send thee unto them " signifies that it should teach Divine spiritual goods. "And he said [to him], Here am I " signifies affirmation. "And he said to him, Go now, see whether there be peace with thy brethren " signifies every coming of the Lord, and perception how it was with those who taught; " and peace with the

flock" signifies how it was with those who were learning, or the church; " and bring me word again " signifies knowledge. "And he sent him out of the valley of Hebron " signifies from the natural and sensual Divine; "and he came to Shechem" signifies the knowledge of

general doctrinals. "And a certain man found him, and, behold, he was wandering in the field " signifies that they were fallen away from the general truth of the church; " and the man asked him, saying, What seekest thou?" signifies foresight. "And he said, I seek my brethren; tell me, I pray thee, where they are feeding the flock " signifies the knowledge of how it was, and in what state they were. "And the man said, They are departed hence; for I heard them say, Let us go to Dothan" signifies that they betook themselves from generals to particulars of doctrine. "And Joseph went after his brethren, and found them in Dothan " signifies that they were in the particulars of false principles.

4705. *And his brethren went to feed the flock.* That this signifies those who teach from faith, is evident from the signification of Joseph's brethren, as those in the church who are of faith, of whom above (n. 4665, 4671, 4679, 4690); and from the signification of feeding the flock, as teaching (n. 343, 3767, 3768, 3772, 3783).

4706. *Of heir father.* That this signifies of the Ancient and the Primitive Church, is evident from the signification of father here, or Jacob, as the Ancient Church — of which above (n. 4680); that the Primitive Christian Church is likewise signified, may be seen also above (n. 4690). By the Primitive Church is meant the Christian Church in its beginning. In general there are four churches distinct from one another, described in the Word. There is the church which existed before the flood and was named Man; this is called the Most Ancient Church. Next is the one that existed after the flood, which is called the Ancient

Church. Then followed that with the posterity of Jacob, which was not a church, but the representative of a church; which representative is also called a religion [*religiosum*]. And then came that which was established after the Lord's coming, which is called the Christian Church. It is this that in its beginning, is called the Primitive Church.

4707. *In Shechem.* That this signifies the first rudiments, is evident from the signification of Shechem, as truth derived from the ancient Divine stock (n. 4399, 4454. and as doctrine (n. 447², 4473. here the first rudiments of doctrine concerning faith; for the predication of a name is according to the subject in its series. The first rudiments are also the generals of doctrinals; the generals being what are received first, and the particulars then following.

4708. *And Israel said unto Joseph.* That this signifies perception from the Divine spiritual, is evident from the signification of saying, in the historicals of the Word, as perception (n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3395, 3509); and from the representation of Joseph, as the Divine spiritual (n. 4669).

4709. *Do not thy brethren feed the flock in Shechem* That this signifies that they are teaching, is evident from the signification of feeding the flock, as teaching—of which just above (n. 4705); and from the signification of Shechem, as the first rudiments of doctrine concerning faith (n. 4707).

4710. *Come, and I will send thee unto them.* That this signifies that it should teach Divine spiritual goods, is evident from the representation of Joseph, as the Lord's Divine spiritual (n. 4669, 4708. When this is said to be sent, it is to teach Divine spiritual goods; for in the internal sense to be sent is to go forth and to proceed (n. 2397), and also at the same time to teach; here therefore it is to teach the Divine spiritual goods which proceed from the Lord's Divine spiritual. Divine spiritual goods are those which are of love and

charity; but Divine spiritual truths are those which are of faith thence. One who teaches the former, teaches also the latter; for the latter are from the former and concerning them. That in the internal sense to be sent is to proceed and to teach, is evident from many passages in the Word — as where it is often said of the Lord that He was sent by the Father, whereby is signified

that He proceeded from Him, that is, from the Divine good; and also that the Lord sends the Comforter, or the Spirit of Truth, whereby is signified that holy truth proceeds from Him. The prophets also were sent, by which is signified that they taught what proceeds from the Lord. Every one may confirm these things from the Word, where they often occur.

4711. *And he said to him, Here am I.* That this signifies affirmation, is evident without explanation.

4712. *And he said to him, Go now, see whether there be peace with thy brethren.* That this signifies every coming of the Lord, and perception how it was with those who taught, is evident from the signification of saying, as perception — of which just above (n. 4708); and from the signification of peace, as safety (n. 4681), thus how it was with them; and from the representation of brethren, as here those who teach from faith (n. 4705. From this it is plain that by these words is signified perception how it was with those who taught. That every coming of the Lord is also signified, is because by Joseph is represented the Lord as to the Divine spiritual (n. 4669, 4708, 4710); and therefore when it is said that Joseph should go and see whether there was peace with his brethren, the coming of the Lord is signified. By every coming is meant when truth from the Word flows into the thought.

4713. *And peace with his flock.* That this signifies how it was with those who were learning, or the church, is evident from the signification of peace, as how it was with them — of which just above (n. 4712); and from the signification of a flock, as those who are learning. For a shepherd, or one who feeds the flock, is he who teaches the good of charity and leads

to it; and the flock is he who learns and is led (n. 343); thus also the church.

4714. *And bring me word again.* That this signifies knowledge, is evident from the signification of bringing word again, as reporting how matters were, thus knowledge.

4715. *And he sent him out of the valley of Hebron.*

That this signifies from the natural and sensual Divine, is evident from the signification of being sent, as proceeding and teaching (see n. 4710); and from the signification of a valley, as those things which are below (n. 1723, 3417) and from the signification of Hebron, as the Lord's church as to good (n. 2909). Thus by these words is signified that He taught the lower things of the church, and this because they did not comprehend higher things. For he who teaches faith, and not charity, is unable to apprehend the higher or interior things of the church; since he has nothing to guide him, and to dictate whether this or that is of faith, or is true. But if he teaches charity, he then has good, and this is to him a dictate and guides him; for all truth is from good and treats of good, or what is the same, the all of faith is from charity and treats of charity. Every one, from mere natural light, can know that the all of doctrine has regard to life. That by these words is signified from the natural and sensual Divine, is the higher sense; for the lower things of the church are said to be from the Lord's natural and sensual Divine; not that in the Lord these things are lower—since in the Lord and in His Divine Human all is infinite, inasmuch as He is Jehovah as to each essence (n. 2156, 2329, 2921, 3023) — but because it is so in man. For those who are sensual men apprehend sensually the things which are in the Lord and from Him, and those who are natural apprehend them naturally. It is so said because of the quality of those who receive. But those who are celestial men, and thence truly rational, perceive interior things; and it is said of them, that they are taught from the Lord's rational Divine. This, as was said,
3 is the higher sense signified by the words. That a valley is the lower things of the church, is evident

from other passages in the Word — as in Isaiah: *The
prophecy of the valley of vision. What aileth thee now, that
thou art wholly gone up to the housetops? . . . It is a day
of confusion, and*

of treading down, and of perplexity, from the Lord Jehovah Zebaoth, in the valley of vision (xxii. 1, 5) — the valley of vision standing for fantasies concerning spiritual things arising from sensual, and thus lower things. Again: Thy choicest valleys were full of chariots, and the horsemen placing they placed themselves at the gate (xxii. 7) — the choicest valleys standing for good and true things in the natural or external man. Again: The voice of one crying in the wilderness, Prepare ye the way of Jehovah, make level in the desert a highway for our God. Every valley shall be exalted (xl. 3, 4) — valley standing for the lowly. In Jeremiah: How sayest thou, I am not defiled, I have not gone after the Baalim? See thy way in the valley, know what thou hast done (ii. 23) — where valley stands for things of learning and of the senses, which are lower things by which they perverted truths. Again: I am against thee, O inhabitant of the valley, and rock of the plain, saith Jehovah; who say, Who will come down against us? (xxi. 13) — inhabitant of the valley and rock of the plain standing for faith in which there is no charity. Again: The spoiler shall come upon every city, and no city shall escape; but the valley shall perish, and the plain shall be destroyed (xlviii. 8) — with similar meaning. Again: Thou shalt not glory in the valleys; by valley hath flowed away, O perverse daughter (xlix. 4) — valley standing for external things in worship, which are also the lowest. In Ezekiel: I will give unto Gog a place for burial in Israel, the valley of them that pass through . . . and here shall they bury Gog, and all his multitude; and they shall call it The valley of the multitude of Gog (xxxix. 11) — Gog standing for those who are in external worship without internal (n. 1151), whence his burial-place is called The valley of them that pass through, and The valley of the multitude of Gog. In David: Yea, though I walk through the valley of the shadow of death, I will fear no evil (Ps. xxiii. 4) — where the valley of the shadow of death stands for lower things, which are

6 relatively in shade. As valleys were between mountains and hills, and below them, therefore by valleys are signified the lower or exterior things of the church, because by hills and mountains are signified its higher or interior things, by hills things which are of charity, and by mountains those which are of love to the Lord (n. 795, 1430, 2722, 4210); and as by the land of Canaan is signified the Lord's kingdom and His church, therefore it is called *A land of mountains and valleys, hat drinketh water of the rain of heaven* (Deut. xi. I I. That Joseph is here said to have been sent out of the valley of Hebron, is because he was sent to those who taught concerning faith (see n. 4705); for those who are in faith, and not in charity, are in lower things; since with them faith is only in the memory and thence in the mouth, but not in the heart and thence in the work.

4716. *And he came to Shechem.* That this signifies knowledge of general doctrinals, is evident from the signification of Shechem, as the first rudiments, or, what is the same thing, the generals of doctrinals (n. 4707).

4717. *And a certain man found him, and, behold, he was wandering in the field.* That this signifies that they were fallen away from the general truth of the church, is evident from the signification of wandering in the field, as falling away from the general truth of the church; for a field is the church as to good (n. 2971, 3196, 3766. and a man of the field is the good of life from doctrinals (n. 3310. It is said a man, because by a man [*vir*] is signified the truth of the church (n. 3134. Those are said to fall away from the general truth of the church who acknowledge the Lord, but not His Human as Divine; as also those who acknowledge

faith as essential, but not charity. Each is a general truth of the church, when a man recedes from which, he falls away from general truth; and whoever does this, soon falls away from particular truths — of which in what follows; just as when one starts with a false principle and from it deduces consequences, these also become false, be-

cause the principle rules in the consequences, and by them also the false principle is strengthened.

4718. *And the man asked him, saying, What seekest thou?* That this signifies foresight, may be evident from the series, for the series involves foresight.

4719. *And he said, I seek my brethren; tell me, I pray thee, where they are feeding the flock.* That this signifies knowledge how it was, and what state they were in, proximately, according to the words, how it was with those who taught from faith, and to learn their state, is evident; for by brethren are signified those who teach from faith (see n. 4712); how it was with them is signified by seeking them, or seeing whether there was peace with them (n. 4712, 4713); by "where" is signified state, for in the internal sense everything relating to place has reference to state (n. 2625, 2837, 3356, 3387, 43²¹); and by those who feed are signified those who teach (n. 343, 3767, 3768, 3772, 3783).

4720. *And the man said, They are departed hence; for I heard him say, Let us go to Dothan.* That this signifies that they betook themselves from generals to particulars of doctrine, is evident from the signification of departing, as betaking themselves; and from the signification of, from Shechem, which is the place they departed from, as from the generals of doctrine (n. 4707, 4716); and from the signification of Dothan, as the particulars of doctrine. That Dothan is the particulars of doctrine, cannot so well be confirmed from other passages in the Word, because it is mentioned in the Second Book of Kings only (vi. 13) — where it is related that the king of Syria sent chariots and horsemen and a great host to Dothan to take Elisha, and that they were smitten with blindness and

led by Elisha to Samaria. As all the historicals of the Word are representative of the celestial and spiritual things of the Lord's kingdom, so also is this, and by the king of Syria are represented those who are in knowledges of truth (n. 1232,

1234, 3249, 3664, 3680, 4112); here in the opposite sense those who are in knowledges of what is not true; by Elisha is represented the Word of the Lord (n. 2762); by Dothan doctrinals from the Word; by the chariots and horsemen and the great host which the king of Syria sent, are signified falsities of doctrine; by the mountain full of horses and chariots of fire round about Elisha, which his young man saw, are signified the good and true things of doctrine from the Word (n. 2762); by the blindness with which those were smitten who were sent thither by the king of Syria, are signified the falsities themselves (n. 2383); and by their being led by Elisha to Samaria, where their eyes were opened, is signified instruction by means of the Word. Such things are involved in this history, in which by Dothan, where Elisha was, are signified doctrinal tenets of good and truth from the Word. Its signification in the present verse is similar, the particulars of doctrine being nothing else; but here the particulars of false principles are signified, because the subject is the church that begins from faith, which it thus separates from charity from the very beginning. All the doctrinals which are then formed take their character from the general principle, and thus from faith without charity; whence come the falsities which are the

3 particulars of the false principles. Every church, in its beginning, knows only the generals of doctrine; for it is then in its simplicity, and as it were in its childhood; but in the course of time it adds particulars, in part confirmations of the generals, and in part additions— which however are not contrary to the generals — and also explanations to reconcile plain contradictions and to prevent impinging on the dictates of common sense. All these things are still the particulars of false principles; for all things of every doctrine have relation to one another as in a kind of fellowship, and are conjoined as if by consanguinity and affinity, which recognize the general principle as father. It is plain from this, that when the general principle is false, the

whole savors of falsity.

4721. *And Joseph went after his brethren, and found them in Dothan.* That this signifies that they were in the particulars of false principles, is evident from the representation of Joseph, as the Lord as to Divine truth (see n. 4669); and from the representation of his brethren, as the church that turns away from charity to faith, and at length to faith separate (n. 4665, 4671, 4679, 4680, 4690); and from the signification of Dothan, as the particulars of false principles— of which just above (n. 4720). From this it is plain that by those words is signified that He found them in the particulars of false principles. That it may be known what is meant by the particulars of false principles, let us take for illustration some of the doctrinals of a church which acknowledges faith alone as a principle — as, that man is justified by faith alone, that then all sins are wiped away from him, that he may be saved by faith alone even at the last hour of his life, that salvation is merely admission into heaven through grace, that children also are saved by faith, that the Gentiles because they do not have faith are not saved—besides many others. These and similar doctrinals are the particulars belonging to the principle of faith alone. But if the church would acknowledge as its principle, the life of faith, it would acknowledge charity toward the neighbor and love to the Lord, consequently the works of charity and of love, and then all those particulars would fall away; and instead of justification it would acknowledge regeneration — in regard to which the Lord says in John, *Except a man be born anew, he cannot see the kingdom of God* (iii. 3); and it would acknowledge that regeneration is effected by a life of faith, but not by faith separate. Neither would it profess that all sins are then wiped away from man, but that it is by the mercy of the Lord that he is withheld from them, and kept in good and thence in truth; and thus that all good is from the Lord, and all evil from the man himself. Nor would the church profess that man may be saved by faith at the last

hour of his life, but by the life of faith which abides with him. Neither would it profess that salvation is mere admission into heaven through grace, because heaven is denied to no one by the Lord; but it would acknowledge that if one's life is not such that he can be with angels, he flees from heaven of his own will (n: 4674. Nor would it profess that children are saved by faith, but that in the other life they are instructed in the goods of charity and the truths of faith by the Lord, and so are received into heaven (n. 2289-2308. Nor would it profess that the Gentiles, because they do not have faith, are not saved; but that their life remains with them, as with others, and that those who have lived in mutual charity are instructed in the goods of faith, and are alike received into heaven, as is both wished and believed by those who are in the good of life (n. 2589-2604); and so in many other par-

3 ticulars. The church which acknowledges faith alone as a principle cannot know what charity is, nor even what the neighbor is, and thus not what heaven is; and it will wonder that any one should ever say that the happiness of the life after death and the joy in heaven is the Divine which flows into willing well and doing well to others, and that the happiness and the blessedness therefrom transcend all perception, and that the reception of that influx can never be given to any one who has not lived a life of faith, that is, who has not been in the good of charity. That a life of faith saves, the Lord teaches plainly in Matthew (xxv. 31 to the end. and in several other places; and hence also the creed which is called the creed of Athanasius teaches at the end —" Every one shall render an account of his works: he who has done well shall enter into life eternal, but he who has done ill into eternal fire."

4722. Verses 18-22. *And hey saw him afar of, and before he came near unto hem, hey conspired against him to slay him. And they said a man to his brober, Behold, this lord of*

dreams cometh. Come now therefore, and

let us slay him, and cast him into one of the pits, and we will say, An evil beast hath devoured him; and we shall see what will become of his dreams. And Reuben heard it, and delivered him out of their hand; and said, Let us not take his life. And Reuben said unto them, Shed no blood; cast him into this pit that is in the wilderness, but lay no hand upon him; that he might deliver him out of their hand, to restore him to his father. " And they saw him afar off " signifies perception of the Lord's Divine Human remotely; "and before he came near unto them, they conspired against him to slay him " signifies that they wished to extinguish the Divine spiritual which is from the Lord's Divine Human. "And they said a man to his brother " signifies their mutual thoughts; " Behold, this lord of dreams cometh " signifies that those things were idle. " Come now therefore, and let us slay him " signifies the extinction of the essential of doctrine concerning the Lord's Divine Human; " and cast him into one of the pits " signifies among falsities; " and we will say, An evil beast hath devoured him " signifies falsehood from a life of lusts; "and we shall see what will become of his dreams " signifies that the preachings concerning Him would thus be false and would appear so. " And Reuben heard it " signifies confession of the faith of the church in general; " and delivered him out of their hand " signifies liberation; " and said, Let us not take his life " signifies that it must not be extinguished, because it is the life of religion. " And Reuben said unto them " signifies exhortation; " Shed no blood " signifies that they should not do violence to what

is holy; " cast him into this pit that is in the wilderness " signifies that they should conceal it meanwhile among their falsities; " but lay no hand upon him " signifies that they should not do violence to it; " that he might deliver him out of their hand, to restore him to his father " signifies that it might reclaim it for the church.

4723. *And hey saw him afar of* That this signifies

perception of the Lord's Divine Human remotely, is evident from the signification of seeing, as perception (see n. 2150, 3764); and from the signification of afar off, as remotely; and from the representation of Joseph, who it was that they saw afar off, as the Lord as to Divine truth (n. 4669. That it is the Lord's Divine Human which is here meant by Joseph, is because that is the supreme thing of Divine truth. There are two essentials which constitute the church, and hence two principal things of doctrine — one, that the Lord's Human is Divine; the other, that love to the Lord and charity toward the neighbor constitute the church, and not faith separate from love and charity. Because these are the primary things of Divine truth, they also are represented by Joseph; for the same person that represents Divine truth in general, represents also the particulars of Divine truth; but what is specifically represented, is evident from the series.

4724. *And before he came near unto hem, they conspired against him to slay him.* That this signifies that they wished to extinguish the Divine spiritual which is from the Lord's Divine Human, is evident from the signification of conspiring, as willing from a depraved mind, since whatever men will from a depraved mind, they conspire to accomplish; and from the signification of slaying, as extinguishing; and from the representation of Joseph, as the Divine spiritual or Divine truth, as repeatedly shown above. Because Divine truth proceeds from the Lord's Divine Human, it is therefore said, the Divine spiritual which is from the Lord's Divine Human. The case herein is this: all the Divine truth in the whole heaven proceeds from no other source than the Lord's Divine Human. That which is from the Divine Itself cannot flow in immediately with any angel, because it is infinite, but only mediately through the Lord's Divine Human, as is also meant by these words of the Lord: *No man hath seen God at any time; he only begotten Son,*

Who is in the bosom of the Father, He hath

declared Him (John i. 18). For this reason also the Lord as to the Divine Human, is called a Mediator. This also was so from eternity, for the Divine Being, without flowing through heaven and becoming thence the Divine Existing, could not be communicated to any angel, still less to any spirit, and less still to any man. That the Lord as to the Divine Itself is the Divine Being, and as to the Divine Human is the Divine Existing, may be seen above (n. 4687). Neither could the Lord's Human itself have received any influx from the Divine Being, unless in Him the Human had been made Divine; for that which receives the Divine Being must also be Divine. From these few things it may be evident that Divine truth does not proceed immediately from the Divine Itself, but from the Lord's Divine Human. This also is extinguished in themselves by those who contend for faith alone and do not live a life of faith; for they believe that the Lord's Human is purely human, not unlike the human of another man; and hence many of them deny the Divine of the Lord, however they may profess Him with the lips. But those who live a life of faith, on bended knees and with humble hearts adore the Lord as God the Saviour, and do not then at all think from doctrine of the distinction between the Divine and the human nature; and so likewise in the Holy Supper. Hence it is plain that with them the Lord's Divine Human is in their hearts.

4725. *And they said a man to his brother.* That this signifies their mutual thoughts, is evident from the signification of saying, as perceiving and thinking (n. 3395); and from the signification of a man to his brother, as mutually. It was a customary form of speech with the ancients to say, a man to his brother,

when what is mutual was signified; for the reason that a man signified truth (n. 3134, 3459), and a brother good (n. 4121. between which there is a most intimate mutual relation; for the conjunction of truth with good and of good with truth takes place mutually and reciprocally (n. 2731.

4726. *Behold, this lord of dreams cometh.* That this signifies that those things were idle, is evident from the signification of dreams, as preachings (n. 4682); here preachings of Divine truth, because it is said of Joseph. But because Divine truth as to its essentials is rejected by those who are in faith alone — as was shown in regard to the Lord's Divine Human and charity — therefore by dreams is here signified what is idle; for to such persons falsities appear as truths, and truths as falsities, or if not as falsities, yet as idle things; and the lord of dreams is their preacher. That Divine truths appear to such persons as idle, is evident from many things—as for example, it is a Divine truth that the Word is holy and Divinely inspired as to every iota, and that its holiness and Divine inspiration are in consequence of everything in it being representative and significative of heavenly and spiritual things of the Lord's kingdom. But when the Word is opened as to the internal sense, and it is taught what its particulars represent and signify, then such as are in faith alone reject those things as idle, saying that they are of no use; although these heavenly and spiritual things are what would affect the internal man with greater delight than worldly things affect the external man; and so in many other instances.

4727. *Come now therefore, and let us slay him.* That this signifies the extinction of the essential of doctrine concerning the Lord's Divine Human, is evident from the signification of slaying, as extinguishing; and from the representation of Joseph, whom they wished to kill, as the Divine truth of the Lord, and specifically the doctrine concerning His Divine Human, which has been shown above to be an essential of doctrine (n. 4723). That the church in acknowledging faith alone has extinguished that essential truth, is known; for who of them believes the Lord's Human to be Divine? Do they not turn away at the very proposition? when yet in the ancient churches it was believed that the Lord

Who was to come into the world, was a Divine Man,

and also when seen by them, He was called Jehovah—as is plain from many passages in the Word, but for the present only this from Isaiah will be adduced: *The voice of one crying in the wilderness, Prepare ye the way of Jehovah, make level in the desert a highway for our God (x1.3)*. That these words were spoken of the Lord, and that by John the Baptist the way was prepared and a highway made level for Him, is very evident from the evangelists (Matt. iii. 3: Mark i. 3: Luke iii. 4: John i. 23); and moreover from the Lord's own words, that He was one with the Father, and that the Father was in Him, and He in the Father; also that to Him was given all power in heaven and on earth, and that judgment belonged to Him. One who knows even a little about power in heaven and on earth, and about judgment, can know that they would be nothing, unless He were Divine as to the Human also. Those who are in faith alone cannot know what makes man new or sanctifies him, still less what made the Lord's Human Divine; for they know nothing of love and charity, and it is love to the Lord and charity toward the neighbor that make man new and sanctify him, while the Divine love itself made the Lord Divine. For love is the very being of man, and hence is his living; and it forms man according to an image of itself, just as the soul of man, which is his interior essence, as it were creates or fashions the body into an image of itself; and indeed in such a way that by means of the body it acts and has sensation just as it wills and thinks. Thus the body is as the effect, and the soul as the cause in which is the end; consequently the soul is the all in the body, as the cause of the end is the all in the effect. The Human of Him Whose soul was Jehovah Himself, as

was the case with the Lord—for He was conceived of Jehovah

could not when glorified be other than Divine. From this it is plain how greatly those err who make the Lord's Human, after it was glorified, to be like the human of a man, when yet it is Divine. From His Divine Human proceeds

all wisdom, all intelligence, and also all light, in heaven. Whatever proceeds from Him is holy; and the holy that is not from the Divine, is not holy.

4728. *And cast him into one of the pits.* That this signifies among falsities, is evident from the signification of pits, as falsities. That pits are falsities, is because men who have been in principles of falsity, are after death kept awhile under the lower earth, until falsities have been removed from them, and as it were rejected to the sides. These places are called pits, and those who go into them are such as must be in vastation (n. 1106-1113, 2699, 2701, 2704. It is for this reason that by pits, in the abstract sense, are signified falsities. The lower earth is next under the feet, and the region round about for a short distance. Here are most persons after death, before they are taken up into heaven. This earth is also frequently mentioned in the Word. Beneath it are the places of vastation, which are called pits, and below them and round about for a considerable extent, are the hells. From this it is in some measure plain what is meant by hell, what by the lower earth, and what by a pit, when mentioned in the Word — as in Isaiah: *Yet thou shalt be brought down to hell, to the sides of the pit. . . . But thou art cast forth out of thy grave like an abominable branch, and as the raiment of hose that are slain, thrust through with the sword, that go down to the stones of the pit* (xiv. 15, 19) — speaking of the king of Babylon, by whom is represented the profanation of truth; for a king is truth (n. 1672, 2015, 2069, 3009, 4581. and Babylon profanation (n. 1182, 1326. Hell is where the damned are, and their damnation is compared to an abominable

branch, and to the raiment of those that are slain and thrust through with the sword, that go down to the stones of the pit. The raiment of those that are slain is truth profaned; those thrust through with the sword are they in whom truth has been extinguished; the pit is falsity which must be vastated; stones are the borders, whence

also they are called the sides, for round about the pits are the hells. That raiment is truth, see above (n. 2576); that the raiment of those that are slain is truth profaned, for the blood by which it is stained is what is profane (n. 1003); and that those thrust through with a sword are they in whom truth has been extinguished (n. 4503. From this it is also plain that without the internal sense, it could not at all be known what is here meant. So too in Ezekiel: 3 *When I shall bring thee down with them that descend into the pit, to the people of old time, and shall make thee to dwell in the earh of the lower regions, in places desolate of old, but thou dwell not with them that go down into the pit; then will I set glory in the land of the living* (xxvi. 20. They that descend into the pit stand for those who are sent into vastation; not to dwell with them that go down into the pit means to be delivered from falsities.

Again: To 4^o *the end that none of all the trees of the waters exalt themselves for their stature, neither set their branch among the tangled boughs, nor . . . stand over them for their height, all that drink water; for they shall all be delivered unto death, to the lower earth in the midst of the children of men, to them that go down into the pit. . . . I will make the nations to shake at the sound of his fall, when I cast him down into hell with them that descend into the pit; and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the lower earh* (xxxi. 14, 16). This is said of Egypt, by which is signified the knowledge that of itself enters into the mysteries of faith, that is, those who so enter (n. 1164, 1165, 1186. From what has been said above it is clear what is signified by hell, by the pit, and by the lower earth, which are here mentioned by the prophet; nor is it plain except from the internal sense what is signified by the trees of the waters, the trees of Eden, the branch set among the tangled boughs, the choice and best of Lebanon, and all that drink water.

~~Again: Son of man, wail 5 for the multitude of Egypt, and~~

cause her to go down, even

her, and he daughters of the famous nations, unto he earth of the lower regions, wih hem that go down into he pit. . . . Asshur is here . . . whose graves are set in he sides of the pit . . . all . . . slain . . . by the sword (xxxii. 18, 22, 23) — the signification of which may be evident from what has been explained above. In David: O Jehovah, Thou hast brought up my soul from hell; Thou hast kept me alive, from among them that go down into the pit (Ps. xxx. 3. Again: I am counted wih hem hat go down into the pit; I am counted as a man that hab no strengh. . . . Thou hast laid me in a pit of he lower regions, in darkness, in the deeps (lxxxviii. 4, 6. In Jonah: I went down to he cuttings of of he mountains; the earb wih her bars was upon me forever; yet hast Thou brought up my life from he pit (ii. 6)—where the subject is the Lord's temptations, and deliverance from them. The cuttings off of the mountains are where the most damned are, the dark

6 clouds which appear about them being the mountains. That a pit is the vastation of falsity, and, in the abstract sense, falsity, is still more evident in Isaiah: *They shall be gathered together as prisoners are gathered in he pit, and shall be shut up in the prison; yet after many days shall hey be visited (xxiv. 22. Again: Where is he fury of the oppressor? The captor shall hasten to unloose; and he shall not die [and go down] into he pit, neiher shall his bread fail (li. 13, 14. In Ezekiel: Behold . . . I will bring strangers upon hee, the violent of he nations; and they shall draw heir swords against the beauty of hy wisdom, and hey shall profane hy brightness. They shall bring thee down to he pit, and thou shalt die he deahs of them that are pierced in he midst of he seas (xxviii. 7, 8); speaking of the prince of Tyre, by whom are signified those who are in principles*

7 of falsity. In Zechariah: *Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He is just . . . lowly, and riding upon an ass, and upon a colt the foal of she asses. . . . Because*

of the blood of thy covenant I will send forth thy prisoners out of the pit wherein is no water (ix. 9, 1 1) —where the pit wherein is no water stands for falsity in which there is nothing true, as also in what follows in our chapter, that they cast Joseph *into the pit; and the pit was empty, there was no water in it* (verse 24). In David: *Unto thee, O Jehovah, will I call; my Rock, be not Thou silent unto me; lest, if Thou be silent unto me, I seem like them that go down into the pit* (Ps. xxviii. 1. Again: *Jehovah . . . brought me up also out of a pit of vastati on, out of the miry clay; and He set my feet upon a rock* (Ps. xl. 2). Again: *Let not the water-flood overwhelm me, neither let the deep swallow me up, and let not the pit shut her mouth upon me* (Ps. lxxix. 15). Again: *He sent His word, and healed them, 8 and delivered them from their pits* (Ps. cvii. 20) — from their pits meaning from falsities. Again: *Make haste to answer me, O Jehovah; my spirit is consumed, hide not Thy face from me, lest I become like them that go down into the pit* (Ps. cxliii. 7. As a pit signifies falsity, and the blind signify those who are in falsities (n. 2383), the Lord therefore says, *Let them alone; they are blind leaders of the blind. And if the blind lead the blind, both shall fall into a pit* (Matt. xv. 14: Luke vi. 39. Something similar to what was represented by Joseph was represented by Jeremiah the prophet, where he says, *They took Jeremih, and cast him into the pit . . . hat was in the court of the guard; and they let down Jeremih with cords. And in the pit here was no water* (xxxviii. 6) — that is, they rejected Divine truths among falsities in which was nothing of truth.

4 7 29. *And we will say, An evil beast hath devoured him.* That this signifies falsehood from a life of lusts, is evident from the signification of a wild animal, as affection and lust (n. 45, 46); for a wild animal in the genuine sense is what is living (n. 774, 841, 908); hence by an evil beast is here signified a life of lusts; that it is falsehood, is plain. This has reference to what goes before — that their rejecting that

Divine truth among falsities, was falsehood from a life of lusts. For there are three sources of falsity—one the doctrine of the church, another the fallacy of the senses, and the third a life of lusts. That which is from the doctrine of the church takes hold of man's intellectual part only; for he is persuaded from childhood that it is so, and confirmatory things afterward strengthen it. But that which is from the fallacy of the senses does not so much affect the intellectual part; for those who are in falsity from the fallacy of the senses have but little insight from the understanding, since they think from lower and sensual things. But the falsity which is from a life of lusts flows from the will itself, or what is the same, from the heart; for what man wills from the heart, he desires. This falsity is the worst of all, because it inheres, and is not eradicated except by new
2 life from the Lord. There are, as is known, two interior faculties in man, the understanding and the will. What the understanding absorbs and becomes imbued with, does not for that reason pass into the will; but what the will absorbs does pass into the understanding. For whatever a man wills, he thinks; and therefore when he wills evil from lust, he thinks it and confirms it. The confirmations of evil by the thought are what are called falsities from a life of lusts. These falsities appear to him as truths; and when he has confirmed them in himself, truths appear to him as falsities; for he has then shut out the influx of light through heaven from the Lord. But if he has not confirmed these falsities in himself, then the truths with which his understanding had previously been imbued, resist and do not permit them to be confirmed.

4730. *And we shall see what will become of his dreams.* That this signifies that the preachings concerning Him would thus be false and would appear so, is evident from the signification of dreams, as preachings (n. 4682); and as in their eyes these appeared as falsities (n. 4726, 4729), therefore by

dreams here are signified preachings concern-

ing Divine truth, especially that the Lord's Human is Divine, which preachings in their opinion were false. That they also appeared to them as falsities, is signified by their saying, We shall see what will become of his dreams. That the preachings concerning the Lord's Divine Human appeared and still appear as falsities to those who are in faith alone, may be evident from what was said just above (n. 4729 at the end); for what is confirmed from a life of lusts, has no other appearance. That falsities are confirmed² from a life of lusts, is also from this cause, that they do not know what heaven is, nor hell, neither what love toward the neighbor is, nor the love of self and the world. If they knew those things, and even if they were but willing to know them, they would think very differently. Who at this day knows otherwise than that love toward the neighbor is to give what one has to the poor, and to assist every man with one's wealth, and to do good to him in every way, without distinction as to whether he is good or evil? And because by these means one would be stripped of his wealth, and become himself poor and wretched, he therefore rejects the doctrine of charity, and embraces that of faith; and then he confirms himself against charity by many things, as by thinking that he was born in sins and hence can do no good of himself, and that if he does the works of charity or piety, he cannot but place merit in them. And when he thinks thus on the one hand, and from a life of lusts on the other, he betakes himself to the side of those who say that faith alone saves. And when he is there, he confirms himself still more, until he believes that the works of charity are not necessary to salvation; and when these are excluded, he falls into this new notion, that because such is the nature of man, a means of salvation has been provided by the Lord, which is called faith; and at length into this, that he may be saved if even at the very hour of death he says with confidence or trust, that

God has mercy upon him through looking to the Son
as

having suffered for him, making nothing of what the Lord has said in John (i. 12, 13. and many other places. It is for this reason that faith alone has been acknowledged in the churches as essential; but that it has not been everywhere acknowledged in this manner, is because the prelates cannot gain anything by preaching faith alone, but

3 only by the preaching of works. But had these men known what charity toward the neighbor is, they would never have fallen into that falsity of doctrine. The fundamental thing of charity is to act rightly and justly in everything which belongs to one's duty or employment—as for example, if one who is a judge punishes the criminal according to the laws, and does so from zeal, he is then in charity toward the neighbor; for he desires his amendment, thus his good, and also wills well to society and his country, that it receive no further injury from the criminal; thus he can love him if he amends, as a father the son whom he chastises; and thus he loves societies and his country, which are to him the neighbor in general. It is similar in all other instances. But by the Divine Mercy of the Lord this will be more fully shown elsewhere.

4731. *And Reuben heard it.* That this signifies the confession of the faith of the church in general, is evident from the representation of Reuben, as faith in the understanding or doctrine, which is the first thing of regeneration — in the complex the truth of doctrine, by which good of life can be attained (n. 3861, 3866); and here therefore the confession of the faith of the church in general. That Reuben here interposes, is because the church which begins from faith would cease to be a church unless this Divine truth remained in it—that the Lord's Human is Divine; for this is the supreme or inmost truth of the church. For this reason Reuben wished to deliver Joseph, by whom that truth is here represented, out of the hand of his brethren, to restore him to his father — by which is signified that it wished to reclaim that

truth for the church. Moreover,

when Reuben returned to the pit and saw that Joseph was not there, he rent his clothes and said to his brethren, *The child is not, and I, whither shall I go ?* (verses 29, 30) by which is signified that there was no longer any faith in the Lord, and thus no church. This supreme or inmost truth, 2 that the Lord's Human is Divine, is denied by those in the church who are in faith alone; but still, because they know from the Word that in the Lord there is the Divine, and do not understand how the Human can be Divine, they therefore attribute both to the Lord, distinguishing between His Divine nature and His Human. Those however who are in a life of faith, or in charity, adore the Lord as their God and Saviour; and when in adoration, they think of the Lord's Divine without separating it from the Human, and thus in heart acknowledge all in the Lord to be Divine. But when they think from doctrine, because they too cannot comprehend how the Human can be Divine, they speak according to their doctrine.

4732. *And delivered him out of their hand.* That this signifies liberation, is evident without explanation.

4733• *And said, Let us not take his life.* f e.** That this signifies that it must not be extinguished, because it is the life of religion, is evident from the signification of smiting, as extinguishing; and from the signification of soul as life (n. 1000, 1005, 1436, 1742. and here the life of religion. That acknowledgment and adoration of the Lord's Divine Human is the life of religion, is plain from what was said just above (n. 4731); and also from this, that men are of such a nature as to wish to worship that of which they can have some perception and thought, and sensual men that which they can perceive by some sense, nor are they willing to worship unless the Divine is therein. This is common to the human race. For this reason Gentiles worship idols in which they believe there is Divinity, and others worship men after their death

whom they believe to be either gods

* Literally, *Let us not smite him; the soul,*

or saints. For nothing can be called forth in man, unless

2 there is something to affect his senses. Those who say that they acknowledge a Supreme Being, of whom they have no idea of perception, for the most part acknowledge no God, but nature instead, because they comprehend that. Very many of the learned among Christians are such, and this also because they do not believe the Human of the Lord to be Divine. Lest men, therefore, who have removed themselves so far from the Divine, and have become so far corporeal, should worship wood and stones; and lest they should worship some man after his death, and thus under him some devil, and not God Himself, because they could not in any way perceive Him, and so the all of the church should perish, and with the church the human race, the Divine Itself willed to assume the Human and to make it Divine. Let the learned take heed therefore, lest they think of the Lord's Human, and do not at the same time believe it to be Divine; for in so doing they make for themselves a stumbling-block, and at length believe nothing.

4734• *And Reuben said unto hem.* This signifies exhortation, in the proximate sense confession of the faith of the church in general — which is Reuben (n. 4731) — exhorting or dictating that they should not do violence, as in what follows.

4735. *Shed no blood.* That this signifies that they should not do violence to what is holy, is evident from the signification of blood, as what is holy — of which in what follows; hence to shed blood is to do violence to it. All the holy in heaven proceeds from the Lord's Divine Human, and hence all that is holy in the church; wherefore that violence might not be done to it, the Holy Supper was instituted by the Lord, in which it is expressly said that the bread is His flesh, and the wine His blood, thus that it is His Divine Human from which the holy comes. With the ancients, flesh and blood signified the human proprium, be-

cause the human consists of flesh and blood; thus the Lord said to Simon, *Blessed art thou . . . for flesh and blood hab not revealed it unto thee, but My Father Who is in he heavens* (Matt. xvi. 17. The flesh and the blood, therefore, signified by the bread and the wine in the Holy Supper, are the Lord's Human proprium. The Lord's proprium itself, which He acquired to Himself by His own power, is Divine. His proprium from conception was what He had from Jehovah His Father, and was Jehovah Himself. Hence the proprium which He acquired to Himself in the Human, was Divine. This Divine proprium in the Human is what is called His flesh and blood; flesh is His Divine good (n. 3813), and blood is the Divine truth of Divine good. The Lord's Human, after it was glorified or **2** made Divine, cannot be thought of as human, but only as the Divine love in human form; and this more than the angels, who, when they appear, as they have been seen by me, are seen as forms of love and charity under the human shape, and this from the Lord; for the Lord, from the Divine love, made His Human Divine; just as man by heavenly love is made an angel after death, so that he appears, as just said, as a form of love and charity under the human shape. It is plain from this that by the Lord's Divine Human, in the celestial sense, is signified the Divine love itself, which is love toward the whole human race, in that it wishes to save them and to make them blessed and happy to eternity, and to make its Divine their Own as far as they can receive it. This love and the reciprocal love of man to the Lord, and also love toward the neighbor, are what are signified and represented in the Holy Supper—the Divine celestial love by the flesh or bread, and the Divine spiritual love by the blood or wine. From these things it **3** is now evident what is meant in John by eating the Lord's flesh and drinking His blood: *I am he living bread which came down from heaven. If any man eat of*

*this bread, he shall live forever; and the bread that I
will give is My*

flesh. . . Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink My blood, ye have no life in you. Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh and drinketh My blood dwelleth in Me, and I in him. . . . This is that bread which came down from heaven (vi. 51-58. Since flesh and blood signify, as above said, the Divine celestial and the Divine spiritual which are from the Lord's Divine Human, or what is the same, the Divine good and the Divine truth of His love, by eating and drinking is signified appropriating them to one's self; and appropriation is effected by a life of love and charity, which is also a life of faith. That eating is appropriating good to one's self, and drinking appropriating truth to one's self, may be seen above (n. 2187, 3069,

4 3168, 3513, 3596, 3734, 3832, 4017, 4018. As blood in the celestial sense signifies the Divine spiritual, or the Divine truth, proceeding from the Lord's Divine Human, it therefore signifies the holy proceeding; for the Divine truth proceeding from the Lord's Divine Human, is the holy itself.

5 Holiness is nothing else, nor from any other source. That blood signifies this holy, is evident from many passages in the Word, of which we may adduce the following: *Son of man, thus saith the Lord Jehovah: Say to every bird of the heaven, to every beast of the field, Assemble yourselves and come; gather yourselves on every side to My sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood. Ye shall eat the flesh of the mighty, and drink the blood*

*of the princes of the earth, of rams, of lambs, and of goats, [of
bullocks,] all of them fatlings of Bashan. And ye shall
eat fat till ye be full, and drink blood till ye be drunken, of
My sacrifice which I will sacrifice for you. And ye shall
be filled at My table with horses and chariots, with mighty
men, and with all men of war. . . . And I will set My*

glory among the nations (Ezek. xxxix. 17-21. The subject here is the calling together of all to the Lord's kingdom, and in particular the establishment of the church among the Gentiles; and by their eating flesh and drinking blood is signified appropriating to themselves Divine good and Divine truth, thus the holy which proceeds from the Lord's Divine Human. Who cannot see that by flesh is not meant flesh, nor by blood, blood, where it is said that they should eat the flesh of the mighty and drink the blood of the princes of the earth, and that they should be filled with horses and chariots, with mighty men, and with all men of war? So likewise in the Apocalypse: *I saw an angel 6 standing in the sun; and he cried with a loud voice, saying to all the birds that fly in mid-heaven, Come and gather yourselves unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit thereon, and the flesh of all men, both free and bond, both small and great* (xix. 57, 18). Who would ever understand these words unless he knew what is signified in the internal sense by flesh, and what by kings, captains, mighty men, horses, those that sit thereon, both free and bond? So also in Zechariah: *He shall speak peace unto 7 the nations; and His dominion shall be from sea even to sea, and from the river even to the ends of the earth. As for Thee also, because of the blood of Thy covenant, I will send forth Thy prisoners out of the pit* (ix. so, 11) — where the Lord is spoken of. The blood of Thy covenant is the Divine truth proceeding from His Divine Human, and is the holy itself which, after He was glorified, came forth from Him. This holy is also what is called the Holy Spirit, as is plain in John: *Jesus said, If any man thirst, let him come unto Me, and drink. Whosoever believeth in Me, as the Scripture hath said, out of his belly shall flow rivers of living water. But — his thirst He of the Spirit, which they had believed on*

Him should receive; for the

Holy Spirit was not yet, because Jesus was not yet glorified
(vii. 37-39. That the holy proceeding from the Lord
is

8 the spirit, may also be seen in John (vi. 63). Moreover,
that blood is the holy proceeding from the Lord's
Divine Human, is plain in David: *He shall redeem heir
soul from deceit and violence; and precious shall their blood be
in His sight* (Ps. lxxii. 14) — precious blood standing for
the holy which they would receive. In the Apocalypse:
*These are hey who come out of great tribulation, and hey
washed heir robes, and made hem white in he blood of he
Lamb* (vii. 14); and again: *They overcame the dragon
by he blood of the Lamb, and by the word of their testimony;
and*

9 *they loved not heir life even unto death* (xii. 11) The church
at this day does not know otherwise than that the
blood of the Lamb here signifies the Lord's passion,
because it is believed that they are saved solely by the
Lord having suffered, and that it was for this that He
was sent into the world; but let this view of it be for
the simple, who cannot comprehend interior arcana.
The Lord's passion was the last of His temptation, by
which He fully glorified His Human (Luke xxiv. 26:
John xii. 23, 27, 28;
xiii. 31, 32; xvii. 1, 4, 5); but the blood of the Lamb
is

the same as the Divine truth, or the holy proceeding
from the Lord's Divine Human; thus the same as the
blood of the covenant, spoken of just above, and of
which it is also

to written in Moses: *Moses took he book of the covenant,
and read in he audience of the people; and hey said, All hat
Jehovh hath spoken will we do, and be obedient. And Moses*

*took the blood, and sprinkled it on the people, and said,
Behold the blood of the covenant which Jehovah hath made with
you concerning all these words* (Exod. xxiv. 7, 8. The
book of the covenant was the Divine truth that they
then had, which was confirmed by the blood testifying
L i that it was from His Divine Human. In the rituals of
the Jewish Church blood had no other signification
than the holy proceeding from the Lord's Divine
Human, wherefore

when they were sanctified, it was done by blood — as when Aaron and his sons were sanctified, blood was sprinkled upon the horns of the altar, the remainder at the base of the altar, also upon the tip of the right ear, the thumb of the right hand, and the great toe of the right foot, and upon his garments (Exod. xxix. 12, 16, 20; Lev. viii. 15, 19, 23, 30). And when Aaron entered within the veil to the mercy-seat, blood was also to be sprinkled with the finger upon the mercy-seat eastward seven times (Lev. xvi. 12-15). SO also in the rest of the sanctifications, and in expiations and cleansings, in regard to which see the following passages (Exod. xii. 7, 13, 22; xxx. 10; Lev. i. 5, 15; iii. 2, 8, 13; iv. 6, 7, 17, 18, 25, 30, 34; v. 9; vi. 27, 28; xiv. 14-19, 25-30; xvi. 12-15, 18, 19; Deut. xii. 27. As by blood in the genuine sense is signified the holy, so in **12** the opposite sense by blood and bloods are signified those things which offer violence to it, because by shedding innocent blood is signified doing violence to what is holy. For this reason wicked things of life and profane things of worship were called blood. That blood has such a signification, is evident from the following passages: *When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of cleansing* (Isa. iv. 4. Again: *The waters of Dimon are full of blood* (xv. 9. Again: *Your hands are defiled with blood, and your fingers with iniquity.... Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity* (lix. 3, 7). In Jeremiah: *Also in thy skirts is found the blood of the souls of the innocent poor* (ii. 34.

Again: *It is because of the sins of her prophets, and the iniquities of her priests, that have shed the blood of the just in the midst of Jerusalem. They wander as blind men in the streets, they are polluted with blood; those which they cannot touch with their garments* (Lam. iv. 13, 14). In Ezekiel: *When I passed by*

thee, and saw thee trodden down in thy blood, I said unto thee, [Though thou art] in thy blood, live; yea, I said unto thee, [Though thou art] in thy blood, live. . . . Then washed I thee with water; yea, I thoroughly washed away thy blood from upon thee, and I anointed thee with oil (xvi. 6, 9. Again: Thou son of man, wilt thou judge, wilt thou judge the city of bloods? Then make known to her all her abominations. . . . Thou art become guilty through thy blood that thou hast shed, and art defiled through thine idols which thou hast made. . . . Behold, ye princes of Israel, every one according to his arm, have been in thee and have shed blood. . . . Slandrous men have been in thee to shed blood; and in thee they have eaten upon the mountains (xxii. 2-4, 6, 9. In Moses: If any one shall sacrifice elsewhere than upon the altar at the tent, it shall be blood;

- 14 he hath shed blood (Lev. xvii. 1-9.) Falsified and profaned truth is signified by the following passages concerning blood: *I will put wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day . . . come* (Joel ii. 30, 31. In the Apocalypse: *The sun became black as sackcloth of hair, and the whole moon became as blood* (vi. 12. Again: *The second angel sounded, and as it were a great mountain burning with fire was cast into the sea; and the third part of the sea became blood* (viii. 8. Again: *The second angel poured out his vial into the sea; and it became blood as of a dead man, and every living soul died . . . in the sea. And the third angel poured out his vial into the rivers, and the fountains of waters; and it became blood* (xvi. 3,
- 15 4. Similar is what is said in Exodus (vii. 15. about the rivers, ponds, and pools of water, being turned in Egypt into blood; for by Egypt is signified the knowledge which of itself enters into heavenly arcana, and hence perverts, denies, and profanes Divine truths (n. 1164, 1165, 1186. All the miracles in Egypt, because they were Divine, in-

volved such meanings. The rivers which were turned into blood, are the truths of intelligence and wisdom (n. 108, 109, 3051); waters have a similar signification (n. 680, 2702, 3058. and also fountains (n. 2702, 3096, 3424); seas are the truths of knowledge in complex (n. 28); the moon, of which it is also said that it should be turned into blood, is Divine truth (n. 1529-1531, 2495, 4060. It is plain from this, that by the moon, the sea, fountains, waters, and rivers, being turned into blood, is signified truth falsified and profaned.

4736. *Cast him into his pit that is in the wilderness.* That this signifies that they should conceal it meanwhile among their falsities, that is, that they should regard it as false, but still retain it because it was of importance to the church, is evident from the signification of a pit, as falsities (see n. 4728); and from the signification of a wilderness, as where there is no truth. For the word wilderness has a wide signification, as where the land is uninhabited, and thus not cultivated; and when predicated of the church, it means where there is no good, and hence no truth (n. 2708, 3900. Thus by a pit in the wilderness are here meant falsities in which there is no truth, because no good. It is said in which there is no truth, because no good; for when one believes that faith saves without works, truth may be given indeed, but still it is not truth in him, because it does not look to good, nor is it from good. This truth is not vital, because it has in it a principle of falsity; consequently, with any one who has such truth, the truth is but falsity from the principle which rules in it. The ruling principle is like the soul, from which the rest have their life. On the other hand there are falsities which are accepted as

truths, when there is good in them, especially if it is the good of innocence, as with the Gentiles and also with some within the church.

4737. *But lay no hand upon him.* That this signifies that they should not do violence to it, is evident without explanation.

4738. *That he might deliver him out of their hand, to restore him to his father.* That this signifies that it might reclaim it for the church, is evident from the signification of delivering out of their hand, as setting free — as above (n. 4732); and from the signification of restoring to his father, as reclaiming for the church; for by Jacob, who is here the father, is represented the Jewish religion derived from the Ancient Church, as above (n. 4700, 4705. It was the Divine truth concerning the Lord's Divine Human that it would reclaim for the church, since by Joseph, as

2 before said, that truth in particular is signified. As further regards this truth, it should be known that the Ancient Church acknowledged it, and also the primitive Christian Church; but after the papal sway increased even to establishing dominion over all human souls, and exalted itself—as is said of the king of Babylon in Isaiah: *Thou saidst in thy heart, I will ascend into the heavens, I will exalt my throne above the stars . . . and I will sit upon the mount of congregation . . . I will ascend above the heights of the clouds, I will be like the Most High (xiv. 13,14)* — then the Divine was denied to the Lord's Human, or a distinction was made

3 between His Divine and His Human. How this was decreed in a certain council, has also been revealed to me. There appeared to me certain spirits in front to the left at the plane of the sole of the foot, at some distance from me, who were talking together, but about what I did not hear. It was told me that they were some of those who composed the council in which the decree was made regarding the Lord's two natures, the Divine and the human. Presently, I was permitted to converse with them. They said that those who had the greatest influence in the council, and who were superior to the rest in rank and authority, came together in a dark room and there concluded that both a Divine and a human nature should be attributed to the Lord; principally for the reason, that

otherwise the papal sway could not be maintained.
For if they had acknowl-

edged the Lord to be one with the Father, as He Himself says, no one could have been recognized as His vicar on earth; and schisms were arising at that time, by which the papal power might have fallen and been dissipated, if they had not made this distinction. Then to give their decision strength, they sought out confirmations from the Word, and persuaded the rest. The spirits added that by this means ⁴ they were able to rule in heaven and on earth, because they had it from the Word, that to the Lord was given all power in heaven and on earth; which power could not have been attributed to any vicar, if His Human also was acknowledged to be Divine; for they knew that no one was allowed to make himself equal to God, and that the Divine had that power of Itself, but not the Human, unless it was given to it, as it was afterward to Peter. They continued, that the schismatics of that day were men of acute discernment, whom in this way they were able to quiet, and by this means the papal power was also confirmed. From this statement it is evident that this distinction was invented only for the sake of dominion; and that for this reason they were not willing to know that the power given to the Lord's Human in heaven and on earth makes it manifest that it also is Divine. That Peter, to whom the Lord gave the keys of heaven, does not mean Peter, but the faith of charity, which, because it is from the Lord alone, is the power of the Lord alone, can be seen in the preface to the twenty-second chapter of Genesis.

4739• Verses 23-30. *And it came to pass, when Joseph was come unto his brethren, that they stripped Joseph of his tunic, the tunic of many colors that was on him; and they took him, and cast him into the pit: and he*

pit was empty, there was no water in it. And hey sat down to eat bread; and they lifted up their eyes and saw, and, behold, a company of Ishmaelites came from Gilead, wih their camels bearing spicery and balsam and stacte, going to carry them down to Egypt. And Judb said unto his brethren, What

*profit is it if we slay our brother, and conceal his blood
 Come, and let us sell him to the Ishmaelites, and let not our
 hand be upon him; for he is our brother, our flesh. And
 his brethren hearkened unto him. And there passed by men,
 Midianites, merchantmen; and they drew and lifted up
 Joseph out of the pit, and sold Joseph to the Ishmaelites for
 twenty pieces of silver. And they brought Joseph into Egypt.
 And Reuben returned unto the pit; and, behold; Joseph was
 not in the pit; and he rent his clothes. And he returned
 unto his brethren, and said, The child is not; and I, whither
 shall I go ? "And it came to pass, when Joseph was
 come unto his brethren" signifies when He was
 preached about; "that they stripped Joseph of his tunic"
 signifies that they dispelled and annihilated the
 appearances of truth; " the tunic of many colors that
 was on him " signifies the quality of the appearances as
 to truths from good; "and they took him, and cast him
 into the pit" signifies among falsities; " and the pit
 was empty, there was no water in it " signifies that
 there was then nothing true. "And they sat down to
 eat bread " signifies appropriation of evil from
 falsity; " and they lifted up their eyes and saw "
 signifies further thought; " and, behold, a company of
 Ishmaelites came from Gilead " signifies those who
 are in simple good, such as the Gentiles are in; " with
 their camels bearing spicery and balsam and stacte "
 signifies interior natural truths; " going to carry them
 down to Egypt " signifies instruction from outward
 knowledges. "And Judah said unto his brethren "
 signifies the depraved in the church who are averse to
 whatever is good; " What profit is it if we slay our
 brother, and conceal his blood?" signifies that there
 would be nothing of profit or of eminence, if this
 should be wholly extinguished. " Come, and let us sell
 him to the Ishmaelites " signifies that they
 acknowledge Him who are in simple good; " and let
 not Our hand be upon him " signifies that they may be
 without blame; " for he is our brother, our flesh "*

signifies because what is from them is

accepted. "And his brethren hearkened unto him " signifies compliance. "And there passed by men, Midianites, merchantmen " signifies those who are in the truth of that good; " and they drew and lifted up Joseph out of the pit " signifies aid from them that it might not be among falsities; " and sold Joseph to the Ishmaelites " signifies reception by those who are in simple good, and alienation on the part of those who are in faith separate; " for twenty pieces of silver " signifies estimation. "And they brought Joseph into Egypt " signifies consultation from outward knowledges. "And Reuben returned unto the pit " signifies the faith of the church in general; " and, behold, Joseph was not in the pit " signifies that there was no longer any faith; " and he rent his clothes " signifies mourning. "And he returned unto his brethren " signifies those who teach; " and said, The child is not " signifies that there was no faith in Him; " and I, whither shall I go?" signifies where now is the church?

4740. *And it came to pass, when Joseph was come unto his brethren.* That this signifies when He was preached about, is evident from the representation of Joseph, as Divine truth, especially concerning the Lord's Divine Human. When this is said to come unto them, it means that it is preached to them; for his brethren represent the church which is in faith separate, to whom this is preached.

4741. *That they stripped Joseph of his tunic.* That this signifies that they dispelled and annihilated the appearances of truth, is evident from the signification of stripping, when predicated of Divine truth, which here is Joseph, as dispelling, and also annihilating; and from the signification of the tunic, because it was of various colors, as appearances of truth (n. 4677). Dispelling and annihilating the appearances of truth takes place after truth itself has been rejected; for truth itself shines forth of its own power in the mind, and however

it may be extinguished, still appears, especially in those who are in good. This is clearly seen

also by those who have annihilated truth in themselves, wherefore also they endeavor to dispel and to annihilate

2 those appearances. As an example, for illustration — who does not see that to will well and do well is the veriest Christian life? And if any one is told that this is charity, he cannot but give his assent; and those who give their assent will say that they know what this is, because it is of the life. But of thinking that this or that is true, even from confidence — as they are willing to do who are in faith separate—they will say that they do not know what it is; for they have no other perception of it than as of smoke which vanishes. Because faith alone and confidence from it appear such to every one who thinks seriously about it, and especially to the good, therefore such persons labor to dispel and annihilate even those appearances, by thus cutting away whatever touches them more nearly, and what is round about them. This is signified by stripping Joseph of the
3 tunic that was on him. The same persons also believe that those are wiser than all others, who once having accepted a dogma, whatever it may be, can confirm it by various things, and by various reasonings make it appear like truth. But nothing could be less the part of a wise man; it is what every one can do who possesses any ingenuity, and the evil more skilfully than the upright. For to do it is not the part of the rational man, inasmuch as the rational man can see, as from above, whether that which is confirmed is true or false; and because he sees this, he regards the confirmations of falsity as mere nothings, and they appear to him as simply ludicrous and idle, no matter how much any one else believes them to be selected from the school of wisdom itself. In a word, nothing is less the part of a wise man, nay, nothing is less rational, than to be able to confirm falsities; for it is the part of a wise man and it is rational, to see first that a thing is true, and then to confirm it. In fact, to see what is true is to see from the light of heaven, which is from the Lord; but

to see what is false as true, is to see from a fatuous
light, which is from hell.

4742. *The tunic of many colors that was on him.* That this signifies the quality of the appearances as to truths from good, is evident from the signification of a tunic of various colors, as appearances of truth, by which the spiritual of the natural is known and distinguished (n. 4677), here therefore the quality of the appearances; for which reason also a tunic is twice mentioned — They stripped Joseph of his tunic, the tunic of many colors. That the quality of appearances is according to the truths from good, may be evident from the appearances of truth when presented to view in the light of heaven, that is, in the other life, where there is no other light than that which comes through heaven from the Lord, and which exists from His Divine truth; for this before the eyes of angels appears as light (n. 2776, 3190, 3195, 3222, 3339, 3340, 3636, 3643, 3993, 4302, 44¹3, 44¹5). This light is varied with every one according to reception. All the thought of angels is effected by variegation of that light, as also is the thought of man, although he is not aware of it; because with man that light falls into material images or ideas, which, being in his natural or external man, are from the light of the world. Thus the light of heaven is obscured in him to such a degree that he scarce knows that his intellectual light and sight are from it. But in the other life, when the sight of the eye is no longer in the light of the world, but in the light of heaven, it becomes manifest that his thought is from the latter. When this light passes from heaven into 2 the world of spirits, it is there presented under the appearance of various colors, which, in beauty, variety, and loveliness, vastly surpass the colors which are from the light of the world — see

what was said above in regard to colors, from
experience (n. 1053, 1624, 3993, 4530, 4677. Since
colors in the other life are from this source, they are in
their origin nothing else than the appearances of truth
from good. For truth of itself does not shine, because
there is nothing flamy in it alone; but it shines from
good; for good is like

a flame which gives forth light. Such as the good is, therefore, such does the truth from it appear; and such as the truth is, in such manner does it shine from good. From this it is plain what is signified in the internal sense by the tunic of various colors, namely, the quality of appearances as to truths from good; for by Joseph to whom the tunic belonged, is represented the Divine truth, as has been shown before.

4743. *And he took him, and cast him into the pit.* That this signifies among falsities, is evident from what has been said above (n. 4728, 4736. where similar words occur.

4744• *And the pit was empty, here was no water in it.* That this signifies that there was then nothing true, is evident from the signification of a pit, as falsities (see n. 4728); from the signification of being empty, as where there is nothing true because nothing good — of which hereafter; and from the signification of water, as truth (n. 680, 739, 2702, 3058, 3424. That being empty means where there is nothing true because nothing good, is evident from other passages in the Word — as in Jeremiah: *Their nobles have sent their little ones for water: they came unto the pits, and found no water; they returned with their vessels empty; they were ashamed and confounded, and covered their heads (xiv. 3)* — where empty vessels stand for truths in which there is no truth from good. Again: *Nebuchadnezzar the King of Babylon hath devoured me, he hath troubled me, he hath made me an empty vessel, he hath swallowed me up (II 34)* — where an empty vessel means where there is no truth, and Babylon those who vastate, that is, deprive others of truths (n. 1327 at the end. Again: *Beheld he earth, and lo, it was void and empty; and he heavens, and they had no light (iv. 23. In Isaiah: The pelican and the bittern shall possess it; and the owl and the raven shall dwell therein; and He j shall stretch over it the line of a*

* The Latin has *Nebuchadnezzar*.

f The Latin here has *they*, but elsewhere *He*.

void, and be plummet of emptiness (xxxiv. 11). Again: 2 The city of a void shall be broken down; every house shall be shut up, hat no one may come in. There is a crying in the streets because of he wine . . . he gladness of he land shall be exiled. In he city that which is left shall be desolation (xxiv. 10-12). In this passage emptiness, or a void, is expressed by another word in the original tongue, which however involves a similar meaning. That being a void is where there is no truth because no good, is plain in the internal sense from the particulars mentioned, as from the signification of a city, of a house, of a crying, of wine, and of streets. In Ezekiel: *Thus saith the Lord Jehovih: Woe to the bloody city! I will also make the pile great. . . . Then set the pot empty upon the coals thereof, that it may be hot, and he brass thereof may burn, and hat the filthiness of it may be molten in it, hat he scum of it may be consumed (xxiv. 9, 11).* It is plain here what being empty signifies; an empty pot is that in which there is filthiness and scum, that is evil and falsity. Likewise in Matthew: 3 *When he unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with him seven other spirits more wicked han himself, and they enter in and dwell here (xii. 43-45).* The unclean spirit stands for uncleanness of life in man, and also for the unclean spirits with him; for unclean spirits dwell in the uncleanness of man's life. Dry places, or where there is no water, stand for where there are no truths, the empty house for the interiors of man again filled with uncleanness, that is, with falsities from evil. In Luke:

God Bah filled he hungry wih good things, and the rich He bath sent empty away (i. 53) —the rich standing for those who know many things; for riches in the spiritual sense are outward knowledges, doctrinals, and knowledges of good and truth. They are called the empty

rich who know these things, and do not do them; for truths to them are not truths, because without good (see 11. 4736.

4745. *And they sat down to eat bread.* That this signifies the appropriation of evil from falsity, is evident from the signification of eating, as appropriation (n. 3568, 3513, 3596, 3832); and from the signification of bread, as the good of love (n. 276, 680, 2565, 2177, 3464, 3478, 3735, 3813, 4211, 4217, 4735. and also in general all food (see n. 2565. Here however bread signifies the contrary, namely, evil; for it is known that they who eat the bread in the Holy Supper unworthily, do not appropriate good to themselves, but evil; whence it is plain that in the contrary sense by eating bread is signified the appropriation of evil. It was a custom among the ancients, when they made an important decision which was confirmed by the rest, to eat together; by which they signified that they approved of the decision, and thus that they appropriated it to themselves — as in Ezekiel: *Behold, the princes of Israel, every one according to his power, have been in thee and have shed blood. . . . Slandrous men have been in thee to shed blood; and in thee they have eaten upon the mountains* (xxii. 6, 9. It should be known further that there are in general two origins of evil, one from life, and the other from doctrine. The evil which is from the doctrine of falsity, is called evil from falsity, and it is this evil which is here meant.

4746. *And they lifted up their eyes and saw.* That this signifies further thought, is evident from the signification of lifting up the eyes and seeing, as intentness and thought, or intense thought (n. 2789, 2829, 3198, 3202, 4339. That here further thought is signified, is plain from the series.

4747. *And, behold, a company of Ishmaelites came from Gilead.* That this signifies those who are in simple good, such as the Gentiles are in, is evident from the representation of the Ishmaelites, as those who are in simple good as

to life, and thence in natural truth as to doctrine (n. 3263); and from the signification of Gilead, as exterior good, by which man is first initiated when he is being regenerated (n. 4117, 4124. From this it is plain that by a company of Ishmaelites from Gilead is signified such good as is with the Gentiles, that is, those who were in such simple good. How these things are, may be evident from what has been already said, and also from what follows. This only need now be said in advance: they who are within the church and have confirmed themselves against Divine truths, especially against these — that the Lord's Human is Divine, and that the works of charity contribute * to salvation — if they have confirmed themselves against them, not only by doctrine but also by life — have brought themselves to such a state as to their interiors, that afterward they cannot by any means be led to accept those truths; for what is once confirmed by doctrine, and at the same time by life, remains to eternity. Those who do not know the interior state of man may suppose that any one, no matter how he has confirmed himself against those truths, can yet easily accept them afterward, if only he is convinced. But that this is impossible, has been granted me to know by much experience, from such persons in the other life. For whatever is confirmed by doctrine imbues the intellectual part, and what is confirmed by life imbues the voluntary part; and that which is enrooted in each life of man, the life of his understanding and the life of his will, cannot be rooted out. The very soul of man which lives after death, is formed thereby, and is of such a nature that it never recedes therefrom. This is also the reason that the lot of those within the church with whom this is

the case, is worse than the lot of those who are out of the church; for those who are out of the church, who are called Gentiles, have not confirmed themselves against these truths, because they have not known them; and therefore such of them as have lived in
*The Latin has *contribute nothing*, which is what they affirm.

mutual charity, easily receive Divine truths, if not in the world, yet in the other life — see what was adduced from experience in regard to the state and lot of the Gentiles

3 and other peoples in the other life (n. 2589-2604.

For this reason when any new church is established by the Lord, it is not established with those who are within the church, but with those who are without, that is, with the Gentiles, of whom there is frequent mention in the Word. This much is premised, in order that it may be known what is involved in Joseph's being cast into the pit by his brethren, and in his being drawn out thence by the Midianites, and sold to the Ishmaelites. For by Joseph's brethren are represented those within the church who have confirmed themselves against Divine truth, especially against the two truths, that the Lord's Human is Divine, and that works of charity contribute * to salvation, and this not only by doctrine, but also by life; while by the Ishmaelites are represented those who are in simple good, and by the Midianites those who are in the truth of that good. It is related of the latter, that they drew Joseph out of the pit; and of the former, that they bought him. But what is signified by their bringing him into Egypt, and there selling him to Potiphar, Pharaoh's chamberlain, will be shown in what follows.

4748. *With their camels bearing spicery and balsam and stacte.* That this signifies interior natural truths, is evident from the signification of camels, as in general those things of the natural man that serve the spiritual, and specifically general outward knowledges in the natural man (n. 3048, 3071, 3114, 3143, 3145, 4156); and from the signification of spicery, balsam, and stacte, as interior natural truths conjoined with good in the natural man — of which in what follows. Sweet-smelling and fragrant things were used by the ancients in their sacred worship, of which were their frankincense and incenses, and such like things were also mixed with the oils with which they were

anointed. But

* As above, page 89, foot-note.

the origin of this practice is at this day unknown, because it is entirely unknown that the things which were used in the worship of the ancients originated in spiritual and celestial things which are in the heavens, and corresponded to them. Man has indeed so far removed himself from the things of heaven, and plunged into natural, worldly, and corporeal things, that he is in doubt, if not in the negative, as to the existence of anything spiritual or celestial. The reason why frankincense and incenses were used in sacred rites among the ancients, is, that odor corresponds to perception, and a fragrant Odor, such as that of spices of various kinds, to a grateful and pleasing perception, such as is that of truth from good, or of faith from charity. Indeed the correspondence is such that in the other life, whenever it is the good pleasure of the Lord, perceptions themselves are changed into Odors — as may be seen in what has been said above from experience (n. 925, 1514, 1517-1519, 3577, 4624-4634. What is here signified in detail by spicery, balsam, and stacte may be evident from other passages in which they are mentioned. In general they signify interior truths in the natural, but such as are from good therein; for truths by themselves do not make the natural, but good by truths. Hence its varieties are according to the quality of truth conjoined with good, consequently according to the quality of good; for good has its quality from truths. As by Gilead exterior good is signified, such as is of the senses, and is called pleasure (n. 4117, 4124. and as by Egypt, in a good sense, are signified outward knowledges which are the external truths of the natural man corresponding to that good, or agreeing with it (n. 1462. therefore by Ishmaelites from Gilead carrying on camels those spices down to Egypt, is signified that those meant bore their interior truths from their own knowledges, to the outward knowledges signified by Egypt — of which hereafter. Interior truths are conclusions from exterior — truths, or outward knowledges; for the outward

knowledges of the nat-

ural man serve as a means for drawing conclusions, and thus viewing interior things; like as one views the mind of another in his countenance, in the vibration of the light in his eyes, and in the life of the tone of his voice, and in that

4 of his gesture and action. Because it is such truths by which man's natural is perfected and also improved, healing is therefore ascribed to spices of this kind—as to balm, in Jeremiah: *Is there no balm in Gilead? Is there no physician here? Why then is not the health . . . of My people recovered?* (viii. 22.) Again: *Go up into Gilead, and take balm, O virgin daughter of Egypt: in vain dost thou use many medicines; here is no healing for thee* (xvi. i r. Again: *Babylon is suddenly fallen and destroyed: howl for her; take balm for her pain, if so be she may be healed*

5 (li. 8. That such things have a spiritual signification is very evident in the Apocalypse: *The merchants of the earth shall weep and mourn over Babylon; for no man buyeth their merchandise any more; merchandise of gold, and silver, and precious stone, and pearls, and fine linen, and purple, and silk, and scarlet; and all thyine wood, and every vessel of ivory, and every vessel made of most precious wood, and of brass, and iron, and marble; and cinnamon . . . and incense, and ointment, and frankincense, and wine, and oil, and fine flour, and wheat, and cattle, and sheep, and horses, and chariots, and bodies and souls of men* (xviii. 11-13. These things would never have been so specifically enumerated, unless each one of them signified such things as are in the Lord's kingdom, and in His church; for if it were not for this, they would have been words without meaning. That by Babylon are signified those who have turned aside all worship of the Lord to the worship of self, and who are thus in a profane internal while they are in a holy external, is known; wherefore by their merchandise are signified the things which they have studiously and artfully

invented for the sake of self-worship, and also doctrinals
and knowledges of good and truth from the Word

which they have perverted to favor themselves. Thus by the particulars there mentioned such things are specifically signified, and by cinnamon, incense, ointment, and frankincense, truths from good; but in this case truths perverted and falsities from evil. The same is true of what is related 6. in Ezekiel of the merchandise of Tyre: *Judb, and the land of Israel, were thy traders; in wheat of Minnih, and Pannag, and honey, and oil, and balm, they furnished thy commerce (xxvii. 17.* Here also, by balm is signified truth from good. To one who does not believe in the internal sense of the Word, all the foregoing expressions must be empty words, and thus vessels containing nothing within; when yet Divine, celestial, and spiritual things are in them.

4749. *Going to carry them down to Egypt.* That this signifies instruction in outward knowledges, is evident from the signification of Egypt, as outward knowledges (n. 1164, 1165, 1462); and as by spicery, balsam, and stacte, are signified interior truths from the knowledges of those who are in simple good, such as the Gentiles are in, therefore by going to carry them down thither, is signified to be instructed. In regard to these things the case is this: the knowledges which are signified by Egypt are those which conduce to spiritual life, and which correspond to spiritual truths; for formerly the Ancient Church was in Egypt also; but after it was turned there into magic, the knowledges which pervert spiritual things were signified by Egypt. Thence it is that outward knowledges in a good, and also in an opposite, sense, are signified in the Word by Egypt (n. 1164, 1165, 1462); and here in a good sense. The outward knowledges from which are the interior truths signified by the Ishmaelites'

carrying on camels spicery, balsam, and stacte, are not such as are of the church, but such as are with the Gentiles. The truths from these knowledges cannot be corrected and made sound by any other means than by the knowledges of the genuine church, thus by instruction in them. This is what is here signified.

4750. *And Judah said unto his brethren.* That this signifies the depraved in the church who are averse to whatever is good, is evident from the representation of Judah, as in a good sense the good of celestial love (n. 3654, 3881), but in the opposite sense being averse to whatever is good — of which hereafter; and from the signification of his brethren, as those in the church who are in faith separate. That by Judah are here represented those who are averse to whatever is good, is because in a good sense they who are in the good of celestial love are represented in the Word by him. Celestial love is love to the Lord, and thence love toward the neighbor. They who are in that love are most closely conjoined with the Lord, and are therefore in the inmost heaven, where they are in a state of innocence, from which they appear to the rest as little children, and indeed as loves in form. Others are not able to go near them, and so whenever they are sent to others, they are encompassed by other angels, by whom the sphere of their love is tempered, which would otherwise throw into a swoon those to whom they are sent; since the sphere of their love pene-
2 trates even to the marrows. As this love or this good of love which is called celestial, is represented by Judah in a good sense, so in the opposite sense is represented by him that which is contrary to celestial good, and thus contrary to whatever is good. Most things in the Word have a twofold sense, namely, a good sense and its opposite. From the good sense the quality of the opposite one is known; for whatever is contained in the opposite sense is diametri-
3 cally opposed to what is contained in the good sense. The goods of love are, in general, two — the good of celestial love and the good of spiritual love. Opposed to the good of celestial love, in the opposite sense, is the evil of self- love; and opposed to the good of spiritual love, in the opposite sense, is the evil of the love of the world. They who are in the evil of self-

love are averse to whatever is good; but not so much
so they who are in the evil of the

love of the world. In the Word, by Judah in the opposite sense are represented those who are in the love of self; and by Israel they who are in the love of the world. The reason of this is, that by Judah was represented the Lord's celestial kingdom, and by Israel His spiritual kingdom. The 4 hells also are distinct according to those two loves. They who are in the love of self, because averse to whatever is good, are in the deepest and therefore the most grievous hells; but they who are in the love of the world, because they are not so much averse to whatever is good, are in hells not so deep, and therefore less grievous. The evil of 5 self-love is not, as is generally thought, that external elation which is called pride; but it is hatred against the neighbor, and thence a burning desire for revenge, and enjoyment in cruelty. These are the interiors of self-love. Its exteriors are contempt for others in comparison with self, and an aversion to those who are in spiritual good, and this sometimes with manifest elation or pride, and sometimes without it; for one who holds the neighbor in such hatred, interiorly loves no one but himself, and those whom he regards as making one with himself; thus he loves them in himself, and himself in them, for the sole end of self. Such 6 is the quality of those who are represented by Judah in the opposite sense. The Jewish nation had been in such love even from the first, for they had looked upon all in the whole world as vilest slaves, and as worthless in comparison with themselves, and had also held them in hatred; and what is more, when the love of self and of the world had not mutually conjoined them, they persecuted even their friends and brothers with similar hatred. This

disposition still remains with that nation; but because they now dwell in foreign lands on sufferance, they keep it concealed.

4751. *What profit is it if we slay our brother, and conceal his blood?* That this signifies that there would be nothing of profit or of eminence, if this should be wholly extinguished, is evident from the signification of, What

profit is it? as that there would be nothing of profit, and also nothing of eminence — of which hereafter; and from the signification of slaying, as extinguishing, here Divine truth, specifically that concerning the Lord's Divine Human, which is meant by the brother, that is, Joseph; and from the signification of concealing blood, as to hide entirely holy truth — that blood means holy truth, may be seen above (n. 4735. How it is in regard to these things, is

2 plain from what follows. That profit here signifies not only what is profitable but also eminence, or that, What profit is it? signifies that there would be nothing of profit or of eminence, is because this was said from lust and avarice; for the lust of gain and avarice, has within it the desire not only to possess the whole world, but also to plunder and even to kill every one for the sake of gain; indeed one impelled by such lust would commit murder for a small sum, were not the laws a hindrance. Moreover such a man in his gold and silver regards himself as the greatest in power, however in external appearance he may seem otherwise. Hence it is plain that there is in avarice not only the love of the world, but also self-love, and, indeed, the filthiest self-love. For elation of mind, or pride, in those who are sordidly avaricious, is not so conspicuous outwardly; since it is sometimes unconcerned about wealth for the sake of display; nor is it that kind of self-love which is usually conjoined with pleasures; for they have little concern about the body, and its food and clothing. But it is a love entirely earthly, having no other end than money, in the possession of which it believes itself, not actually but potentially, above all others. It is evident from this that in avarice there is

the lowest and vilest self-love, for which reason in the other life the avaricious appear to themselves to be among swine (n. 939); and they above all others are averse to whatever is good. Consequently, they are in such darkness that they are utterly unable to see what is good and what is true; they do not at all apprehend that there is

any internal belonging to man which lives after death, and in heart they laugh at those who say so. The Jewish nation had been of such a nature from the beginning, and therefore it was impossible for anything internal to be disclosed clearly to them — as is plain from the Word of the Old Testament; and because they are rooted in that worst kind of self-love, therefore also unless they were removed by avarice so far from internals, and thereby kept in thick darkness, they would defile interior truths and goods, and thus profane them more than others; for they cannot profane, so long as they do not acknowledge (n. 1008, 1010, 1059, 2051, 3398, 3402, 3489, 3898, 4289, 4601. It is for this reason that the Lord says of them in John, *Ye are of your father he devil, and the lusts of your father ye will to do. He was a murderer from the beginning* (viii. 44); and of Judas Iscariot, who represented the Jewish Church, *Have not I chosen you twelve, and one of you is a devil?* (John vi. 70.) By Judas also in his selling the Lord, the same is represented as here by Judah, who said, Come, and let us sell Joseph.

4752. *Come, and let us sell him to the Ishmaelites.* That this signifies that those acknowledge Him who are in simple good, is evident from the signification of selling, as removing from themselves — thus to be received by others (n. 4098. which when predicated of truth, as here, means to be acknowledged by them; and from the representation of the Ishmaelites, as those who are in simple good, of which above (n. 4747. That they who are in simple good acknowledge Divine truth, especially that concerning the Lord's Divine Human, has been shown above.

4753• *And let not our hand be upon him.* That this signifies that they may be without blame, is evident from the signification of the hand not being upon any one, as not to offer violence, as above (n. 4737); and because violence was not to be done, in order that they might be without blame, this also is signified by the words.

4754. *For he is our brother, our flesh.* That this signifies because what is from them is accepted, is evident from the signification of a brother, as consanguinity from good (n. 3815); and from the signification of flesh, as the proprium in both senses (n. 3813. thus that it was accepted, because from those who are of the church, and that it was accepted of these, because by those who are in simple good. For the Ishmaelites represent those who are in simple good, and Joseph's brethren represent the church which is in faith separate from charity. Those who are in simple good acknowledge that the Lord's Human is Divine, and also that the works of charity Ought to be done that man may be saved. Those who are in faith separate know this, and therefore they do not strongly insist on this faith before every one, and scarcely at all before those who are in simple good; chiefly because they dare not speak contrary to common sense, and because they would thus take away from their own rank and gain. For if they should deny those truths, those who are in simple good would say of them, that they were foolish; for those who are in simple good know what love is, and what the works of love are; but what faith separate from them is, they do not know. Arguments in favor of faith as opposed to works, and concerning the distinction between the Human and the Divine of the Lord, they would call sophisms which they do not comprehend. Wherefore, in order that they may be accepted, and because what is from them is accepted, those who are in faith separate willingly make concessions; for if those truths were extinguished, they would be without profit and eminence (n. 4751.

4755• *And his brethren hearkened unto him.* That this

signifies compliance, is evident without explanation.

4756. *And here passed by men, Midianites, merchantmen.* That this signifies those who are in the truth of that good, is evident from the representation of Midianites, as those who are in the truth of simple good (see n. 3242);

and from the signification of merchantmen, as those who have knowledges of good and truth; for these in the spiritual sense are riches, wealth, and merchandise. Hence to trade is to procure and to communicate those knowledges (n. 2967, 4453). Here it is not knowledges of good that are signified, but knowledges of truth; for the Midianites are those who are in the truth of simple good, as was said above; and from this also they are called men [*viri*], for those are so called who are in truth (n. 3134, 3309). From the historical series it is clear that Joseph was sold to the Ishmaelites, but that he was drawn out of the pit by the Midianites, and was also sold by the Midianites in Egypt to Potiphar; for, in the last verse of this chapter, it is said, *And he Midianites sold him into Egypt unto Potiphar, Pharaoh's chamberlain*. It may be supposed that as Joseph was sold to the Ishmaelites, he was sold in Egypt by them, and not by the Midianites; but still, this was brought to pass for the sake of the representation of the things in the internal sense; for Joseph, that is, Divine truth, cannot be sold by those who are in good, but by those who are in the truth of that good. The reason will be seen in the explanation of the last verse of this chapter.

475 7. *And he drew and lifted up Joseph out of the pit*. That this signifies aid from them that it might not be among falsities, is evident from the signification of drawing and lifting up, as liberating, and thus lending aid — of which hereafter; and from the signification of a pit, as falsities (n. 4728. thus that it might not be among falsities. That drawing and lifting up here means lending aid, is because truth is what lends aid to good; for power is ascribed to truth,

because good exercises power by means of truth (n. 3091, 3563); and moreover it is truth by which falsity is recognized, thus by which aid is lent one that he be not among falsities. Hence it is that the Midianites were those who drew and lifted up Joseph out of the pit, and the Ishmaelites those who bought him.

4758. *And sold Joseph to the Ishmaelites.* That this signifies reception by those who are in simple good, and removal by those who are in faith separate, is evident from the signification of selling, as removing in respect to those who are in faith separate, who here are Joseph's brethren, for they sold him; and as being received in respect to those who are in simple good, who are here the Ishmaelites, for they bought him. That the Ishmaelites are those who are *in* simple good, was shown above (n. 3263, 4747. **On** this subject see what was said before (n. 4756.

4759. *For twenty pieces of silver.* That this signifies valuation, is evident from the signification of twenty, as good and truth stored up by the Lord in the interior man, which are called remains (n. 2280. and thus holy good or truth, here holy truth, because it is said twenty pieces of silver; for silver is truth (n. 1551, 2954. The same number signifies also what is not holy, because most of the expressions used in the Word have also an opposite sense; and here what is not holy in respect to those who removed Divine truth, or sold Joseph (n. 4758. but what is holy in respect to those who received it, or bought him. Thus it denotes what is not holy in respect to Joseph's brethren, that is, to those in the church who are in faith separate, but what is holy in respect to the Ishmaelites, that is, to those who are in simple good. These are the things which

2 are meant by valuation. That twenty signifies also what is not holy, is because twenty means remains, as was said above. The holy in those who have no remains of good and truth in their interior man, but instead of them evil and falsity, is not holy, but is either filthy or profane, according to the kind of evil and falsity. That twenty means also what is not holy, is evident in Zechariah: *I saw, and behold, a flying roll. And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof is twenty cubits,*

*and the breadth thereof ten cubits. Then said he unto
me, This is the curse that goeth over the face*

of the whole earth (v. 1-3). In Haggai: When one came to be wine fat to draw out fifty [vessels] Out of the wine- fat, there were twenty. I smote you with blasting, and with mildew . . . all be work of your hands (ii. 16, 17. In 3 Ezekiel: Thy meat which thou shalt eat shall be by weight, twenty shekels a day; from time to time shalt thou eat it. . . . And thou shalt eat it as barley cakes, and thou shalt bake it in their sight with dung that cometh out of man. And Jehovah said, Even thus shall the children of Israel eat their bread unclean among the nations (iv. 10, 12, 13. In these passages twenty stands for that which is unholy, unclean, and profane. That all who were more than twenty years old should die in the wilderness (Num. xiv. 29; xxxii. 11), represented also what is holy in respect to those who were under that number of years, and what is not holy in respect to those who were over it. That all numbers in the Word signify things, may be seen above (in n. 482, 487, 575, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 4264, 4495, 4670); and that remains are good and truth stored up by the Lord in the interior man (n. 468, 530, 560, 561, 576, 660, 798, 1050, 1738, 1906, 2284.

4760. *And they brought Joseph into Egypt.* That this signifies consultation from outward knowledges, is evident from the signification of Egypt, as Outward, or scientific, knowledges (see n. 1164, 1165, 1186, 1462); when the Divine truth is brought to which, it is to consult them; for by Joseph, as shown above, is represented the Divine truth. What is meant by consultation about Divine truth from outward knowledges, may be briefly told. To consult knowledges about Divine truth, is to see from them whether it is so. But this is done in one way by those who are in the affirmative that truth is truth, and who when they consult knowledges, confirm the truth by them, and so strengthen their faith; and in another way by those who are in the negative, who when they

consult knowledges, cast themselves deeper into
falsities; for in these the negative rules,

but the affirmative in the former. Moreover, this is according to the intellectual faculty of every man. If those who have not a higher, that is, an interior insight, consult outward knowledges, they do not see the confirmation of truth in them, and they are therefore carried away by the knowledges into the negative; but those who have a higher, that is, an interior insight, see confirmations, and if in no other way, still by correspondences. Take, for example, the truth that man lives after death. When those who are in the negative as to this being true, consult outward knowledges, they confirm themselves against it by innumerable things, such as — that brute animals equally live, have sensation, and act, and in many things more acutely than man; and that thought, which man has above the brutes, is a thing which he obtains by coming to maturity later; and that man is that kind of an animal—as also by a thousand other things. Thus it is plain that, if those who are in the negative consult outward knowledges, they cast themselves deeper into falsities, so that at length they believe nothing

3 whatever relating to eternal life. But when those who are in the affirmative as to the truth that man lives after death, consult outward knowledges, they confirm themselves by them, and this also by things innumerable; for they see that everything in nature is below man; and that the brute animals act from instinct, while man acts from reason; and that brutes cannot but look downward, while man can look upward, and by thought comprehend the things of the spiritual world, and also be affected by them, and even by love be conjoined to God Himself, and so appropriate to himself life from the Divine; and that it is in order that he may be led and elevated thither, that he comes to maturity so late. Moreover man sees confirmations in everything else that belongs to nature, and at length sees in universal 4 nature a representative of the heavenly kingdom. It is a common thing, as is well

known, for the learned to have less belief in a life after death than the simple, and, in gen-

eral, to see Divine truths less clearly than the simple. The reason of this is, that they consult outward knowledges, of which they possess a greater abundance than others, from a negative standpoint, and so destroy in themselves insight from what is higher or interior; and when this is destroyed, they see no longer anything from the light of heaven, but only from the light of the world; for outward knowledges are in the light of the world, and if not illuminated by the light of heaven, they induce darkness, however it may appear to themselves otherwise. For this reason it was that the simple believed in the Lord, but not the scribes and Pharisees, who were the learned in the Jewish nation — as is plain from these words in John: *Many of the multitude, wiiien they heard these words, said, Of a truth his is the Prophet. Obers said, This is he Christ (Messias. . . . The Pharisees answered hem . . . Hath any of he rulers or of he Pharisees believed on Him 1 (vii. 40, 41, 47, 48.)* And in Luke: *Jesus said, I thank Thee, O Faber, Lord of heaven and earh, hat Thou hast hid hese things from he wise and understanding, and hast revealed them unto babes (x. 21) —babes standing for the simple.* Also in Matthew: *Therefore speak I to them in parables; because seeing they see not, and hearing they hear not, neither do hey understand (xiii. 13.*

4761. *And Reuben returned unto he pit.* That this signifies the faith of the church in general, is evident from the representation of Reuben, as the confession of the faith of the church in general (n. 4731, 4734); and from the signification of a pit, as falsities (n. 4728). Hence by Reuben's returning to the pit, is signified that the faith of the church in general came to view the falsities which belonged to faith separate.

4762. *And, behold, Joseph was not in he pit.* That this signifies that there was no longer any faith, is evident

from the representation of Joseph, as Divine truth;
and when this appears among falsities, which are
signified by the pit (n. 4728), there is no longer any
faith.

4763. *And he rent his clothes.* That this signifies mourning, is evident from the signification of rending the clothes, as mourning, that is, on account of truth having been destroyed, or because there was no faith. We often read in the Word, especially the historic, of persons rending their garments; but it is not known at the present day whence this is, and it is also unknown that it was representative of grief on account of truth being lost. It became thus representative, because garments signified truths, as was shown above (n. 4545). Farther on in this chapter it is also said that when Jacob knew his son's tunic, he rent his clothes (verse 34); and by this is signified mourning for truth destroyed. So too in other places in the Word, as when Rabshakeh, who was sent by Sennacherib King of Assyria, spoke reproaches against Jerusalem; whereupon Eliakim who was over the king's household, and Shebna the scribe, and Joah the recorder, rent their clothes, and told these things to King Hezekiah; and when the king heard it, he also rent his clothes, and covered himself with sackcloth (Isa. xxxvi. 22; xxxvii. r: 2 Kings xviii. 37; xix. r. The reproaches which Rabshakeh spoke were against God, the king, and Jerusalem, thus against Divine truth, as is still plainer from the internal sense of the passage; hence the garments were

2 rent because of mourning. When Jehudi had read before the king the roll of the book which Jeremiah wrote, it is said that the king cast it into the fire, and that the king and his servants, who heard all those words, did not rend their clothes (Jer. xxxvi. 23, 24. Their not rending their clothes means that they did not mourn because Divine truth was not received. The rending of their clothes by Joshua the son of Nun, and Caleb the son of Jephunneh, when the spies brought an evil report of the land of Canaan, and their speaking against them (Num. xiv. 6. involves a similar meaning; for the land of Canaan signifies the

Lord's kingdom, to speak against which is to speak
falsity against the Divine truth. When the ark of God
was taken by the

Philistines, and the two sons of Eli were slain, that there ran a man out of the army to Shiloh with his clothes rent and dust upon his head (1 Sam. iv. r r, r 2. signified mourning over lost Divine truth and Divine good; for, as the ark represented the Lord's kingdom, and in the supreme sense the Lord Himself, and hence the holy of the church, the rent clothes signified mourning over lost Divine truth, and dust upon the head, over lost Divine good. We read of 3 Samuel and Saul: *As Samuel turned about to go away, Saul laid hold upon the skirt of his robe, and it rent. And Samuel said unto him, Jehovah hath rent the kingdom of Israel from thee this day, and hath given it to a companion of thine. . . . I will not return with thee; for thou hast rejected the word of Jehovah, and Jehovah hath rejected thee from being king over Israel* (1 Sam. xv. 26-28. Saul's rending the skirt of Samuel's robe represented what Samuel said — that the kingdom should be rent from him, and that he should no longer be king of Israel; for kingdom, in the internal sense, signifies Divine truth (n. 1672, 2547, 4691. as do a king and royalty (n. 1672, 1728, 2015, 2069, 3009, 3670, 4575, 4581. and especially the kingdom and king of Israel, because by Israel was represented the Lord's royalty. Likewise what is related of Jeroboam and the prophet Ahijah: *When Jeroboam went out of Jerusalem, he prophet Ahijah . . . found him in the way; and he had clad himself with a new garment; and they two were alone in the field. And Ahijah laid hold of the new garment that was on him, and rent it in twelve pieces. And he said to Jeroboam, Take thee ten pieces; for thus saith Jehovah, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee* (1 Kings xi. 29-31. The same is true of their rending their garments 4 when Saul was slain in battle, related in the Second Book of Samuel: *After the death of Saul . . . it came even to pass on the third day, that, behold, a man came out of the camp . . . with his clothes rent. And when David heard*

of the death of Saul, *David took hold on his clothes, and rent hem; and likewise all the men that were with him* (i. I, 2, ii. By this also was represented mourning on account of Divine truth lost and thrown away by those who were in faith separate; for Divine truth was signified by royalty, as was said above, and they who were in faith separate were represented by the Philistines, by whom Saul was slain (n. 1197, 1198, 3412, 3413. This is plain also from David's lament over him in the same chapter (verses

5 17-27. When Absalom had smitten his brother Ammon, and the tidings came to David that Absalom had smitten all the king's sons, David rent his clothes, and lay on the earth; and all his servants stood by with their clothes rent (2 Sam. xiii. 28, 30, 31). This also was done for the sake of the representation, that the truths from the Divine were destroyed, these being signified in the internal sense by the king's sons. So likewise when David fled before Absalom, he was met by Hushai the Archite with his tunic rent (2 Sam. xv. 32); for in the Word by a king, especially by David, is represented Divine truth. In like manner also when Elijah spoke to Ahab king of Israel the words of Jehovah, that he should be extirpated on account of the evil which he had done, *Ahab rent his clothes, and put sackcloth*

6 *upon his flesh* (1 Kings xxi. 27. That the rending or tearing of garments represented mourning on account of lost truth, is further evident from the following passages: Hilkiah the priest found the book of the law in the house of Jehovah; and Shaphan read it before king Josiah. *And it came to pass, when he king had heard the words of the book of the law, that he rent his*

clothes (2 Kings xxii. 11) — manifestly on account of the Word, that is, Divine truth, having been so long lost, and obliterated in heart and life. When the Lord confessed that He was the Christ the Son of God, that *he high priest rent his clothes, saying, He hab spoken blasphemy* (Matt. xxvi. 63-65: Mark xiv. 63, 64), signified that he had no other belief than that the Lord

spoke against the Word, and thus against Divine truth. When *Elijah went up by a whirlwind . . . and Elisha saw it . . . he took hold of his own clothes, and rent them in two pieces. . . . And he took the tunic of Elijah, that fell from him, and smote the waters . . . and they were divided hither and thither; and Elisha went over* (2 Kings ii. 14. That Elisha then rent his clothes in two pieces, was on account of mourning that the Word, that is, Divine truth was lost; for by Elijah is represented the Lord as to the Word, that is, Divine truth (n. 2762. The tunic falling from Elijah, and being taken up by Elisha, represented that Elisha continued the representation. That a tunic is Divine truth, may be seen above (n. 4677); wherefore also the garment which was rent in such mourning was the tunic, as is plain from some of the passages above cited. Because a garment signified the truth of the church, and in the supreme sense Divine truth, it was therefore a disgrace to go with rent garments, except in such mourning — as is plain from what was done to the servants of David by Hanun, the king of the children of Ammon, that he *shaved of half of their beards, and cut of their garments in the middle, even to their buttocks;* for which reason they were not admitted to David (2 Sam. x. 4, 5.

4764. *And he returned unto his brethren.* That this signifies those who teach, is evident from the representation of Joseph's brethren, as those who are of faith separate; and because they were shepherds, as also those who teach from faith, as above (n. 4705.

4765. *And said, The child is not.* That this signifies that there was no faith in Him, is evident from the signification of a child, as the truth of faith, for truth is signified by a son (n. 489, 491, 533, 1147, 2623, 2803, 2813, 3373, 3704); so, also, by the child, who here is Joseph, and who as already shown represents Divine truth. And because all truth is of faith — for what in the ancient churches was called true or truth, in the new church is called faith (see

n. 4690) — therefore, by that the child is not, is signified that there was no faith in Him.

4766. *And I, whither shall I go ?* That this signifies where now is the church? is evident from the representation of Reuben, as the faith of the church in general (n. 4731, 4734, 4761); and because Reuben says of himself, *And I, whither shall I go ?* it signifies where now is the faith of the church? or what is the same, where now is the church? That there is no church where the heavenly Joseph is not, that is, the Lord as to Divine truth, specifically as to the Divine truth that the Lord's Human is Divine, and that charity is the essential of the church and consequently the works of charity, may be evident from what has been shown in this
 z chapter concerning both these truths. If this Divine truth, that the Lord's Human is Divine, is not received, it necessarily follows that a trine should be adored, and not one; and also that half of the Lord, namely, His Divine, should be adored, but not His Human; for who adores what is not Divine? And is the church anything where a trine is adored, one separately from another, or, what is the same, where three are equally worshipped ? For, although the three are called one, still the thought distinguishes and makes three, and only the speech of the mouth says one. Let every one consider this in himself, when he says that he acknowledges and believes in one God, whether he does not think of three; and when he says that the Father is God, the Son is God, and the Holy Spirit is God, and they also distinguished into persons, and distinct as to functions, whether he can think that there is one God, except in the way that three distinct from one another make one by harmony, and also by condescension as far as one proceeds from another. When, therefore, three gods are adored,
 3 where is the church? But it is different when the Lord only is adored, in Whom there is a perfect trine, and Who is in the Father * and the Father in Him — as He Himself

* The Latin has *in Quo est Pater*.

says: *Though ye believe not Me, believe the works; but ye may know, and believe, that the Father is in Me, and I in the Father* (John x. 38. *He that hath seen Me hath seen the Father. . . . Believest thou not, Philip, that I am in the Father, and the Father in Me . . . Believe Me that I am in the Father, and the Father in Me* (John xiv. 9-11. *He that seeth Me seeth Him that sent Me* (John xii. 45. *All Mine are Thine, and Thine are Mine* (John xvii. 10. Then there is the Christian Church, as there is when the church abides in this that the Lord said: *The first of all the commandments is, Hear, O Israel, the Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these* (Mark xii. 29-31). That the Lord Our God here is the Lord, may be seen in other places (Matt. iv. 7, 10; xxii. 43, 44; Luke i. 16, 17; John xx. 28. as also that Jehovah in the Old Testament is called Lord in the New (see n. 292!). If also this Divine truth is not received both in doctrine and in life, that love toward the neighbor, or charity, and hence the works of charity, are the essential of the church, it necessarily follows that it is of the church to think what is true, but not to think what is good; and thus that the thought of the man of the church may be at once in contradiction and opposition to itself; that is, in thinking what is evil and at the same time thinking what is true, and so may by thinking evil be with the devil, and by thinking truth be with the Lord; when yet truth and evil do not at all agree; for *No servant can serve two masters; for either he will hate the one and love the other . . .* (Luke xvi. 13. When

faith separate establishes this, and also confirms it in
life, however it speaks of the fruits of faith, where then
is the church?
4767. Verses 31-35. *And he took Joseph's tunic, and*

killed a he-goat of the goats, and dipped the tunic in he blood: and they sent the tunic of many colors, and they brought it to their father, and said, This have we found know now whether it be thy son's tunic or not. And he knew it, and said, It is my son's tunic; an evil beast hath devoured him; Joseph is surely torn in pieces. And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I shall go down to the grave to my son, mourning. And his father wept for him. " And they took Joseph's tunic " signifies appearances; " and killed a he-goat of the goats " signifies external truths from enjoyments; " and dipped the tunic in the blood " signifies that they defiled it with falsities from evils; " and they sent the tunic of many colors " signifies appearances thus defiled; " and they brought it to their father " signifies comparison with the goods and truths of the Ancient and the Primitive Church; " and said, This have we found " signifies that it so appears to them; " know now whether it be thy son's tunic or not " signifies whether there was a resemblance. " And he knew it " signifies that indeed it was; " and said, It is my son's tunic " signifies that it was the truth of the church; " an evil beast hath devoured him " signifies that the lusts of evil extinguished it; " Joseph is surely torn in pieces " signifies that it is such from falsities, as not at all to exist. " And Jacob rent his clothes " signifies mourning for truth destroyed; " and put sackcloth upon his loins " signifies mourning for good destroyed; " and mourned for his son many days " signifies state. " And all his sons " signifies those who are in falsities; " and all his daughters rose up " signifies those who are in evils; " to comfort him " signifies to interpret according to the sense of the letter of the Word; " but he refused to be comforted " signifies that this could not be; " and he said, For I shall go down to the grave to my son,

mourning " signifies that the Ancient Church would perish. " And his father wept for him " signifies interior mourning.

4768. *And they took Joseph's tunic.* That this signifies appearances, is evident from the signification of a tunic, here a tunic of many colors, as appearances of truth (see

4677, 474¹, 4742. In what now follows, the subject is the exculpation of themselves from the wicked deed which they committed; and in the internal sense the confirmation of falsity against Divine truths, of which just above (n. 4766); and this by appearances, which are presented by reasonings from the sense of the letter of the Word. All confirmations of falsity by interpretations from the sense of the letter of the Word, are appearances, by which the simple are wont to be misled, and falsity to be presented as truth, and truth as falsity. These appearances are treated of in the internal sense of the following verses.

4769. *And killed a he goat of he goats.** That this signifies external truths from enjoyments, is evident from the signification, in the Word, of a he-goat of the goats, as natural truths, that is, truths of the external man, from which are the enjoyments of life; and as also external truths derived from enjoyments, of which hereafter. The truths of the external man, from which are the enjoyments of life, are Divine truths such as those of the literal sense of the Word, from which truths the doctrinals of a genuine church are derived; these truths are properly signified by a he-goat, and the enjoyments from them are signified by goats:* thus, by a he-goat of the goats, in the genuine sense, are signified those who are in such truths and in enjoyments therefrom. In the opposite sense, however, by a he-goat of the goats are signified those who are in external truths — that is, in appearances of truth derived

from the sense of the letter—which are in agreement with the enjoyments of their life; as the enjoyments of the body, which in general are called pleasures, and the enjoyments of the nat-

* Literally, *she goats*, yet standing for the flock.

ural desire, which in general are honors and gains. Such persons are signified by a he-goat of the goats in the opposite sense. In a word, by a he-goat of the goats, in this sense, are signified those who are in faith separate from charity; for these select from the Word those truths only which are in agreement with the enjoyments of their life, that is, which favor the loves of self and the world. The other truths they bring into conformity by interpretations, and hence they present falsities as appearances of truth.

² That a he-goat of the goats signifies those who are in faith separate, is evident from Daniel: *Behold, a he-goat of the goats came from the west over the face of the whole earth, and touched not the earth; and the he-goat had a notable horn between his eyes. . . . Out of one of the four horns came forth a little horn, which grew exceedingly toward the south, and toward the east, and toward the glorious [land]. And it grew even to the host of the heavens; and some of the host and of the stars it cast down to the earth, and trampled upon them. . . . And it cast down truth unto the earth*

(viii. 5, 9, 10, 12. The subject here is the state of the church in general, not only the state of the Jewish Church, but also that of the following, which is the Christian Church; for the Word of the Lord is universal. The he-goat of the goats, in respect to the Jewish Church, signifies those who made nothing of internal truths, but accepted external truths so far as they favored their loves, which were that they might be the greatest and the wealthiest. For this reason they recognized the Christ, or Messiah, Whom they were expecting, simply as a king, who would exalt them above all the nations and peoples in the whole world, and would make these subject to them as vilest slaves: this was the source of their love for Him. They did not at all know what love toward the neighbor was, except that it was conjunction through participation in such honor, and by gain.

3 But the he-goat of the goats in respect to the
Christian Church signifies those who are in external
truths from en-

joyments, that is, who are in faith separate; for these also care nothing for internal truths; and if they teach them, it is only that they may thereby win reputation, be exalted to honors, and acquire gain. These are the enjoyments which are in their hearts while truths are in their mouth. Moreover by sinister interpretations they force the truths which belong to genuine faith, to favor their loves. It is plain from this what is signified in the internal sense by the above words in Daniel — namely, that by a he-goat of the goats are signified those who are in faith separate. The he-goat's coming from the west means from evil— that the west means evil, may be seen above (n. 3708. His coming over the face of the whole earth, not touching the earth, means that he came over the whole church; for by earth in the Word nothing else is meant than the land where the church is, thus the church (n. 566, 662, 1068, 1262, 1413, 1607, 1733, 1850, 2117, 2118, 2928, 3355, 4447, 4453). The horns which he had are powers from falsity (n. 2832). The notable horn between the eyes is power from reasoning about the truths of faith, as may be evident from what was shown concerning the eye (n. 4403-4421, 4523-4534. The one horn which grew toward the south, the east, and the glorious [land], is power from faith separate growing even toward those things which are states of the light of heaven, and states of good and truth. That the south is a state of light, may be seen above (n. 3708. and that the east is a state of good (n. 1250, 3249, 3708); that the glorious [land] is a state of truth, is evident from the Word throughout. Its growing even to the host of the heavens, and casting down to the earth some of the host and of the stars, and trampling upon them, means that it did so with the knowledges of good and truth. That the host of the heavens and the stars are the knowledges of good and truth, may be seen above (n. 4697. From this is known what is

meant by casting down truth unto the earth —
namely, the casting down of real faith, which in

itself is charity; for faith has regard to charity, because it proceeds from charity. That which in the Ancient Church was called truth, in the new church is called faith (n. 4690).

4 The he-goat has a similar signification in Ezekiel:

Behold, I judge between cattle and cattle, between the rams and the he-goats. Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the clear waters, but ye must foul the residue with your feet? . . . Ye push all the diseased with your horns till ye have scattered them abroad (xxxiv. .17, 18, 21. In this passage also by he-goats are signified those who are in faith separate, that is, who place doctrine before life, and at length have no care about life; when yet life, and not doctrine separate, makes the man; and the life remains after death, but not doctrine except so far as it partakes of the life. Of these it is said that they eat up the good pasture, and tread down with their feet the residue of the pastures; and that they drink the clear waters, and foul the residue with their feet; also that they push the diseased with their horns

5 till they have scattered them. From all this it is now plain who are meant by the goats and who by the sheep of whom the Lord speaks in Matthew: *Before Him shall be gathered all nations; and He shall separate them one from another, as the shepherd separateth the sheep from the goats; and He shall set the sheep on His right hand, but the goats on the left*, etc. (xxv. 32, 33. That the sheep are they who are in charity and thence in the truths of faith, and that the goats are they who are in no charity, although in the truths of faith, that is, who are in faith separate, is clear from the particulars, in

which such persons are de-
6 scribed. Who and of what quality are those who are
in faith separate and are meant by goats, may be
evident from the two following passages: *Every tree
that bringeth not forth good fruit is hewn down, and cast
into the fire. Wherefore by their fruits ye shall know them.*
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 we not prophesied by Thy name? and by Thy name cast out demons/ and in Thy name done many mighty works? And then will I confess unto him, I knew you not; depart from Me, ye that work iniquity

(Matt. vii. 19-23. And in Luke: Then will ye begin to stand without, and to knock at the door, saying, Lord, Lord, open to us; and He shall answer and say to you, I know you not whence ye are. Then shall ye begin to say, We have eaten and drunk in Thy presence, and Thou hast taught in our streets. And He shall say, I tell you, I know you not whence ye are; depart from Me, all ye workers of iniquity (xiii. 25-27. These are they who are in faith separate, and are called goats. But what he-goats signify in a good sense — as those used in sacrifices and occasionally mentioned in the prophets—will by the Divine mercy of the Lord be told elsewhere.

4770. *And dipped he tunic in the blood.* That this signifies that they defiled it with falsities from evils, is evident from the signification of dipping in blood, as defiling with falsities; for blood in the opposite sense is truth falsified (n. 4735. Because it was the blood of a he-goat, by which are signified external truths from enjoyments, such as those have who are in faith separate, it is clear that falsities from evils are meant — as is plain also from what follows, where Jacob says, "An evil beast hath devoured him; Joseph is surely torn in pieces;" for by those words is signified that the lusts of evil extinguished it, and thus that from falsities it

became such as not at all to exist. That there are three sources of falsity — the doctrine of the church, the fallacies of the senses, and a life of lusts — and that the falsity from this last is the worst, may be seen above (n. 4729.

4771. *And they sent the tunic of many colors.* "That this signifies appearances thus defiled, is evident from the sig-

nification of a tunic of various colors, as appearances (see n. 4677, 474¹, 4742, 4768. That they were defiled, is meant by the tunic being dipped in blood (n. 4770.

4772. *And they brought it to heir father.* That this signifies comparison with the goods and truths of the Ancient and the Primitive Church, is evident from the representation of Jacob, who is the father here, as the Ancient Church (n. 4680, 4700); and also the Primitive Church, that is, the Christian Church in its beginning, of which hereafter. To bring such a tunic to this church, is in the internal sense to institute a comparison of falsified goods and truths with the goods and truths of the genuine church. That by Jacob is represented here not only the Ancient, but also the Primitive Church, that is, the Christian Church in its beginning, is because they are altogether the same as to internals, and differ only in externals. The externals of the Ancient Church were all representative of the Lord, and of the celestial and spiritual things of His kingdom — that is, of love and charity and faith thence — and consequently of such things as are of the Christian Church. Thus when the externals of the Ancient, and also of the Jewish Church, are unfolded and as it were unwrapped, the Christian Church is disclosed. This was also signified by the veil of the temple being rent in twain (Matt. xxvii. 51: Mark xv. 38: Luke xxiii. 45. For this reason it is, that by Jacob the father is represented not only the Ancient, but also the Primitive Christian Church.

4773• *And said This have we found.* That this signifies that it so appears to them, is evident from the series of things in the internal sense; for they did

not say that it was Joseph's tunic, but that they found it; leaving it to their father to know whether it were his son's tunic or not. Hence it follows that by those words is signified that it so appears to them.

4774. *Know now whether it be hy son's tunic or not.*

That this signifies whether there was a resemblance, is evi-

dent from the signification of knowing whether it be, as whether it is similar. This has reference to what precedes, and follows from it, namely, that a comparison was instituted of falsified goods and truths with the genuine goods and truths of the church, as is signified by their bringing the tunic dipped in blood to their father (n. 4772). Hence in this passage, by know now whether it be thy son's tunic, is signified that he should compare whether it was similar, or, whether there was a resemblance.

4775. *And he knew it.* That this signifies that indeed it was, and that *and said, It is my son's tunic* signifies that it was the truth of the church, is evident from the signification of a tunic, as the truth of the church (n. 4677). But, as it was defiled, it was indeed known that it was [the truth of the church] but not truth like that of the Ancient and the Primitive Church; hence it is said that indeed it was.

4776. *An evil beast hath devoured him.* That this signifies that the lusts of evil extinguished it, is evident from the signification of an evil beast, as falsehood from a life of lusts (n. 4729), consequently lusts; and from the signification of devouring, as extinguishing, because predicated of the truth of the church. The veriest truth of the church is, that love to the Lord and love toward the neighbor are the primary things (Mark xii. 29-31). Lusts extinguish this truth; for those who are in a life of lusts cannot be in a life of love and charity, for the two are exact opposites. A life of lusts consists in loving self only, and not the neighbor except from self, or for the sake of self. Hence those who are in that life extinguish charity in themselves; and those who extinguish charity, extinguish also love to the Lord; for there is no other means of loving the Lord than charity, since the Lord is in charity. The affection of charity is heavenly affection itself, which is from the Lord Alone. From this it may be evident that the lusts of evil extinguish the veriest truth of the church, on the extinction of

which, a means is devised which is called saving,
namely,

faith; and when this is separated from charity, truths themselves are defiled; for then it is no longer known what charity is, nor even what the neighbor is, and consequently neither what the internal of man is, nor even what heaven is. For the internal of man, and thus heaven in man, is charity—that is, willing well to another, to society, to one's country, to the church, to the Lord's kingdom, and thus to the Lord Himself. From this we may conclude what is the quality of the truths of the church when those things which are essential are not known, and when what is contrary to them, or lusts, reign. When a life of lusts speaks concerning those truths, are not they defiled to such a degree that

- 2 they can no longer be recognized? That no one can be saved unless he has lived in the good of charity, and so has become imbued with its affections — which are to will well to others, and from willing well to do good to them; and that no one can receive the truths of faith — that is, become imbued with them and appropriate them to himself — but he who is in a life of charity, has been made manifest to me from those who are in heaven, with whom I have been permitted to converse. There all are forms of charity, with beauty and goodness according to the quality of their charity; their enjoyment, satisfaction, and happiness is from their being able to do good to others from good-will. The man who has not lived in charity cannot at all know that heaven and its joy consist in willing well and in doing well from willing well, because his heaven is willing well to himself, and from this willing well doing well to others, when yet this is hell. For heaven is distinguished from hell in this, that heaven, as above

said, is doing good from goodwill, and hell is doing evil from ill-will. They who are in love toward the neighbor do good from good-will; but they who are in the love of self do evil from ill-will. The reason of this is, that they love no one but themselves, and others only so far as they see themselves in them, and them in themselves; they also regard these with hatred, which man-

ifests itself as soon as they recede and are no longer theirs. This is like robbers, who as long as they are banded together love one another, but still in heart desire to kill one another, if plunder may thus be obtained. From these 3 things it may be evident what heaven is, that it is love toward the neighbor, and what hell is, that it is love of self. They who are in love toward the neighbor are capable of receiving all the truths of faith, and of being imbued with them and appropriating them to themselves; for in love toward the neighbor there is the all of faith, because heaven and the Lord are in it. They on the other hand who are in self-love, can in no wise receive the truths of faith, because hell is in that love; nor can they receive the truths of faith in any other way than for the sake of self-honor and gain; thus they can in no way become imbued with them and appropriate them. But the things which they become imbued with and appropriate to themselves are denials of truth; for in heart they do not believe even that there is a hell and a heaven, nor that there is a life after death; and therefore they believe nothing that is said about hell and heaven, or about a life after death; and so nothing at all that is said from the Word and from doctrine about faith and charity. When they are in worship they appear to themselves to believe, but this because it has been implanted in them from early childhood to take on that state at such time; but as soon as they are out of worship, they are also out of that state; and then thinking in themselves, they believe nothing at all, and also according to the life of their loves devise things to favor them, which they call truths, and which they confirm from the literal sense of the Word, when yet they are falsities. Such are all who in life and doctrine are in faith separate. It should be known more- 4 over that all things are in the loves, for the loves are what make the life; consequently the Lord's life flows only

into the loves. Such therefore as are the loves, such
are the lives, because such are the receptions of life.
Love toward

the neighbor receives the life of heaven, and self-love receives the life of hell; thus in love toward the neighbor there is the all of heaven, and in self-love the all of hell. That all things are in the loves, may be illustrated from many things in nature. Animals, both those that walk on the earth and those that fly in the air or swim in the water, are all impelled according to their loves, and into their loves flows whatever is conducive to their life, that is, to their sustenance, habitation, and procreation. Hence animals of every kind know their food, their abodes, and what concerns their marriage life — coupling, building nests, laying eggs, and bringing up their young. The bees also know how to build cells, to suck honey from flowers, to fill with it the honeycombs, and to provide for themselves against winter, and even to conduct a certain form of government under a queen — besides other wonderful particulars. All these things are effected by influx into their loves; the effects of life being varied only by the forms of their affections. All those things are in their loves; what then would there not be in heavenly love, if man were in that? Would there not be the all of wisdom and intelligence, which is in heaven? From this also it comes about that they who have lived in charity, and no others, are received into heaven; and that from charity they have the capacity of receiving and being imbued with all truths, that is all things of faith. But the contrary happens to those who are in faith separate, that is, in some truths and not in charity. Their loves receive such things as are in agreement with them; that is to say, the loves of self and of the world receive those things which are contrary to truths, such as are in the hells.

4777. *Joseph is surely torn in pieces.* That this

signifies that it is such from falsities as not at all to exist, is evident from the signification of being torn in pieces, as being dissipated by falsities, or, what is the same, being such from falsities as not at all to exist. Falsities from evils or lusts are what are here meant (n. 4770); in regard to which see what was said just above (n. 4776).

4778. *And [Jacob] rent his clothes.* That this signifies mourning for destroyed truth, is evident from the signification of the rending of clothes, as representative of mourning for destroyed truth, of which above (n. 4763).

4779• *And put sackcloth upon his loins.* That this signifies mourning for destroyed good, is evident from the signification of putting sackcloth upon the loins, as representative of mourning for destroyed good. For the loins signify marriage love, and hence all celestial and spiritual love (n. 3021, 3294, 4277, 4280, 4575. and this from correspondence; for as all the organs, members, and viscera of the human body correspond to the Greatest Man—as has been shown at the end of the chapters — so also the loins correspond to those in the Greatest Man, or heaven, who have been in genuine marriage love; and as marriage love is the fundamental of all loves, therefore by loins is signified in general all celestial and spiritual love. From this came the ceremony of putting sackcloth on the loins when they mourned over good destroyed, for all good is of love. That they put sackcloth on the loins to testify to 2 that mourning, may be evident from the historic and prophetic parts of the Word — as in Amos: *I will turn your feasts into mourning, and all your songs into lamentation; thus I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as he mourning for an only son, and he end thereof as a bitter day* (viii. 10)— where bringing up sackcloth upon all loins, stands for mourning over destroyed goods, and all loins for all the goods of love. In Jonah: *The men of Nineveh believed in God; and therefore they proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. And the word came unto the king of Nineveh, and he arose from his throne, and laid his robe from him, and covered him with sackcloth, and sat on ashes. And he made proclamation . . . Let man and beast be covered*

with sackcloth (iii. 5-8)— manifestly for a sign
representative of

mourning over the evil on account of which Nineveh was

- 3 to perish; thus over destroyed good. In Ezekiel: *They shall utter a cry over thee with their voice, and shall cry bitterly, and shall cast up dust upon their heads, they shall wallow themselves in the ashes; and they shall make themselves bald for thee, and gird them with sackcloth* (xxvii. 30, 31) — said of Tyre, the particulars being representative of mourning for falsities and evils, thus for destroyed truths and goods. To utter a cry and to cry bitterly stands for lamentation over falsity or destroyed truth (n. 2240); casting up dust upon the head, for being damned on account of evil (n. 278); wallowing themselves in the ashes, for being damned on account of falsity; making themselves bald for mourning, because the natural man had no truth (n. 3301); girding them with sackcloth, for mourning because he had no good. Likewise in Jeremiah: *O daughter of My people, gird thyself with sackcloth, and wallow thyself in ashes; make thee mourning as for an only son, lamentation of bitternesses; for the spoiler shall suddenly come upon us* (vi. 26. Again: *The elders of the daughter of Zion shall sit upon the ground, they shall keep silence; they shall cast up dust upon their heads; they shall gird themselves with sackcloth: the virgins of Jerusalem shall hang down their heads to the ground* (Lam. ii. 0)— where are similar representatives according to the kinds of good and
- 4 truth which were destroyed, as above. In Isaiah: *The prophecy concerning Moab. . . . He shall go up to Bayith, and to Dibon, to the high places, to weep: Moab shall howl over Nebo, and over Medeba: on all his heads is baldness, every beard is cut off In his streets they have girt themselves with sackcloth: on his housetops, and in his broad places, all shall howl, flowing down in weeping* (xv. 2, 3) — Moab standing for those who adulterate goods (n. 2468). The mourning over that adulteration, which is signified by Moab, is described by such things as correspond to evil of that kind; and therefore almost the same occurs in

Jere-

miah: *Every head is bald, and every beard is cut off; upon all the hands are cuttings, and upon the loins sackcloth. On all the housetops of Moab and in the streets hereof shall be lamentation everywhere* (xlviii. 37, 38. When king Hezekiah heard the blasphemies which Rabshakeh spoke against Jerusalem, *He rent his clothes, and covered himself with sackcloth* (Isa. xxxvii. 1: 2 Kings xix. 1. Because he spoke against Jehovah, the king, and Jerusalem, there was therefore mourning; that it was against truth, is signified by his rending his clothes (n. 4763); and that it was against good, by his covering himself with sackcloth. For where truth is treated of in the Word, good also is treated of, on account of the heavenly marriage, which is that of good and truth, and of truth and good, in every particular — as also in David: *Thou hast turned my mourning into dancing; Thou hast loosed my sackcloth, and girded me with joy* (Ps. xxx. 1. Dancing here is predicated of truths, and joy of goods, as also in other passages in the Word; and so loosing sackcloth stands for taking away mourning over destroyed good. In the Second Book of Samuel: *David said to Joab, and to all the people that were with him, Rend your clothes, and gird yourselves with sackcloth, and mourn before Abner* (iii. 31. Because a wicked deed was committed against what is true and good, it was therefore commanded by David that they should rend their clothes, and gird themselves with sackcloth. SO likewise because Ahab had acted contrary to what was right and just, in the spiritual sense contrary to truth and good, when he heard the words of Elijah that he should be cut off, *he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly* (I Kings xxi. 27. That sack- 7 cloth is predicated of destroyed good, is

also evident in the Apocalypse: *When he opened the sixth seal, lo, here was a great earthquake; and the sun became black as sackcloth . . . and the whole moon became as blood* (vi. 12)—where earthquake stands for a change of state of the church as to

good and truth (n. 3355); the sun for the good of love (n. 1529, 1530, 2445, 2495, 4060, 4300, 4696. and therefore sackcloth is predicated of it when that is destroyed; the moon for the truth of faith (n. 1529, 1530, 2120, 2495, 4060. of which blood is predicated, because blood is truth

8 falsified and profaned (n. 4735. Because being clothed in sackcloth and rolling in ashes represented mourning over evils and falsities, it also represented humiliation, and likewise repentance; for the primary thing in humiliation is to acknowledge that of himself one is nothing but evil and falsity. The same is true of repentance, which is effected only by humiliation, and this by confession of the heart that of himself one is of such a nature. That putting on sackcloth was a token of humiliation, can be seen in 1 Kings (xxi. 27-29); and that it was of repentance, in Matthew (xi. 21: Luke x. 13); but that it was nothing but a representative, thus only an external thing of the body, and not an internal thing of the heart, is plain from Isaiah: *Is it to bow down his head as a bulrush, and to lie in sackcloth and ashes? wilt thou call his a fast, and an acceptable day to Jehovah? Is not his be fast that I choose, to loose he bonds of wickedness . . . to break bread to the hungry ?* etc. (lviii. 5-7.)

4780. *And mourned for his son many days.* That this signifies state, namely, a state of mourning for destroyed good and truth, is evident from the representation of Joseph, who is the son here, as the Divine truth, in particular those truths spoken of above (n. 4776); and from the signification of days, as states (n. 23, 487, 488, 493, 893, 2788, 3785. here a state of great mourning, because it is said, many days.

4785. *And all his sons.* That this signifies those who are in falsities, is evident from the signification of sons, as truths, and in the opposite sense falsities, or those who are in truths or falsities (n. 489, 495, 533, 5147, 2623, 2803, 2813, 3373, 3704); here those who are in falsities, because

by the sons of Jacob or Joseph's brethren are represented those who are in faith separate, thus those who have extinguished Divine truth, and hence are in falsities — as was shown above.

4782. *And all his daughters rose up.* That this signifies those who are in evils, is evident from the signification of daughters, as goods, and in the opposite sense evils, or those who are in goods or evils (n. 489-491, 568, 2362, 3024, 3963).

4783. *To comfort him.* That this signifies to interpret according to the sense of the letter of the Word, is evident from the signification of comforting, as allaying unrest of mind by the hope of something (n. 3610. here unrest or mourning over destroyed good and truth; and as this mourning cannot be allayed except by interpretations from the Word, and as the sons and daughters of Jacob are here treated of, by whom are signified those who are in falsities and evils (n. 4781, 4782. therefore by comforting are signified the interpretations which are made from the sense of the letter. For the sense of the letter has general things, which are as vessels, and can be filled with truths and also with falsities, and thus be so explained as to favor anything; and because they are general things, they are also comparatively obscure, having light from no other source than the internal sense; for the internal sense is in the light of heaven, because it is the Word for angels; but the sense of the letter is in the light of the world, because it is the Word for men before they come into the light of heaven from the Lord, from which they then have enlightenment. From this it is plain that the sense of the letter is serviceable to the simple for initiation into the internal sense. That the

Word by interpretations from the sense of the **2** letter, can be so explained as to favor anything, is very manifest from the fact that all kinds of doctrines, and even of heresies, are thus confirmed — as for instance, the dogma concerning faith separate is confirmed by these words of

the Lord: *God so loved the world, that He gave His only begotten Son, but whosoever believeth on Him should not perish, but have eternal life* (John iii. 16); from which words, and also from other passages, it is concluded that faith alone without works is what gives eternal life; and when those who are in this faith have persuaded themselves of this, they no longer attend to what the Lord so often said concerning love to Him, and concerning charity and works (n. 1017, 2371, 3934); and so not to what is said in John: *As many as received Him, to them gave He power to become children of God, even to them that believe on His name; who were born not of bloods, nor of the will of the flesh, nor of the will of man, but of God* (i. 12, 13. If they are told that no one can believe in the Lord unless he is in charity, they straightway take refuge in interpretations such as these — that the law has been abrogated, that they were born in sins and so cannot do good of themselves, and that they who do cannot but claim merit from it for themselves; and they also confirm these things from the sense of the letter of the Word, as from what is said in the parable of the Pharisee and the publican (Luke xviii. 1014. and from other passages — when yet it is not so at all.

3 They who are in faith separate cannot believe otherwise than that any one can be admitted into heaven out of grace, no matter how he has lived; and so that not the life but the faith remains with man after death. This also they confirm from the sense of the letter of the Word, when yet it is evident from the spiritual sense of the Word that the Lord has mercy toward every one; and so that if heaven were from mercy or grace, howsoever the life has been, every one would be saved. The reason why they who are in faith separate so believe is, that they do not at all know what heaven is, and this because they do not know what charity is. If they knew how much peace and joy and happiness there is in charity, they would know what heaven

4 is; but this is altogether hidden from them. Again they

who are in faith separate cannot believe otherwise than that they will rise again with the body, and this only at the day of judgment; which also they confirm from many passages of the Word explained according to the sense of the letter, taking no thought then of what the Lord said concerning the rich man and Lazarus (Luke xvi. 22-31); and of what He said to the thief: *Verily I say unto thee, To-day shalt thou be with Me in paradise* (Luke xxiii. 43); and of what He said at other times. The reason why they who are in faith separate so believe is, that if they were told that the body will not rise again, they would wholly deny any resurrection; for they do not know nor comprehend what the internal man is, since no one can know what the internal man is, and his life after death, save he who is in charity; for charity is of the internal man. They who are in faith

5 separate cannot believe otherwise than that the works of charity consist solely in giving to the poor and in assisting the miserable, and this also they confirm from the sense of the letter of the Word; when yet the works of charity consist in doing what is just and right, each in his own employment, from the love of what is just and right, and of what is good and true. They who are in faith separate see **6** nothing else in the Word than what confirms their dogmas; for they have no interior insight, they who are not in the affection of charity having only an external sight, or one from a lower point of view, from which no one can possibly see higher things, since they appear to him like darkness. Hence they see falsities as truths, and truths as falsities, and so, by interpretations from the sense of the letter, they destroy the good pasture, and defile the clear waters of the sacred fountain or the Word, according to these words in Ezekiel: *Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures ? and to have drunk of the clear waters, but ye must foul the residue with your feet ? . . . Ye push with your horns all the weak, till ye have scattered*

them abroad (xxxiv. 18, 21.

4784. *But he refused to be comforted.* That this signifies that he could not be, is evident from what has now been said.

4785. *And he said, For I shall go down to the grave to my son, mourning.* That this signifies that the Ancient Church would perish, is evident from the representation of Jacob, who says this of himself, as the Ancient Church, of which above (n. 4680, 4700, 4772); and from the representation of Joseph, who is here, my son, as the Divine spiritual, or the Divine truth, of which above; and from the signification of going down to the grave mourning, as to die, and when predicated of the church and also of Divine truth, to perish.

4786. *And his father wept for him.* That this signifies interior mourning, is evident from the signification of weeping, as grief and sadness to the last degree; thus interior mourning. Among the externals by which internals were represented in the ancient churches was wailing and weeping over the dead, by which was signified interior mourning, although the mourning itself was not interior — as we read concerning the Egyptians who went with Joseph to bury Jacob: *When they came to the threshing-floor of Atad, which is in the passage of Jordan, they lamented there with a very great and sore lamentation: and he made a mourning for his father seven days. And the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, and they said, This is a grievous mourning to the Egyptians* ([Gen. i. 10](#), 11); and concerning David's weeping over Abner: *They buried Abner in Hebron; and the king lifted up his voice, and wept at the grave of Abner; and all the people*

wept (2 Sam. iii. 32).

4787. Verse 36. *And the Midianites sold him into Egypt unto Potiphar, Pharaoh's chamberlain, prince of the guards.*

"And the Midianites sold him into Egypt " signifies that those who are in some truth of simple good, consulted outward knowledges; " unto Potiphar, Pharaoh's chamberlain "

signifies the more interior of Outward knowledges; " prince of the guards " signifies those which are primary for interpretation.

4788. *And he Midianites sold him into Egypt.*

That this signifies that those who are in some truth of simple good consulted outward knowledges, is evident from the representation of the Midianites, as those who are in the truth of simple good (n. 3242, 4756); and from the signification of Egypt, as Outward knowledges (n. 1164, 1165, 1186, 1462, 2588, 4749); and from the signification of selling, as removing (n. 4752, 4758); and from the representation of Joseph, as Divine truth. When this is said to be sold or removed, by those who are in the truth of simple good, to outward knowledges, which are Egypt, it means that they consulted them; for those who are in the truth of simple good suffer themselves to be very much led away by the fallacies of the senses, and so by outward knowledges, which are therefrom. It was said above (verse 28) that ² Joseph was drawn out of the pit by the Midianites, but that he was sold to the Ishmaelites; whence it might seem that he could have been sold in Egypt only by the Ishmaelites. But the reason why he was not sold by the Ishmaelites but by the Midianites, is, that the Ishmaelites represent those who are in simple good (n. 4747. and the Midianites those who are in the truth of that good. Joseph, or the Divine truth, could not be sold by those who are in good, but only by those who are in truth; for those who are in good know from good what Divine truth is, but not so those who are in truth. The men of the church are distinguished into 3 two kinds, those who are in good and those who are in truth. Those who are in good are called celestial, but those who are in truth are called spiritual. Between these two kinds there is a great difference. Those who are in good are in affection for doing good for the sake of good, and without recompense from others; for it is recompense to them to be permitted to do good, since in so doing they

perceive joy; but those who are in truth are in affection for doing good, not for its own sake, but because it is so commanded, and for the most part they think of recom-

4 pense; their joy is from this, and also from glorying. Thus it is plain that those who do good from good, do it from internal affection; while those who do good from truth, do it from some external affection. Hence the difference is plain, namely, that the former are internal men, and the latter external. Those therefore who are internal men cannot sell, that is, remove the Divine truth, which is represented by Joseph, because they perceive truth from good; and hence neither the fallacies of the senses, nor consequently outward knowledges lead them away. But those who are external men can sell or remove it, because they do not perceive truth from good, but only know it from doctrine and teachers; and if they consult outward knowledges, they suffer themselves easily to be led away by fallacies, since they have no inward dictate. It is for this reason that Joseph was sold, not by the Ishmaelites, but by the Midianites.

4789. *Unto Potiphar, Pharaoh's chamberlain.* That this signifies the more interior of outward knowledges, is evident from the signification of a chamberlain, as what is interior, of which presently; and from the representation of Pharaoh, as outward knowledges; for by Egypt are signified knowledges in general, as shown above (n. 1164, 1165, 1186, 1462. and in like manner by Pharaoh; for that which in the Word is signified by a land or nation, is signified also by its king, he being the head of the nation. That the more interior of outward knowledges are what are signified by Pharaoh's chamberlain, is because chamberlains were connected with the internal affairs of a king; for they were his more intimate courtiers and his more eminent officers — as is manifest also from the signification of that word in the original.

4790. *Prince of the guards*. That this signifies those which are primary for interpretation, is evident from the

signification of prince, as what is primary (n. 1482, 2089). That the prince of the guards here means those primary for interpretation, is because the subject is Divine truth, which was sold by those who were in the truth of simple good, by their consulting outward knowledges; whence arose a wandering and removal from the Divine truth, and hence interpretations from the sense of the letter of the Word (see n. 4783); and by guards are also signified those things which minister.

CONTINUATION CONCERNING
CORRESPONDENCE WITH
THE GREATEST MAN; HERE CONCERNING
THE
CORRESPONDENCE OF THE TASTE AND
THE
TONGUE, AND ALSO OF THE FACE.

4791. The tongue affords entrance to the lungs, and also to the stomach, and so it represents the entrance-hall, as it were, to spiritual and celestial things — to spiritual because it ministers to the lungs and thence to the speech, to celestial because it ministers to the stomach, which furnishes nourishment for the blood and heart. That the lungs correspond to spiritual, and the heart to celestial things, may be seen above (n. 3635, 3883-3896). Wherefore the tongue corresponds in general to affection for truth, or to those in the Greatest Man who are in affection for truth, and afterward in affection for good from truth. They therefore who love the Word of the Lord, and thence desire knowledges of truth and of good, belong to that province; but with the difference that there are

some who belong to the tongue itself, some to the larynx and the trachea, some to the throat, some to the gums, and some to the lips; for there does not exist even the least thing in man, with which there is not correspondence. That they who are in affection for truth belong to that province understood in an extended sense, has often been granted me to experience, and

this by manifest influx from them, now into the tongue, and now into the lips; and it has also been given me to converse with them, and to observe that there are some who correspond to the interiors of the tongue and of the lips, and others to the exteriors. The operation of those who receive with affection exterior truths only, and not interior, without however rejecting the latter, I felt, not into the interiors of the tongue, but into the exteriors.

4792. As food and nourishment correspond to spiritual food and nourishment, therefore taste corresponds to perception of this food, and affection for it. Spiritual food is knowledge, intelligence, and wisdom; for from these, spirits and angels live and are nourished, and they desire and have appetite for them, just as men who are hungry desire and have appetite for food. Hence appetite corresponds to that desire. And what is wonderful, from that food they grow to maturity; for young children who die appear in the other life no otherwise than as children, and also are such as to understanding; but as they increase in intelligence and wisdom, they appear not as little children, but as advancing in age, and at length as adults. I have conversed with some who died in infancy, and were seen by me as young men, because they were then intelligent. From this it is plain what spiritual food and nourishment are.

4793• As the taste corresponds to perception and affection for knowing, understanding, and growing wise, and as the life of man is in that affection, therefore no spirit or angel is permitted to flow into man's taste; for this would be to flow into the life which is proper to him. Yet there are roaming spirits of the infernal crew, more pernicious than others, who, because they had accustomed themselves in the life of the body to enter into man's affections for the purpose of doing harm, in the other life also retain that desire, and strive in every way to enter into man's taste; and when they have entered into it, they possess his

interiors, that is, the life of his thoughts and affections; for, as was

said, they correspond, and things which correspond act as one. Very many at this clay are possessed by those spirits; for there are at this day interior obsessions, but not as formerly exterior. Interior obsessions are effected by such z spirits; and their quality may be evident if attention is paid to the thoughts and affections, especially to the interior intentions, which men fear to manifest, and which are so insane in some that unless they were restrained by external bonds, such as honor, gain, reputation, the fear of death and of the law, they would more than the obsessed rush into murder and robbery. Who and of what quality those spirits are who obsess the interiors of such men, may be seen above (n. 1983. In order that I might know how this is, they 3 were permitted to attempt to enter into my taste, which they endeavored to the utmost of their power to do; and it was then told me that if they penetrated quite into the taste, they would also possess the interiors, for the reason that the taste depends on those interiors by correspondence. But this was permitted only to the end that I might know how it is with the correspondence of the taste; for they were instantly driven away thence. Those pernicious spirits 4 try especially to loose all internal bonds, which are affections for what is good and true and for what is just and right, fear of the Divine law, and a sense of shame in doing harm to society and to one's country; and when these internal bonds are loosed, man is obsessed by such spirits. When they are not able to get into the interiors by persistent endeavor, they try to do so by magical arts, of which there are many in the other life wholly unknown in the world; and by means of them they pervert the knowledges in man, and apply only those which favor their foul desires. Such obsessions cannot be avoided, unless man is in affection for good, and hence in faith in the Lord. It was also 5 shown how they were driven away: when they

thought that they were penetrating toward the interiors of the head and brain, they were conveyed along by excrementitious pas-

sages, and thence toward the externals of the skin; and they were then seen to be cast into a ditch full of liquid filth. I was informed that such spirits correspond to the dirty little pits in the Outmost skin, where scall arises; and so that they correspond to scall.

4794• A spirit, or man after death, has all the senses which he had while he lived in the world, namely, seeing, hearing, smelling, and touch, though not taste, but instead of it something analogous, which is adjoined to the sense of smell. The reason why he has not taste is, that he may not be able to enter into the taste of man, and so possess his interiors; also that this sense may not turn him away from the desire of knowing and of being wise, thus from spiritual appetite.

4795• Thus it may be evident also why the tongue is assigned a double office, namely, the office of aiding in speech, and that of aiding in nourishment. For as far as it aids in nourishment it corresponds to affection for knowing, understanding, and being wise as to truths; for which reason also, wisdom [*sapientia*] or being wise [*sapere*] is so called from relish [*sapor*]; and as far as it aids in speech, it corresponds to affection for thinking and producing truths.

4796. When angels present themselves to the sight, all their interior affections appear clearly and shine forth from the face, so that the face is an external form and a representative image of them. It is not permitted in heaven to have any other face than that of one's affections. Those who simulate another face are cast out from the society. From this it is plain that the face corresponds to all the interiors in general, both to man's affections and to his thoughts, or to what is of his will and to what is of his understanding. Hence also in the Word by face and faces are signified affections; and by the Lord's lifting up His countenance upon any one, is signified that He pities him from Divine affection, which is of love.

4797• The changes of state of the affections appear

to

the life in the face of angels. When they are in their own society, they are in their own face; but when they come into another society, their faces are changed according to the affections for good and truth of that society; and yet the genuine face is as a plane, which is recognized in those changes. I have seen the successive variations according to the affections of the societies with which they communicated; for every angel is in some province of the Greatest Man, and so communicates generally and widely with all who are in the same province, though he himself is in the part of the province to which he properly corresponds. I have seen that they varied their faces by changes from one limit of affection to another; but it was observed that the same face in general was retained, so that the ruling affection always shone forth with its variations; and thus the faces of the whole affection in its extension were shown. And what is more wonderful, the changes of affections from 2 infancy even to adult age were also shown by means of variations of the face; and it was given me to know how much of infancy it had retained in that age, and that this infancy was the human itself in it. For in an infant there is innocence in external form, and innocence is that which is truly human; for into it as into a plane, flows love and charity from the Lord. When man is being regenerated and becoming wise, the innocence of infancy, which was external, becomes internal. It is for this reason that genuine wisdom dwells in no other abode than innocence (see II. 2305, 2306, 3183, 3994); also that no one can enter heaven unless he has something of innocence — according to the Lord's words: *Except ye . . . become as little children, ye shall not enter the kingdom of the*

heavens (Matt. xviii. 3: Mark x. 13.

4798. Evil spirits also may be known from their faces, for all their lusts or evil affections are inscribed on their faces; and it may also be known from their faces with what hells they communicate; for there are very many hells, all

distinct according to the genera and species of the lusts of evil. Their faces in general when seen in the light of heaven, are almost without life, some being ghastly like those of corpses, some black, and others monstrous; for they are the forms of hatred, cruelty, deceit, and hypocrisy. But in their own light and among themselves they appear otherwise, from fantasy.

4799• There were spirits with me from another earth — of which we shall speak elsewhere — whose faces were different from the faces of the men of Our earth, being prominent, especially about the lips, and moreover free. I conversed with them about their manner of living, and the mode of conversation among them. They said that they conversed with one another chiefly by variations of the face, especially by variations about the lips; and that they expressed their affections by the parts of the face which are about the eyes, so that their companions could fully comprehend thence both what they thought and what they willed. They endeavored also to show me this by means of an influx into my lips, through various foldings and bendings round about them. But I could not receive the variations, because my lips had not been initiated from infancy into such things; and yet by the communication of their thought I could perceive what they said. But that speech in general can be expressed by the lips, was evident to me from the manifold series of muscular fibres folded into one another in the lips, which if they should be unfolded, and so should act openly and freely, would be able to present there many variations which are unknown to
2 those in whom these muscular fibres lie compressed. That the speech of these people was of such a nature, is because they are incapable of simulation, or of thinking one thing and looking another. For they live together in such sincerity that they conceal nothing at all from their companions, it being instantly known what they are thinking and willing, what is their quality,

and also what they have been

doing; since the acts performed by those who are in sincerity are in the conscience, and thus their interior expressions or minds can be detected by others at first sight. They showed me that they do not force the face, but let it forth freely—otherwise than is the case **3** with those who from youth have been accustomed to simulate, that is, to speak and act differently from what they think and will. The face of the latter is contracted, so as to be ready to vary itself as cunning suggests. Whatever a man wishes to conceal, contracts his face, which, from being contracted, is expanded when anything seemingly sincere is feignedly put forth. While I was reading in the Word of the New **4** Testament concerning the Lord, the spirits now described were present, and also some Christians; and it was perceived that the latter cherished inwardly in themselves scandals against the Lord, and also that they wished tacitly to communicate them. Those who were from another earth wondered at their being of such a quality; but it was given to tell them that in the world they were not such in mouth but in heart; and that there were also some who, though of this quality, preached the Lord, and were then able by the zeal of feigned piety to move the common people to sighs and sometimes to tears, not in the least communicating what was in their hearts. At this they were astonished, amazed that there could be such a separation of interiors and exteriors, or of thought and speech; and then said that they were entirely ignorant of such separation, and that it was impossible for them to speak with their mouth and show in their face anything not in accordance with the affections of the heart; and that, were it otherwise, they would be

torn asunder and would perish.

4800. Very few can believe that there are societies of spirits and of angels to which all things in man correspond; also that the more societies there are, and the more in a society, the better and stronger is the correspondence; for in great numbers of one mind there is strength. In order

that I might know that this is so, it was shown how they act and flow into the face, how into the muscles of the forehead, into those of the cheeks, and into those of the chin and throat. It was permitted those who belonged to that province to flow in, and then every particular was varied according to their influx. Some of them also conversed with me; but they did not know that they were assigned to the province of the face, for to what province they are assigned, is unknown to spirits, but not to angels.

4801. A certain one conversed with me who at the time that he lived in the world, had more than others known the exterior truths of faith, but still had not led a life in conformity with the precepts of faith; for he had loved himself only, and had despised others in comparison with himself, and had believed that he would be among the first in heaven; but because he was of such a quality, he could not have any other opinion of heaven than as of a worldly kingdom. When in the other life he found that heaven was entirely different from what he had conceived it to be, and that those were chief who had not placed themselves above others, especially those who had believed that they were unworthy of mercy, and thus that according to their merits they were the last, he was very indignant, and rejected what in the life of the body had been of his faith. He was continually endeavoring to do violence to those who were in the province of the tongue. It was granted me clearly to perceive his effort for several weeks, and hence also to know who and of what quality are they that correspond to the tongue, and who they are that are opposed to them.

4802. There are also spirits who, though they are evil, still in some measure admit the light of heaven and receive the truths of faith; so that they have some perception of truth. They also eagerly receive truths, yet not for the purpose of living according to them, but that they may glory in seeming more intelligent and sharp-sighted than

others; for the intellect of man is such that it can receive truths, and yet truths are not appropriated to any but those who live according to them. Unless man's intellect were such, he could not be reformed. They who in the world ² have been of such a quality, that is, have understood truths and yet have lived a life of evil, are in the other life also of this quality, but there abuse their ability of understanding truths to acquire dominion; for they know there that by means of truth they have communication with some societies of heaven, and consequently that they can be with the evil and have power—for truths in the other life have power in them; but because their life is evil, they are in hell. I have spoken with two persons who were such in ³ the life of the body, and they wondered at their being in hell, when yet they had a persuasive belief in the truths of faith. But they were told that the light with them by which they understood truths, was a light like that of winter in the world, in which objects appear in their beauty and colors equally as in that of summer; but that still in this winter light all things are torpid, and nothing lovely or joyful is produced; and that as their end of understanding truths had been glorying, and consequently self, therefore when the sphere of their ends exalts itself toward the interior heavens to the angels there, by whom especially ends are perceived, it cannot be endured, but is rejected; and that for this reason they were in hell. It was told them further ⁴ that formerly such persons especially were called serpents of the tree of knowledge, because when they reason from life, they speak against truths; and moreover that they were like a woman with a lovely face, and yet a noisome odor, and who therefore

wherever she goes is rejected from societies. Such persons also when in the other life they come to angelic societies, actually have a foul smell; and this even they themselves perceive as soon as they draw near to those societies. From this also it is evident what faith is without a life of faith.

4803. It is worthy of mention, being wholly unknown in the world, that the states of good spirits and of angels are continually changing and perfecting, and that they are thus raised into the interiors of the province in which they are, and so into nobler functions; for in heaven there is a continual purification and, so to speak, new creation; but still the case is such that no angel to eternity can possibly attain absolute perfection. The Lord alone is perfect; in Him and from Him is all perfection. They who correspond to the mouth continually wish to speak; for in speaking they find their greatest pleasure. When they are being perfected they are brought to this, that they do not speak anything but what is of service to their companions, to the common good, to heaven, and to the Lord. The enjoyment of so speaking is enhanced with them in the degree that the desire of regarding themselves in their speech, and of seeking wisdom from their proprium, perishes.

4804. There are very many societies in the other life which are called societies of friendship. They are composed of those who in the life of the body preferred to every other enjoyment the enjoyment of conversation, and who loved those with whom they conversed, not caring whether they were good or evil, if they were only entertaining; and thus who were not friends to good nor to truth. They who have been such in the life of the body are such also in the other life, in which they associate solely from the delight of conversation. Many such societies have been with me, but at a distance, being seen chiefly a little to the right above the head. That they were present, it was given me to discern by a torpor and dulness, and by a privation of the enjoyment in which I was, the

presence of such societies inducing those effects. For wherever they come, they take enjoyment away from others, and what is wonderful appropriate it to themselves; for they turn away the spirits who are with others, and turn them to themselves, whence they transfer another's enjoyment to themselves; and be-

cause they are on this account troublesome and injurious to those who are in good, they are therefore kept away by the Lord, lest they should come near to the heavenly societies. From this it was given me to know bow much injury friendship occasions man as to his spiritual life, if the person and not good is regarded; every one may indeed be friendly to another, but still he should be most friendly to good.

4805. There are also societies of interior friendship, which do not take away another's external enjoyment and divert it to themselves, but take away his internal enjoyment, or blessedness, arising from affection for spiritual things. These societies are in front to the right close above the lower earth, and some of them a little higher. I have several times conversed with those who were below; and then those who were above flowed in unitedly. In the life of the body their nature was such that they loved from the heart those who were witbin their common fellowship, and also embraced one another with brotherly affection. They had believed that they only were living and in the light, and that those who were Outside of their society were comparatively not living and not in the light; and because they were of such a quality, they thought also that the Lord's heaven consisted solely of those few. But it was given to **2** tell them that the Lord's heaven is immense, and that it consists of every people and tongue, and that all are there who have been in the good of love and of faith; and it was shown that there are those in heaven who relate to all the provinces of the body both as to its exteriors and as to its interiors; but that if they aspired beyond the things which correspond to their life, especially if they condemned others who were outside of their society, they could not have heaven; and that in this case their society is a society of interior

friendship, which is such, as already said, that when they approach others they deprive them of the blessedness of spiritual affection; for they regard them as not

being the elect, and as not living; and when this thought is communicated, it induces sadness — which however according to the law of order in the other life returns to themselves.

4806. Continuation concerning Correspondence with the Greatest Man at the end of the following chapter.

CHAPTER THIRTY—EIGHTH.

4807. Before the preceding chapter (n. 4661-4664) a beginning was made of unfolding what the Lord says in Matthew (chap. xxv. from verse 31 to the end) concerning the judgment upon the good and the evil, who are there called sheep and goats. What the internal sense of these words is, has not yet been set forth, but is now to be unfolded before this and some following chapters. And it will then be evident that by the final judgment is not there meant the last time of the world, and that the dead will then first rise again, and be gathered together before the Lord and judged, but the last time of every one who passes out of the world into the other life; for then is his judgment, and this is the judgment which is meant. But that this is so, does not appear from the sense of the letter, but from the internal sense. The reason why the Lord so spoke, is, that He spoke here, as everywhere else in the Word of the Old and the New Testament, by representatives and significatives; for to speak by representatives and significatives, is to speak at the same time to the world and to heaven, or to men and to angels. Such speech is Divine, because universal, and hence belongs to the Word. Wherefore they who are in the world, and care for worldly things only, do not apprehend anything else from what the Lord says here concerning the final judgment, than that all are to rise again at one and the same time, and that the Lord will then sit upon a throne of glory, and will speak to those gathered together according to these words. But they who care for heavenly things know that the time of every one's resurrection is when he dies, and that the Lord's words here involve that every one will be judged according to his life, thus that every one carries his judgment with him, because he carries his life.

4808. That this is involved in the internal sense of those words, will be evident from the explication of the particulars according to that sense; but here only those things will be unfolded which are contained in verses 31-33: *When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations; and He shall separate them one from another, as the shepherd separateth the sheep from the goats; and He shall set the sheep on His right hand, but the goats on the left.*

4809. "When the Son of Man shall come in His glory" signifies when the Divine truth shall appear in its light, which takes place with every man when he dies; for he then comes into the light of heaven, in which he can perceive what is true and good, and hence what is his quality. The Son of Man, in the internal sense of the Word, is the Lord as to Divine truth, and so is the Divine truth which is from the Lord. Glory is the intelligence and wisdom thence derived, which appear as light, and before angels as the splendor of light. This splendor of light, in which are wisdom and intelligence derived from the Divine truth which is from the Lord, is what in the Word is called glory. That the Son of Man in the internal sense is the Divine

2 truth, may be seen above (n. 2159, 2803, 2813, 3704.

"And all the holy angels with Him" signifies the angelic heaven. The holy angels are the truths which are from the Lord's Divine good; for by angels in the Word are not meant angels, but those things which are from the Lord (see n. 1925, 4085); for the angels are recipients of the life of truth proceeding from the Lord's Divine good, and as far as they receive, so far they are angels. From this it is plain that angels are those truths. Because the subject is here the state of every one after death, and the judgment of every one according to his life, it is said that all the holy angels will be with Him; and by this is signified that the judgment would be effected by means of heaven; for all

influx

of Divine truth takes place through heaven, and immediate influx can be received by no one. "Then shall He sit upon 3 the throne of His glory " signifies judgment; for a throne is predicated of the Lord's royalty, and the Lord's royalty is the Divine truth (n. 1728, 2015, 3009, 3670), and the Divine truth is that from which and according to which is judgment. "And before Him shall be gathered all nations " 4 signifies that the goods and evils of all will be made manifest — for by nations in the internal sense of the Word are signified goods, and in the opposite sense evils (n. 1259, 1260, 1416, 2588, 4574); thus, that goods and evils will appear in Divine light, that is, in light from the Divine truth, is signified by all nations being gathered before Him. "And He shall separate them one from another, as the shepherd separateth the sheep from the 5 goats " signifies the separation of good from evil; for the sheep are they who are in good, and the goats they who are in evil. They are properly called sheep who are in charity and thence in faith, and they goats who are in faith and not in charity — both being here treated of. That sheep are they who are in charity and thence in faith, may be seen above (n. 2088, 4169. and goats they who are in faith and not in charity (n. 4769. "And He shall set the sheep on His right hand, 6 but the goats on the left " signifies separation according to truths from good, and according to falsities from evil. They who are in truths from good, in the other life, actually appear to the right, and they who are in falsities from evil to the left. Hence to be set on the right hand and on the left, is to be arranged according to life.

4810. From these things it is plain what these words of the Lord involve — and that they are not to be understood according to the letter, that the Lord at some last time will come in glory, and all the holy angels with Him, and will sit upon a throne of glory, and judge all nations gathered before Him; but that

every one will be judged according to his life, when he passes out of life in the world into *life* eternal.

CHAPTER XXXVIII.

1. And it came to pass at that time, that Judah went down from his brethren, and turned aside to a man, an Adullamite, whose name was Hirah.

2. And Judah saw there a daughter of a man, a Canaanite, whose name was Shua; and he took her, and went in unto her.

3. And she conceived, and bare a son; and he called his name Er.

4. And she conceived again, and bare a son; and she called his name Onan.

5. And she yet again bare a son, and called his name Shelah; and he was at Chezib, when she bare him.

6. And Judah took a wife for Er his first-born, and her name was Tamar.

7. And Er, Judah's first-born, was evil in the eyes of Jehovah; and Jehovah caused him to die.

8. And Judah said unto Onan, GO in unto thy brother's wife, and perform the duty of a husband's brother unto her, and raise up seed to thy brother.

9. And Onan knew that the seed would not be his; and it came to pass, when he went in unto his brother's wife, that he spilled it to the ground, that he might not give seed to his brother.

10. And the thing which he did was evil in the eyes of Jehovah; and He caused him also to die.

1. And Judah said to Tamar his daughter-in-law, Remain a widow in thy father's house, till Shelah my son be grown up; for he said, Lest he also die, like his brethren. And Tamar went and dwelt in her father's house.

12. And the days were multiplied, and Shua's daughter died, the wife of Judah; and Judah was comforted, and went up unto the shearers of his flock, he and his companion Hirah the Adullamite, to Timnah.

13. And it was told Tamar, saying, Behold, thy father- in-law goeth up to Timnah to shear his flock.

14. And she put off from her the garments of her widowhood, and covered herself with her veil, and wrapped herself, and sat in the gate of the fountains, which is by the way to Timnah; for she saw that Shelah was grown up, and she was not given unto him to wife.

15. And Judah saw her, and thought her to be a harlot; for she had covered her face.

16. And he turned aside unto her by the way, and said, GO to, I pray thee, let me come in unto thee; for he knew not that she was his daughter-in-law. And she said, What wilt thou give me, that thou mayest come in unto me ?

17. And he said, I will send thee a kid of the goats from the flock. And she said, Wilt thou give me a pledge, till thou send it?

18. And he said, What pledge shall I give thee? And she said, Thy signet, and thy cord, and thy staff that is in thy hand. And he gave them to her, and came in unto her; and she conceived by him.

19. And she arose, and went, and put off her veil from her, and put on the garments of her widowhood.

20. And Judah sent the kid of the goats by the hand of his companion the Adullamite, to receive the pledge from the woman's hand; but he found her not.

21. And he asked the men of that place, saying, Where is the harlot that was at the fountains by the way side? And they said, There hath been no harlot here.

22. And he returned to Judah, and said, I have not found her; and also the men of the place said, There hath been no harlot here.

23. And Judah said, Let her take it to her, lest we be put to shame; behold, I sent this kid, and thou hast

not found her.

24. And it came to pass about three months after,
that it was told Judah, saying, Tamar thy daughter-in-
law hath

played the harlot; and moreover, behold, she is with child by whoredom. And Judah said, Bring her forth, and let her be burnt.

25. When she was brought forth, she sent to her father-in-law, saying, By the man whose these are, am I with child; and she said, Discern, I pray thee, whose are these, the signet and the cord and the staff.

26. And Judah acknowledged them, and said, She is more just than I; forasmuch as I gave her not to Shelah my son. And he added no further to know her.

27. And it came to pass in the time of her travail, that, behold, twins were in her womb.

28. And it came to pass, when she travailed, that one put out a hand; and the midwife took and bound upon his hand a double-dyed thread, saying, This came Out first.

29. And it came to pass, as he drew back his hand, that, behold, his brother came out; and she said, Wherefore hast thou broken upon thee a breaking? Therefore his name was called Perez.

30. And afterward came Out his brother, that had the double-dyed thread upon his hand; and his name was called Zerah.

CONTENTS.

4811. The subject of this chapter, in the internal sense, is the Jewish Church and the genuine church; the Jewish Church is described by Judah, and the genuine church by Tamar.

4812. The sons of Tamar signify the two essentials of the church, namely, faith and love — Perez faith, and Zerah love. Their birth represents that love is really the firstborn of the church, and faith only in appearance.

INTERNAL SENSE.

4813. Verses **I-5**. *And it came to pass at that time, that Judah went down from his brethren, and turned aside to a man, an Adullamite, whose name was Hirah And Judah saw there a daughter of a man, a Canaanite, whose name was Shua; and he took her, and went in unto her. And she conceived, and bare a son; and he called his name Er. And she conceived again, and bare a son; and she called his name Onan. And she yet again bare a son, and called his name Shelah; and he was at Chezib, when she bare him.* "And it came to pass at that time" signifies the state of what follows; "that Judah went down from his brethren" signifies the posterity of Jacob, and in particular the tribe of Judah, which was separated from the rest; "and turned aside to a man, an Adullamite" signifies to falsity; "whose name was Hirah" signifies its quality. "And Judah saw there a daughter of a man, a Canaanite" signifies affection for evil from the falsity of evil; "whose name was Shua" signifies its quality; "and he took her, and went in unto her" signifies that the tribe of Judah conjoined itself with those things. "And she conceived, and bare a son" signifies that falsity of the church was thence; "and he called his name Er" signifies its quality. "And she conceived again, and bare a son" signifies evil; "and she called his name Onan" signifies its quality. "And she yet again bare a son" signifies what is idolatrous; "and called his name Shelah" signifies its quality; "and he was at Chezib, when she bare him" signifies its state.

4814. *And it came to pass at hat time.* That this signi-

fies the state of what follows, is evident from the signification of time, as state (see n. 2625, 2788, 2837, 3254, 3356, 3404, 3938. That it is the state of what follows, is signified by its being said, *it came to pass at that time*; for what came to pass is related in what follows. The things, too,

which follow in a series, flow from those which precede; for in the preceding chapter it is said of the sons of Jacob, that they sold Joseph, and that Judah persuaded them to do it; of whom it is said in that chapter— *And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood? Come, and let us sell him to the Ishmaelites* (verses 26, 27)—whereby was signified, that the Divine truth was removed by them, especially by Judah, by whom is there signified in the proximate sense the tribe of Judah, and in general the depraved in the church who are averse to whatever is good (n. 4750, 4751. This is referred to by its being said, *at that time*; for the subject is now Judah, and his sons by the Canaanite woman, and afterward by Tamar his daughter-in-law; and by these things in the internal sense is described the tribe of Judah in respect to the things of the church instituted with that tribe.

- 2 That by time is signified state, and hence by its coming to pass at that time the state of things following, cannot but appear strange; for the reason that it cannot be comprehended how the notion of time can be changed into the notion of state, or that when time is read in the Word, something relating to state is to be understood. But it should be known that the thoughts of angels do not derive anything from time or from space, because they are in heaven; for when they left the world, they left also the notion of time and space, and acquired notions of state, that is, of the state of good and truth. Wherefore, when man reads the Word and then thinks of time and of the things belonging to time, the angels with him do not perceive anything of time, but perceive instead the things that are of state, which also correspond thereto. Neither does man in his interior thought perceive time, but only in his exterior— as may be evident from the state of man when his exterior thought is lulled to rest, that is, when he is sleeping; and also from various other experience. But it is
- 3

to be known that there are in general two states, a
state of

good and a state of truth. The state of good is called a state of being [*esse*], but the state of truth a state of existing [*existere*]; for being is of good, and existing therefrom is of truth. Space corresponds to the state of being, and time to the state of existing. Hence it may be evident that when man reads this — And it came to pass at that time — the angels with him can by no means perceive those words as man does. SO likewise in other instances. For, whatever is written in the Word is of such a nature that with angels it is turned into a corresponding sense, which does not at all appear in the sense of the letter; because the worldly nature of the sense of the letter is turned into the spiritual nature of the internal sense.

4815. *That Judah went down from his brethren.*

That this signifies the posterity of Jacob, and in particular the tribe of Judah, which was separated from the rest, is evident from the representation of Judah, as in the universal sense the posterity of Jacob, and in the special sense the tribe which was called the tribe of Judah; and from the signification of going down from his brethren, as being separated from the rest of the tribes, here going away into worse evil than they; for going down involves casting down to evil, as going up involves elevation to good (n. 3084, 4539). The reason of this is, as has been said before, that the land of Canaan represented the Lord's kingdom, and Jerusalem and Zion the inmost of it; but the regions which were outside the boundaries of that land represented those things which are Outside of the Lord's kingdom, namely, falsity and evil. Therefore going from Zion and Jerusalem toward the boundaries was called going down; but going from the boundaries to Jerusalem and Zion was called going up. Hence going up involves elevation to what is true and good, and going down, casting down to what is false and evil. Because falsity and evil, to which the tribe of Judah cast itself down, is here treated of, it is said that Judah went down, and then that he turned aside to a

man, an Adullam-

- ite; in which by turning aside is signified turning to falsity,
- 2 and afterward to evil. It is well known that the tribe of Judah was separated from the rest of the tribes; and the reason was that this tribe might represent the Lord's celestial kingdom, but the rest of the tribes His spiritual kingdom. For this reason also Judah in the representative sense is the celestial man, and in the universal sense the Lord's celestial kingdom (n. 3654, 3881); and the rest of the tribes were called by the one name, Israelites. For Israel in the representative sense is the spiritual man, and in the universal sense the Lord's spiritual kingdom (n. 3654,
- 3 4286. That the tribe of Judah went away into worse evil than the rest, is specially signified by these words — *Judh went down from his brehren, and turned aside.* That the tribe of Judah went away into worse evil than the rest, is evident from many passages in the Word, especially in the prophets — as in Jeremiah: *Her treacherous sister Judh saw . . . when for all he ways whereby backsliding Israel committed adultery, I had put her away and given her a bill of divorcement; yet treacherous Judh her sister feared not, but she also went and played the harlot. And it came to pass, through the fame of her whoredom, that the land was profaned, and she committed adultery with stone and with wood. And yet for all this, treacherous Judh hath not returned unto Me. . . . Backsliding Israel hath justified her soul more than treacherous Judah* (iii. And in Ezekiel: *Her sister . . . saw this, yet was she more corrupt in her love than she, and in her whoredoms, which were more than the whoredoms of her sister* (xxiii. I r to end) — speaking of Jerusalem and Samaria, or of the tribes of Judah
- 4 and the tribes of Israel. So in many other places. In the internal sense, that tribe is described as to how it lapsed into falsity, and thence into evil, and at length into mere idolatry. This indeed is described in the internal sense before that tribe was separated from the rest, and before it so came to pass; but what is in the

internal sense, is Di-

vine; and to the Divine future things are present— see what is foretold of that nation in Deuteronomy (xxxii. 1-43; xxxiii. 6-25.

4816. *And turned aside to a man, an Adullamite.* That this signifies to falsity, is evident from the signification of turning aside, as going away into what is perverse — for turning aside, like going down, is predicated of receding from good to evil and from truth to falsity; and from the signification of a man [*viri*], as one who is intelligent, and in the abstract sense truth, because the genuine intellectual is from truths (n. 265, 749, 1007, 3134, 3309); but in the opposite sense it is one who is not intelligent, and consequently falsity. This falsity is represented by an Adullamite; for Adullam was on the boundary of the inheritance of Judah (Josh. xv. 35), and hence signified the truth which is from good; as also in Micah: *Yet will I bring unto thee, O inhabitant of Maresbah, him that shall possess thee; the glory of Israel shall come even unto Adullam (i. 15)*; but as most things in the Word have also an opposite sense, so too has Adullam, and then signifies the falsity which is from evil. That most things in the Word have also an opposite sense, is because before the land of Canaan was made an inheritance for the sons of Jacob, it was possessed by Gentiles, by whom were signified falsities and evils; and there was similar reason afterward when the sons of Jacob fell into what was opposite; for lands take the representation of the nations and peoples who inhabit them, according to their quality.

4817. *Whose name was Hirah* That this signifies its quality, is evident from the signification of a name and of calling a name, as quality (see n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421. The quality of the falsity spoken of just above is what is signified; for by the names both of places and of persons in the Word are signified states and things (n. 1224, 1264, 1876, 1888, 1946, 2643, 3422, 429⁸, 4442.

4818. *And Judh saw there a daughter of a man, a Canaanite.* That this signifies affection for evil from the falsity of evil, is evident from the signification of a daughter, as affection for good (n. 2362. and in the opposite sense affection for evil (n. 3024); and from the signification of a man, as one who is intelligent, and in the abstract sense truth, but in the opposite sense one who is not intelligent and falsity — as just above (n. 4816); and from the signification of a Canaanite, as evil (n. 5573, 1574. From this it is plain that by a daughter of a man a Canaanite is signified evil which is from the falsity of evil. What evil from

2 the falsity of evil is, will be shown below. Here something must first be said about the origins of the tribe of Judah; for they are described in this chapter. There are three origins of that tribe, or of the Jewish nation — one from Shelah, the son of Judah by his Canaanite wife; another from Perez and the third from Zerah, the sons of Judah by Tamar his daughter-in-law. That the whole Jewish nation was from these three sons of Judah, is plain from the enumeration of the sons and grandsons of Jacob who came with him into Egypt (Gen. xlvi. 12); and also from their classification according to families, in Moses — *The sons of Judh after their families were; of Shelah, the family of the Shelanites: of Perez, the family of the Perezites: of Zerah, the family of the Zerahites* (Num. xxvi. 20: I Chron. iv. 21. From this it is plain what the origin of that nation was, namely, that one third of them was from the Canaanite mother, and that two thirds of them were from the daughter-in-law; consequently that all were from an illegitimate connection, for marriages with the daughters of the Canaanites were strictly forbidden — as is evident from Gen. xxiv. 3: Exod. xxxiv. 16: Dent. vii. 3: I Kings xi. 2: Ezra ix. and x. — and to lie with one's daughter-in-law was a capital offence, as is plain in Moses: *If a man lie with his daughter-in-law, both of them shall surely be put to death; they have wrought confusion; their blood shall be upon them*

(Lev. xx. 12). Judah's referring this deed with his daughter-in-law to the law in regard to the husband's brother— in which an ordinance is made regarding the brother, but by no means regarding the father, as is plain from verse 26 of this chapter — implies that his sons by Tamar should be recognized as the sons of Er his first-born, who was born of the Canaanite mother, and who was evil in the sight of Jehovah, and was therefore caused to die (verse 7); for those who were born first to the husband's brother were not his by whom they were conceived, but his whose seed they raised up, as is evident in Deuteronomy (xxv. 5, 6. and also from verses 8 and 9 of this chapter. Moreover, those who were born of Tamar were born of fornication; for Judah thought when he went in unto her that she was a harlot (verses 15,16, 21. From this it is plain what and of what quality was the origin of the Jewish nation; and plain, too, that they spoke falsely when they said, *We were not born of fornication* (John viii. 41. What this origin involves 3 and represents, is plain from what follows, namely, that their interiors were of such quality, or had such an origin. Judah's marrying a Canaanite involves an origin from the evil which is from the falsity of evil, for this is signified in the internal sense by a daughter of a man a Canaanite; his lying with his daughter-in-law involves and represents damnation from falsified truth from evil, for everywhere in the Word fornication signifies the falsification of truth (n. 3708. Evil from the falsity of evil is evil of life from false doctrine which has been hatched by the evil of self-love — that is, by those who are in that evil— and confirmed by the sense of the letter of the Word. Such is the origin of evil with the Jewish nation, and such is its origin with some in the Christian world, especially with those who in the Word are meant by Babylon. This evil is of such a nature that it shuts off every way to the internal

man, insomuch that nothing of conscience can be formed therein; for the evil which a person does from false doctrine, he believes to be good,

because he believes it to be true; and so he does it freely and with enjoyment, as allowable. Thus heaven is so closed

4 to him that it cannot be opened. What the quality of this evil is, let an example show. With those who from the evil of self-love believe that Jehovah has chosen a single nation only, and that all the rest of mankind are relatively slaves, and so vile that they may be killed at pleasure or be cruelly treated — as the Jewish nation believed, and as at this day the Babylonish nation also believes — and confirm this belief from the sense of the letter of the Word, whatever evil they do from this false doctrine and others built upon this as a foundation, is evil from the falsity of evil, and destroys the internal man, preventing any conscience from ever being formed therein. These are they spoken of in the Word who are said to be in blood; since they are in cruel rage against the whole human race which does not adore their articles of faith, and thus themselves, and offer

5 its gifts upon their altars. Let us take another example: with those who from the evil of the love of self and of the world believe that there must be some one as the Lord's vicar on earth, who has the power of opening and shutting heaven, and so of ruling over the minds and consciences of all, and confirm this falsity from the sense of the letter of the Word, whatever of evil they do from this belief, is evil from the falsity of evil, which in like manner destroys the internal man with those who from this evil claim for themselves that power, and in this way rule; and this evil is destructive to such a degree that they no longer know what the internal man is, nor that any one has conscience; consequently, they no longer believe that there is any life after death, nor that there is a heaven or a hell, no matter

6 how they may speak of those things. This evil, as to its quality, cannot be distinguished by men in the world

from other evils, but in the other life it is recognized by angels as in clear day; for evils and falsities are manifest in that life as to their distinctions of quality and origin, which are

innumerable; and according to their genera and species are the distinctions of the hells. Concerning these innumerable differences man knows scarce anything: he believes only that evil exists, but what its quality is, he does not know; and this for the sole reason that he does not know what good is, and this because he does not know what charity is; had he known the good of charity, he would have known also the opposites or evils, with their distinctions.

4819. *Whose name was Shua.* That this signifies its quality, is evident from the signification of a name, as quality, of which above (n. 4817), here the quality of evil from the falsity of evil, of which also above (n. 4818).

4820. *And he took her, and went in unto her.* That this signifies that the tribe of Judah conjoined itself with those things, namely, with evils from the falsities of evil, is evident from the signification of taking her—that is to say, for a woman—and going or entering in unto her, as to be conjoined, as explained several times above. For in the internal sense marriages represent the conjunction of good and truth, because that is their source (n. 2727-2759), but in the opposite sense the conjunction of evil and falsity, here the conjunction of the tribe of Judah with evil and falsity; for this is said of Judah, by whom is signified the tribe named after him, as may be seen above (n. 4815). It is not said here that he took her for a wife, but only that he took her and went in unto her, for the reason that the connection was unlawful (n. 4818); and also because it was thus tacitly indicated that it was not a marriage, but fornication, and so that the sons born of her were born of fornication. The conjunction of evil with

falsity is nothing else. Her being afterward called his wife, in these words — And the days were multiplied, and Shua's daughter died, the wife of Judah (verse 12) — will be spoken of below.

4821. *And she conceived, and bare a son.* That this sig-

nifies that the falsity of the church was thence, is evident from the signification of conceiving and bearing, as acknowledging in faith and act (n. 3905, 3915, 3919); and from the signification of a son, as the truth of the church, but in the opposite sense falsity (n. 489, 491, 533, 1147, 2623, 3373, 4257. Hence by her conceiving and bearing a son is here signified that the church with the tribe of Judah acknowledged falsity in faith and act. That by this son is signified the falsity of the church, is because he was the first-born, and in the ancient churches by the first-born was signified the truth of faith (n. 352, 3325), and in the opposite sense falsity—as was also signified by the firstborn of men and of beasts in Egypt (n. 3325. That not truth but falsity is signified, is plain from what shortly follows; for it is said — Er, Judah's first-born, was evil in the eyes of Jehovah; and Jehovah caused him to die (verse 7. The name of this son Er also involves this quality, as likewise the name of the second son Onan involves his quality, namely, what is wrong or evil.

4822. *And he called his name Er.* That this signifies its quality, is evident from the signification of calling a name, as quality (n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421. namely, the quality of the falsity of the church, of which just above (n. 4821. It is said, the quality of the falsity, because falsities differ one from another, just as truths do, and to such a degree that their different kinds can scarcely be enumerated; and each kind of falsity has its own quality, by which it is distinguished from another. There are general falsities which reign with the depraved in every church, and the falsity is varied with every one in the church according to his life. The falsity which was in the Jewish Church, and which is here treated of, was falsity from the evil of self-love, and thence of the love of the world (see n. 4818.

4823. *And she conceived again, and bare a son.*

That this signifies evil, is evident from the signification
of a son,

as truth, and also good (n. 264); and thus in the opposite sense falsity and also evil, but the evil which is from falsity. This evil in its essence is falsity, because it is from it; for one who from a false doctrine does what is evil, does also what is false; but because it is done in act, it is called evil. That by the first-born is signified falsity, and by this son evil, is plain from its being related of the son that he did evil in act — namely, that *he spilled the seed to the ground, but he might not give seed to his brother. And the thing which he did was evil in the eyes of Jehovah; and He caused him also to die* (verses 9 and 10). Here also it is plain that this evil was from falsity. Moreover, in the ancient churches by the second son was signified the truth of faith in act; and therefore by this son is signified falsity in act, that is, evil. That evil is what is signified by him, may be evident too from this, that Er the first-born was named by his father, or Judah; while this son, or Onan, was named by his mother, the daughter of Shua, as may be seen in the original tongue. For in the Word by a man is signified falsity, and by a woman the evil thereof (see n. 915, 2517, 4510. That by the daughter of Shua is signified evil, may be seen above (n. 4818, 4819. Wherefore Er, because he was named by his father, signifies falsity, and Onan, because he was named by his mother, signifies evil; for the former was thus as it were the father's son, but the latter as it were the mother's. In the Word man and wife, and also husband and wife, are often mentioned; and when man and wife are mentioned, by man is signified truth, and by wife good, and in the opposite sense by man is signified falsity, and by wife evil; but when husband and wife are mentioned, good is signified by husband, and truth by wife,

and in the opposite sense evil is signified by husband, and falsity by wife. The reason of this arcanum is this: in the celestial church the husband was in good, and the wife in the truth of that good; but in the spiritual church the man is in truth, and the wife in the good of that truth; such

were they in fact then, and such are they now, for the interiors of man have undergone this change. Hence where celestial good and celestial truth from it are treated of in the Word, it is said husband and wife; but where spiritual good and spiritual truth from it are treated of, it is said man and wife, or rather man and woman. From this, as also from the expressions themselves, it is known what good and what truth are treated of in the Word, in its internal 3 sense. This too is the reason of its having been repeatedly said before, that marriages represent the conjunction of good and truth, and of truth and good. Marriage love also has its origin from that conjunction, marriage love with the celestial from the conjunction of good with truth, and marriage love with the spiritual from the conjunction of truth with good. Marriages also actually correspond to those conjunctions. From all this it is plain what is involved in the father's naming the first son, and the mother's naming the second, and also the third — as is plain from the original — namely, that the father named the first son, because by him was signified falsity, and that the mother named the second, because by him was signified evil.

4824. *And she called his name Onan.* That this signifies its quality, namely, the quality of the evil spoken of just above (n. 4823. is evident from the signification of calling a name, as the quality (n. 4822. Onan signifies and involves the quality of that evil.

4825. *And she yet again bare a son.* That this signifies what is idolatrous, is evident from the signification of a son here, as what is idolatrous, for those who were born before signified falsity and evil (n. 4821, 4823. From this it follows that the third son means what is idolatrous, for both falsity and evil produce this, and are in it. Of the three sons who were born to Judah of the Canaanite woman, this son was the only one that survived, from whom came a third part of the Jewish

nation; and that this nation took its rise from what is idolatrous, is here meant in the inter-

nal sense. That this nation was most prone to idolatry, is evident from the historic and prophetic parts of the Word according to the sense of the letter; and that it was continually idolatrous, is plain from the internal sense. For idolatry consists not only in worshipping idols, graven images, and other gods, but also in worshipping external things without their internals. In this that nation had been continually idolatrous, adoring external things only, and entirely removing internal things, not being willing even to know about them. They had indeed holy things with them — as the tent of meeting, with the ark, the mercy-seat on it, the tables on which were the loaves, the candlestick, incenses, and the altar Outside the tent, on which were offered burnt offerings and sacrifices — all which things were called holy; and the inmost of the tent was called the holy of holies, and also the sanctuary. There were also with them the garments which belonged to Aaron and their high priests, and were called the garments of holiness; for there was the ephod with the breast-plate in which was the Urim and Thummim, besides other things. Yet these things were not holy in themselves, but were holy from representing holy things, namely, the Divine celestial and spiritual things of the Lord's kingdom, and also the Lord Himself. Still less were they holy from the people with whom they were; for that people were not at all affected by the internal things which were represented, but only by the external; and to be affected by external things only, is idolatrous; for it is to worship wood and stone, and also the gold and silver with which they are covered, from a fantasy that they are holy in themselves. Such was that

nation, and such also it is at this day. But still there might be with them a representative of a church, because the representative does not regard the person, but the thing (see n. 665, 1097 at the end, 3670, 4208, 4281, 4288. Thus their worship did not make them blessed and happy in the other life, but only prosperous in the world, as long as they continued in

the representatives, and did not turn aside to the idols of the Gentiles, and thus become openly idolaters; for then not anything of the church could any longer be represented with that nation. These are the things which are meant by what is idolatrous, that is signified by the third son of Judah by the Canaanite woman. This idolatry with that nation had its origin from their internal idolatry; for they above other nations, were in the love of self and of the world (n. 4459 at the end, 4750); and those who are in the love of self and of the world are in internal idolatry; for they worship themselves and the world, and go through holy ceremonies for the sake of self-adoration and gain, that is, for self as an end — not for the Lord's church and kingdom as an end, thus not for the Lord.

4826. *And called his name Shelah.* That this signifies its quality, is evident from the signification of calling a name, as quality, of which above, where the two former sons of Judah, Er and Onan, are treated of (n. 4822, 4824. The quality of idolatry is what is signified by Shelah, for there are many idolatries — there is external idolatry and there is internal, both being in general the worship of falsity and evil.

4827. *And he was at Chezib, when she bare him.* That this signifies its state, is evident from the signification of Chezib, as the state, namely, the state of the idolatry signified by Shelah, in which the Jewish nation was; and from the signification of bearing, as being conjoined in act (see **11.** 3905, 3915, 3919); and, because the conjunction was with the evil that is in idolatry, it is said that she called his name Shelah, as is plain from the original language; for by her, namely, the

daughter of Shua, is signified evil from the falsity of evil (n. 4818, 4819).

4828. Verses 6-10. *And Judb took a wife for Er his first-born, and her name was Tamar. And Er, Judb' s first-born, was evil in the eyes of Jehovh; and Jehovh caused him to die. And Judb said unto Onan, Go in*

unto thy brother's wife, and perform the duty of a husband's brother unto her, and raise up seed to thy brother. And Onan knew that the seed would not be his; and it came to pass, when he went in unto his brother's wife, that he spilled it to the ground, that he might not give seed to his brother. And the thing which he did was evil in the eyes of Jehovah; and He caused him also to die. "And Judah took a wife " signifies the church which was for his posterity; " for Er his first-born " signifies the falsity of faith; " and her name was Tamar " signifies the quality of the church, that it was a church representative of spiritual and celestial things. " And Er, Judah's first-born, was evil in the eyes of Jehovah " signifies that it was in the falsity of evil; " and Jehovah caused him to die " signifies that there was no representative of the church. " And Judah said unto Onan " signifies to preserve a representative of the church; " GO in unto thy brother's wife, and perform the duty of a husband's brother unto her " signifies that it should be continued; " and raise up seed to thy brother " signifies lest the church should perish. " And Onan knew that the seed would not be his " signifies aversion and hatred; " and it came to pass, when he went in unto his brother's wife, that he spilled it to the ground " signifies what is contrary to marriage love; " that he might not give seed to his brother " signifies that thus there was no continuation. " And the thing which he did was evil in the eyes of Jehovah " signifies that it was contrary to the Divine order; " and He caused him also to die " signifies that there was also no representative of the church.

4829. *And Judah took a wife.* That this signifies the

church which was for his posterity, is evident from the representation of Tamar, who is the wife bere, as the church, of which in what follows. That it was for the posterity of Judah, is signified by his taking her for Er his first-born, that thence he might have descendants.

4830. *For Er his first-born.* That this signifies the fal-

sity of faith, is evident from the representation of Er, as falsity (n. 4821, 4822); and from the signification of the first-born, as faith (n. 352, 3325, 4821).

4831. *And her name was Tamar.* That this signifies the quality of the church, that it was a church representative of spiritual and celestial things, is evident from the signification of a name, as the quality (n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421. here the quality of the church, because in this chapter by Tamar is represented the church, and indeed a church representative of spiritual and celestial things, which was to be instituted among the posterity of Judah. That this church is represented by Tamar, is plain from what follows. This entire chapter in the internal sense treats of the Jewish Church, that it should become representative of the spiritual and celestial things of the Lord's kingdom, as had been the Ancient Church; and this not only in external, but also in internal form. For the church is not a church from externals, that is, from rituals, but from internals, which are essential, while externals are only formal. The posterity of Jacob were such as not to be willing to receive internal things; therefore with them the Ancient Church could not be renewed, but only a representative of that Church (n. 4307, 4444, 4500. The internal of the church here is Tamar, and its external is Judah with his three sons by the Canaanite woman.

4832. *And Er, Judh's first-born, was evil in the eyes of Jehovah.* That this signifies that he was in the falsity of evil, is evident from the representation of Er and the signification of the first-born, as the falsity of faith, of which just above (n. 4830. That this falsity was the falsity of evil, is plain from what was said above (n. 4818); but the falsity of evil in this son was of such a nature that not even a representative of a church could be instituted among any posterity from him; wherefore it is said that he was evil in the eyes of Jehovah, and Jehovah caused him to die. With that whole nation

from its first origin, especially from Ju-

dah, there was falsity of evil, that is, false doctrine from evil of life, but different in one son of Judah from what it was in another. It was foreseen what might be serviceable, and that it was not that which was in Er the first-born, nor that which was in Onan the second son, but only that which was in Shelah.

Therefore the first two were destroyed, and the last was preserved. That falsity of evil was with that whole nation from its first origin, is plainly described in Moses in these words: *They have corrupted themselves, they are not His children, it is their blemish; they are a perverse and crooked generation. . . . And Jehovah saw it, and abhorred because of indignation His sons and His daughters. And He said, I will hide My face from them, I will see what their posterity shall be; for they are a generation of perversities, children in whom is no faith. . . . I will heap mischiefs upon them, I will spend Mine arrows upon them. They shall be wasted with hunger, and consumed with burning coals, and bitter destruction. . . . They are a nation void of counsel, and there is no understanding in them. . . . Their vine is of the vine of Sodom, and of the fields of Gomorrah; their grapes are grapes of gall, their clusters are bitter; their wine is the poison of dragons, and the cruel venom of asps. Is not this laid up in store with Me, sealed in My treasures ? . . . The day of their destruction is at hand, and he brings that are to come upon them make haste* (Deut. xxxii. 5, 19-24, 28, 32-35). By these words in the internal sense is described the falsity of evil in which that nation was, and which was rooted in them.

4833. *And Jehovah caused him to die.* That this signifies that there was no representative of the church, is evident from the signification of dying, as ceasing to be such (see n. 494), and also the end of representation (n. 3253, 3259, 3276); here, therefore, is signified that there could be no representative of the church among any posterity from him, according to what was said just above (n. 4832).

4834. *And Judah said unto Onan.* That this signifies

to preserve a representative of the church, is evident from the things which follow, to which they have reference; for he said to him that he should perform the duty of a husband's brother to his brother, by which was represented the preservation and continuation of the church, of which we have now to speak.

4835. *Go in unto thy brother's wife, and perform the duty of a husband's brother unto her.* That this signifies that he should continue it, namely, the representative of the church, is evident from the signification of going or entering in unto a brother's wife, and performing the duty of a husband's brother unto her, as preserving and continuing that which is of the church. The commandment in the Mosaic law, that if any man died childless, his brother should take the widow to wife and raise up seed to his brother, and that the first-born should be called by the name of the deceased brother, but the rest of the sons should be his own, was called the duty of the husband's brother. That this statute was not a new thing originating in the Jewish Church, but had been in use before, is evident, as is true also of many other statutes that were commanded the Israelites by Moses — as, that they should not take wives of the daughters of the Canaanites, and that they should marry within their families (Gen. xxiv. 3, 4; xxviii. I, 2. From these and many other instances it is plain that there had been a church before, in which such things had been instituted as were afterward promulgated and enjoined upon the sons of Jacob. That altars and sacrifices had been in use from ancient times, is plain from Genesis (viii. 20, 21; xxiii. 3, 7, 8, 13. From this it is clear that the Jewish Church was not a new church, but that it was a 2 renewal of the Ancient Church, which had perished. What the law in regard to the husband's brother had been, is evident in Moses: *If brethren dwell together, and one of them die, and have no son, the wife of the dead shall not marry without, unto a stranger; her husband's brother shall go in*

unto her, and take her to him to wife, and perform the duty of a husband's brother unto her. And it shall be that the first-born which she beareth shall succeed in the name of his brother who is dead, but his name be not blotted out of Israel. But if he man like not to take his brother's wife, then his brother's wife shall go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel; he will not perform the duty of a husband's brother unto me. Then the elders of his city shall call him, and speak unto him; and if he stand and say, I like not to take her; then shall his brother's wife come unto him in the sight of the elders, and take his shoe from of his foot, and spit in his face; and she shall answer and say, So shall it be done unto the man that doth not build his brother's house. And his name shall be called in Israel, The house of him that hath his shoe taken of (Deut. xxv. 5-10). One who does not know what the duty of a husband's brother represents, can have no other belief than that it was only for the sake of preserving the name, and hence the inheritance; but the preservation of a name and of an inheritance was not of so great consequence, that for the sake of it a brother should enter into marriage with his brother's wife. But this was enjoined that by it might be represented the preservation and continuation of the church. For marriage represented the marriage of good and truth, that is, the heavenly marriage, and consequently the church also; for the church is a church from the marriage of good and truth; and when the church is in this marriage, it makes one with heaven, which is the heavenly marriage itself. Because marriage had that representation, therefore sons and daughters represented

and also signified truths and goods; wherefore to be childless signified a deprivation of good and truth, thus that there was no longer any representative of the church in that house, consequently that it was out of communion. Moreover, the brother represented kindred good, with which might be

conjoined the truth which was represented by the widowed wife; for truth, that it may be truth which has life and produces fruit, and so continue that which is of the church, cannot be conjoined with any other than its own and kindred good. This is what is perceived in heaven by the 4 duty prescribed to the husband's brother. If the man would not perform the duty of a husband's brother, that his brother's wife should take his shoe from off his foot and spit in his face, signified that, as one without external and internal good and truth, he would destroy the things of the church; for a shoe is what is external (n. 1748. and the face what is internal (n. 1999, 2434, 3527, 4066, 4796. From this it is plain, that by the duty of the husband's brother was represented the preservation and continuation of the church. But when the representatives of internal things ceased by the coming of the Lord, then that law was abolished. This is as with the soul or spirit of man, and his body. The soul or spirit of man is his internal, and the body is his external; or, what is the same, the soul or spirit is the very form of man, but the body is his representative image. When man rises again, his representative image, or his external, which is the body, is put off; for he is then in his internal, or in his form itself. It is also as with one who is in darkness, and from it sees the things which are of the light; or, what is the same, as with one who is in the light of the world, and from that sees the things which are of the light of heaven; for the light of the world, in comparison with the light of heaven, is as darkness. In darkness, or in the light of the world, the things which are of the light of heaven do not appear such as they are in themselves, but as in a representative image, as the mind of man appears in his face. Wherefore, when the light of heaven appears in its clearness, the darkness or representative images are dissipated. This was effected by the coming of the Lord.

And raise up seed to thy brother. That this signifies lest

the church should perish, is evident from the signification of seed, as truth from good, or the faith of charity (n. 1025, 1447, 1610, 1940, 2848, 3310, 3373, 3671). The like is also signified by the first-born, who was to stand in the name of the dead brother (n. 352, 367, 2435, 3325, 3494). To raise up the seed to a brother is to continue that which is of the church, according to what was said just above (see n. 4834), thus lest the church should perish.

4836. *And Onan knew that he seed would not be his.* That this signifies aversion and hatred, is evident from the representation of Onan, as evil (n. 4823, 4824); and because not to give seed to one's brother, or not to perform the duty of a husband's brother, is not to will the good and truth of the church, and its continuation (n. 4834. therefore by these words is signified aversion and hatred; for evil is nothing else than aversion and hatred toward the good and truth of the church.

4837. *And it came to pass, when he went in unto his brother's wife, that he spilled it to the ground.* That this signifies what is contrary to marriage love, is evident from what now follows. By Er Judah's first-born is described the falsity of evil, in which the Jewish nation was at first; by Onan the second son is described the evil which is from the falsity of evil, in which that nation was afterward; and by Shelah the third son is described the idolatry thence, in which they were thereafter continually (n. 4826. Evil from the falsity of evil is described by what Onan did — that he was not willing to give seed to his brother, but that he spilled it to the ground. That by this is signified what is contrary to marriage love, is because in the

internal sense by what is of marriage is meant what is of the church; for the church is the marriage of good and truth, to which marriage, evil from the falsity of evil is altogether contrary, that is, those who are in such evil are contrary to that marriage. That this nation had not anything of marriage, whether understood in a spiritual or in a natural sense, is

very evident from this, that they were permitted to have more wives than one; for where there is marriage spiritually understood, that is, where the good and truth of the church are, consequently where the church is, this is by no means permitted. Genuine marriage cannot exist except among those with whom the church or kingdom of the Lord is, and not with these except between two (n. 1907, 2740, 3246. Marriage between two persons who are in genuine marriage love corresponds to the heavenly marriage, that is, to the conjunction of good and truth, the husband corresponding to good, and the wife to the truth of that good; moreover when they are in genuine marriage love, they are in that heavenly marriage. Therefore wherever the church is, it is never permitted to have more wives than one; but because there was no church among the posterity of Jacob, but only a representative of a church, or the external of a church without its internal (n. 431', 4500. it was therefore permitted among them. Further, the marriage of one husband with several wives would present in heaven an idea or image as if one good were conjoined with several truths which do not agree together, and thus as if there were no good; inasmuch as good from truths which do not agree together becomes none at all, since good has its quality

3 from truths and their agreement. It would also present an image as if the church were not one, but several, and these distinct from one another according to the truths of faith, or according to doctrinals; when yet it is one when good is the essential in it, and this is qualified and as it were modified by truths. The church is an image of heaven; for it is the kingdom of the Lord on earth. Heaven is distinguished into many general societies, and into lesser ones subordinate to these; but still they are one by good; for the truths of faith there are in congruity according to good; for they have regard to good, and are from it. If heaven were

distinguished according to the truths of faith, and not according to good, there would be no heaven, since there

would be no unanimity; for the angels could not have from the Lord a oneness of life, or one soul. This is possible only in good, that is in love to the Lord, and in love toward the neighbor. For love conjoins all; and when every one has love for good and truth, they have a common life, which is from the Lord, and thus have the Lord, Who conjoins all. The love for good and truth is what is called love toward the neighbor; for the neighbor is he who is in good and thence in truth, and in the abstract sense is good itself and its truth. From these things it may be evident why within the church marriage must be between one husband and one wife; and why it was permitted the descendants of Jacob to take several wives; and that the reason for this was that there was no church among them, and consequently a representative of a church could not be instituted among them by marriages, because they were in what is contrary to marriage love.

4838. *That he might not give seed to his brother.* That this signifies that thus there was no continuation, is evident from the signification of giving seed to one's brother, or performing the duty of a husband's brother, as continuing that which is of the church—of which above (n. 4834); and therefore by not giving seed to his brother, is signified that thus there was no continuation.

4839. *And he hing which he did was evil in the eyes of Jehovh.* That this signifies that it was contrary to the Divine order, is evident from the signification of evil in the eyes of Jehovah, or evil against Him, as what is contrary to the order which is from Him. This is plain also from the deed, and likewise from the statute in regard to the husband's brother — namely, that his brother's wife should take his shoe from off his foot, and spit in his face, and that his name should be called in Israel, The house of him that hath his shoe taken off (Dent. xxv. 8-10. whereby was signified that he was without good external or internal; and they who are

without good, and are in evil, are against Divine

order. All that evil which springs or flows forth from interior evil — that is from the intention or end of evil, such as was this of Onan's — is contrary to Divine order; but that which does not spring or flow forth from interior evil, that is, from the intention or end of evil, though it sometimes appears like evil, still is not, if the end is not evil, since the end qualifies every act. For man's life is in his end, since what he loves and thence thinks, he has for his end; and **2** the life of his soul is nothing else. That evil is contrary to Divine order, and good according to it, may be known by every one; for Divine order is the Lord Himself in heaven, since the Divine good and truth which are from Him constitute order, insomuch that they are order, Divine good its essence, and Divine truth its form. Divine order when it is represented in form, appears as a man; for the Lord, from Whom it is, is the only Man (n. 49, 288, 477, 565, 1871, 1894, 3638, 3639); and as far as angels, spirits, and men receive from Him, that is, as far as they are in good and thence in truth, thus as far as they are in His Divine order, so far they are men. From this it is, that the universal heaven represents one man, which is called the Greatest Man, and that the whole and every part of man corresponds thereto — as has been shown at the end of the chapters. From this also it is, that the angels in heaven all appear in the human form; and that, on the other hand, the evil spirits who are in hell, though from fantasy they appear to one another like men, in the light of heaven appear as monsters, more dire and horrible according to the evil in which they are (n. 4533); and this because evil itself is contrary to order, and thus contrary to the human form; for, as just now said, the Divine order, when it is represented in form, appears as a man.

4840. *And He caused him also to die.* That this signifies that there was also no representative of the church, is evident from what was shown above (n. 4833), where similar words occur.

484x. Verse I r. *And Judb said to Tamar his daughter-in-law, Remain a widow in by faber's house, till Shelah my son be grown up; for he said, Lest he also die, like his brethren. And Tamar went and dwelt in ber faber's house.*

"And Judah said " signifies in general the posterity of Jacob, in particular that part from Judah; " to Tamar his daughter-in-law " signifies a church representative of spiritual and celestial things, which is called daughter-in-law from truth; " Remain a widow in thy father's house " signifies removal from himself; "till Shelah my son be grown up " signifies until the time; "for he said" signifies thought; " Lest he also die, like his brethren " signifies fear lest it should perish. "And Tamar went and dwelt in her father's house " signifies removal from himself.

4842. *And Judb said.* That this signifies in general the posterity of Jacob, in particular that from Judah, is evident from the signification of Judah in the proximate sense, as the nation which was from Jacob, and in particular that which was from Jacob by Judah, as also above (n. 4815). In the Word indeed a distinction is made between Judah and Israel, and in the historic sense by Judah is meant the tribe of Judah, and by Israel the ten tribes which were separated from that tribe. But in the internal or spiritual sense, by Judah is represented the celestial or good of the church, and by Israel the spiritual or truth of the church; while in the opposite sense, by Judah is represented the evil of the church, and by Israel the falsity of the church, wherever they existed, whether with the Jews or with the Israelites. For the internal or spiritual sense of the Word is universal, and does not distinguish the tribes, as does the external or historic sense. Hence it is, that by Judah in the proximate sense is signified the whole nation which was from Jacob, and in particular that which was from Jacob by Judah.

4843. *To Tamar his daughter-in-law.* That this signifies a church representative of spiritual and celestial

things, which is called daughter-in-law from truth, is
evident from

the representation of Tamar, as a church representative of spiritual and celestial things, of which above (n. 4831); and from the signification of a daughter-in-law, as the spiritual or truth of the church. That a daughter-in-law has this meaning in the internal sense, is because all things belonging to marriage, and all who were born from marriage, represented what is of the heavenly marriage (see n. 4837. and consequently what is of good and truth; for these are of the heavenly marriage. From this it is that in the Word a husband signifies good, and a wife truth; and also that sons and daughters signify the truths and goods that are from them. Hence a daughter-in-law, being the wife of a son now become a husband, signifies the truth of the church conjoined to good — and so on. But these significations in regard to those who are of the celestial church, are different from what they are in regard to those who are of the spiritual church; for in the spiritual church the husband is called man, and signifies truth; and the wife is called wo-

2 man, and signifies good (see n. 4823). That by a daughter-in-law in the internal sense of the Word is signified the truth of the church adjoined to its good, consequently in the opposite sense the falsity of the church adjoined to its evil, is also evident from the passages in the Word in which daughter-in-law is mentioned — as in Hosea: *They sacri-*

fice upon the tops of the mountains, and burn incense upon

the hills, under the oak, and the poplar, and the terebinth, because the shadow hereof is good; therefore your daughters commit whoredom, and your daughters-in-law commit adultery. Shall not I visit upon your daughters because they commit whoredom, and upon your daughters-in-law because they commit adultery? (iv. 13, 14) — where the subject is the worship of evil and falsity, the worship of evil being signified by sacrificing upon the tops of the mountains, and the worship of falsity by burning incense upon the hills. A life of evil is signified by the

daughters committing whoredom, and the doctrine of
falsity from which

springs a life of evil is signified by the daughters-in-law committing adultery. That in the Word adulteries and whoredoms signify adulterations of good and falsifications of truth, may be seen above (n. 2466, 2729, 3399); and therefore daughters-in-law here stand for affections for what is false. In Micah: *The great man, he uttereth the per-3 versity of his soul; and he wrests it. Their good man is as a horn; he upright man, as a bramble. . . . The son dishonoreth the father, the daughter riseth up against her mother, the daughter-in-law against her mother-in-law; a man's enemies are he men of his own house* (vii. 3, 4, 6) — where the subject is the falsity from evil in which the church is in the last time, when it is vastated, and in the proximate sense that in which the Jewish Church was. The daughter's rising up against her mother, signifies that the affection for evil is opposed to truth; and the daughter-in-law against her mother-in-law, that the affection for falsity is opposed to good. Because the case is the same with the 4 person who is in temptations — for in these there is a combat of evil against truth and of falsity against good, spiritual temptations being nothing else than vastations of the falsity and evil in a person — therefore temptations or spiritual combats are described by the Lord in almost the same words, in Matthew: *Jesus said, Think not that I am come to send peace on the earth; I am not come to send peace, but a sword. For I am come to set a man 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 they of his own household* (x. 34-36. These same words quoted just above from the prophet signified the vastation of the church, but here they signify the temptations of those who are of the church, because, as already said, temptations are nothing else than vastations, or removals, of falsity and evil; for this reason also both temptations and vastations are signified and described by inundations of water and by floods (n. 705, 739, 756, 907).



Here also, therefore, the daughter being at variance against her mother denotes affection for evil opposed to truth, and the daughter-in-law against her mother-in-law affection for falsity opposed to good; and because in the person who is in temptation evils and falsities are within or are his, they are said to be of his Own household — *A man's foes shall be bey of his own household.* That temptations are what are thus described, is plain from the Lord's saying, that He came not to send peace upon earth, but a sword — for by a sword is signified truth combating; and in the opposite sense, falsity combating (n. 2799, 4499) — when yet He came to give peace (John xiv. 27; xvi. 33. That it is temptations which are so described, is evident from what follows in that chapter — *He hat takeh not his cross, and*

5 *followeth after Me, is not worhy of Me.* So also in Luke:

Suppose ye hat I am come to give peace on he earth ? I tell you, Nay; but rather division; for from henceforb there shall be five in one house divided, bree against two, and two against bree.

The father shall be divided against the son, and the son against the father; the mother against he daughter, and he daughter against the mober; he mother-in-law against her daughter-in-law, and he daughter-in-law against her mober-in-law (xii. 5 r-53. From

these sayings it is also plain that by father, mother, son, daughter, daughter-in-law, and mother-in-law, are signified those things which are from the heavenly marriage, namely, goods and truths in their order, and also their opposites — as likewise in Mark: *Jesus . . . said . . . There is no man that hath left house or brethren or sisters or faber or mother or wife or children or lands, for My sake and the gospel's, but he shall receive a hundred-fold now in his time, houses and brethren and sisters and mobers and children and lands, wib persecutions; and in he world to come eternal*

life (x. 29, 30. One unacquainted with the internal sense of the Word will suppose that nothing more than house, brethren, sisters, father, mother, wife, children, and lands

are signified by these words here; but what are signified are the things of man's proprium, which he must forsake; and the spiritual and celestial things that are of the Lord, which he must receive in their place, and this by means of temptations, which are meant by persecutions. Every one can see that if he forsake a mother, he will not receive mothers; and so as to brethren, sisters, etc.

4844. *Remain a widow in thy father's house.* That this signifies putting away from himself, is evident from his desiring her to go away and return no more to him. He told her indeed to remain there until Shelah his son was grown up; but still he thought that she would not be given to Shelah his son, for he said in himself, *Lest he also die, like his brethren.* This is proved also by his action in the matter, as is plain from verse 14: *Tamar saw that Shelah was grown up, and she was not given unto him to wife.* From this it follows that by his words is signified that he put her away from himself; that is, in the internal sense, that the church representative of spiritual and celestial things, which is represented by Tamar (n. 4811, 4831. was put away from the Jewish Church, which is represented by Judah. For they could not agree together, because Judaism was only a representative of a church, and not a representative church (n. 4307, 4500); since it acknowledged what is external, but not what is internal. A widow signifies also the 2 truth of the church without its good, because a wife in the representative sense signifies truth, and a husband good (see n. 4823, 4843); wherefore a wife without a husband is the truth of the church without its good. And when it is said of her that she should remain in her father's house, it signifies that the truth of the church would be put away, and also that it would not be received in his house;

neither could the Jewish nation receive it, because it was not in good, but in evil. A widow is often mentioned in the Word; 3 and one unacquainted with the internal sense cannot but believe that by a widow is signified a widow. But a widow

in the internal sense signifies the truth of the church without good, that is, those who are in truth without good, and still desire to be in good, consequently who love to be led by good; and a husband is the good which should lead. In the Ancient Church such persons were understood in the good sense by widows, whether they were women or men. For the Ancient Church distinguished the neighbor, toward whom they were to exercise charity, into several classes, some of which they called poor, some miserable and afflicted, some bound and in prison, some blind and lame, and others strangers, orphans, and widows; and they dispensed works of charity to them according to their qualities. Their doctrinals taught them those things; and that church knew no other doctrinals. Wherefore they who lived at that time both taught and wrote according to their doctrinals, and consequently when they spoke of widows, they had in mind no other than such as were in truth with-

4 Out good, and still desired to be led by good. From this it is also plain that the doctrinals of the Ancient Church taught those things which related to charity and the neighbor, and that their knowledges interior and exterior were to know what external things signified. For the church was representative of spiritual and celestial things; and, therefore, the spiritual and celestial things which were represented and signified were what they learned by means of doctrinals and knowledges. But these doctrinals and knowledges are at this day entirely obliterated, and indeed to such a degree that it is not known that they ever existed; for the doctrinals of faith succeeded in their place, which, if they are widowed and separated from those of charity, teach almost nothing. For the doctrinals of charity teach what good is, and the doctrinals of faith what truth is, and to teach truth without good is to walk as one who is blind, since good is what teaches and leads, and truth is what is taught and led. There is

as great a difference between those two doctrinals as
between light and darkness; and

unless the darkness be illumined by the light, that is, unless truth be illumined by good, or faith by charity, there is nothing but darkness. Consequently, no one knows whether truth be really truth, from intuition, and thus not from perception, but only from doctrine imbibed in childhood and confirmed in adult age. This is why churches differ so widely that what one calls truth, another calls falsity, and they are never in agreement. That by widows in a good sense are signified those who are in truth without good, but still desire to be led by good, is evident from the passages in the Word in which widows are mentioned— as in David: *Jehovah, Who executeth judgment for the oppressed; Who giveth food to the hungry; Jehovah looseh he prisoners; Jehovah openeth [the eyes of] the blind; Jehovah raiseth up them hat are bowed down; Jehovah loveth he just; Jehovah preserveth the strangers; He upholdeth he fatherless and widow* (Ps. cxlvi. 7-0. Here in the internal sense those are meant who are instructed in truths and led to good by the Lord; but some of these are called the oppressed, some the hungry, others the bound, the blind, those that are bowed down, the strangers, the fatherless and widows, and this according to their quality; but what that is, no one can know except from the internal sense. The doctrinals of the Ancient Church taught this. In this passage, as in several others, the stranger, fatherless, and widow are named jointly, because by the stranger are signified those who wish to be instructed in the truths of faith (n. 1463, 4444), by the fatherless those who are in good without truth and desire to be led to good by means of truth, and by the widow, those who are in truth without good, and desire to be led to truth by means of good. Those three are named jointly here and elsewhere in the Word, for the reason that in the internal sense they constitute one class; inasmuch as by them, taken together, are signified those who wish to be instructed and to be led to good and truth. Again: *A father of the fatherless, and a judge of the wid-* 6

, is God in the habitation of His holiness (Ps. lxxviii. 5. The fatherless stand for those who, like little children, are in the good of innocence, but not yet in truth, whose father is said to be the Lord, because He leads them as a father, and this by truth into good, that is, into the good of life or of wisdom. Widows stand for those who as adults are in truth, but not yet in good, whose judge is said to be the Lord, because He leads them, and this by good into truth, that is, into the truth of intelligence; for by a judge is signified one who leads. Good without truth, which is the fatherless, becomes the good of wisdom by the doctrine of truth; and truth without good, which is the widow, becomes

7 the truth of intelligence by a life of good. In Isaiah: *Woe unto them that decree unrighteous decrees . . . to turn aside the needy from judgment, and to take away into judgment the poor of My people, but widows may be their spoil, and that they may rob the fatherless !* (x. 1, 2.) Here by the needy, the poor, the widows, and the fatherless are signified not those who are naturally, but those who are spiritually such; and because in the Jewish Church, as in the Ancient, all things were representative, it was also representative to do good to the fatherless and the widows; for thus charity toward those who in a spiritual sense were such, was repre-

8 sented in heaven. In Jeremiah: *Execute ye judgment and justice, and deliver the spoiled out of the hand of the oppressor; and do no wrong, do no violence, to be stranger, be fatherless, or be widow, neither shed innocent blood in his place* (xxii. 3. Here also by the stranger, the fatherless, and the widow, are signified those who are spiritually such; for in the spiritual world or heaven it is not known who the stranger, the fatherless, and the widow are, those who

have been in that condition in the world not being so
there; and ' therefore when these words are read by man,
they are perceived by angels according to their
spiritual or internal
9 sense. Likewise in Ezekiel *Behold, the princes of Israel,*
every one according to his arm, have been in hee to shed

blood. In thee have they set light by father and mother; in the midst of thee have they dealt by oppression with the stranger; in thee have they wronged the fatherless and the widow (xxii. 6, 7. Also in Malachi: I will come near to you to judgment; and I will be a swift witness against the sorcerers . . . and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger, and fear not Me (iii. 5. And in Moses: A stranger shalt thou not wrong, neither shalt thou oppress him. . . . Ye shall not afflict any widow or fatherless child. If thou shalt afflict them in any wise, and they cry at all unto Me, I will surely hear their cry; and My wrath shall wax hot, and I will kill you with the sword, and your wives shall be widows, and your children fatherless (Exod. xxii. 21-24. This, 10 like all the rest of the precepts, judgments, and statutes in the Jewish Church, was representative; and in that church they were required so to do in externals, and thus to represent the internal things of charity, although they themselves had nothing of charity, nor did them from internal affection. The internal was from affection to instruct in truths and to lead by truths to good those who were in ignorance, and to lead by good to truths those who had knowledge; whereby they would have done good in the spiritual sense to the stranger, the fatherless, and the widow. Yet that the external might remain for the sake of representation, it was among the curses pronounced on mount Ebal, to turn aside the judgment of the stranger, the fatherless, and the widow (Deut. xxvii. 19. TO turn aside their judgment means to do what is contrary, that is, by instruction and life to lead to what is false and evil. And so because depriving others of goods and

truths, and appropriating them to self for the sake of self-honor and gain, was among those curses, the Lord said: *Woe unto you, scribes and Pharisees ! . . . for ye devour widows' houses, and for a pretence make long prayers; herefore ye shall receive greater condemnation*

(Matt. xxiii. T4: Luke xx. 47. Devouring widows' houses means taking away truths from those who desire them, and¹¹

teaching falsities. In like manner it was representative, that what was left in the fields, olive-yards, and vineyards, should be for the stranger, the fatherless, and the widow (Deut. xxiv. 19-22); and also that when they had made an end of tithing the tithes of their increase in the third year, they should give it to the stranger, the fatherless, and the widow, that they might eat within their gates, and be filled (Deut. xxvi. 12. Because it is the Lord alone Who instructs, and leads to good and truth, it is said in Jeremiah: *Leave ye fatherless children, I will preserve them alive; and let thy widows trust in Me (xlix. 11);* and in Moses, *Jehovah doth execute his judgment of the fatherless and widow, and loveth the stranger, in giving him bread and raiment* (Deut. x. 18. Bread stands for the good of love (n. 2165, 2177, 3478, 3735, 3813, 4211, 4217, 4735)

12 raiment for the truth of faith (n. 4545, 4763. What is related of Elijah, that when there was a famine for want of rain in the land, he was sent to Zarephath to a widow, and that he asked of her a little cake, which she was to make and to give to him first, and was afterward to make for herself and her son, and that then the barrel of meal with her was not consumed, and the cruse of oil did not fail (1 Kings xvii. 7-16. was representative, like all the other things related of Elijah, and in general all that are in the Word. The famine which was in the land because there was no rain, represented the vastation of truth in the church (see n. 1460, 3364); the widow in Zarephath represented those Outside of the church who desire truth; the cake which she was to make for him first, represented the good of love to the Lord (n. 2177. Whom, out of the little she had, she was to love above herself and her son; the barrel of meal signifies truth from good (n. 2177. and the cruse of oil charity and love (n. 886,

3728, 4582); Elijah represents the Word, by means of which such things are done (see

n. 2762). This is meant also, in the internal sense, by the **13** Lord's words in Luke: *No prophet is accepted in his own country. But I tell you of a truth, Many widows were in Israel in the days of Elijah, when the heaven was shut up three years and six months, when there was a great famine over all the land; but unto none of them was Elijah sent, but only to Zarephath of Sidon, unto a woman that was a widow* (iv. 24-26) — that is, to those without the church who desire truth. But the widows within the devastated church, to whom Elijah was not sent, are they who are not in truth, because not in good; for, wherever there is no good, there is also no truth, however truth may appear with them in outer form like truth, and yet is as a shell without a kernel. They who are in such truth, and also they who are in falsity, are signified by widows in the opposite sense — as in Isaiah: *Jehovah will cut off from Israel head and tail, branch and* **14** *rush, in one day. The elder and the honorable man, he is the head, and the prophet that teacheth lies, he is the tail. . . . Therefore the Lord shall not rejoice over his young men, neither shall He have compassion on their fatherless and widows* (ix. 14,15,17. In Jeremiah: *I will fan them with a winnowing fan in the gates of the land; I will bereave them of children, I will destroy My people; they have not turned from their ways. Their widows are increased to Me above the sand of the seas; I will bring to them, upon the mother of the young men,* a spoiler at noonday. . . . She that hath borne seven languisheth; she hath breached out her soul, her sun is gone down while it is yet day* (xv. . 7-9. Again: *Our inheritance is turned unto strangers, our houses unto aliens. We are orphans and fatherless, our mothers are as widows* (Lam. v. 2, 3. Because by is widows were signified those who are not in truth because not in good, it was reproachful for churches, even such as were in falsities from evil, to be called widows — as in the Apocalypse: *She hath said in her heart, I sit a queen, and*

* *Juvenem*; but *juvenum* A. E., 237.

am no widow, and I shall not see mourning. Therefore in one day shall her plagues come, death and mourning, and famine; and she shall be utterly burned with fire (xviii. 7, 8) — speaking of Babylon. In like manner of the same in Isaiah: Hear his, thou that art given to pleasures, that dwellest carelessly, that sayest in thy heart, I am, and here is none else like me; I shall not sit as a widow, neither shall I know the loss of children. But these two evils shall come to thee in a moment in one day, the loss of children, and
16 widowhood (xlvii. 8, 9. From all this it is now evident what is meant by a widow, in the internal sense of the Word; and since a widow represented and thence signified the truth of the church without its good — because a wife signifies truth and a husband good — therefore, in the ancient churches, where all things in general and particular were representative, it was forbidden the priests to marry a widow who was not the widow of a priest — as is written in Moses: The high priest shall take a wife in her virginity. A widow, or one divorced, or a polluted woman, or a harlot, these shall he not take; but a virgin of his own people shall he take to wife (Lev. xxi. 13, 14); and concerning the new temple and the new priesthood in Ezekiel: The priests, the Levites, shall not take for their wives a widow, nor her that is put away; but they shall take virgins of the seed of the house of Israel, or a widow that is the widow of a priest (xlv. . 22. For the virgins whom they were to marry, represented and thence signified affection for truth, and the widow of a priest affection for truth from good; for a priest in the representative sense is the good of the church. For this reason it was also allowed the widows who were daughters of a priest, who were childless, to eat

17 of the offerings or holy things (Lev. xxii. 12, 13).

That this is the signification of a widow, was known to those who were of the Ancient Church from their doctrinals; for their doctrinals were doctrinals of love and charity, which contained innumerable things that at this day are wholly oblit-

erated. From those doctrinals they knew what charity to exercise, or what duty they owed the neighbor, thus who were called widows, who the fatherless, who strangers, and so on. Their apprehensions of truth and knowledges were to apprehend and know [*cognoscere et scire*] what the rituals of their church represented and signified; and those who were learned among them knew what the things on the earth and in the world represented; for they knew that universal nature was a theatre representative of the heavenly kingdom (n. 2758, 2989, 2999, 3483. Such things elevated their minds to heavenly things, and their doctrinals led to life. But after the church turned aside from charity to faith, and still more after it separated faith from charity, and made faith saving without charity and its works, men's minds could no longer then be elevated by inner knowledges to heavenly things, nor by doctrinals be led to life; and this to such a degree that at length scarce any one believes that there is any life after death, and scarce any one knows what the heavenly is. That there is any spiritual sense in the Word which does not appear in the letter, cannot even be believed. In this way have men's minds been closed.

- 4 4845. *Till Shelah my son be grown up.* That this signifies until the time, is evident from the signification of growing up, as being of that age, thus until the time; and from the representation of Shelah, the son, as what is idolatrous, of which above (n. 4825, 4826. thus the Jewish religion, which was with them idolatrous (n. 4825. Hence by the words, "Till Shelah my son be grown up," is signified until the time that the Jewish religion can receive internal things, or the spiritual and celestial things of the representative church, which is Tamar (n. 4829, 4831, 4843.

4846. *For he said.* That this signifies thought, is evi-

dent from the signification of saying in the historic parts of the Word, as perceiving, and also thinking (see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 3395. Here therefore by " he said " is signified that he said in himself, or

thought, that Tamar would not be given to Shelah, his son, for a wife— in the internal sense that the internal things of the representative church would be put away (4844)•

4847. *Lest he also die, like his brethren.* That this signifies fear lest it should perish, namely, the representative of a church that was with the posterity descended from Jacob, and in particular that descended from Jacob through Judah, is evident from the signification of, "Lest he also die," as fear lest it should perish. In regard to this — that the representative of a church which was with the posterity of Jacob would perish if the internal things of a genuine representative church were adjoined to it—the case is as follows: A representative church, such as had existed among the ancients, was to have been instituted with the posterity of Jacob; but that nation were of such a quality that they wished to worship and to adore external things only, and did not wish to know anything at all about internal things; for they were immersed in the lusts of the love of self and of the world, and thence in falsities. That nation, more than the Gentiles, believed that there were several gods, but that Jehovah was greater than they because He could do greater miracles; and therefore as soon as the miracles ceased, and also when they had become little esteemed because of being frequent and familiar, they straightway turned to other gods — as is very evident from the historic

2 and prophetic parts of the Word. Because that nation were of such a quality, a representative church such as had existed among the ancients could not be instituted with them, but only the representative of a church; and it was provided by the Lord that some communication with heaven might thereby be effected; for a representative can be given with the evil, because it regards not the person, but the thing. From this it is plain that their worship as far as they

were concerned, was merely idolatrous (n. 4825. although the representatives contained in themselves holy, Divine things. With such idolatrous worship, the internal

could not be conjoined; for, if the internal had been conjoined, that is, if they had acknowledged internal things, they would have profaned holy things; for if a holy internal is conjoined with an idolatrous external, it becomes profane. It is for this reason that internal things were not disclosed to that nation, and that, if they had been disclosed, it would have perished. That this nation could not receive and acknowledge internal things, however much they might have been revealed to them, is very plain from what they are at this day; for they now know internal things, because they live among Christians; but still they reject and also scoff at them. Even the most of those who have been converted, do the same at heart. Thus it is evident that a church representative of spiritual and celestial things was not with that nation, but only the representative of a church, that is, the external without the internal, which in itself is idolatrous. From these things it may also be seen how erroneously those Christians think who believe that at the end of the church the Jewish nation will be converted, and be chosen before Christians; and still more those who believe that the Messiah, or the Lord, will then appear to them and by a great prophet and great miracles bring them back into the land of Canaan. But into these errors those fall who by Judah, Israel, and the land of Canaan, in the prophetic parts of the Word, understand simply Judah, Israel, and the land of Canaan; and who thus believe only the literal sense, and care not for any internal sense.

4848. [*And Tamar went*] and dwelt in her father's house. That this signifies removal from himself, is evident from the signification of remaining a widow

in the house of a father, as removal, of which above
(n. 4844).

4849. Verses 12-14. *And the days were multiplied, and Shua's daughter died, the wife of Judah; and Judah was comforted, and went up unto the shearers of his flock, he and his companion Hiram the Adullamite, to Timnah. And*

it was told Tamar, saying, Behold, thy father-in-law goeth up to Timnah to shear his flock. And she put off from her the garments of her widowhood, and covered herself with her veil, and wrapped herself, and sat in the gate of the fountains, which is by the way to Timnah for she saw that Shelah was grown up, and she was not given unto him to wife. " And the days were multiplied " signifies a change of state; "and Shua's daughter died" [signifies as to evil from falsity; " the wife of Judah "] signifies the religion with the nation descended from Jacob, in particular that from Judah; " and Judah was comforted " signifies rest; " and went up unto the shearers of his flock " signifies some elevation to take counsel for the church; " he and his companion Hirah the Adullamite " signifies that still he was in falsity; " to Timnah " signifies state. " And it was told Tamar, saying " signifies some communication with the church representative of spiritual and celestial things; " Behold, thy father-in-law goeth up to Timnah to shear his flock " signifies that the Jewish Church wished to take counsel for itself. "And she put off from her the garments of her widowhood " signifies a simulation of truth from good; " and covered herself with her veil " signifies truth obscured; " and wrapped herself " signifies what is thus not acknowledged; " and sat in the gate of the fountains, which is by the way to Timnah " signifies what is intermediate to the truths of the church and to falsities; " for she saw that Shelah was grown up, and she was not given unto him to wife " signifies discernment that it could not otherwise be conjoined to the religion in which the posterity of Jacob was, in particular that from Judah.

4850. *And the days were multiplied.* That this

signifies a change of state, is evident from the signification of days being multiplied, as states being changed; for day or time in the internal sense is state (see n. 23, 487, 488, 893, 2788, 3462, 3785. and being multiplied, when predicated of days or times, is being changed. That it is a change of state

which is signified, is plain also from what follows. It is said, were multiplied, because a change of state is involved as to truths; for multiplying is predicated of truths (see n. 43, 55, 913, 983, 2846, 2847. As state and change of state are so often mentioned, and as few know what is meant, it will be well to explain. Time and the succession of time, or space and the extension of space, cannot be predicated of man's interiors, that is, of his affections and thoughts therefrom; because these interiors are not in time nor in place — although to the senses in the world it appears as if they were — but are in interior things which correspond to time and place. These interior things which correspond we have to call states, because there is no other word by which those corresponding things can be expressed. The state of the interiors is said to be changed, when the mind or heart is changed as to affections and consequent thoughts — as from sadness to joy, or from joy to sadness again; from impiety to piety or devotion; and so on. These changes are called changes of state, and are predicated of the affections, and of the thoughts also, as far as they are governed by the affections; but changes of state of the thoughts are in those of the affections like particulars in generals, and are variations in relation to them.

4851. *And Shua's daughter died.* That this signifies as to evil from falsity, is evident from the signification of dying, as ceasing to be of such quality (n. 494); and from the signification of Shua's daughter, as evil from falsity, of which above (n. 4818, 4819. Here, therefore, by Shua's daughter dying after multiplied or many days, is signified a change of state as to evil from

falsity, so that it was not such as before.

4852. *The wife of Judah*. That this signifies the religion with the nation descended from Jacob, in particular that from Judah, is evident from the signification of a wife, as the church (n. 252, 253, 409, 749, 770. but here a religion, because it is said of the Jewish nation, with which

there was no church, but only the external of a church separate from the internal (see n. 4281, 4288, 4289, 4311, 4433, 4500, 4680, 4825, 4844, 4847) — which cannot be called anything else than an Outward religion [*religiosum*], for they could be in a holy external, yet entirely without a holy internal (n. 4293); and from the representation of Judah, as the nation descended from Jacob, and in particular from Judah, of which above (n. 4815, 4842).

4853. *And [Judb] went up unto the shearers of his flock.* That this signifies some elevation to take counsel for the church, is evident from the signification of going up, as being elevated, namely, from what is exterior to what is interior (n. 3084, 4539); and from the signification of a shearer, as use (n. 4110. thus to will use, or to take counsel; and from the signification of a flock, as the church (n. 343, 3767, 3768, 3772).

4854. *Be and his companion Hirah be Adullamite.* That this signifies that still he was in falsity, is evident from the representation of Hirah the Adullamite, as falsity, of which above (n. 4816, 4817). When therefore he is said to be his companion, it is signified that falsity was adjoined to him, or that he was still in falsity.

4855. *To Timnah* This signifies that state, namely, the state in which he was of taking counsel for the church. That Timnah signifies that state, is plain also from the Book of Judges, in which Samson is spoken of as going down to Timnah and taking there a wife from the daughters of the Philistines (xiv. 1-4, 7) — where by Timnah in like manner is signified the state of taking counsel for the church. The wife whom he took from the daughters of the Philistines, in the representative sense is truth from what is not good, thus truth obscured, which is also represented here by Tamar; for the Philistines are those who are in the doctrinals of faith, but not in a life according to them

(n. 1197, 1198, 3412, 3413. Moreover, Timnah is mentioned among the places of inheritance for the tribe of Dan (Josh. xix. 43).

That all names of places in the Word signify things and states, may be seen above (see n. 1224, 1264, 1888, 3422, 4²⁹⁸, 444²).

4856. *And it was told Tamar, saying.* That this signifies some communication with a church representative of spiritual and celestial things, is evident from the signification of being told, as apperception (n. 3608), and so communication, here something of communication; and from the representation of Tamar, as a church representative of spiritual and celestial things (n. 4829, 4831. There is said to be communication with this church when the state was changed, and there was some elevation to take counsel for the church, as above (n. 4850, 4853).

4857. *Behold, thy father-in-law goeth up to Timnah to shear his flock.* That this signifies that the Jewish Church wished to take counsel for itself, is evident from the representation of Judah, as the church that was with the nation descended from Jacob, especially with Judah (see n. 4815, 4842, 4852), who is here called father-in-law, because there was something of communication with a church representative of spiritual and celestial things, which is here the daughter-in-law; and from the signification of going up, as some elevation, of which just above (n. 4853); and from the signification of shearing the flock, as consulting for the church, of which above (n. 4853) — the state of taking counsel for it being Timnah (n. 4855. That this internal 2 sense is contained in these words, can by no means appear from the letter; for when they are read, the mind thinks of Judah, Timnah, and the shearing of a flock; but not of spiritual things, which are separate from

person, place, and worldly use. And yet angels, because they are in spiritual things, perceive nothing else by those words than such things as have been told; for when the literal sense passes into the spiritual, such things perish as relate to person, place, and the world; and those take their place that relate to the church, its state, and use therein. It appears indeed in- 3

credible that it should be so, but this is because man as long as he lives in the world, thinks from the natural and worldly things which are there, and not from spiritual and celestial things; and they who are immersed in corporeal and earthly things do not know that there is anything spiritual and celestial, and still less that spiritual and celestial things are distinct from worldly and natural; when yet they are distinct as the spirit of man is distinct from his body. Neither do they know that the spiritual sense lives in the literal sense, as the spirit of man in his body, and also that the spiritual sense in like manner survives when the literal sense perishes; whence the internal sense may be called the soul of the Word.

4858. *And she put off from her her garments of her widowhood.* That this signifies a simulation of truth from good, is evident from the signification of a widow, as those who are in truth without good, and still desire to be led by good (see n. 4844. The garments with which widows were clothed, represented such truth, and this because garments signify truths (n. 2576, 4545, 4763. Hence to put off those garments is to lay aside the representation of a widow, that is, of truth without good; and because she covered herself with her veil, it means to simulate truth from good.

4859. *And covered herself with her veil.* That this signifies truth obscured, is evident from the signification of covering herself or her face with her veil, as concealing, and thus obscuring truth which pretended to be from good, as just above (n. 4858); and this for the purpose of conjunction with Judah. For when a bride first approached the bridegroom, she covered herself with a veil — as we read of Rebekah when she came to Isaac (Gen. xxiv. 65); and by this were signified appearances of truth (n. 3207. For a wife signifies truth, and a husband good; and as truth does not appear as to its quality before it is conjoined with its good, therefore for the sake of representing this

thing, the bride covered herself with a veil, on first seeing

her husband. The case is similar here with Tamar; for she regarded Shelah Judah's son as her husband, but because she was not given to him, she regarded his father in his stead as one to perform the duty of a husband's brother. Therefore she covered herself with a veil as a bride, and not as a harlot, though Judah believed so, since harlots as well were accustomed at that time to cover their faces — as is evident from verse 15. The reason why Judah so regarded her was that the Jewish nation, which is there signified by Judah, regarded the internal truths of the representative church no otherwise than as a harlot; and therefore Judah was conjoined with her as with a harlot, but not so Tamar with him. Because internal truths could not appear otherwise to that nation, therefore truth obscured is here signified by Tamar's covering herself with her veil. That the truth of the church is obscured to them, is represented also at this day by their covering themselves with veils in their synagogues. There was a similar representation with 2 Moses, when the skin of his face shone as he came down from Mount Sinai, so that he covered himself with a veil whenever he spoke to the people (Exod. xxxiv. 28 to the end. Moses represented the Word which is called the Law (see the preface to Gen. xxiii.); for which reason it is sometimes said the Law and the Prophets (as in Matt. v. 17; xi. 13; xxii. 36, 40); and sometimes Moses and the Prophets (as in Luke xvi. 29, 31; xxiv. 27, 44). By the shining of the skin of his face was represented the internal of the Word, since the face is the internal (n. 358, 1999, 2434, 3527, 4066, 4796, 4797) — which because it is spiritual is in the light of heaven. His veiling his face whenever he spoke to the people, represented that internal truth was covered to them, and thus obscured so that they could not endure any light from it.

4860. *And wrapped herself.* That this signifies that thus it was not acknowledged, is evident from the

signification of wrapping, as concealing, and thus not being acknowledged — see what was said just above (n. 4859).

4861. *And sat in the gate of the fountains, which is by the way to Timnah.* That this signifies what is intermediate to the truths of the church and to falsities, is evident from the signification of fountains, as truths of the church from the Word; for fountain in the universal sense is the Word (n. 2702, 3096, 3424). In the gate of the fountains is in the entrance to those truths; and because the external truths of the sense of the letter of the Word furnish an entrance, they are the gate. But unless these truths are made clear by internal truths, that is, by those of the internal sense, they present falsities with those who are in evil; wherefore what is intermediate to the truths of the church and to falsities is here signified by the gate of the fountains. By the way to Timnah is to the use of the church; for Timnah is the state of taking counsel for the church (see n. 4855, 4857).

4862. *For she saw that Shelah was grown up, and she was not given unto him to wife.* That this signifies discernment that it [the truth of the representative church] could not otherwise be conjoined with the religion in which the posterity of Jacob was, particularly that from Judah, is evident from the signification of seeing, as discernment [*perspectio*] (n. 2150, 2325, 3764, 3863, 4403-4421). That the discernment here is that it could not otherwise be conjoined with the religion in which the posterity of Jacob was, particularly that from Judah, is because by Judah is signified that posterity (n. 4815, 4842, 4852. consequently their religion, to which it was conjoined, because it could not be conjoined with Shelah. By Shelah also is represented what is idolatrous (n. 4825, 4826, 4845. with which the truth of a representative church, which is Tamar, could not be conjoined.

4863. Verses 15-18. *And Judah saw her, and bought her to be a harlot; for she had covered her face. And he turned aside unto her by the way, and said, Go to, I pray*

thee, let me come in unto thee; for he knew not hat she

was his daughter-in-law. And she said, What wilt thou give me, that thou mayest come in unto me? And he said, I will send thee a kid of the goats from the flock. And she said, Wilt thou give me a pledge, till thou send it? And he said, What pledge shall I give thee? And she said, Thy signet, and thy cord, and thy staff that is in thy hand. And he gave them to her, and came in unto her; and she conceived by him. "And Judah saw her" signifies how the religion of the Jewish nation at that time regarded the internal things of the representative church; "and thought her to be a harlot" signifies not otherwise than as falsity; "for she had covered her face" signifies that interior things were hidden to them. "And he turned aside unto her by the way" signifies that it adjoined itself because it was such; "and said, Go to, I pray thee, let me come in unto thee" signifies lust for conjunction; "for he knew not that she was his daughter-in-law" signifies that it did not perceive it to be the truth of the representative church. "And she said, What wilt thou give me, that thou mayest come in unto me?" signifies the reciprocal of conjunction with a condition. "And he said, I will send thee a kid of the goats from the flock" signifies a pledge of conjunction. "And she said, Wilt thou give me a pledge, till thou send it?" signifies the reciprocal if there is certainty. "And he said, What pledge shall I give thee?" signifies that it was certain. "And she said, Thy signet" signifies a token of consent; "and thy cord" signifies by truth; "and thy staff that is in thy hand" signifies by its power. "And he gave them to her" signifies that it was thus certain; "and came in unto her" signifies conjunction; "and she conceived by him" signifies thus reception.

4864. *And Judah saw her.* That this signifies how the religion of the Jewish nation at that time regarded the internal things of the representative church, is evident from the signification of seeing, as apperceiving and understanding (n. 2150, 2325, 2807, 3764, 3863), thus

considering; and

from the representation of Tamar, who is meant by "her," as a church representative of spiritual and celestial things (n. 4829, 4831), here the internal of that church, because the subject is the way in which that internal was regarded and received by the religion of the Jewish nation; and from the representation of Judah, as peculiarly the Jewish nation (n. 4815, 4842. consequently the religion of that nation; for where that nation is mentioned in the Word, something relating to its church is meant in the internal sense. For the internal sense has no concern with the events and history of any nation, but only with its quality as to the things of the church. From this it is plain that by Judah's seeing her is signified how the religion of the Jewish nation at that time regarded the internal things of a representative church.

4865. *And bought her to be a harlot.* That this signifies nothing but falsity, is evident from the signification of a harlot, as falsity (n. 2466, 2729, 3399); and thus it means that the Jewish nation from its religion regards the internal of the church not otherwise than as falsity. That a harlot stands for falsity, is because marriage represents the heavenly marriage, which is of good and truth, the husband representing good, and the wife truth; and hence sons represent truths, and daughters goods; and son-in-law and daughter-in-law, father-in-law and mother-in-law, and the several relationships, according to their degrees, represent those things which are of the heavenly marriage. Therefore adulteries and harlotries, because they are opposite, signify evil and falsity; and they are opposite in reality, for those who spend their lives in adultery and harlotry care nothing for good and truth. The reason is, that genuine marriage love descends from the heavenly marriage, that is, from the marriage of good and truth; but adulteries and harlotries arise from the conjunction of evil and falsity, which is from hell

2 (see n. 2 7 27-2759. That the Jewish nation regarded, and also at this day regards, the internal things of the church not otherwise than as falsities, is what is signified by Judah's

regarding Tamar his daughter-in-law not otherwise than as a harlot, and by his conjoining himself with her as with a harlot. By this origin of that nation is represented the origin and quality of their religion. That this nation regards the internal of the church as a harlot, or as falsity, is very evident. As for example, if any one tells them that it is an internal of the church that the Messiah—Whose coming is predicted in the prophetic parts of the Word and Whom they therefore expect—is the Lord, they utterly reject it as false. If any one tells them that it is an internal of the church, that the Messiah's kingdom is not worldly and temporal, but heavenly and eternal, they pronounce this also to be false. If any one tells them that the rituals of their church represented the Messiah and His heavenly kingdom, they do not know what this means. If any one ³ tells them that the internal of the church is the good of charity, and the truth of faith in doctrine and at the same time in life, they regard it as not otherwise than false. And so in all other instances. Nay, at the mere suggestion of the church having an internal, they smile stupidly. The reason is, that they are solely in externals, and indeed in the lowest of externals, namely, the love of earthly things; for they above other men are in avarice, which is altogether earthly. Such men cannot possibly regard the interior things of the church in any other way; for they are more remote from heavenly light than the rest of mankind, and so more than others in thick darkness.

4866. *For she had covered her face.* That this signifies that interior things were hidden to them, is evident from the representation of Tamar, as the representative church (n. 4829, 4831); and from the

signification of covering, as being hid; and from the signification of faces, as internals (n. 35⁸, 1999, 2434, 3527, 3573, 4⁰⁶⁶, 43²⁶, 479⁶-4799). From this it is plain that by her covering her face is signified that the interior things of the church were hidden to them (see n. 4859, 4865).

4867. *And he turned aside unto her by the way.* That this signifies that it [the religion of the Jewish nation] adjoined itself because it was of such a quality, is evident from the signification of a way, as truth (see n. 627, 2333, 3123, 3142, 3477. and so, in the opposite sense falsity. Here it means falsity because he regarded her as a harlot, by whom falsity is signified, as may be seen just above (see n. 4865. On this account also it is said that he turned aside by the way; for to turn aside is predicated of falsity (n. 4815, 4816.

4868. *And said, Go to, I pray thee, let me come in unto thee.* That this signifies lust for conjunction, is evident from the signification of going or entering in unto any one, as to be conjoined (n. 4820). That lust is meant such as is that for conjunction with a harlot, is plain, and in the internal sense with falsity. That the Jewish nation, which is here signified by Judah (n. 4815, 4842, 4864. regarded the internal truth of the representative church not otherwise than as falsity, and also at this day so regards it, can be seen above (n. 4865. What is now to be shown is that still this nation conjoined itself with that truth, yet not as with a wife, but as with a harlot, that is, not as with truth but as with falsity. Lust is predicated of conjunction with

2 falsity, just as of conjunction with a harlot. All those conjoin themselves with internal truth as with a harlot, who believe only the external sense of the Word, that is, only its literal sense, and entirely reject all its internal, that is, its spiritual sense; but especially those who apply the external or literal sense of the Word to favor the lusts of the love of self and of the world, or of rule and gain. They who do this cannot but regard internal truth in this

way; and if they conjoin themselves with it, they do so from lust as for conjunction with a harlot. This is done especially by those who are of the Jewish nation, and also by those who in the Word are meant by Babylon; but not by those who indeed believe in simplicity the literal sense of the

Word, and still live according to those things which are of the internal sense, that is in love and charity, and thence in faith — for these are of the internal sense of the Word— and who also from the literal sense teach these things; for the internal and the external sense come together in the two precepts —to love the Lord above all things, and the neighbor as one's self. That the Jewish nation regard internal truth as a harlot, and that, if they conjoin themselves with it, they do so from lust as for conjunction with a harlot, may be illustrated by the following examples. If they are told that the Word is holy, even most holy, also that every tittle therein is holy, they acknowledge it and conjoin themselves, but this from such lust; for they believe that it is holy in the letter, and not that by that means the holy flows in with those who when they read it are in affection for good and truth. If they are told that many who are named in the Word are to be venerated as holy — as Abraham, Isaac, Jacob, Moses, Aaron, David — they acknowledge it and conjoin themselves, but from such a lust; for they believe that those persons were chosen in preference to others, that they are therefore holy, and that they should for this reason be worshipped as deities; when yet they have holiness from no other source than this, that they represented the Lord; and a holy representative does not at all affect the person. Moreover the life of every one without distinction remains with him after death. If they are told that the ark that was with them, the temple, the altar of burnt-offering, the altar of incense, the bread upon the table, the candlestick with its lamps, the perpetual fire, the sacrifices, the incenses, the oil, also the garments of Aaron, especially the breastplate on which was the Urim and Thummim, were holy, they acknowledge it and conjoin themselves, but from the same lust; for they believe that those things were holy in themselves, thus that the wood, the stone, the gold, silver, bread,

and fire were holy, and this interiorly because Jehovah
was in them, or that

the holiness of Jehovah applied to them was actually in them. This is their internal truth, which yet is relatively falsity; for the holy is only in good and truth, which is from the Lord in love to Him and in love toward the neighbor, and thence in faith; thus only in living subjects, that is, in men who receive those things from the Lord.

6 Again, if it is told them that the Christian Church is one with the church which was instituted with them, but that it is internal, whereas theirs was external, so that when the church instituted with them is stripped of its externals and laid bare, the Christian Church comes to view, they do not acknowledge this truth as anything but a harlot, that is, as falsity. Nevertheless some of them, who are converted from Judaism to Christianity, conjoin themselves with that truth, but also from the same lust. Such things in the Word are often called whoredoms. In regard to those, however, who are signified in the Word by Babylon, they regard in a similar way the internal truths of the church; but because they are acquainted with internal things, and also acknowledge them in childhood, but deny them in adult age, they are described in the Word by foul adulteries and abominable copulations; for they are profanations.

4869. *For he knew not that she was his daughter-in-law.*

That this signifies that it did not apperceive it to be the truth of the representative church, is evident from the signification of a daughter-in-law, as the truth of the church adjoined to its good (see n. 4843). That it is the truth of the representative church which is signified, is because by Tamar, who is here the daughter-in-law, is represented a church representative of spiritual and celestial things (see n. 4829, 4831). On this subject see what was shown above (n. 4865, 4866, 4868).

4870. *And she said What wilt thou give me, that thou mayest come in unto me?* That this signifies the reciprocal

of conjunction with a condition, is evident from the signifi-
cation of to come in unto me, as conjunction (n.
4820,

4868. That it is the reciprocal with a condition, is plain without explanation.

4871. *And he said, I will send thee a kid of the goats from the flock.* That this signifies a pledge of conjunction is evident from the signification of a kid of the goats, as the innocence of the external or natural man (n. 3519) and because it is innocence, it is a pledge of marriage love, or a pledge of conjunction; for genuine marriage love is innocence (n. 2736. Hence it was a custom received from the ancients, when they went in anew unto their wives, to send beforehand a kid of the goats, as is plain also from what is related of Samson, in the Book of Judges: *It came to pass after a while, in the time of wheat harvest, that Samson visited his wife with a kid of the goats; and he said, I will go in to my wife into the chamber (xv. . I).* In like manner in the present case; but as the promised kid of the goats was not to be accepted, Tamar required a pledge. It is said a pledge of conjunction, not a marriage pledge, because on the part of Judah it was conjunction like that with a harlot.

4872. *And she said, Wilt thou give me a pledge, till thou send it?* That this signifies the reciprocal if there is certainty, is evident from what was said above by Tamar— *What wilt thou give me, that thou mayest come in unto me?* — as signifying the reciprocal of conjunction with a condition (n. 4870), here the reciprocal in case of certainty, because the pledge was for certainty that the thing promised would be given.

4873. *And he said, What pledge shall I give thee?* That this signifies that it was certain, is evident from the signification of a pledge, as certainty, of which just above (n. 4872. That it was certain, is plain also from what now follows — that the pledge was given.

4874. *And she said, Thy signet.* That this signifies a token of consent, is evident from the signification of a signet, as a token of consent. That a signet is a

token of

consent, is because by a signet decrees were confirmed in ancient times; and so by a signet confirmation itself is properly signified, and testification that it is so. Tamar's asking for his signet, cord, and staff, as a pledge that a kid of the goats would be sent, which afterward she did not accept, involves an arcanum which without the internal sense can in no way be known. The arcanum is this: as a kid of the goats signified what is of genuine marriage, consequently what is internal — for everything genuine is at the same time internal—and as there was not this on the part of Judah, Tamar therefore did not accept a kid of the goats, as is plain from what follows; but instead of it took an external, with which the internal of the church, which is signified by Tamar, might be conjoined. The external of the church is signified by the signet, cord, and staff— by the signet consent itself, by the cord external truth, and by the staff the power of that truth; those things, also, are pledges of the conjunction of the external

2 or natural man. The conjunction of internal truth with the external or with the Outward religion of the Jewish nation, is represented by the conjunction of Tamar with Judah, as a daughter-in-law with her father-in-law under the pretext of the duty of a husband's brother; and the conjunction of the religion of the Jewish nation with the internal of the church, is represented by the conjunction of Judah with Tamar, as with a harlot. The conjunctions also are altogether of such a nature; but their quality cannot so well be explained to the apprehension. To angels and good spirits however their quality is very manifest, for it is presented to them in the light of heaven, in which the arcana of the Word lie open as in clear day—quite otherwise than in the light of the world, which man has. In regard to them only a few words will be said. The representatives which were instituted with the posterity of Jacob were not altogether like those in the

Ancient Church, but were for the most part like those
in the church instituted by Heber,

which was called the Hebrew Church. In this church were several new kinds of worship, as burnt-offerings, sacrifices, and other things, which were unknown in the Ancient Church; but the internal of the church was not conjoined with these representatives in the same way that it was with those of the Ancient Church. The manner, however, in which the internal of the church was conjoined with the representatives among the Jewish nation, and reciprocally, is described in the internal sense by the conjunction of Tamar with Judah, as a daughter-in-law with her father-in-law under the pretext of the duty of a husband's brother; and by the conjunction of Judah with Tamar, as with a harlot. In regard to the Hebrew Church see above (n. 1238, 1241, 1327, 1343, 3031, 4516, 4517); and in regard to the sacrifices in this church not being in the Ancient (see n. 923, 1128, 1343, 2180, 2818).

4875. *And by cord.* That this signifies by truth, namely, a token of consent, is evident from the signification of a cord, as truth. That a cord denotes truth, is because it is of things pertaining to garments, and by garments are in general signified truths; for as garments clothe the flesh, so truths clothe good (see n. 297, 2132, 2576, 4545, 4763. Among the ancients, therefore, everything with which they were clothed signified some special and particular truth: hence a tunic signified one truth, the outer garment [*chlamys*] another, the outermost garment [*toga*] another; the coverings of the head too, as the mitre and turban, another; also the coverings of the thighs and feet, as breeches and stockings, another; and so on. But a cord signified outermost or lowest truth, being made of threads twisted together, by which the determinations of such truth are signified. A cord

signifies such truth also in Moses: *Every open vessel which hath no covering bound with cord upon it, is unclean* (Num. xix. 15) — whereby was signified that nothing should be indeterminate; for whatever is indeterminate, is open. They are also outermost truths, to

which interior truths are determined, and in which they terminate.

4876. *And thy staff that is in thy hand.* That this signifies by its power, that is, of that truth, is evident from the signification of a staff, as power, of which presently; and from the signification of a hand, as also power (n. 878, 3091, 3387, 3563. It is said, that is in thy hand, because the power of that lowest truth is signified, such as belonged to the religion of the Jewish nation, which here is Judah. That power is predicated of truth, may be seen above (n. 3091, 3563. A staff is mentioned many times in the Word, and it is surprising that scarce any one at this day knows that anything in the spiritual world was represented by it—as where Moses was commanded, whenever miracles were wrought, to lift up his staff, by which means also they were wrought. This was known also among the Gentiles, as is evident from their fabulous tales in which staffs are ascribed to magicians. That a staff signifies power, is because it is a support; for it supports the hand and arm, and through them the whole body; wherefore a staff takes on the signification of the part which it immediately supports, that is, the hand and arm, by both of which in the Word is signified the power of truth. It will be seen also at the end of the chapters, that the hand and arm correspond to that power in the Greatest Man. That by a staff was represented power, is plain, as already said, from what is related of Moses, that he was commanded to take a staff [or rod], with which he was to do miracles; and that he *took the rod of God in his hand* (Exod. iv. 17, 20); that when smitten by the rod, the waters in Egypt became blood (Exod. vii. 15, 19, 20); that when the rod was stretched out over the streams, frogs came up (Exod. viii. 1-11); that when the dust was smitten by the rod, it became lice (Exod. viii. 16-20); that when the rod was stretched out toward heaven, there was hail (Exod. ix. 23); and that when the rod was stretched out over the land,

locusts came

up (Exod. x. 3-21. As the hand is the principal, by which power is signified, and a rod the instrumental, therefore miracles were wrought too when the hand was stretched forth (Exod. x. 12, 13); when his hand was stretched forth toward heaven, there was thick darkness over the land of Egypt (Exod. x. 21, 22); and when his hand was stretched forth over the sea Suph, by an east wind the sea was made dry land; and on again stretching forth his hand, the waters returned (Exod. xiv. 21, 26, 27. Moreover, when the 3 rock of Horeb was smitten with the rod, water came out (Exod. xvii. 5, 6: Num. xx. 7-10. When Joshua fought against Amalek, *Moses said unto Joshua, Choose us out men, and go out, fight with Amalek; tomorrow I will stand on the top of the hill with the rod of God in my hand. . . . And it came to pass, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed* (Exod. xvii. 9, 11. From these passages it is very evident, that a rod or staff, like the hand, represented power, and in the supreme sense the Divine omnipotence of the Lord; and it is also evident that at that time representatives constituted the externals of the church; and that the internals, which are spiritual and celestial things such as are in heaven, corresponded to them; and that from this correspondence was their efficacy. From this it is also plain how irrational those are who believe that there was any power infused into the staff or the hand of Moses. That a staff is power in the spiritual sense, is plain also from many passages in the prophets — as in Isaiah: *Behold, he Lord Jehovah Zebaoth lo take away from Jerusalem . . . staff and stay, the whole staff of bread, and he whole staff of water* (iii. 1) — the staff of bread stand-

ing for support and power from the good of love, and the staff of water for support and power from the truth of faith. That bread is the good of love, may be seen above (n. 276, 680, 2165, 2177, 3464, 3478, 3735, 3813, 4211, 4217, 4735); and that water is the truth of faith (n. 28, 680, 739, 2702,

3058, 3424. The staff of bread is mentioned in like manner in Ezekiel (iv. 16; v. 16; xiv. 13: and Ps. cv.

- 5 16. Again in Isaiah: *Thus said the Lord Jehovah Zebaoth, O My people that dwellest in Zion, be not afraid of Asshur; he shall smite thee with a rod, and shall lift up his staff upon thee, in the way of Egypt. . . . Jehovah . . . shall stir up against him a scourge, as in the slaughter of Midian at the rock of Oreb; and his staff shall be over the sea, and he shall lift it up in the way of Egypt* (x. 24, 26) — where staff stands for power from reasoning and outward knowledge, such as is the power of those who, from outward knowledges, reason against the truths of faith and either pervert or make nothing of them. This is signified by the rod with which Asshur shall smite, and by the staff which he shall lift up in the way of Egypt. That by Asshur is meant reasoning, may be seen above (n. 1186); and that by Egypt is meant outward knowledge (n. 1164,
- 6 1165, 1186, 1462. So too in Zechariah: *The pride of Assyria shall be brought down, and the staff of Egypt shall depart away* (x. ix. In Isaiah: *Thou hast trusted on the staff of a bruised reed, even upon Egypt; whereon if a man lean, it will go into his hand, and pierce it* (xxxvi. 6. Egypt stands for outward knowledges, as above; power from them in spiritual things is the staff of a bruised reed; the hand which it goes into and pierces, is power from the Word. Again: *Jehovah hath broken the staff of the wicked, the rod of the rulers* (xiv. 5) — where staff and rod mani-
- 7 festly stand for power. In Jeremiah: *All ye that are round about Moab, bemoan him, and . . . say, Now is the strong staff broken, the beautiful staff!* (xlviii. 17) — the strong staff standing for power from good, and the beautiful staff

for

8 power from truth. In Hosea: *My people ask counsel of
beir wood, and their staff will answer hem; for he spirit of
whoredom hath caused them to err* (iv. 12. Asking
counsel of wood means consulting evils; the staff's
answering means that falsity is thence, which has
power from the

evil which they confirm; the spirit of whoredom stands for a life of falsity from evil. In David: *Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff, they comfort me* (Ps. xxiii. 4. Thy rod and Thy staff stand for the Divine truth and good, which have power.

Again:

The staff of wickedness shall not rest upon the lot of the just (Ps. cxxv. 3. Again: *Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessels* (Ps. ii. 9). A rod of iron stands for the power of spiritual truth in natural, for all natural truth in which there is spiritual truth, has power: iron is natural truth (n. 425, 426. SO also in the Apocalypse: *He that overcometh, and keepeth My works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers* (ii. 26, 27; and also xii. 5; xix. 15). Because a staff represented the power of truth, that is, the power of good through truth, therefore kings had sceptres, which were made like short staffs; for by kings the Lord is represented as to truth, the Divine truth being the very essence of royalty (n. 1672, 1728, 2055, 2069, 3670, 4581. The sceptre signifies the power belonging to them, not by dignity, but by the truth which should rule, and no other truth than that from good; and so principally the Divine truth, and with Christians the Lord, from Whom is all Divine truth.

4877. *And he gave her to her.* That this signifies that thus it was certain, is evident from the signification of the pledge which Tamar requested and which was given to her, as what is certain, of which above (n. 4872, 4873).

4878. *And came in unto her.* That this signifies conjunction, is evident from the signification of coming or entering in unto any one, as conjunction, of which also above (n. 4820, 4868, 4870).

4879. *And she conceived by him.* That this signifies reception thereby, is evident from the signification of con-

ceiving, as reception (n. 3860, 3868, 3919); but what the quality of the reception was, may be seen above (n. 4874).

4880. Verses 19-23. *And she arose, and went, and put off her veil from her, and put on the garments of her widowhood. And Judah sent the kid of the goats by the hand of his companion the Adullamite, to receive the pledge from the woman's hand; but he found her not. And he asked the men of that place, saying, Where is the harlot that was at the fountains by the way side? And they said, There hath been no harlot here. And he returned to Judah, and said, I have not found her; and also the men of the place said, There hath been no harlot here. And Judah said, Let her take it to her, lest we be put to shame; behold, I sent his kid, and thou hast not found her.* "And she arose" signifies elevation; "and went" signifies life; "and put off her veil from her" signifies that what was obscure was dissipated; "and put on the garments of her widowhood" signifies intelligence. "And Judah sent the kid of the goats" signifies a marriage pledge; "by the hand of his companion the Adullamite" signifies by falsity; "to receive the pledge from the woman's hand" signifies in the place of external pledges; "but he found her not" signifies because there was not anything of marriage on his part. "And he asked the men of that place, saying" signifies that truths were consulted; "Where is the harlot" signifies whether it was falsity; "that was at the fountains by the way side" signifies that it appeared as truth. "And they said" signifies perception from truths; "There hath been no harlot here" signifies that it was not falsity. "And he returned to Judah" signifies reflection; "and said,

I have not found her " signifies that by falsity this cannot be discovered; " and also the men of the place said, There hath been no harlot here " signifies perception from truths that it was not falsity. " And Judah said, Let her take it to her " signifies that it was indifferent to him; " lest we be put to shame " signifies although it was a disgrace; " be-

hold, I sent this kid " signifies that it is enough that there is a pledge; "and thou hast not found her" signifies if there is not anything of marriage.

4881. *And she arose.* That this signifies elevation, is evident from the signification of arising, as involving some elevation (n. 2401, 2785, 2912, 2927, 3171, 4103). The elevation which is signified by arising is in the spiritual sense an elevation from an obscure state into a clearer, as from a state of ignorance into one of intelligence; for in this way man is elevated from a state of the light of the world into a state of the light of heaven.

4882. *And went.* That this signifies life, is evident from the signification of going, as living (n. 3335, 3690). That going in the internal sense is living, appears indeed rather remote or abstracted from the ideas of thought in which man is, and this because man is in space and in time, and has formed the ideas of his thought therefrom — as his idea of going, advancing, journeying, travelling, and moving. As these actions exist in space, and also in time, and as space and time therefore are inwoven in his ideas concerning them, it is difficult for man to apprehend that states of life are signified by them. But when the idea from space and time concerning them is separated or put off, there results the spiritual thing which is signified. For in the spiritual world or in heaven, nothing of space or time enters the ideas, but instead what concerns the state of life (n. 1274, 1382, 2625, 2788, 2837, 3356, 3404, 3827, 4814). It appears indeed to spirits and angels that they also advance and move from place to place, and indeed just as appears to men; but still it is changes of the state of life that produce that

appearance; just as it appears to them, as well as to men, that they live from themselves, when yet they do not live from themselves, but from the Divine of the Lord from Whom is the all of life. These appearances with angels are called real, because they appear as if they really were. I have sometimes spoken with spirits about 2

these appearances; and those who are not in good, and consequently not in truth, are unwilling to hear that it is an appearance that they live of themselves, for they wish to live of themselves. But besides their being shown by living experience that they do not live of themselves, and that progressions from place to place are changes and progressions of the state of life, they were also told that they might be satisfied with not knowing but that they had life from themselves, as they could have no more if the life in them were really from themselves; but that still it is better to know how the case really is, because then they are in truth, and if in truth, they are also in the light of heaven, since the light of heaven is truth itself which is from the Divine of the Lord; and thus they would neither claim good for themselves, nor would evil adhere to them. The angels are in that truth, not only by knowledge, but also by

3 perception. That times and spaces in the spiritual world are states of life, and that the all of life is from the Lord, may be evident from the following experience. Every spirit and angel sees the good at the right, and the evil at the left, and this to whatever quarter he turns. In this way the good and the evil appear to him if he looks toward the east, and so if he looks to the west, or to the south or the north. This is true of every spirit and angel; so that if two were looking, one toward the east, and the other toward the west, still to both the good would appear on the right, and the evil on the left. The appearance is the same to those who are remote from the spirits seen, even though these should be behind them. From this it may clearly be concluded that the all of life is from the Lord, or that the Lord is in the life of every one; for the Lord appears there as the sun, and on His right are the good, or the sheep, and on His left are the evil, or the goats. Hence it is similar with every one, because, as already said, the Lord is the all of life. This cannot but seem a paradox to man, because, as long

as he is in the world, he has ideas from

worldly things, and consequently from space and time; whereas in the spiritual world, as said above, the ideas are not from space and time, but from the state of affections and thoughts therefrom. From this also it is that spaces and times in the Word signify states.

4333. *And put of her veil from her.* That this signifies that what was obscure was dissipated, is evident from the signification of covering herself with her veil, as obscuring the truth, of which above (n. 4359); hence to put off the veil is to dissipate that obscurity.

4884. *And put on the garments of her widowhood.* That this signifies intelligence, is evident from the signification of a widow, as one who is in truth without good, but still desires to be led by good—of which above (n. 4844); and from the signification of garments, as truths (n. 297, 2576, 4545, 4763. That these things taken together signify intelligence, is because nothing but truths constitute intelligence, since those who are in truths from good, are in intelligence; for the intellectual mind is by truths from good in the light of heaven, and the light of heaven is intelligence, because it is Divine truth from Divine good. A further reason why putting on the garments of widowhood here signifies intelligence is, that a widow in the genuine sense is one who is in truth, and desires to be led by good into the truth of intelligence — as was shown also above (n. 4844), and so into intelligence. That it may be **2** known how this is, it must be briefly explained. The truth in man is not the truth of intelligence, until it is led by good; and when it is led by good, it then first becomes the truth of intelligence. For truth has not life from itself but from good, and it has life from good when man lives according to truth; for then it infuses itself into man's will, and from his will into his actions, thus into the whole man. The truth which man only knows or apprehends, remains outside of his will, and so outside

of his life; for man's will is his life. But when man wills
the truth, it is then on the

threshold of his life; and when from willing he does it, then the truth is in the whole man; and when he does it frequently, it not only recurs from habit, but also from affection, and so from freedom. Let any one who pleases, consider whether man can be imbued with anything but that which he does from will. That which he only thinks and does not do, and still more that which he thinks and is not willing to do, is merely outside of him, and is also dissipated like chaff by the slightest wind, as it is in fact dissipated in the other life; from which it may be known what faith is without works. From these things it is now plain what the truth of intelligence is, namely, that it is truth which is from good. Truth is predicated of the understanding, and good of the will, or what is the same, truth is of doctrine and good is of life.

4885. *And Judah sent him a kid of the goats.* That this signifies a marriage pledge, is evident from the signification of a kid of the goats, as a pledge of marriage love, or a pledge of conjunction, of which above (n. 4871).

4886. *By the hand of his companion the Adullamite.* That this signifies by falsity, is evident from the representation of Hirah the Adullamite, who was the companion of Judah, as falsity (n. 4817, 4854).

4887. *To receive the pledge from the woman's hand.* That this signifies in the place of external pledges, is evident from the signification of the signet, cord, and staff, which were the pledge, as pledges of the conjunction of the external or natural man, and thus external pledges (see 11. 4874).

4888. *But he found her not.* This signifies because there was not anything of marriage on his part, namely, on the part of Judah; for he came in unto her, not as to a wife, but as to a harlot; for which reason Tamar did not wish a kid of the goats, by which a marriage pledge was signified (n. 4885). Nor, indeed, was there anything of genuine marriage on the part of Tamar; for her conjunc-

tion was that of a daughter-in-law with her father-in-law under the pretext of the duty of a husband's brother. These things are signified by his not finding her.

4889. *And he asked the men of that place.* That this signifies that truths were consulted, is evident from the signification of asking, as consulting; and from the signification of men, as truths (n. 265, 749, 1007, 3134, 3309). The men of the place are truths as to the state of that thing, for place is state (n. 2625, 2837, 3356, 3387).

4890. *Where is the harlot.* That this signifies as to whether it was falsity, is evident from the signification of a harlot, as falsity (n. 4865).

4891. *That was at the fountains by the way side.* That this signifies that it appeared as truth, is evident from the signification of fountains, as the truths of the church (see 11. 2702, 3096, 3424, 4861). It is said by the way side, because a way is predicated of truth, and in the opposite sense of falsity (n. 627, 2333, 3123, 3142); and as it is asked, where is the harlot that was at the fountains by the way side, thereby is signified whether it was falsity which appeared as truth.

4892. *And they said.* That this signifies perception from truths, is evident from the signification of saying, in the historic parts of the Word, as perceiving (see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3509). That it is perception from truths, is because the men of the place said, and that the men of the place are truths, may be seen just above (n. 4889).

4893. *There / hath been no harlot here.* That this signifies that it was not falsity, is evident from the signification of a harlot, as falsity, as above (n. 4890). What these

things, which have thus far been explained as to the signification of the words, involve in a series, may be plain to some degree from what has been said above (n. 4865, 4868, 4874); and moreover they are things which cannot be comprehended unless the nature is known of the conjunction be-

tween internal truth and the external truth of the Jewish Church, both on the part of the internal truth represented by Tamar, and on the part of the external truth represented by Judah. These being unknown they would if explained farther fall into shade, and thus into no idea of the understanding; for the understanding, which is the sight of the internal man, has its light and its shade, and those things fall into its shade which do not coincide with what it has had some notion of before. Yet all these particulars in a series, with innumerable things which cannot even be comprehended by man, enter clearly into the light of the understanding of the angels. From this then it is plain how great and how excellent is angelic intelligence in comparison with that of man.

4894. *And he returned to Judh.* That this signifies reflection, may be evident from this, that by the Adullamite the companion of Judah is signified falsity (n. 4817, 4854, 4886); and when falsity is said to return and to relate what had happened, as is here said of the companion of Judah, nothing else is signified than recalling to mind, and reflection how the case is.

4895. *And said, I have not found her.* That this signifies that by falsity this cannot be discovered, is evident from the signification of not having found, as not having discovered; and because the Adullamite says this, by whom falsity is signified, as above (n. 4894. it follows that by his saying, I have not found her, is signified that falsity could not discover it, or that this cannot be discovered by falsity.

4896. *And also the men of he place said, There hath been no harlot here.* That this signifies perception from truths that it was not falsity, is evident from what was said just above (n. 4892, 4893. where similar words occur.

4897. *And Judah said, Let her take it to her.* That this signifies that it was indifferent to him, may be evident from the affection in these words, as indignation and thence indifference.

4898. *Lest we be put to shame.* That this signifies although it was a disgrace, is evident from the signification of being put to shame, as disgrace.

4899. *Behold, I sent this kid.* That this signifies that it is enough that there is a pledge, is evident from the signification of a kid of the goats, as a pledge of marriage love, or of conjunction (n. 4871); here only a pledge, because the kid was not accepted, for the reason — of which above — that there was nothing of marriage; and, as this was the reason, therefore by, thou hast not found her, is signified if there is not anything of marriage; this also flows from indifference, of which above (n. 4897. It is needless to explain these things any farther, for the reason stated above (n. 4893. that they would fall into the shade of the understanding; and whatever falls into that shade, falls into unbelief— as for instance that there must be a marriage relation in order that there may be a church, namely, the marriage relation between truth and good; and also that there must be an internal in the external; and that without the two there is nothing of a church. In the present words the internal and external in the Jewish Church are described in the internal sense, and it is shown that as to that nation there was not anything internal in the external; but that in respect to the statutes and laws, abstracted from the nation, there was. Who at this day has any other belief than that there was a church with the Jewish people, and also that this nation was chosen and loved above all others, chiefly because so many and so great miracles were wrought among them, and because so many prophets were sent to them, and also because they had the Word? When yet that nation in itself had nothing of a church, for it was

not in any charity, did not know even what genuine charity was, and had also no faith in the Lord. They knew indeed that He was to come, but supposed that it was to exalt them above all in the whole world; and because this was not done, they entirely rejected Him, being unwilling to know

anything about His heavenly kingdom. These things, which are the internals of the church, that nation did not acknowledge even in doctrine, still less in life. From these things alone it may be concluded that there was nothing of

3 the church in that nation. It is one thing for the church to be with a people, and another for the church to be in a people — as for example, the Christian Church is with those who have the Word, and from doctrine preach the Lord; but still there is nothing of the church in them, unless they are in the marriage of good and truth, that is, unless they are in charity toward the neighbor, and thence in faith; thus unless the internals of the church are in the externals. The church is not in those who are only in externals separate from internals, neither is it in those who are in faith separate from charity, nor in those who acknowledge the Lord from doctrine, and not from life. Hence it is plain that it is one thing for the church to be with a people, and

4 quite another to be in the people. In the internal sense of this chapter is described the church as it was with the Jewish nation, and as it was in that nation. The quality of the church with that nation is described by the conjunction of Tamar with Judah under the pretext of the duty of a husband's brother, and the quality of the church in that nation, is described by the conjunction of Judah with Tamar as with a harlot. But a more particular description of these things is Omitted for the reason spoken of above, since they would fall, as already said, into the shade of the understanding. That the shade of the understanding is in these things, may be evident from this, that at this day scarce any one knows what the internal of the church is. And who knows that charity toward the neighbor consists in willing, and from willing in acting, and hence that faith consists in perceiving? When this is unknown, and especially when it is denied, as it is by those who make faith saving without the works of charity, into what

shade must those things fall which are here said in the
internal sense concerning the

conjunction of what is internal with the external of the church with the Jewish nation and in that nation ! They who do not know that charity is the internal and thus the essential of the church, stand very remote from the first step toward the understanding of such things, and therefore very far from the innumerable and ineffable things that are in heaven, where the things relating to love to the Lord and to love toward the neighbor are the all of life, and consequently the all of wisdom and of intelligence.

4900. Verses 24-26. *And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter-in-law hath played the harlot; and moreover, behold, she is with child by whoredom. And Judah said, Bring her forth, and let her be burnt. When she was brought forth, she sent to her father-in-law, saying, By the man whose these are, am I with child; and she said, Discern, I pray thee, whose are these, the signet and the cord and the staff: And Judah acknowledged them, and said, She is more just than I; forasmuch as I gave her not to Shelah my son. And he added no further to know her.* "And it came to pass about three months after" signifies a new state; "that it was told Judah" signifies communication; "saying, Tamar thy daughter-in-law hath played the harlot" signifies perception then that it is false that anything of marriage exists between them; "and moreover, behold, she is with child by whoredom" signifies and that anything can be produced thence. "And Judah said" signifies sentence from the religion in which the Jewish nation was; "Bring her forth, and let her be burnt" signifies that it ought to be extirpated. "When she was brought forth" signifies that it was nearly effected; "she sent to her father-in-law" signifies

insinuation; " saying, By the man whose these are, am I
with child " signifies that such a quality was in their
religion; " and she said, Discern, I pray thee, whose
are these, the signet and the cord and the staff"
signifies that it might be known from the pledges.
"And

Judah acknowledged them " signifies that he admitted to be his Own; " and said, She is more just than I " signifies that there was no conjunction of the external with the internal, but of the internal with the external; " forasmuch as I gave her not to Shelah my son " signifies because the external was of such a quality. "And he added no further to know her" signifies that there was no conjunction any more.

4901. *And it came to pass about three months after.* That this signifies a new state, is evident from the signification of three, as what is complete, and hence the last and the first, or the end and the beginning, together (see n. 1825, 2788, 4495); and from the signification of month, as state (n. 3814. For all periods of time, in the internal sense, signify states, as hour, day, week, month, year, age; and also the lesser divisions of time, as noon, evening, night, and morning, which are times of the day; and as summer, autumn, winter, and spring, which are times of the year; and also the several periods of life, as infancy and childhood, youth, adult age, and old age; all of which times with others, signify states. What states are, may be seen

2 above (n. 4850. That times signify states, is because times do not exist in the other life. The progression of the life of spirits and angels appears indeed as in time; but they have no thought from times, as men in the world have; their thought is from states of the life, and this without notion of times. The reason of this is, that the progressions of their life are not distinguished into different ages, for there they do not grow old, and there are no days or years, because their sun, which is the Lord, is always rising and never sets. Hence no notion of time enters their

thoughts, but only a notion of state and its progressions — notions being taken from the things that are and
3 exist before the senses. These things must needs seem paradoxical, but only for the reason that man in every idea of his thought, has somewhat adjoined from time and

space. From this source is his memory and recollection, and also his lower thought, the ideas of which are called material. But that memory, out of which come such ideas, is quiescent in the other life. They who are in that life are in an interior memory, and in the ideas of its thought; and thought from this latter memory has not times and spaces adjoined to it, but states and their progressions instead. Thus also they correspond, and in consequence of such correspondence times in the Word signify states. That man has an exterior memory which is proper to him in the body, and also an interior memory which is proper to his spirit, may be seen above (n. 2469-2494. That by 4 "about three months after," is signified a new state, is because by months, into which also times in the world are distinguished, is signified state, and by three is signified the last and the first, or the end and the beginning, together, as said above. Because in the spiritual world there is a continual progression of states from one into another, and consequently in the last or end of every state there is a first or beginning, hence a continuation, therefore by the words, about three months after, is signified a new state. It is similar also in the church, which is the spiritual world or the Lord's kingdom on earth, the last of the church with one nation being always the first of the church with another. Because the last is thus continued into the first, it is several times said of the Lord, that He is the Last and the First (as in Isaiah xli. 4; xlv. 6: Apoc. xxi. 6; xxii. 13); and thereby in the relative sense is signified what is perpetual, and in the supreme sense what is eternal.

4902. *That it was told Judb.* That this signifies communication, is evident from the signification of being told, as communication, of which above (n. 4856).

4903. *Saying, Tamar by daughter-in-law hath played the harlot.* That this signifies perception then that it is false that anything of marriage exists between them, is evident from the signification of saying in the historic parts

of the Word, as perception, of which above (n. 4892); and from the signification of playing the harlot, as falsity (n. 2466, 2729, 3399, 4865); and from the representation of Tamar, as the internal of the representative church, of which also above (n. 4864); and from the signification of daughter-in-law, as the truth of the church (n. 4843, 4869. Hence by the words, "Saying, Tamar thy daughter-in-law hath played the harlot," is signified perception then that it is false that anything of marriage exists between them. How these things are in the series, may be seen above (n. 4864-4866. namely, that the Jewish nation from their religion perceived the internal of the church simply as a harlot, and its preaching and life according to it, simply as whoredom. For they who are in the external alone without the internal, do not otherwise regard the internal of the church, since they call that false which is true, and that true which is false. The reason is, that no one can see from the external alone, whether a thing be false or true, but only from the internal. There must be internal sight to judge of those things which are of external sight, and the internal sight in order to do this must be wholly in the light of heaven; and it is not in the light of heaven, unless it is in faith in the Lord, and from that faith reads the Word. 2 That the Jewish nation were in the external without the internal, and therefore believed truth to be falsity, and falsity truth, is very evident from their teaching, that it was allowable to hate an enemy; and also from their life, that they hated all who were not of their religion. They even believed that they were pleasing and serving Jehovah, when they treated the Gentiles with barbarity and cruelty, exposing their bodies after they had been slain to be devoured by birds and wild

beasts, cutting them in two while alive with saws, lacerating them with harrows and axes of iron, and making them pass through the brick-kiln (2 Sam. xii. 3r. Moreover, it was in accordance with their teachings, to treat in almost the same way a companion who for any

cause was declared an enemy. Thus it may be plainly evident that there was nothing internal in their religion. **If** any one had then said to them that such things were contrary to the internal of the church, they would have replied that this internal was false. That they were merely in externals, were wholly ignorant of what the internal is, and led a life contrary to the internal, is plain also from what the Lord teaches in Matthew (v. 21-48).

4904. *And moreover, behold, she is with child by whoredom.* That this signifies, and that anything can be produced thence, is evident from the signification of bearing in the womb or being with child, as producing something; for by seed is signified the truth of faith, and by conception its reception, whence by bearing in the womb or being with child is signified producing; and from the signification of whoredom, as falsity, namely, from their religion, as above (n. 4903). From this it is plain, that by these words, "Saying, Tamar thy daughter-in-law hath played the harlot; and moreover, behold, she is with child by whoredom," is signified perception that it is false that anything of marriage exists between them, and that anything can be produced thence. To be produced, when predicated of the church, has reference to the good which is produced by truth; and it is then produced when truth passes through the understanding into the will, and from the will into act. For the seed, as said above, is the truth of faith, and conception is reception, and reception is effected when truth which is of the understanding, passes into good which is of the will, or when truth which is of faith, passes into good which is

of charity; and when it is in the will, it is in its womb, and is then first produced; and when man is in good in act, that is, when he produces good from the will, and so from enjoyment and freedom, it goes forth from the womb or is born — which is also meant by being reborn or regenerated. From this it is plain what is signified in the spiritual sense by being with child. Here, however,

the contrary is signified — that nothing of good could be produced; for that nation, which is here described, was not in any truth, because not in any internal of the church, but

2 in falsity. That to be reborn or regenerated, that is, to be made an internal man, was a thing wholly unknown to that nation, and consequently that it seemed to them as a harlot, is evident from Nicodemus, who was a ruler of the Jews (John iii. 1-13); for he said, *How can a man be born when he is old? Can he enter a second time into his mother's womb?* (verse 4.) It is known that the Lord opened the internal things of His kingdom and church, but still those internal things were known to the ancients — as, that man should be reborn in order to enter into life; and that he should then put off the Old man, that is, the loves of self and of the world with their lusts, and should put on the new, that is, love toward the neighbor and to God; and also that heaven was in the regenerate man — besides other internal things. These things were known to those who belonged to the Ancient Church, but they were led to them by external things which were representative. As such things however were entirely lost with the Jewish nation, the Lord therefore taught them, but abolished the representatives themselves, because the most of them had respect to Himself; for the image must vanish when the

3 form itself appears. He established therefore a new church, which should not, like the former, be led by representatives to internal things, but should know them without representatives; and He enjoined instead only a few external observances — Baptism and the Holy Supper — Baptism, that by it regeneration might be remembered; and the Holy Supper, that by it might be remembered the Lord, and His love toward the whole human race, and the reciprocal love of man to Him. These things are said that it may be known that the internal things of the church, which the Lord taught,

were known to the ancients, but were so entirely lost with the Jewish nation, that they were regarded simply as falsities.

4905. *And Judah said.* That this signifies sentence from the religion in which the Jewish nation was, is evident from the representation of Judah, as the religion of the Jewish nation (n. 4864. That sentence from this is signified, is plain from what now follows.

4906. *Bring her forth, and let her be burnt.* That this signifies that it ought to be extirpated, namely, the internal of the church which is represented by Tamar, is evident from the signification of bringing her forth and burning her, as extirpating. Bringing forth is predicated of the truth, and burning of the good, which was to be extirpated. That burning is predicated of the extirpation of good, is evident from many passages in the Word; and the reason of it is, that fire and flame in the spiritual sense mean good, and hence heat means affection for good; but in the opposite sense fire and flame stand for evil, and heat thence for affection for evil (n. 1297, 1861, 2446. Good also actually is spiritual fire, from which comes the spiritual heat which vivifies, and evil is the fire and hence the heat which consumes. That the good of love is spiritual fire, and that affection for that good is spiritual heat, will be very evident to one who attends and reflects; for if he reflect whence man has vital fire and heat, he will find that it is from love; since as soon as love ceases, the man grows cold, while the more he is in love, the warmer he grows. Unless man's vital principle were from this origin, he could have had no life at all. This spiritual fire or heat which produces life, however, becomes a burning and consuming fire with the evil; for with them it is turned

into that kind of fire. With animals devoid of reason too, spiritual heat flows in and produces life, but life according to the reception in their organic forms, for which reason their knowledges and affections are connate, as with bees and the rest.

4907. *When she was brought forb.* That this signifies that it was nearly effected, that is, its extirpation, is evident from the signification of being brought forth and burnt, as

being extirpated, of which just above (n. 4906). Here therefore by being brought forth to be burnt, is meant that extirpation was nearly effected.

4908. *She sent to her father-in-law.* That this signifies insinuation, namely, that she was with child by him, is evident from the series, from which this meaning results.

4909. *Saying, By the man whose these are, am I with child.* That this signifies that such a quality was in their religion, is evident from the representation of Judah, who here is the man, as the religion of the Jewish nation (n. 4864, 4905); and from the signification of bearing in the womb or being with child, as being produced (n. 4904); in this passage, however, being in it; for what is produced, that is within, for it is that which is conceived. This product is the first effect, which because efficient is called a cause, from which is further effect, of which above (see n. 4904). What was in their religion, may be evident from what was said above (n. 4899), and also from what follows.

4910. *And she said, Discern, I pray thee, whose are these, be signet and the cord and the staff* That this signifies that it might be known from the pledges, is evident from the signification of the signet, cord, and staff, as pledges of the conjunction of the external or natural man (see n. 4874, 4887).

4911. *And Judah acknowledged them.* That this signifies that he admitted to be his own, is evident from the signification of acknowledging, as admitting, and this because from the pledges he acknowledged that it was his own. In this passage the genius of that nation is described, which is such that though they reject the

internal of the church as false, yet when it is insinuated into them that it is theirs, they accept and admit it. They who are in the filth of loves, that is, in avarice, and at the same time in self-love, as this nation is, cannot elevate the mind's view and see truth from any other source than self; when it is attributed to themselves, they admit it. For example, if they are told

that the Word in itself is Divine, and contains arcana of heaven, and also such arcana as can be comprehended only by angels, they admit this to be truth, since they regard the Word as their own, because it was for them, among them, and treats of them in the letter; but if the arcana or spiritual truths themselves are disclosed to them, they reject them. If they are told that the rituals of their 2 church were all holy in themselves, they admit this to be true, because they regard those rituals as their Own; but if it is said that those holy things were in the rituals apart from them, this they deny. Again, if they should be told that the Jewish Church was celestial and the Israelitish Church spiritual, and if it were explained to them what the celestial and spiritual are, they would admit this also; but if it were said that those churches are called celestial and spiritual for the reason that every particular in them represented celestial and spiritual things, and that representatives have regard to the thing and not to the person, they would deny it. Again, if they are told that in the staff of Moses there was power from Jehovah, and thus Divine power, they admit it and call it true; but if they are told that this power was not in the staff, but only in the Divine command, this they deny and call it false. And if they are 3 told that the brazen serpent set up by Moses healed those who were bitten by serpents, and thus that it was miraculous, they admit it; but if it is said that it was not healing and miraculous in itself, but from the Lord Who was represented, they deny it and call it false. Compare what is related and said of the serpent in several passages (Num. xxi. 7-9: 2 Kings xviii. 4: John iii. 14, 15. So also in all other instances. Such are the things which are signified by

Judah's acknowledging, and which on the part of the nation signified by him, were conjoined with the internal of the church which is represented by Tamar; and because they were such, Judah did not come in unto her as a husband's brother unto a wife, but as a whoremonger unto a harlot.

4912. *And said, She is more just than I.* That this signifies that there was no conjunction of the external with the internal, but only of the internal with the external, is evident from what was said above (n. 4899. about the church with the Jewish nation, and in them, namely, that there was a church with that people, that is, the internal was conjoined with the external; but that there was no church in them, that is, the external was not conjoined with the internal; for that the church may be in a nation, there must be a reciprocal.

4913. *Forasmuch as I gave her not to Shelah my son.* That this signifies because the external was of such a quality, is evident from what has been explained above — that Tamar could not be given to Shelah, Judah's son, because in that case there would be conjunction as of a wife with her husband in accordance with the law in regard to the duty of a husband's brother; whereas the religion of the Jewish nation, which was to be represented, was not such, but was such as is the conjunction of a father-in-law with a daughter-in-law as with a harlot.

4914. *And he added no further to know her.* That this signifies that there was no conjunction any more, is evident from the signification of knowing, as being conjoined; and from the signification of adding no longer, as that it was no more, consequently that there was no more any conjunction with the internal of the church; for the internal of the church is represented by Tamar. For that reason also Judah had no more sons.

4915. Verses 27-30. *And it came to pass in the time of her travail, that, behold, twins were in her womb. And it came to pass, when she travailed, that one put out a hand; and he midwife took and bound upon his hand a double-dyed bread, saying, This came out first. And it came to pass, as he drew back his hand, that, behold, his brother came out; and she said,*

*Wherefore hast thou broken upon thee a breaking?
Therefore his name was called*

Perez. And afterward came out his brother, that had the double-dyed bread upon his hand; and his name was called Zerah. " And it came to pass in the time " signifies a following state; " of her travail " signifies acknowledgment on the part of internal truth; " that, behold, twins were in her womb " signifies both things of the church. " And it came to pass, when she travailed " signifies production; " that one put out a band " signifies power; " and the midwife took " signifies the natural; " and bound upon his hand a double-dyed thread " signifies that she put a mark upon it " — a double-dyed thread means good; " saying, This came out first " signifies that it had the priority. " And it came to pass, as he drew back his hand " signifies that he concealed his power; " that, behold, his brother came out " signifies the truth of good; " and she said, Wherefore hast thou broken upon thee a breaking?" signifies its separation from what is good in appearance. " Therefore his name was called Perez " signifies quality. " And afterward came out his brother " signifies good really prior; " that had the double-dyed thread upon his hand " signifies acknowledgment that it was good; " and his name was called Zerah " signifies quality.

4916. *And it came to pass in the time.* That this signifies a following state, is evident from the signification of time, as state (n. 1274, 1382, 2625, 2788, 2837, 3254, 3356, 3827, 4882, 4901. That its coming to pass in the time signifies a following state, is plain, because what came to pass now follows (see also n. 4814.

4917. *Of her travail.* That this signifies acknowledgment on the part of internal truth, is evident from the signification of travailing, as

acknowledging in faith and act (n. 3905, 3915, 3919);
and from the representation of Tamar, who is meant by
" her," as the internal of the representative church, and
so internal truth.

4918. *That, behold, twins were in her womb.* That this
signifies both things of the church, is evident from the sig-

nification of twins, as both good and truth (n. 3299); and from the signification of the womb, as where good and truth lie conceived, and so where that is which is of the church. The womb in the genuine sense signifies the inmost of marriage love in which is innocence, because the womb corresponds to that love in the Greatest Man; and as marriage love has its origin from the love for good and truth which is of the heavenly marriage, and as this marriage is heaven itself, or the Lord's kingdom, and as the Lord's kingdom on earth is the church, therefore the church also is signified by the womb; for the church is where the marriage of good and truth is. For this reason it is, that opening the womb means the doctrines of churches therefrom (n. 3856), and also the ability of receiving the truths and goods of the church (n. 3967); and that coming forth from the womb means being reborn or regenerated (see n. 4904. that is, being made a church; for whoever is re-

2 born or regenerated, is made a church. As rebirth, and hence the church, are signified by going forth from the womb, therefore the Lord is called in the Word, He that formeth from the womb, He that bringeth forth from the womb; and they who are regenerated and made a church are said to be carried from the womb — as in Isaiah: *Thus saith Jehovah hat made thee, and formed thee from the womb, Who will help thee* (xliv. 2. Again: *Thus saith Jehovah, by redeemer, and He hat formed thee from the womb* (xliv. . 24. Again: *Said Jehovah hat formed me from the womb to be His servant, to bring Jacob again to Him, and that Israel be gathered unto Him* (xlix. 5. In David: *Thou art He that brought me forth from the womb* (Ps. xxii. 9. Again in Isaiah: *Hearken unto Me, O house of Jacob, and all the remnant of the house of Israel, which have been borne [by Me] from the belly, which have been carried from the womb* (xlv. 3. In David: *The wicked are estranged from the womb; they go astray from the belly, with words of falsehood* (Ps. lviii. 3) — where being es-

tranged from the womb means from the good which is of the church, and going astray from the belly means going astray from truth. In Hosea: *The sorrows of a travailing woman shall come upon him: he is an unwise son; for at the time, he standeth not in the womb of children* (xiii. 13) — where not standing in the womb of children means not being in the good of truth which is of the church. Again: *3 Their glory shall fly away like a bird; from the birth, and from the belly, and from conception* (ix. 1 r) — meaning that the truth of the church will entirely perish, from the birth meaning what is born, from the belly what is in gestation, from conception what is begun. In Isaiah: *I knew that thou wouldst deal very treacherously, and was called a transgressor from the womb* (xlvi. 8) — meaning that such was their quality from the beginning of the church. In the Apocalypse: *A great sign was seen in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: and she bearing in the belly, cried out, travailing in birth, and in pain to be delivered* (xii. 1, 2). The woman is the church (n. 252, 253, 255); the sun with which she was clothed is the good of love (n. 30-38, 1529, 1530, 2441, 2495, 4060, 4696); the moon which was under her feet is the truth of faith (n. 3038, 1529, 1530, 2120, 2495, 4696); the stars are the knowledges of good and truth (n. 2495, 2849, 4697); that there were twelve stars is because twelve means all, and thus all things of faith (n. 577, 2089, 2129, 2130, 3272, 3858, 3913); bearing in the belly means the truth of the church conceived; travailing in birth, and in pain to be delivered, means that it was received with difficulty.

4919. *And it came to pass, when she travailed.* That this signifies production, is evident from the signification

of travailing, as acknowledging in faith and act (n. 3905, 3915, 3919); and as whatever is acknowledged in faith and act, is produced, therefore production also is signified by travailing, production, namely, of good and truth, which are of the church.

4920. *That one put out a hand.* That this signifies power, is evident from the signification of a hand, as power (n. 878, 3387).

4921. *And the midwife took.* That this signifies the natural, is evident from the signification of a midwife, as the natural (n. 4588. How this is, will be plain from what follows. That in the spiritual world a midwife has a signification other than that in the natural world, is evident from this, that none of the things relating to birth, and consequently to the office of a midwife, exist there; whence it is plain that when a man is reading these words, the angels with him perceive something else in place of a midwife, and indeed something spiritual. Consequently, as angels keep their ideas in those things which relate to spiritual birth, by a midwife they perceive that which assists and receives that birth; and that this is the natural, may be seen above (n. 4588).

4922. *And bound upon his hand a double-dyed thread.* That this signifies that she put a mark upon it, namely, upon the power, and that a double-dyed thread is good, is evident from the signification of binding upon the hand, as putting a mark upon power, for the hand is power (4920); and from the signification of a double-dyed thread, as good, and indeed spiritual good. That a double-dyed thread means spiritual good, is because it was of a scarlet color; and the color of scarlet, when seen in the other life, signifies spiritual good, that is, the good of charity toward the neighbor. For all colors visible in the other life signify something of good and truth, inasmuch as they exist from the light of heaven, which in itself is wisdom and intelligence from the Lord's Divine. The variations or modifications of that light are hence the variations, and, so to speak, the modifications of wisdom and intelligence, consequently of good and truth. That the light in heaven is from the Divine wisdom and intelligence of the Lord, Who appears there as a sun, may be seen above (n. 1053,

1533,1619-

1632,2776,3138,3167,3190,3195,3222,3223,3225,
3337,3339,3340,3485,3636,3643,3862,3993,4180,4214,430
2,4405,4408,4413,4415,4523-4533. That colors are from
this source, and that they are

the variations and modifications of that light, and consequently of intelligence and wisdom, may be seen above (n. 1042, 1043, 1053, 1624, 3993, 4530, 4677, 4742. That double-dyed stands for spiritual good, is plain from 2 the passages in the Word in which it is mentioned -as in Jeremiah: *And when thou art spoiled, what wilt thou do Though thou clobest thyself with double-dyed raiment, though thou deckest thee with ornaments of gold . . . in vain shalt thou make thyself fair; thy lovers will despise thee* (iv. 30) - where Judah is spoken of: clothing thyself with double-dyed raiment stands for spiritual good, and decking thee with ornaments of gold for celestial good. In the Second Book of Samuel: *David lamented . . . over Saul and over Jonaban . . . and he bade * hem teach the children of Judah the song of the bow . . . Ye daughters of Israel, weep over Saul, who clothed you in double-dyed raiment, with delights, who put ornaments of gold upon your apparel* (i. 17, 18, 24) - where teaching the bow is teaching the doctrine of love and charity, for a bow signifies that doctrine; clothing in double-dyed raiment stands for spiritual good, as before; and putting ornaments of gold upon the apparel, for celestial good. Because this was the 3 signification of double-dyed, it was commanded that double-dyed scarlet should be used on the curtains of the tabernacle, on the veil, on the covering for the door of the tent, on the covering for the gate of the court, on the table of Presence-bread when they journeyed, and on Aaron's garments of holiness, as on the ephod, the breastplate of judgment, and the fringe of the robe of the ephod- as is evident from the following passages: *Thou shalt make for the tabernacle ten curtains; of fine-twined linen, and blue, and*

* *Inscriptis*; 2686 *dixit*, as in the Hebrew, —

purple, and scarlet double-dyed (Exod. xxvi. 1). *Thou shalt make a veil of blue, and purple, and scarlet double-dyed, and fine-twined linen* (Exod. xxvi. 31). *Thou shalt make a covering for the door of the tent, of blue, and purple, and scarlet double-dyed, and fine-twined linen* (Exod.

- 4 xxvi. 36. *For the gate of the court thou shalt make a covering . . . of blue, and purple, and scarlet double-dyed, and fine-twined linen, the work of the embroiderer* (Exod. xxvii. 16). *When the camp setteth forward . . . they shall spread upon the table of Presence-bread . . . a cloth of scarlet double-dyed, and cover the same with a covering of badgers' skin* (Num. iv. 5, 7, 8). *Thou shalt make the ephod of gold, of blue, and purple, and scarlet double-dyed, and fine-twined linen, the work of the cunning workman*. Likewise on the girdle (Exod. xxviii. 6, 8). *Thou shalt make a breastplate of judgment, the work of the cunning workman; like the work of the ephod . . . of gold, of blue, and purple, and scarlet double-dyed, and fine-twined linen* (Exod. xxviii. 15). Upon the fringe of the robe of the ephod [*thou shalt make*] *pomegranates of blue, and of purple, and of scarlet double-dyed* (Exod. xxviii. 33). As the tent of assembly with the ark represented heaven, therefore the above-mentioned colors were commanded to be used; and they signify in their order the celestial and spiritual things there, blue and purple signifying celestial goods and truths, and scarlet double-dyed and fine-twined linen spiritual goods and truths. Every one who believes the Word to be holy may know that everything in it has some signification; and whoever believes that the Word is holy because it was sent down by the Lord through heaven, may know that the celestial and spiritual things of His kingdom are signified. In like manner it was commanded that *cedar wood, and scarlet, and hyssop* should be used in the cleansing from leprosy (Lev. xiv. 4, 6, 52); and that *cedar wood, and hyssop, and double-dyed purple* should be cast upon the burning of a red heifer, from which was to be prepared

the water of separation (Num. xix. 6, 9. The profanation of good and truth is described by similar expressions in the Apocalypse: *I saw a woman sitting upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet, and gilded with gold and precious stone and pearls, having in her hand a golden cup full of abominations and filthiness of her whoredoms* (xvii. 3, 4. And afterward: *Woe, woe, be great city, she that was arrayed in fine linen, and purple, and scarlet, and gilded with gold, and precious stone and pearls* (xviii. 16) — said of Babylon, by which is signified the profanation of good (n. 1182, 1283, 1295, 1304, 1306-1308, 1321, 1322, 1326. and here the profanation of good and truth, which is Babylonish. In the prophets of the Old Testament, Babylon is the profanation of good, and Chaldea the profanation of truth. Scar- 7 let, in the opposite sense, signifies the evil which is opposite to spiritual good —as in Isaiah: *Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool* (i. L8. That scarlet signifies this evil, is because blood—also from its redness—signifies in the genuine sense spiritual good, or charity toward the neighbor, but in the opposite sense violence offered to charity.

4923. *Saying, This came out first.* That this signifies that it had the priority, is evident from the signification of coming out first, or being the first-born, as priority and superiority (n. 3325. The subject here and through the remainder of this chapter is primogeniture. One who has no knowledge of the internal sense of the Word may suppose that it is primogeniture only that is treated of, and consequently the prerogatives which the first-born would have according to the laws; but one who knows anything of the internal sense may see plainly enough, that something more exalted also lies concealed and

stored up in these words— not only from the very fact
that one of the children put

out his hand and drew it back again, whereupon the other came out, but also from this, that they were named from this fact, and that the midwife bound a double-dyed thread upon the hand of the first; and further from the fact that very similar incidents were related of Esau and Jacob — that they struggled together in the womb, and that when Esau came out first, Jacob took hold of his heel (Gen. xxv. 22, 26); and from the similarity of the case of the two sons of Joseph, on the younger of whom Jacob placed his right hand, and on the other his left hand, when he blessed

2 them (Gen. xlviii. 14, 17-19). The Jews and also some Christians believe indeed that in these, and also in the rest of the passages of the Word, there is some meaning stored up, which they call mystical — the reason of the belief being that an idea of holiness in regard to the Word has been impressed upon them from early childhood; but when it is inquired what that mystical meaning is, they do not know. If they are told that because the Word is Divine, this meaning must necessarily be such as is in heaven among the angels; and that no other mystical meaning can exist in the Word, or if so, that it would be either fabulous or magical or idolatrous; and furthermore that this mystical meaning which is in heaven among the angels, is nothing else than what is called the spiritual and celestial senses, and treats solely of the Lord, of His kingdom, and of the church, consequently of good and truth; and that if they knew what good and truth, or what faith and love, are, they would be able to know that meaning — when this is told them, scarce any one believes it; nay, in such ignorance at the present day are they who are of the church, that what is related concerning the celestial and spiritual is scarcely comprehensible to them. Be it so; nevertheless since it has been granted me by the Divine mercy of the Lord to be at the same time in heaven as a spirit and on earth as a man, and accordingly to speak with angels, and this now continually for several years, I cannot do other-

wise than open those things of the Word which are called mystical, that is, its interiors, which are the spiritual and celestial things of the Lord's kingdom. What the incidents related of the two sons of Tamar involve in the internal sense, will be shown in the following pages.

4924. *And it came to pass, as he drew back his hand.* That this signifies that he concealed his power, is evident from the signification of a hand, as power (n. 878, 3387, 4920); to conceal which is signified by drawing back.

4925. *That, behold, his brother came out.* That this signifies the truth of good, is evident from the signification of a brother, as what is kindred from good (n. 3815, 4267. and so the truth of good; the truth of good is the truth which is from good, or the faith which is from charity. The subject here in the internal sense is primogeniture in the case of those who are reborn or regenerated by the Lord, and consequently primogeniture in the church. It has been in dispute from the most ancient times which is the first-born, whether the good which is of charity, or the truth which is of faith; and because good does not appear while man is being reborn and made a church, but conceals itself in the interior man, and manifests itself only in a certain affection which does not fall clearly into the sensation of the external or natural man, until he is reborn — whereas truth makes itself manifest, entering through the senses and storing itself up in the memory of the external or natural man — therefore many persons have fallen into the error of thinking that truth is the first-born, and at length even into that of thinking that truth is the essential of the church, and so essential that truth, which they call faith, has power to save without the good which is of charity. From this one error very many others have been derived, which have infected not only doctrine, but also life

— as, for instance, that no matter how man lives, he is saved if only he has faith; that even the most wicked, if they but make professions of faith at the hour of death, are

received into heaven; and that every one can be received into heaven merely from grace, whatsoever his life has been. In consequence of holding this doctrine, they at length do not know what charity is, nor do they care for it; and finally they do not believe there is such a thing, nor consequently that there is a heaven or a hell. The reason is, that faith without charity, or truth without good, teaches nothing; and the more it recedes from good, the more foolish it renders a man. For it is good into which and through which the Lord flows and bestows intelligence and wisdom, and hence intuition from above, and also percep-

3 tion whether a thing be so or not so. From these things it may be evident what the truth is in regard to primogeniture — that it really belongs to good, and to truth only in appearance. This now is what is described in the internal sense by the birth of Tamar's two sons, for by the double-dyed thread which the midwife bound upon his hand, is signified good (see n. 4922); by coming out first is signified priority (n. 4923); by drawing back his hand is signified that good concealed its power, as was said just above; by his brother's coming out is signified truth; by thou hast broken upon thee a breaking is signified the separation of truth from what is good in appearance; by his brother's coming out afterward is signified that good is really prior; and by "that had the double-dyed thread upon his hand" is signified acknowledgment that it is good; for good is not acknowledged to be prior, until after man is reborn, for he then acts from good and from it sees truth
4 and its quality. These are the things which are contained in the internal sense, which teaches how it is with good and truth in the man who is born anew— namely, that good is really in the first place, but truth apparently; and that good does not appear to be in the first place while man is being regenerated, but becomes manifestly so when he is regenerated. But these things need not be farther explained here, because they have been explained before (see

n. 3324, 3325, 3494, 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3701, 4243, 4244, 4247, 4337. That from ancient times it has been a matter of controversy whether primogeniture belongs to good or truth, or whether to charity or faith, has also been shown above (n. 2435. Inasmuch as 5 the Lord in the supreme sense is the First-born, and hence love to Him and charity toward the neighbor, therefore it was ordained as a law in the representative church, that the first-born should be Jehovah's — as we read in Moses: *Sanctify unto Me all the first-born, whatsoever openeth the womb among the children of Israel, both of man and of beast; it is Mine** (Exod. xiii. 2. *Thou shalt set apart unto Jehovah all that openeth the womb, and all that openeth the offspring of a beast, which shall be to thee males, shall be Jehovah's* (Exod. xiii. 12. *All that openeth the womb is Aline; and of all thy cattle, thou shalt give the male, that openeth of ox and sheep* (Exod. xxxiv. 19.) *Everything that openeth the womb of all flesh, which they bring unto Jehovah, both of man and beast, shall be thine; nevertheless, the first-born of man shalt thou surely redeem* (Num. xviii. 15). *Behold, I have taken the Levites from among the children of Israel, instead of all the first-born that openeth the womb among the children of Israel; that the Levites may be Mine* (Num. iii. 12. As that which opens the womb is the first-born, therefore where the word first-born is mentioned it is said also, that which openeth the womb; in order that good may be signified. That this signifies good, is plain from the particulars in the internal sense, especially from what is related of Tamar's sons — that Zerah opened the womb with his hand, by whom good is represented, as is evident from the double-dyed thread being upon his hand (n. 4922). The womb also which is said to be opened, is where good and truth are, and consequently the church (n. 4918); and to open it is to give power that truth may be born. Because the Lord alone is 7

*. *Plea sunk*; but in 8046 *dlihi illud*.

the First-born — for He is good itself, and from His good is all truth — therefore in order that Jacob, who was not the first-born, might represent Him, he was permitted to buy the primogeniture from Esau his brother; and because this was not sufficient, he was called Israel, that by this name he might represent the good of truth; since Israel in the representative sense is the good which comes by truth (n. 3654, 4286, 4598).

4926. *And she said, Wherefore hast thou broken upon thee a breaking?* That this signifies its separation from what is good in appearance, is evident from the signification of a breaking, as the infraction and perversion of truth by separation from good — of which presently. That to break a breaking in this passage is to pull off the double-dyed thread from the hand, and thus to separate good, is plain; for by double-dyed is signified good (n. 4922); that it was in appearance, follows from this, that it so appeared to the midwife; for this was not the one who had the double-dyed thread, but his brother who represented truth. On this subject see what was shown just above (n. 4925), that good is really the first-born, but truth apparently. This may be further illustrated from the uses and members in the human body. It appears as if the members and organs are prior, and their uses follow; for the former are first presented to the eye, and are also known before the uses. Nevertheless the use is prior to the members and organs, these latter being from the uses, and so formed according to them; indeed use itself forms them, and adapts them to itself. Unless this were so, all and each of the things in man would by no means conspire so unanimously to one end. It is similar with good and truth: it appears as if truth were prior, but it is good, for good forms truths and adapts them to itself; wherefore truths in themselves regarded are nothing else than goods formed, or forms of good. Truths also in respect to good are like the viscera and fibres in the body in respect to uses; and good re-

garded in itself is nothing else than use. That a breaking 2 signifies infraction into truth and perversion of it by separation from good, is evident also from other passages in the Word — as in David: *Our garners are full, affording all manner of food; our flocks bring forth thousands and ten thousands in our streets; our oxen are laden: here is no breaking* (Ps. cxliv. 13, 14) — where the Ancient Church is described, such as it was in its youth; the food with which the garners were full standing for spiritual food, that is, truth and good; flocks and oxen for internal and external goods; there is no breaking means that truth is not infracted or broken through by separation from good. In 3 Amos: *I will raise up the tent of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old* (ix. 11) — describing the church which is in good, the tent of David that is fallen being the good of love and charity from the Lord. That tent is that good, may be seen above (n. 414, 1102, 2145, 2152, 3312, 4128, 4391, 4599. and that David is the Lord (n. 1888). To close up the breaches means to correct the falsities which have entered by the separation of truth from good; to build it as in the days of old means according to the state of the church in ancient times; that state and those times are called in the Word the days of old, the days of an age, and also of generation and generation — as in Isaiah: *[They that shall be] of thee shall 4 build the waste places of old; [thou shalt raise up] be foundations of generation and generation; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in* (lviii. 12) — describing the church in which charity and life is the essential. Here also repairing the breach, stands for correcting the falsities which have crept in by the separation of good from truth, every falsity being from this source; and restoring paths to dwell in for truths which are of good, since paths or ways are truths (n. 627, 2333), and dwelling is predicated of good (n. 2268, 2451,

5 2712, 3613). Again: *Ye saw the breaches of the city of David, that they were many; and ye gathered together the waters of the lower pool* (xxii. 9) — the breaches of the city of David standing for falsities of doctrine, and the waters of the lower pool for the traditions by which they made infractions into the truths that are in the Word (Matt. xv. 1-6; Mark vii. 1-14). In Ezekiel: *Ye have not gone up into the breaches, neither have ye built up the fence for the house of Israel, that ye might stand in the war in the day of Jehovah* (xiii. 5). Again: *I sought for a man among them, that should build up the fence, and stand in the breach before Me for the land, that I should not destroy it; but I found none* (xxii. 30) — to stand in the breach meaning to ward off falsities and to be on one's guard lest they break in. In David: Jehovah said that He would destroy the people, *had not Moses His chosen stood before Him in the breach* (Ps. cvi. 23) — where also to stand in the breach means to be on one's guard lest falsities break in. Moses is the Word (see preface to Gen. xviii., and

6 n. 4859 at the end. In Amos: *They shall take . . . away . . . your posterity with fish-hooks. And ye shall go out at the breaches, every one straight before her; and ye shall throw down the palace* (iv. 2, 3) — to go out at the breaches meaning by falsities from reasonings; the palace is the Word, and accordingly the truth of doctrine which is from good. And because by breaches is signified the falsity which exists by the separation of good from truth, the same is also signified, in the representative sense, by strengthening and repairing the breaches of the house of Jehovah (2 Kings xii. 6-8, 12; xxii. 5. In the Second Book of Samuel: *It grieved David because Jehovah had made a breach upon Uzzah; therefore he called that place Perez-Uzzah* (vi. 8) — speaking of Uzzah, who died because he

touched the ark; by the ark was represented heaven, in
the supreme sense the Lord, consequently Divine good;
by Uzzah however was represented that which ministers,

and thus truth; for this ministers to good. The separation above described is signified by the breach upon Uzzah.

4927. *Therefore his name was called Perez.* That this signifies quality, namely, of the separation of truth from what is good in appearance, is evident from the signification of calling a name, as the quality (n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421). The quality itself is Perez; for in the original language Perez means a breach or breaking.

4928. *And afterward came out his brother.* That this signifies good really prior, is evident from the representation of Zerah, who is here the brother, as good; for he it was who opened the womb, thus who was the first-born, and upon whose hand was the double-dyed thread, which, as shown above (n. 4925) is good. That by his brother's coming out afterward is signified that good is really prior, is because good, during man's regeneration, does not appear; because it conceals itself in the interior man, and only flows into truth through affection according to the degrees of conjunction of truth with it. But when truth is conjoined with good, as it is when man is regenerated, good manifests itself; for man then acts from good and regards truths as from good, since he is then more studious of life than of doctrine.

4929. *That had the double-dyed bread upon his hand.* That this signifies acknowledgment that it is good, is evident from this, that he was now recognized from the double-dyed thread upon his hand, and thus it was acknowledged that it was good which opened the womb, or which was the first-born. By the midwife's binding upon his hand a double-dyed thread is signified that she marked who was the first-born, and hence acknowledgment is here signified.

4930. *And his name was called Zerah* That this signifies

quality, is evident from the signification of calling a name, as the quality (see n. 4927. The quality which is

signified by Zerah, is the quality of what has been hitherto the subject in the internal sense, namely, that good is really the first-born and truth only in appearance. The quality itself contains innumerable things in it, which cannot be seen in the light of the world, but only in the light of heaven, and so before angels. If man should see the quality of a single thing as it appears before angels, he would be amazed, and confess that he would never have believed it, and that in comparison he had known scarce anything. Zerah, in the original language, signifies a rising, and it is applied to the sun and to the first appearance of its light; from this he was named Zerah, because it is similar with good in the man who is being regenerated; for this first rises and gives light, from which light the things in the natural man are made light, so that they may be seen, and acknowledged, and finally believed. Unless there were light from good inwardly in man, he would never be able to see truths so as to acknowledge and believe them, but would look upon them either as things to be called true on account of the common people, or else as falsities.

CONTINUATION CONCERNING
CORRESPONDENCE WITH
THE GREATEST MAN, HERE CONCERNING THE
CORRESPONDENCE OF THE HANDS, ARMS,
FEET, AND LOINS THEREWITH.

4931. It has been shown already that the whole heaven has reference to one Man with his several organs, members, and viscera; and this because heaven has reference to the Lord, for the Lord is the all in all of heaven, insomuch that heaven is in proper sense the

Divine good and Divine truth, which are from the Lord.
For this reason heaven is distinguished into as many
provinces, as it were, as there are viscera, organs, and
members in man, with which also there is
correspondence. Unless there were such a corre-

spondence of man with heaven, and through heaven with the Lord, man would not subsist even a single moment. All those things are kept in connection by influx. But all those provinces have reference to two kingdoms — the celestial kingdom and the spiritual kingdom. The celestial kingdom is the kingdom of the heart in the Greatest Man, and the spiritual kingdom is the kingdom of the lungs; in like manner as in man, in the whole and every part of whom reign the heart and the lungs. Those two kingdoms are wonderfully conjoined; and this conjunction is represented in the conjunction of the heart and lungs in man, and in the conjunction of their operations in the several members and viscera. While man is an embryo, or while he is yet in the womb, he is in the kingdom of the heart; but when he has come forth from the womb, he comes into the kingdom of the lungs: and, if through the truths of faith he suffers himself to be led into the good of love, he then returns from the kingdom of the lungs into the kingdom of the heart in the Greatest Man; for he thus comes a second time into the womb and is born again. Then also those two kingdoms are conjoined in him, but in an inverted order; for previously the kingdom of the heart was under the rule of the lungs in him, that is, the truth of faith previously ruled in him; but afterward the good of charity rules. That the heart corresponds to the good of love, and the lungs to the truth of faith, may be seen above (n. 3635, 3883-3896).

4932. They in the Greatest Man who correspond to the hands and arms, and also to the shoulders, are those who have power by the truth of faith from good. For those who are in the truth of faith from good, are in the power of the Lord, since they attribute all the power to Him, and none to themselves; and the more they

attribute none to themselves — not with the lips, but
with the heart — the more they are in power. From this
the angels are called potencies and powers.

4933. That the hands, arms, and shoulders correspond to power in the Greatest Man, is because the strength and powers of the whole body and of all its viscera have reference to them; for the body exerts its strength and powers by the arms and hands. It is for this reason also that power is signified in the Word by the hands, arms, and shoulders. That this is signified by the hands, may be seen above (*in n.* 878, 3387); and that it is signified by the arms also, is plain from many passages — as from the following: *Be Thou their arm every morning* (Isa. xxxiii. 2). *The Lord Jehovah shall come as a mighty one, and His arm shall rule for Him* (*xl. m.* *He worketh it with his arm of His strength* (*xliv. . 12.* *Mine arms shall judge the peoples* (*li. 5.* *Put on strength, O arm of Jehovah* (*li. 9.* *I looked, and here was no one helping . . . therefore Mine own arm brought salvation unto Me* (*lxiii. 5.* *Cursed is the man that trusteth in man, and maketh flesh his arm* (*Jer. xvii. 5.* *I have made the earth, the man and the Least . . . by My great power and by My outstretched arm* (*xxvii. 5; xxxii. 17.* *The horn of Moab is cut off, and his arm is broken* (*xlviii. 25.* *I will break the arms of the king of Egypt . . . but I will strengthen the arms of the king of Babylon* (*Ezek. xxx. 22, 24, 25.* *O Jehovah, break Thou the arm of the wicked* (*Ps. x. 15.* *According to the greatness of Thine arm preserve Thou the children of death* (*lxxix. 11.* *Brought us forth out of Egypt with a mighty hand and with an outstretched arm* (*Deut. xxvi. 8; xi. 2, 3; vii. 19; Jer. xxxii. 2 I: Ps. cxxxvi. 12.* From these passages it may also be evident that by right hand in the Word, is signified superior power, and by sitting at the right hand of Jehovah omnipotence (*Matt. xxvi. 63, 64; Luke xxii. 69; Mark xiv. 61, 62; xvi. 19.*

4934• I have seen a bare arm, bent forward, which had with it at once such might and such terror, that I was not only struck with terror, but felt as if I might be crushed to atoms, even as to inmosts; for it was irresistible. This arm

has been twice seen by me; and from it was given me to know that the arms signify strength, and the hands power. A warmth was also felt exhaling from that arm.

4935• This bare arm is presented to view in various positions, according to which it excites terror, and in the position described just above, incredible terror; for it appears able to crush the bones and marrows in an instant. Even those who have not been timorous in the life of the body, are thrown into extreme terror in the other life by that arm.

4936. Several times spirits have been seen who had staves, and who were said to be magicians. They are in front, far away to the right, deep in caverns; and those who have been more malign magicians are hidden away still deeper. They seem to themselves to have staves, and they also by fantasies make many kinds of staves, and believe that they can perform miracles by them; for they suppose potency to be in the staves, and this because they are what support the right hand and arm, which by correspondence are strength and power. From this it was plain to me why men of old attributed staves to magicians; for the old Gentiles had this from the ancient representative church, in which staves, like hands, signified power (see n. 4876. And because they signified power, Moses was commanded, when miracles were wrought, to stretch out his staff or his hand (Exod. iv. 17, 20; viii. 1-11, 16-18; ix. 23; X. 3-21; xiv. 21, 26, 27; xvii. 5, 6, 11, 12; Num. xx. 7—r .

4937• Infernal spirits also sometimes exhibit a shoulder from fantasy, by which they cause force to be repelled; and it cannot go beyond this; but this is only for those who are in such fantasy; for they know that the shoulder corresponds to all power in the spiritual world.

By the shoulder, too, in the Word, is signified all power, as is plain in the following passages: *Thou hast broken the yoke of his burden, and the staff of his shoulder* (Isa. ix. 4. *Ye*

burst with side and with shoulder, and push with your horns (Ezek. xxxiv. 21. *Thou didst rend for them every shoulder* (Ezek. xxix. 7). *To serve Jehovah with one shoulder* (Zeph. iii. 9. *Unto us a Child is born . . . and the government shall be upon His shoulder* (Isa. ix. 6). *The key of the house of David will I lay upon his shoulder* (Isa. xxii. 22).

4938. They in the Greatest Man who correspond to the feet, the soles of the feet, and the heels, are those who are natural; wherefore by feet in the Word are signified natural things (n. 2162, 3147, 3761, 3986, 4280), by soles of the feet the lower natural, and by the heels the lowest natural. For in the Greatest Man celestial things constitute the head, spiritual the body, and natural the feet; and they follow in this order. Celestial things also, which are highest, terminate in spiritual, which are middle, and spiritual in natural, which are last.

4939. Once when I was elevated into heaven, it appeared to me as if I were there as to my head, and below as to my body, but as to my feet still lower. And from this it was perceived how the higher and lower things in man correspond to those which are in the Greatest Man, and how the one flows into the other, namely, that the celestial, which is the good of love and the first in order, flows into the spiritual, which is the truth from it and the second in order, and finally into the natural, which is the third in order. From this it is plain that natural things are like the feet, on which the higher things rest. Nature also is that in which the spiritual world and heaven terminate. Thence it is that universal nature is a theatre representative of the Lord's kingdom, and that everything in it is representative (n. 2758, 3483); and that nature subsists from influx according to this order, and that without such influx it could not subsist for even a moment.

4940. At another time when, encompassed with an angelic column, I was let down into the places of lower things,

it was given me to perceive sensibly that they who were in the earth of lower things corresponded to the feet, and to the soles of the feet. Those places, too, are under the feet and the soles of the feet. I also conversed with the spirits there. They are such as have been in natural, and not in spiritual enjoyment. Concerning the lower earth, see above (n. 4728).

4941. In those places are also they who have ascribed all things to nature, and but little to the Divine. I conversed with them there, and when the conversation turned on the Divine providence, they attributed everything to nature. Nevertheless, when those who have led a good moral life have been detained there awhile, they successively rid themselves of those principles, and take up the principles of truth.

4942. While I was there, in one of the rooms I heard a noise, as if there were some persons on the other side of the wall trying to break in. Those in the room were terrified at the sound, believing that they were thieves; and it was told me that they who are there are kept in such fear, in order that they may be deterred from evils, because fear is to some a means of amendment.

4943• In the lower earth, under the feet and the soles of the feet, are also those who have placed merit in good deeds and in works. Some of them appear to themselves to cut wood. The place where they are is rather cold, and they seem to themselves to acquire warmth by their labor. With these also I conversed; and it was given me to ask them whether they wished to come out from that place. They replied that they had not yet merited it by their labor. But when this state has been passed through, they are taken out thence. These also are natural, because the wish to merit salvation is not spiritual; and moreover they regard themselves as superior to others,

and some of them even despise others. These if they do not receive more joy than others in the other life, are indignant against the

Lord; and therefore when they cut wood, there sometimes appears as it were somewhat of the Lord under the wood, and this from their indignation. But because they have led a pious life, and have done thus from ignorance, in which there was something of innocence, therefore angels are occasionally sent to them and console them. At times too, there appears to them from above on the left as it were a sheep, at the sight of which they also receive consolation.

4944. They who come out of the world from Christendom, and who have led a good moral life, and had something of charity toward the neighbor, but have had little concern about spiritual things, are for the most part sent into the places under the feet and the soles of the feet; and are kept there until they put off the natural things in which they have been, and become imbued with spiritual and heavenly things as far as they can be according to their life; and when they have become imbued with these, they are elevated thence to heavenly societies. I have at times seen them emerging, and beheld their joy at coming into heavenly light.

4945• In what situation the places under the feet are, it has not yet been given me to know. There are very many of them, and all most distinct from one another. In general they are called, The earth of lower things.

4946. There are some who in the life of the body have become imbued with the idea that man ought not to be concerned about those things which are of the internal man, consequently spiritual things, but only about those which are of the external man, or that are natural, for the reason that interior things disturb the enjoyments of their life, and produce discomfort. They acted upon the left knee, and a little above the knee in front, and also upon

the sole of the right foot. I conversed with them in their place of abode; and they said that they were of opinion in the life of the body, that only external things were liv-

ing, and that they did not understand what the internal was, consequently that they knew what was natural, but not what the spiritual was. But it was given me to tell them that by this means they had shut out from themselves innumerable things which might have flowed in from the spiritual world, if they had acknowledged interior things, and so had admitted them into the ideas of their thought. And it was also given to tell them that in every idea of thought there are innumerable things which to man, especially the natural man, appear merely as a single, uncompounded thing; when yet there are indefinite things in it which flow in from the spiritual world, and in a spiritual man produce superior insight, by which he can see and also perceive whether anything is true or not. And because they were in doubt in regard to this, it was shown them by living experience. There was represented to them a single idea, which they saw as one simple idea, and thus as an obscure point — by a mode of representation very easy in the light of heaven; but when that idea was unfolded, and at the same time their interior sight opened, there was then manifested as it were a universe leading to the Lord; and it was said that so it is with every idea of good and truth, namely, that it is an image of the whole heaven, because it is from the Lord, Who is the all of heaven, or that itself which is called heaven.

4947• Under the soles of the feet are they also who in the life of the body have lived for the world and their own pleasure [*genio*], being delighted with such things as are of the world, and have loved to live in splendor, but only from external lust or that of the body, not from internal desire or that of the mind; for they have not been proud in spirit, setting themselves before others,

though in stations of honor; thus in so living they have acted from the body, and therefore have not rejected the doctrinals of the church, still less confirmed themselves against them, but in heart have said of them, that it is so, because those who study

the Word know it. In some who are of this character, the interiors are open toward heaven, and into them are successively inseminated heavenly things, such as justice, uprightness, piety, charity, and mercy; and they are afterward taken up into heaven.

4948. Those however who in the life of the body have, from their interior, thought and taken interest in nothing else than what relates to self and the world, have closed to themselves every way or every influx from heaven; since the love of self and the world is opposite to heavenly love. Those of them who have lived at the same time in pleasures, or in a luxurious life conjoined with interior cunning, are under the sole of the right foot, but at a great depth there, and so beneath the earth of lower things, where is the hell of such spirits. In their dwellings is nothing but filth; they seem also to themselves to carry filth, for it corresponds to such a life. The stench of different kinds of filth is smelled there according to the genera and species of their life. Many have their abode there who have been among the more celebrated in the world.

4949• There are some who have abodes under the soles of the feet, with whom I have occasionally conversed. I have seen some of them endeavoring to ascend, and it was also granted me to feel their endeavor, and this even to the knees; but they fell back again. In this manner it is represented to the sense, when any are desirous of ascending from their own abodes to higher ones, as these were of ascending to the abodes of those who are in the province of the knees and thighs. I was told that such are they who have despised others in comparison with themselves; for which reason also they wish to emerge, and not only through the foot into the thigh, but also, if possible, above the head; yet still they

fall back again. They are in a kind of stupidity; for such arrogance extinguishes and suffocates the light of heaven, and consequently intelligence. Wherefore, the sphere which surrounds them appears like thick dregs.

4950. Under the left foot, a little to the left, are such as have attributed all things to nature, yet still have recognized an Ens of the universe from which come all the things of nature. Exploration was made whether they believed in any Ens of the universe, or Supreme Deity, that had created all things; but it was perceived from their thought communicated to me, that what they believed in was as something inanimate, in which there was nothing of life; and from this it was evident that they did not acknowledge a Creator of the universe, but nature. They said also that they could have no idea of a living Deity.

4951. Under the heel, somewhat farther back, is a hell at a great depth, the intermediate space appearing empty. In this hell are the most malicious, who secretly explore minds for the purpose of doing harm, and secretly lay snares in order to destroy, this having been the enjoyment of their life. I have frequently observed them: they pour out the poison of their malice to those who are in the world of spirits, and stir them up by various wiles. They are interiorly malicious. They appear as it were in cloaks, and sometimes otherwise. They are often punished, and are then let down to a greater depth, and veiled as it were with a cloud, which is the sphere of malice exhaling from them. Out of that depth at times a tumult is heard as of a general slaughter. They can move others to tears, and can also strike terror. This habit they have acquired in the life of the body, by having been with the sick and simple for the purpose of obtaining wealth, whom they constrained to weep and so moved to pity; and if they did not obtain their ends in this way, they inflicted terror. They are for the most part such as in this manner plundered many houses for the benefit of monasteries. Some were also observed at a middle

distance, but appearing to themselves to be sitting in a room and consulting together. They also are malicious, but not in the same degree.

4952. Some of those who are natural have said that they

know not what to believe, because a lot awaits every one according to his life, and also according to his thoughts from confirmed principles; but it was answered them that it was sufficient for them, if they believed that it is God Who governs all things, and that there is a life after death; and especially if they lived not as a wild beast, but as a man, that is, in love to God and in charity toward the neighbor; and thus in truth and in good, but not contrary to them. They said however that they did so live; but again it was answered that in externals they appeared to do so, when nevertheless had not the laws opposed, they would have invaded every one's life and property with more fury than wild beasts. They again said, that they did not know what charity toward the neighbor was, nor what the internal was; but it was answered them that they could not know those things, because the love of self and of the world, and external things, had engrossed the whole of their thought and will.

4953• A continuation will be found at the end of the following chapter.

CHAPTER THIRTY—NINTH.

4954. In what was premised before the preceding chapter, an explanation was given of what the Lord said concerning the judgment upon the good and the evil, in Matthew (chap. xxv. verses 31-33; see n. 4807-4850). We now come to the explanation of the words which there follow in order, namely, these: *Then shall the king say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world; for I was a hungered, and ye gave Me meat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in; naked, and ye clothed Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me* (verses 34-36).

4955• What these words involve in the internal sense will be plain from the explanation to follow. But it should first be known that the works which are here enumerated are the very works of charity in their order. This no one can see who is not acquainted with the internal sense of the Word, that is, who does not know what is meant by giving meat to the hungry and drink to the thirsty, by taking in the stranger, clothing the naked, visiting the sick, and going unto those who are in prison. He who thinks of these acts from the sense of the letter only, gathers that they mean good works in the external form, and that there is no arcanum in them beyond this; when yet in each of them there is an arcanum, which is Divine, because from the Lord. But the arcanum is not at this day understood, because at this day there are no doctrinals of charity; for since men have separated charity from faith, those doctrinals have perished, and in

place of them the doctrinals of faith have been invented
and received, which do not at all

teach what charity is and what the neighbor. The doctrinals with the ancients taught all the genera and species of charity, and also who the neighbor is toward whom charity is to be exercised, and how one differs from another in the degree and respect in which he is the neighbor, and consequently how the exercise of charity varies in its application toward different persons. They also reduced the neighbor into classes, and assigned them names, calling some the poor, needy, miserable, afflicted; some the blind, lame, halt, and also fatherless and widows; and others the hungry, thirsty, strangers, naked, sick, bound, and so on; thus knowing what duty they owed toward one and toward another. But, as said above, these doctrinals perished, and with them the understanding of the Word, insomuch that no one at this day knows otherwise than that by the poor, the widows, and the fatherless, in the Word, none other are meant than they who are so called; in like manner here by the hungry, the thirsty, the strangers, the naked, the sick, and those who are in prison; when yet by these charity is described, such as it is in its essence, and the exercise of it, such as it must be in the life.

4956. The essence of charity toward the neighbor is affection for good and truth, and the acknowledgment of self as evil and false; yea, the neighbor is good and truth itself, and to be affected by these is to have charity. The opposite to the neighbor is evil and falsity, which are held in aversion by one who has charity. He therefore who has charity toward the neighbor, is affected by good and truth, because they are from the Lord, and holds in aversion what is evil and false, because it is from self; and when he does this, he is in humiliation from self-acknowledgment, and when he is in humiliation, he is in a state of reception of good and truth from the Lord. These are the properties of charity, which in the internal sense are involved in these words of the Lord: *I was a hungered, and ye gave Me meat; I was thirsty, and ye gave Me drink; I was a*

stranger, and ye took Me in; naked, and ye clothed Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me. That these words involve such things, no **2** one can know but from the internal sense. The ancients, who had the doctrinals of charity, knew these things; but at this day they appear so remote that every one will wonder at its being said that such things are contained in these words, and yet the angels with man have no other perception of them. By one who is hungry, they have a perception of those who from affection desire good; by one who is thirsty, of those who from affection desire truth; by a stranger, of those who are willing to be instructed; by one who is naked, of those who acknowledge that there is nothing of good and of truth in themselves; by one who is sick, of those who acknowledge that in themselves there is nothing but evil; and by the bound, or those who are in prison, of those who acknowledge that in themselves there is nothing but falsity. If these things are reduced into one sense, they signify what has been stated just above.

4957. From these things it may be evident that there were Divine things within all that the Lord said, although His words appear to those who are merely in worldly things, and especially to those who are in corporeal things, to be such as any man might say. Indeed, they who are in corporeal things will say of these and all other words of the Lord, that they have not so much grace, and therefore not so much weight, as the discourse and preaching of those of the present age, who speak with eloquence and learning; when yet their discourse and preaching are like the husk and chaff in comparison with the kernel and grain.

4958. That to hunger is from affection to desire good, is because bread in the internal sense is the good of love

and charity, and food in general is good (n. 2165, **2177**,
3478, 4211, **4217**, 4735. That to thirst is, from affection
to desire truth, is because wine and also water stand for
the truth

of faith; that it is so with wine, see above (n. 1071, 1798. and so with water (n. 2702. That a stranger is one who is willing to be instructed, may also be seen above (n. 1463, 4444). That the naked means one who acknowledges that there is nothing of good or truth in himself, and the sick one who acknowledges that he is in evil, and the bound, or he that is in prison, one who acknowledges that he is in falsity, is plain from the many passages in the Word in which they are mentioned.

4959• The reason why the Lord says these things of Himself is, that He is in those who are such, and therefore He also says: *Verily I say unto you, Inasmuch as ye did it unto one of the least of these My brethren, ye did it unto Me* (verses 40, 45.

CHAPTER XXXIX.

1. And Joseph was brought down to Egypt; and Potiphar bought him, Pharaoh's chamberlain, prince of the guards, an Egyptian man, of the hand of the Ishmaelites, who had brought him down thither.

2. And Jehovah was with Joseph, and he was a prosperous man; and he was in the house of his lord the Egyptian.

3. And his lord saw that Jehovah was with him, and that Jehovah made all that he did to prosper in his hand.

4. And Joseph found grace in his eyes, and he ministered unto him; and he made him overseer over his house, and all that he had he put into his hand.

5. And it came to pass from the time that he made him overseer in his house, and over all that he had, that Jehovah blessed the Egyptian's house for Joseph's sake; and the blessing of Jehovah was upon all that he had, in the house and in the field.

6. And he left all that he had in Joseph's hand; and he knew not aught that was with him, save the bread which he did eat. And Joseph was beautiful in form, and beautiful in look.

7. And it came to pass after these words, that his lord's wife lifted up her eyes to Joseph; and she said, Lie with me.

8. But he refused, and said unto his lord's wife, Behold, my lord knoweth not what is with me in the house, and he hath put all that he hath into my hand.

9. He is not greater in this house than I; and he hath not kept back anything from me but thee, because thou art his wife; how then can I do this great evil, and sin against God?

10. And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, to be with her.

t. And it came to pass on a certain day, that he went into the house to do his work; and there was none of the men of the house there in the house.

12. And she caught him by his garment, saying, Lie with me; and he left his garment in her hand, and fled, and got him out.

13. And it came to pass, when she saw that he had left his garment in her hand, and was fled forth,

14. That she cried unto the men of her house, and spake unto them, saying, See, he hath brought in a Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice;

15. And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment by me, and fled, and got him out.

16. And she laid up his garment by her, until his lord came to his house.

I 7. And she spake unto him according to these words,
saying, The Hebrew servant whom thou hast brought
unto us, came in unto me to mock me;

18. And it came to pass, as I lifted up my voice and cried, that he left his garment by me, and fled out.

19. And it came to pass, when his lord heard the words of his wife, which she spake unto him, saying, According to these words did thy servant to me; that his wrath was kindled.

20. And Joseph's lord took him, and put him into the prison, the place where the king's prisoners were bound; and he was there in the prison.

21. And Jehovah was with Joseph, and extended mercy unto him, and gave him favor in the eyes of the prince of the prison.

22. And the prince of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it.

23. The prince of the prison looked not to anything that was in his hand, because Jehovah was with him; and that which he did, Jehovah made it to prosper.

CONTENTS.

4960. In the internal sense of this chapter the subject is the Lord, how He made His internal man Divine. Jacob was the external man, as described in the preceding chapters; Joseph is the internal man, as described in this and the following chapters.

4961. And because this was done according to Divine order, that order is here described; and also temptation, which is the means of conjunction.

INTERNAL SENSE.

4962. Verse t. *And Joseph was brought down to Egypt; and Potiphar bought him, Pharaoh's chamberlain, prince of the guards, an Egyptian man, of the band of the Ishmaelites, who had brought him down thither.* "And

Joseph " signifies the celestial of the spiritual from the rational; " was brought down to Egypt " signifies to the outward knowledges of the church; "and Potiphar bought him, Pharaoh's chamberlain " signifies that it was among the interior things of outward knowledge; " prince of the guards " signifies the things which are primary for interpretation; " an Egyptian man " signifies natural truth; " of the hand of the Ishmaelites " signifies from simple good; "who had brought him down thither" signifies the descent from that good to those outward knowledges.

4963. *And Joseph.* That this signifies the celestial of the spiritual from the rational, is evident from the representation of Joseph, as the celestial spiritual man that is from the rational (n. 4286); here, therefore, because it is of the Lord, Joseph represents the Lord's internal man. Every one who is born a man is external and internal: his external is what is seen by the eyes, by which he is in fellowship with men, and by which the functions proper to the natural world are performed; and the internal is what is not seen by the eyes, by which man is in fellowship with spirits and angels, and by which the functions proper to the spiritual world are performed. That every man has an internal and an external, or is an internal and an external man, is in order that by man there may be a conjunction of heaven with the world; for heaven flows in through the internal man into the external, and thereby perceives what is in the world; and the external man, which is in the world, thence perceives what is in heaven. It is to this end that man was so created. The Lord also, as to His **2** Human, had an external and an internal, because it pleased Him to be born like another man. The external, or His external man, was represented by Jacob, and afterward by

Israel; but His internal man is represented by Joseph. This internal man is what is called celestial spiritual from the rational, or, what is the same thing, the Lord's internal, which was human, was the celestial of the spiritual from

the rational. This and its glorification are treated of in the internal sense of this and the following chapters concerning Joseph. But what the celestial of the spiritual from the rational is, has been explained above (n. 4286, 4585, 4592, 4594) — namely, that it is above the celestial of the spiritual from the natural, which is represented by Israel. 3 The Lord, indeed, was born as another man; but it is well known that he who is born a man derives his being [*suum*] from both the father and the mother, and that he has his inmost from the father, but his exteriors, or what clothe that inmost, from the mother. Both what he derives from the father and what he derives from the mother are defiled with hereditary evil. But it was different with the Lord: what He derived from the mother in like manner had in it an hereditary such as any other man has; but what He derived from the Father, Who was Jehovah, was Divine. For this reason the Lord's internal man was not like the internal of another man; for His inmost was Jehovah. This is therefore the intermediate, which is called the celestial of the spiritual from the rational. But concerning this, by the Divine mercy of the Lord, more will be said in the following pages.

4964. *Was brought down to Egypt.* That this signifies to the outward knowledges of the church, is evident from the signification of Egypt as science, or outward knowledge in general (n. 1164, 1165, 1186, 1462); but what the nature of that knowledge was which properly is signified by Egypt, has not as yet been explained. In the Ancient Church there were doctrinals and outward knowledges. The doctrinals treated of love to God and of charity toward tile neighbor; but the outward knowledges treated of the correspondences of the natural world with the spiritual world, and of the representatives of spiritual and celestial things in natural and earthly. Such were the outward knowledges possessed by those who were in the Ancient

2 Church. Egypt was one of those countries and kingdoms

where the Ancient Church was (1238, 2385); but as in Egypt especially, outward knowledges were handed down, therefore such knowledge in general is signified by Egypt; and it is for this reason also that Egypt is so often mentioned in the prophetic Word, and by it such knowledge in particular is meant. The very magic of the Egyptians, too, had its origin thence; for they were acquainted with the correspondences of the natural world with the spiritual, and afterward, when the church among them was at an end, they perverted these correspondences to magic. Now because they had such knowledges — that taught correspondences — and also representatives and significatives, and because these things were serviceable to the doctrinals of the church, especially for understanding those things which were said in their Word — that the Ancient Church had a Word both prophetic and historic, similar to the present Word, but still another one, can be seen in n. 2686 — therefore by being brought down to Egypt is signified to the outward knowledges of the church. As the Lord is 3 represented by Joseph, its being said here that Joseph was brought down to Egypt, signifies that the Lord when He glorified His internal man, that is made it Divine, became first imbued with the Outward knowledges of the church, and from and by them advanced to things more and more interior, and at length even to those that were Divine. For it pleased Him to glorify Himself, or to make Himself Divine, according to the same order in which He regenerates man or makes him spiritual (n. 3138, 3212, 3296, 3490, 44⁰²) — that is, leads him from external things, which are outward knowledges and the truths of faith, successively to internal things, which are of charity toward the neighbor and of love to Him. From this it is plain what is signified by the following words in Hosea: *When Israel was a child, then I loved him, and*

called My son out of Egypt (xi. 1). That these words were spoken of the Lord, can be seen in Matthew (ii. 15).

4965. *And Potiphar bought him, Pharaoh's chamberlain.*

That this signifies that it was among the interior things of outward knowledge, is evident from the signification of Pharaoh's chamberlain, as the interior things of Outward knowledge (see n. 4789); his buying signifies that he ascribed those things to himself (n. 4397, 44^s7. The interior things of Outward knowledge are those which come nearer to spiritual things, and are applications of Outward knowledge to heavenly things; for these are what the internal man sees, when the external sees only the knowledges in outward form.

4966. *Prince of the guards.* That this signifies the things which are primary for interpretation, is evident from the signification of prince of the guards, as things primary for interpretation (n. 4790): things primary for interpretation are those which primarily conduce to the interpretation of the Word, and thus to the understanding of the doctrines of love to God and of charity toward the neighbor, which are from the Word. It is to be known that the knowledge of the ancients was altogether different from that of the present day. Their knowledge, as was said above, treated of the correspondence of things in the natural world with things in the spiritual world. The knowledge which is now called philosophy, such as that of Aristotle and others like him, was unknown to them. This is plain to0 from the books of the earlier writers, most of which were written in language that signified, represented, and corresponded to interior things—as is evident from the following instances,

2 not to mention others. They located Helicon on a mountain, and by it they understood heaven; they gave to Parnassus a place below on a hill, by which they understood

knowledges, where they said that a flying horse, called
Pegasus, broke open a fountain with his hoof;
knowledges they called virgins, with other such
traditions. For they knew from correspondences and
representatives that a mountain stood for heaven; a hill
for that heaven which is beneath,

or which is with man; a horse for the understanding; the wings with which he flew, for spiritual things; a hoof for the natural mind; a fountain for intelligence; the three virgins who were called the Graces, for affections for good; and the virgins who were called the Muses, for affections for truth. So also they assigned to the sun horses, the food of which they called ambrosia, and their drink, nectar; for they knew that the sun signified celestial love, horses the intellectual things therefrom; and that food signified celestial things, and drink spiritual things. From the ancients, 3 also, still survives the custom for kings, at their coronation, to sit upon a silver throne, to be clothed with a purple robe, to be anointed with oil, to wear a crown on the head, and to carry a sceptre, sword, and keys in their hands, to ride in royal pomp upon a white horse whose hoofs are shod with silver, and to be waited on at table by the chiefs of the kingdom, with other ceremonies; for they knew that a king represented Divine truth which is from Divine good, and hence they knew what is signified by a silver throne, a purple robe, anointing Oil, a crown, a sceptre, a sword, keys, a white horse, hoofs shod with silver, and being waited on by chief men. Who at this day knows these significations, and where is the learning that teaches them? Men call such things emblems, not knowing anything about correspondence and representation. From these things it is plain what the learning of the ancients was, and that it led them into a knowledge of spiritual and heavenly things, which at this day are scarce known to exist. The knowledges which 4 succeeded that of the ancients, and are properly called philosophy, rather draw away the mind from the knowledge of such things, because they can be applied to the confirmation of falsities too; and they also bring the mind into darkness when truths are confirmed by means of them, because, for the most part,

they are bare expressions, whereby confirmations are effected, which are comprehended by few, and regarding which even those few are not agreed. From

this it is evident how far mankind have receded from the erudition of the ancients, which led to wisdom. The Gentiles received those knowledges from the Ancient Church, the external worship of which consisted in representatives and significatives, and the internal in those things which were represented and signified. These were the knowledges which, in the genuine sense, are signified by Egypt.

4967. *An Egyptian man.* That this signifies natural truth is evident from the signification of a man, as truth (see n. 3134); and from the signification of Egypt, as knowledge in general, treated of just above (n. 4964, 4966); and because Egypt is knowledge, it is also the natural; for all outward knowledge in man is natural, because it is in his natural man, even knowledge concerning spiritual and celestial things. The reason of this is, that man sees those things in the natural mind, and from it; and what he does not see from the natural mind, he does not comprehend. But the regenerate man, who is called spiritual, and the unregenerate man, who is merely natural, see those things in different ways: with the former the knowledges receive light from the light of heaven, but with the latter from the light which flows in through spirits who are in falsity and evil; which light indeed is from the light of heaven, but becomes in them opaque, like the light of evening or night; for such spirits, and hence such men, see as Owls—clearly at night, and obscurely in the daytime, that is, they see falsities clearly and truths obscurely; and hence see clearly the things of the world, and obscurely if at all, the things of heaven. From these considerations it is evident that genuine knowledge is natural truth; for every genuine knowledge, such as is signified by Egypt in the good sense, is natural truth.

4968. *Of the hand of the Ishmaelites.* That this signifies from simple good, is evident from the representation of the Ishmaelites, as those who are in simple good (see n. 3263, 4747); and here, therefore, natural truth which is

from simple good. In chapter xxxvii. verse 36, it is said that the *Midianites* sold Joseph into Egypt unto Potiphar, Pharaoh's chamberlain, prince of the guards; but here it is said that Potiphar, Pharaoh's chamberlain, prince of the guards, bought him of the hand of the *Ishmaelites*, who had brought him down thither. That it is so said, is for the sake of the internal sense: for there the removal of Divine truth is treated of, which is not wrought by those who are in simple good, but by those who are in simple truth, who are represented by the Midianites (see n. 4788); but here the procuring or ascription of knowledge, and natural truth which is from simple good, are treated of; and therefore it is said " of the Ishmaelites," for these represent those who are in simple good. From this it is plain that it is so said for the sake of the internal sense. Nor is there any contradiction in the historical narrative; for it is said of the Midianites that they drew Joseph out of the pit, and consequently that they delivered him to the Ishmaelites, by whom he was brought down into Egypt; and thus that the Midianites, because they delivered him up to the Ishmaelites who were going to Egypt, sold him into Egypt.

4969. *Who had brought him down * thither.* That this signifies the descent from that good to those outward knowledges, is evident from the representation of the Ishmaelites, who brought him down,* as those who are in simple good, treated of just above (n. 4968); and from the signification of Egypt, which is meant by " thither " here, as outward knowledge in general—see just above (n. 4964, 4966. It is said "to descend," because outward knowledges are treated of, which are exterior; for, in the Word, to go from interior to exterior things is called descending, but from exterior to interior ascending (n. 3084, 4539.

4970. Verses 2-6. *And Jehovah was with Joseph, and he was a prosperous man; and he was in the house of his lord the Egyptian. And his lord saw that Jehovah was*

* Literally, *who made him descend.*

wib him, and hat Jehovh made all that he did to prosper in his hand. And Joseph found grace in his eyes, and he ministered unto him; and he made him overseer over his house, and all hat he had he put into his hand. And it came to pass from he time that he made him overseer in his house, and over all hat he had, that Jehovh blessed he Egyptian's house for Joseph's sake; and he blessing of Jehovh was upon all hat he had, in the house and in he field. And he left all hat he had in Joseph's hand; and he knew not aught bat was wib him, save the bread which he did eat. And Joseph was beautiful in form, and beautiful in look. "And Jehovah was with Joseph " signifies that the Divine was in the celestial of the spiritual; " and he was a prosperous man " signifies that all things were provided; " and he was in the house of his lord the Egyptian " signifies that it might be initiated into natural good. "And his lord saw that Jehovah was with him " signifies that it was perceived in natural good that the Divine was therein; " and that Jehovah made all that he did to prosper in his hand " signifies that all things were of the Divine providence. "And Joseph found grace in his eyes " signifies that it was accepted; "and he ministered unto him " signifies that the knowledge was appropriated to its good; " and he made him Overseer Over his house " signifies that good applied itself thereto; " and all that he had he put into his hand " signifies that its all was as in its power. "And it came to pass from the time that he made him Overseer in his house, and over all that he had " signifies another state after good applied itself thereto, and its all was as in its power; "that Jehovah blessed the Egyptian's house for Joseph's sake " signifies that from the Divine then was derived thereto the celestial natural; " and the blessing of Jehovah " signifies increase; " was upon all that he had, in the house and in the field " signifies in life and in doctrine. "And he left all that he had in Joseph's hand " signifies that it appeared as *if* all things were in its power; " and

he knew not aught that was with him, save the bread which he did eat" signifies that good was thence appropriated. " And Joseph was beautiful in form " signifies the good of life thence; " and beautiful in look " signifies the truth of faith thence.

4971. *And Jehovah was with Joseph.* That this signifies that the Divine was in the celestial of the spiritual, is evident from the representation of Joseph, as the celestial of the spiritual from the rational, of which above (n. 4963); and because the subject is the Lord — here as to the internal man in His Human — by Jehovah being with him is signified that the Divine was therein; for the Divine was in His Human, because He was conceived of Jehovah. In the case of angels, the Divine is not in them, but is present with them, because they are only forms recipient of the Divine from the Lord.

4972. *And he was a prosperous man.* That this signifies that all things were provided, is evident from the signification of being prosperous, when it is said of the Lord, as that it was provided, namely, that He should be enriched with all good.

4973. *And he was in the house of his lord the Egyptian.* That this signifies that it might be initiated into natural good, is evident from the signification of a lord, as good, of which presently; and from the signification of an Egyptian, as Outward knowledge in general, and hence the natural (see n. 4967). That to be in a house is to be initiated, is because a house is the mind in which good is (see n. 3538), here the natural mind; and moreover a house is predicated of good (n. 3652, 3720). There is in man a natural mind and a rational mind; the natural mind is in his external man, the rational mind in his internal. Outward knowledges are the truths of the natural mind,

which are said to be in their house when they are conjoined there with good; for good and truth constitute together one house, as husband and wife. But the goods and truths

here referred to are interior; for they correspond to the celestial of the spiritual from the rational, which is represented by Joseph. The interior corresponding truths in the natural mind are applications to uses, and the interior goods therein are uses. The name Lord is often used in the Word; and one who has no knowledge of the internal sense supposes that nothing more is meant by it than what is meant in common speech, when that term is used; but the name Lord is never used in the Word except where good is treated of, and the same is true of the name Jehovah; but when truth is treated of, the names God and King are used. For this reason by a lord is signified good, as is evident from the following passages — in Moses: *Jehovh your God, He is God of gods, and Lord of lords* (Deut. x. 17. In David: *O give banks unto Jehovh. . . . O give banks unto the God of gods. . . . O give banks unto the Lord of lords* (Ps. cxxxvi. 1-3) — where Jehovah, or the Lord, is called God of gods from the Divine truth which proceeds from Him, and Lord of lords from the Divine

3 good which is in Him. And so in the Apocalypse: *The Lamb shall overcome hem; for He is Lord of lords, and King of kings* (xvii. 14. And again: *He that sat upon the white horse Bath upon His vesture and upon His thigh a name written, King of kings, and Lord of lords* (xix. 16. That the Lord is here called King of kings from Divine truth, and Lord of lords from Divine good, is plain from the particulars; the name written is His quality (n. 144, 145, 1754, 1896, 2009, 2724, 3006); the vesture on which it was written is the truth of faith (n. 1073, 2576, 4545, 4763); the thigh on which also that quality was written, is the good of love (n. 3021, 4277, 4280, 4575. From this also it is plain that the Lord from Divine truth is called King of kings, and from Divine good Lord of lords. That the Lord from Divine truth is called King, may be seen 4 above (n. 2015, 2069, 3009, 3670, 4581. From this it is also clear what is meant by the Lord's Christ, in Luke: It

was revealed unto Simeon *by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ* (ii. 26.

The Lord's Christ is the Divine truth of the Divine good; for Christ is the same as Messiah, and Messiah is the Anointed or King (n. 3008, 3009). The Lord here is Jehovah. In the Word of the New Testament the name Jehovah is nowhere used; but instead of it the names Lord and God (n. 2921) — as also in Luke: Jesus said, *How*

say they that the Christ is David's Son? for David himself said in the book of Psalms, The Lord said unto my Lord, Sit Thou on My right hand (xx. 41, 42. The same passage reads thus in David: *The saying of Jehovah unto my Lord, Sit Thou on My right hand* (Ps. cx. r. It is plain that Jehovah in David is called Lord in the Evangelist. Lord there stands for the Divine good of the Divine Human; omnipotence is signified by sitting at the right hand (n. 3387, 4592, 4933 at the end. The Lord, when 5 He was in the world, was Divine truth; but when He was glorified, that is, when He made the Human in Himself Divine, He became Divine good, from which thereafter Divine truth proceeds. For this reason the disciples after the resurrection did not call Him Master, as before, but Lord — as is plain in John (chap. xxi. 7, 12, 15-17, 20. and also in the rest of the Evangelists. The Divine truth, which the Lord was when in the world, and which thereafter proceeds from Him, that is, from the Divine good, is called also the angel of the covenant — in Malachi: *The Lord,*

Whom ye seek, shall suddenly come to His temple, and be Angel of the covenant Whom ye desire (iii. I. As Divine 6 good is meant by Lord, and Divine truth by King, therefore where the Lord is spoken of as having dominion and a kingdom, dominion is predicated of Divine good, and a kingdom of

Divine truth, and therefore also the Lord is called Lord of nations, and King of peoples; for by nations are signified those who are in good, and peoples those who are in truth (n. 1259, 1260, 1849, 3581). Good is 7

called a lord in respect to a servant, and it is called a father in respect to a son — as in Malachi: *A son honoreth his father, and a servant his lord: if then I be a father, where is My honor? and if I be a lord, where is My fear* (i. 6) and in David: *Joseph was sold for a servant. . . . The word of Jehovah tried him. The king sent and loosed him; even the ruler of nations, and let him go free. He made him lord of his house, and ruler of all his substance* (Ps. cv. 17, 19-21. That by Joseph here is meant the Lord, is plain from the several particulars. And Lord here is the Divine good of the Divine Human.

4974• *And his lord saw that Jehovah was with him.* That this signifies that it was perceived in natural good that the Divine was therein, is evident from the signification of seeing, as understanding and perceiving (n. 2150, 3764, 4339, 4567, 4723); and from the signification of a lord, as good, as shown just above (n. 4973); and here natural good, because it is an Egyptian who is here the lord. That the Divine was therein, is signified by Jehovah being with him, as above (n. 4971).

4975• *And that Jehovah made all that he did to prosper in his hand.* That this signifies that all things were of the Divine providence, is evident from the signification of being made to prosper, as being provided, of which above (n. 4972. Hence Jehovah's making it to prosper in his hand is the Divine providence.

49754-• *And Joseph found grace in his eyes.* That this signifies that it was accepted, namely, by natural good, which is signified by his lord, is evident from the signification of finding grace in one's sight, as being accepted. It is said in the eyes, because grace is predicated of the understanding, and that is signified by the eyes (see n. 2701, 3820, 4526).

4976. *And he ministered unto him.* That this signifies that

the knowledge was appropriated to its good, is evident
from the signification of ministering, as being of service

by supplying what another needs, here being appropriated, because it is natural good to which the knowledge was to be appropriated. Ministering is predicated also of knowledges; for in the Word by a minister and by a servant is signified outward knowledge or natural truth, because this is subordinate to good, as to its lord. Knowledge in relation to the enjoyment of the natural man, or what is the same thing, natural truth in relation to its good, is like water to bread, or drink to food. Water or drink causes bread and food to be diluted, so that they may be conveyed into the blood, and thence into all parts of the body, and nourish them; for without water or drink, bread or food is not resolved into its minute particles, nor distributed for use. The same is true of knowledge in relation **2** to enjoyment, or of truth in relation to good; and therefore good has appetite for and desires truth, and this for the sake of use, that it may minister to and serve itself. And likewise they correspond, for man in the other life is not nourished by any natural food and drink, but by spiritual food and drink. Spiritual food is good, and spiritual drink is truth. When therefore bread or food is mentioned in the Word, angels understand spiritual bread or food, that is, the good of love and charity; and when water or drink is mentioned, they understand spiritual water or drink, that is, the truth of faith. From this it can be seen what the truth of faith is without the good of charity, and also in what way the former without the latter can nourish the internal man — that is to say, as water or drink alone can nourish one without bread and food. That by such nourishment man would become emaciated and die, is well known.

4977. *And he made him overseer over his house.* That this signifies that good applied itself thereto, is evident from the signification of the lord, who made him overseer, as good (see n. 4973); and from the signification of making

him overseer over his house, as applying itself thereto,

namely, to outward knowledge or natural truth. That this is the meaning, is plain from the words that follow, where it is said, that all that he had he put into his hand — by which is signified that its all was as in its power. For good is lord, and truth is minister; and when it is said of a lord that he made a minister an Overseer, or of good that it made truth an overseer, in the internal sense it is not signified that it ceded the dominion thereto, but that it applied itself. For in the internal sense a thing is perceived as it is in itself; but in the sense of the letter it is set forth according to the appearance; for good always has the dominion, but applies itself in order that truth may be conjoined with it. When man is in truth, as is the case before he is regenerated, he knows scarce anything about good; for truth flows in by an external way, or by the senses, but good by an internal way. Man is sensible of that which flows in by an external way, but not, until he is regenerated, of that which flows in by an internal way; wherefore, unless in the prior state a sort of dominion were given to truth, or unless good so applied itself, truth would never be appropriated to good. This is the same with what has often been shown before — that truth is apparently in the first place or as the lord, while man is being regenerated; but that good is manifestly in the first place and lord, when he is regenerated (see n. 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3701, 4925, 4926, 4928, 4930.

4978. *And all that he had he put into his hand.* That this signifies that its all was as in its power, is evident from the signification of the hand, as power (n. 878, 3091, 3387, 3563, 4931-4937. Thus to put into his hand is to put into its power; but as this is done apparently, it is said *as* in its power. That it is apparently, or *as*, may be seen just above (n. 4977.

4979. *And it came to pass from the time that he made him overseer in his house, and over all that he had.* That this signifies another state after good applied itself thereto,

and its all was as in its power, is evident from the signification of the expression, it came to pass, or it was, so often found in the Word, as involving something new, and consequently another state — as likewise in the following verses (7, 10, 11, 13, 15, 18, 19); and from the signification of, from the time that he made him overseer in his house, as after good applied itself thereto, of which above (n. 4977); and from the signification of, Over all that he had, as that its all was as in its power, of which also above (n. 4978.

4980. *That Jehovah blessed the Egyptian's house for Joseph's sake.* That this signifies that from the Divine then was derived thereto the celestial natural, is evident from the signification of being blessed, as being enriched with celestial and spiritual good, and that it was from the Divine being signified by its being said that Jehovah blessed; and from the signification of the Egyptian's house, as the good of the natural mind, as above (n. 4973. Hence it follows that by Jehovah's blessing the Egyptian's house is signified that from the Divine then was derived thereto the celestial natural. The celestial natural is the good in the natural which corresponds to the good of the rational, that is, which corresponds to the celestial of the spiritual from the rational, which is Joseph (n. 4963. The celestial as well ² as the spiritual is predicated both of the rational and of the natural, that is, of the internal man, which is the rational man, and of the external, which is the natural man; for the spiritual in its essence is the Divine truth which proceeds from the Lord, and the celestial is the Divine good which is in that Divine truth. When Divine truth in which is Divine good is received by the rational or internal man, it is called the spiritual in the rational; and when received by the natural or external man, it is called the spiritual in the

natural. In like manner when the Divine good which is in Divine truth is received by the rational or internal man, it is called the celestial in the rational; and when received by the natural or external man, it is called the celestial in the

natural. Both flow in with man from the Lord as well immediately as mediately through angels and spirits; but with the Lord, when He was in the world, the inflow was from Himself, because the Divine was in Him.

4981. *And he blessing of Jehovah.* That this signifies increase, is evident from the signification of the blessing of Jehovah. The blessing of Jehovah in the genuine sense signifies love to the Lord and charity toward the neighbor; for they who are gifted with these are called the blessed of Jehovah, being then gifted with heaven and eternal salvation. Hence the blessing of Jehovah, in the external sense or in the sense which relates to the state of man in the world, is to be content in God, and thence to be content with the state of honor and wealth in which one is, whether it be among the honored and rich, or among the less honored and poor; for he who is content in God regards honors and riches as means for uses; and when he thinks of them and at the same time of eternal life, he regards the honors and riches as of no importance, and eternal life as essential. Because the blessing of Jehovah, or the Lord, in the genuine sense involves these things, blessing also contains numberless things, and hence too signifies various things which follow therefrom — as, to be enriched with spiritual and celestial good (n. 981, 1731); to be made fruitful from affection for truth (n. 2846); to be disposed in heavenly order (n. 3017); to be gifted with the good of love, and so to be conjoined to the Lord (n. 3406, 3504, 3514, 3530, 3584); and joy (n. 4216). What therefore blessing signifies in particular, may be evident from the series of the things that precede and that follow. That here the blessing of Jehovah signifies increase in good and truth, or in life and doctrine, is plain from the words that follow— for it is said, The blessing of Jehovah was upon all that he had in the house and in the field; and by a house is signified the good which is of the life, and by a field the truth which is of doctrine. From this it is plain that increase in those things is signified here by the blessing of Jehovah.

4982. *Was upon all that he had, in the house and in the field.* That this signifies in life and in doctrine, is evident from the signification of a house, as good (n. 2048, 2233, 2559, 3128, 3652, 3720) —and because it means good, it means also life, since all good is of life; and from the signification of a field, as the truth of the church (n. 368, 3508, 3766, 4440, 4443) — and because it means the truth of the church, it means also doctrine, since all truth is of doctrine. A house and a field are occasionally mentioned in other parts of the Word, and when the subject is the celestial man, by a house is signified celestial good, and by a field spiritual good. Celestial good is the good of love to the Lord, and spiritual good is the good of charity toward the neighbor. But when the spiritual man is treated of, by a house is signified the celestial that is in him, which is the good of charity toward the neighbor; and by a field the spiritual that is in him, which is the truth of faith. Both the one and the other are signified in Matthew: *Let him that is upon the housetop not go down to take anything out of his house, and let him that is in the field not return back to take his garments* (xxiv. 17, 18; see n. 3652).

4983. *And he left all that he had in Joseph's hand.* That this signifies that it appeared as if all things were in its power, is evident from what was explained above (see n. 4978. where almost the same words occur, and also from what was said elsewhere (n. 4977).

4984. *And he knew not aught that was with him, save the bread which he did eat.* That this signifies that good was thence appropriated, is evident from the signification of bread, as good (n. 276, 680, 3478, 3735, 4211, 4217, 4735); and from the signification of eating, as being appropriated (n. 3168, 3513, 3596, 3832, 4745). His not knowing aught that was with him save bread, signifies that nothing was received but good. It may be believed that when good appropriates truth to itself, it is truth such as is the truth of faith that it appropriates; but it is the good

of truth. Truths which are not for use approach indeed, but do not enter. All uses from truths are the goods of truth. Truths which are not for use are separated; and some are retained, and some rejected. Those which are retained are such as introduce to good more or less remote, and are uses themselves. Those which are rejected are such as do not so introduce, nor apply themselves. In their beginning all uses are truths of doctrine, but in their progression they become goods; and they then become goods when man acts according to those truths. Action itself thus gives quality to truths, for all action descends from the will, and the will makes that to become good which before was truth. From this it is plain that truth in the will is no longer the truth of faith, but the good of faith; and that no one is made happy by the truth of faith, but by the good of faith; for this affects the very essence of man's life, namely, his will, and gives to it interior enjoyment or blessedness, and in the other life happiness, which is called heavenly joy.

4985. *And Joseph was beautiful in form* signifies the good of life thence, *and beautiful in look* signifies the truth of faith thence, as is evident from the signification of beautiful in form and beautiful in look; for form is the essence of a thing, and the look is the existence thence; and because good is the very essence, and truth the existence thence, by beautiful in form is signified the good of life, and by beautiful in look the truth of faith. For the good of life is the very being of man, because it is of his will; and the truth of faith is the existing thence, because it is of his understanding; for whatever is of the understanding, exists from the will. The being of man's life is in his faculty of willing, and the existing of his life is in his faculty of understanding. The understanding of

man is nothing else than the will unfolded, and so put in form that its quality may appear in view. From this it is plain whence is man's beauty, that is, of the interior man — that

it is from the good of the will by the truth of faith. The truth itself of faith presents beauty in the external form, but the good of the will imparts and forms it. From this it is that the angels of heaven are of ineffable beauty, being as it were loves and charities in form; and so when they appear in their beauty, they affect the inmosts. With them the good of love from the Lord shines forth through the truth of faith, and as it penetrates it affects. From this it may be evident what is signified in the internal sense by beautiful in form and beautiful in look (see also 3821.

4986. Verses 7-9. *And it came to pass after these words, that his lord's wife lifted up her eyes to Joseph; and she said, Lie with me. But he refused, and said unto his lord's wife, Behold, my lord knoweth not what is with me in the house, and he hath put all that he hath into my hand. He is not greater in his house than I; and he hath not kept back anything from me but thee, because thou art his wife; how then can I do this great evil, and sin against God?* "And it came to pass after these words " signifies a third state; " that his lord's wife lifted up her eyes to Joseph " signifies truth natural not spiritual adjoined to natural good, and its perception; "and she said, Lie with me" signifies that it desired conjunction. "But he refused " signifies aversion; " and said unto his lord's wife " signifies perception concerning that truth; " Behold, my lord knoweth not what is with me in the house " signifies that natural good did not even desire appropriation; " and he hath put all that he hath into my hand " signifies that all was in its power." He is not greater in this house than I" signifies that that good was prior in time, not in state; " and he hath not kept back anything from me but thee " signifies that it was forbidden to be conjoined to the truth of that good; " because thou art his wife "

signifies because it was not to be conjoined to another good; " how then can I do this great evil, and sin against God?" signifies that thus there would be disjunction, and no conjunction.

4987. *And it came to pass after these words.* That this signifies a third state, is evident from the signification of, it came to pass, or, it was, as involving something new (see n. 4979), here consequently a third state; and from the signification of " after these words," as after those things were transacted. In the original language, one series is not distinguished from another by interstitial signs, as in other languages; but a continuity as it were is apparent from beginning to end. The things in the internal sense are indeed in like manner continuous, and flowing from one state of a thing into another; but when one state terminates, and another which is to be noted succeeds, it is indicated by " it was " or " it came to pass "; and a change of state less marked by " and." This is the reason why those expressions so frequently occur. This state, which is the third, and which is now treated of, is more interior than the former.

4988. *That his lord's wife lifted up her eyes to Joseph.* That this signifies truth natural not spiritual adjoined to natural good, and its perception, is evident from the signification of a wife, as truth adjoined to good (n. 1468, 2517, 3236, 4510, 4823) — here truth natural not spiritual adjoined to natural good, because that truth and this good are treated of, that good to which that truth is conjoined being here the lord (n. 4973); and from the signification of lifting up the eyes, as thought, intention, and also per-
 2 ception (n. 2789, 2829, 3198, 3202, 4339). By wife here is signified truth natural, but not truth natural spiritual; and by husband, who is here lord, is signified good natural, but not good natural spiritual. It must therefore be explained what is meant by good and truth natural not spiritual, and good and truth natural spiritual. Good in man is from a twofold source — from what is hereditary and hence adscititious, and also from the doctrine of faith and charity, or with the Gentiles from their religion.
 Good *

*The Latin here has *bonum et verism.*

from the former source is good natural not spiritual, while good from the latter source is good natural spiritual. From like origin is truth, because all good has its own truth adjoined to it. Good natural from the former source, that is, from what is hereditary and hence adscititious, has many things in affinity with good natural from the other source, that is, from the doctrine of faith and charity or one's religion; but only in the external form, being entirely different in the internal. Good natural from the former source may be compared to the good given with gentle animals; but good natural from the other source is proper to the man who acts from reason, and thence knows how to dispense good in various ways according to uses. This dispensing of good is taught by the doctrine of what is just and right, and in a superior degree by the doctrine of faith and charity, and with those who are truly rational, is also in many things confirmed by reason. They who do good from the former source are carried along blindly by a sort of instinct into acts of charity; but they who do good from the other source are carried along by an internal obligation, and as it were with their eyes open. In a word, they who do good from the former source do it not from any conscience of what is just and right, still less from a conscience of spiritual truth and good; but they who do good from the other source do it from conscience — see what has been said before on this subject (n. 3040, 3470, 3471, 3518), and what follows (n. 4992). But how it is with these things can by no means be explained to the apprehension; for every one who is not spiritual, or who is not regenerated, sees good from its external form, and this for the reason that he does not know what charity is, or what the neighbor is; and the reason why he does not know these things is, that he has no doctrinals of charity. In the light of heaven those things appear most distinctly, and hence they appear also distinctly with the spiritual or regenerate, because these are in the light of heaven.

4989. *And she said, Lie with me.* That this signifies that it desired conjunction, is evident from the signification of lying with me, as conjunction — that is, of good natural spiritual, which now is Joseph, with truth natural not spiritual, which is his lord's wife — but unlawful conjunction. The conjunctions of good with truth, and of truth with good, are described in the Word by marriages (see n. 2727-2759, 3132, 3665, 4434, 4837); and hence unlawful conjunctions are described by harlotries. And so here the conjunction of truth natural not spiritual with good natural spiritual, is described by his lord's wife being desirous to lie with him. Between these no conjunction can be given in internals, but only in externals, in which there is an apparent conjunction; but it is only affinity. For this reason also she caught him by his garment and he left the garment in her hand; for by garment in the internal sense is signified what is external, by which there is an apparent conjunction, or by which there is affinity, as will be seen

2 below at verses 12, 13. That these things are signified, cannot be seen so long as the mind or thought is kept in the historicals; for then nothing is thought of but Joseph, Potiphar's wife, and the flight of Joseph when he had left his garment. But if the mind or thought were kept in those things which are signified by Joseph, by Potiphar's wife, and by a garment, it would then be perceived that some spiritual unlawful conjunction is also here described; and the mind or thought can be kept in the things which are signified, if it is only believed that the historic Word is Divine, not from the mere history, but from this, that within the history there is what is spiritual and Divine; and if this were believed, it would be known that the spiritual and Divine therein are concerning the good and truth of the Lord's church and kingdom, and in the supreme sense concerning the Lord Himself. When a man comes into the other life, as he does immediately after death, if he is one of those who are taken up into heaven, he will then know

that he retains nothing of the historicals of the Word, and indeed knows nothing about Joseph, or about Abraham, Isaac, and Jacob; but only about the spiritual and Divine things which he had learnt from the Word and had applied to his life. Such things, therefore, are what are inwardly contained in the Word, and are called its internal sense.

4990. *But he refused.* That this signifies aversion, is evident from the signification of refusing, as being averse, namely, to that conjunction; for he who refuses, even to fleeing away, is averse.

4991. *And said unto his lord's wife.* That this signifies perception concerning that truth, is evident from the signification of saying, in the historicals of the Word, as perceiving — of which often above; and from the signification of his lord's wife, as truth natural not spiritual adjoined to natural good, as above (n. 4988).

4992. *Behold, my lord knoweth not what is with me in the house.* That this signifies that natural good did not even desire appropriation, is evident from the signification of his lord, as natural good (see n. 4973); and from the signification of not knowing what is with me in the house, as not desiring appropriation. That this is the meaning cannot be seen except from the series of things in the internal sense; for a third state is now treated of, in which the celestial of the spiritual was in the natural; in that state the good and truth natural which is spiritual, is separated from the good and truth natural which is not spiritual; and consequently by not knowing what is in the house, is signified that there is no desire for appropriation. But these things, because they are arcana, cannot be made clear except by examples. Let the following example therefore serve for illustration. To be

conjoined with one's wife from lust alone, this natural is not spiritual; but to be conjoined with one's wife from marriage love, this natural is spiritual. When the husband is afterward conjoined from lust alone, he believes that he transgresses, as one who does

what is lascivious, and therefore desires no longer that it should be appropriated to him. Let this also serve for an example. TO do good to a friend, whatever may be his quality, if only he is a friend, is natural not spiritual; but to do good to a friend for the sake of the good in him, and still more to hold good itself as the friend which is to be benefited, this is natural spiritual; and when one is in this, he knows that he transgresses if he does good to a friend who is evil, for then through him he does evil to others. When he is in this state, he holds in aversion the appropriation of good natural not spiritual, in which good he was before. And so it is in other instances.

4993• *And he hath put all that he hath into my hand.* That this signifies that all was in its power, is evident from what was said above (n. 4978. where similar words occur. But there is this difference, that the subject there was the second state in which the celestial of the spiritual in the natural was; for then natural good applied itself, and appropriated to itself truth (n. 4976, 4977); in which state good had the dominion actually, but truth apparently; and so those words then signified that its all was *as* in its power. But here the subject is the third state in which the celestial of the spiritual is, when it has been made spiritual in the natural; and as in this state there is no appropriation, therefore by the words is signified that all was in its power.

4994• *He is not greater in his house than I.* That this signifies that that good was prior in time, not in state, is evident from the signification of not being greater in this house than I, as that the dominions were on an equality, consequently that the one is prior and so also the other. From the series in the internal sense it is plain that good natural not spiritual is prior in time, and that good

natural spiritual is prior in state — as is clear also from what was shown above (n. 4992. TO be prior in state is to be more eminent as to quality.

4995• *And he hath not kept back anything from me but*

thee. That this

signifies that it was forbidden to be conjoined to the truth of that good, is evident from the signification of keeping back from him, as being forbidden; and from the signification of a wife, who is the one kept back, and is here meant by thee, as truth natural not spiritual (n. 4988).

4996. *Because thou art his wife.* That this signifies because it was not to be conjoined with another good, is evident from the signification of wife, as truth adjoined to its good (see n. 1468, 2517, 3236, 4510, 4823. and here truth natural not spiritual with good natural not spiritual, as above (n. 4988).

4997• *How can I do this great evil, and sin against God?*

That this signifies that thus there would be disjunction and no conjunction, is evident from the signification of evil, and also of sin, as disjunction and no conjunction, namely, when good natural spiritual is conjoined with truth natural not spiritual; for they are unlike and unsuited qualities, which mutually draw apart. It is said to do evil and sin against God, because evil viewed in itself, and also sin, is nothing else than disjunction from good. Evil itself also consists in disunion. This is plain from good, for good is conjunction, because all good is of love to the Lord, and of love toward the neighbor. The good of love to the Lord conjoins one to the Lord, and consequently to all good which proceeds from Him; and the good of love toward the neighbor conjoins one to heaven, and to the societies there; and so by this love also one is conjoined to the Lord; for heaven properly so called is the Lord, inasmuch as He is the all in all there. But it is contrari- wise with evil. Evil is of self-love, and of the love of the world. The evil of self-love disjoins one not only from the Lord, but also from heaven; for he loves no one but himself, and others only so far as he regards them in himself, or so far as they make one with him. Hence he turns the attention of all to himself, and entirely averts it from

others, most especially from the Lord; and when many in one society do this, it follows that all are disjoined, and each in heart looks upon another as an enemy; and if any one does aught against him, he holds him in hatred, and takes delight in his destruction. Nor is it different with the evil of the love of the world, for this covets the wealth and goods of others, and desires to possess all that belongs to them; whence also arise enmities and hatreds, but in less degree. That any one may know what evil is, and consequently what sin is, let him but study to know what the love of self and of the world is; and in order to know what good is, let him but study to know what love to God and love toward the neighbor is. Thus he will know what evil is, and consequently what falsity is; and from this he will know what good is, and consequently what truth is.

4998. Verses 10-15. *And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, to be with her. And it came to pass on a certain day, that he went into the house to do his work; and there was none of the men of the house here in the house. And she caught him by his garment, saying, Lie with me; and he left his garment in her hand, and fled, and got him out. And it came to pass, when she saw that he had left his garment in her hand, and was fled forth, that she cried unto the men of her house, and spake unto them, saying, See, he hath brought in a Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice; and it came to pass, when he heard that I lifted up my voice and cried, that he left his garment by me, and fled, and got him*

out. " And it came to pass " signifies a fourth state; " as she spake to Joseph day by day " signifies thought concerning that thing; " that he hearkened not unto her, to lie by her " signifies that it was averse to being conjoined; " to be with her " signifies lest thus it should be

united. "And it came to pass on a certain day " signifies a fifth state; " that he went into the house to do his work " signifies when

He was in the work of conjunction with spiritual good in the natural; " and there was none of the men of the house there in the house " signifies that He was without the aid of any one. " And she caught him by his garment " signifies that truth not spiritual applied itself to the ultimate of spiritual truth; " saying, Lie with me " signifies for the purpose of conjunction; " and he left his garment in her hand " signifies that it took away that ultimate truth; " and fled, and got him out " signifies that thus it had no truth by which to defend itself. " And it came to pass, when she saw " signifies perception concerning that thing; " that he had left his garment in her hand, and was fled forth " signifies concerning the separation of ultimate truth; " that she cried unto the men of her house " signifies falsities; " and spake unto them, saying " signifies exhortation; " See, he hath brought in a Hebrew unto us " signifies a servant; "to mock us " signifies that it rose up against; " he came in unto me to lie with me " signifies that it wished to conjoin itself; " and I cried with a loud voice " signifies aversion; "and it came to pass, when he heard " signifies when it was apperceived; " that I lifted up my voice and cried " signifies that there was great aversion; " that he left his garment by me " signifies a witness that it came near; "and fled, and got him out" signifies that still it separated itself.

4999• *And it came to pass.* That this signifies a fourth state, may be evident from what was said above (n. 4979, 4987).

sooo. *As she spake to Joseph day by day.* That this signifies thought concerning that thing, is evident from the signification of speaking, as thinking (see n. 2271, 2287, 2619. namely, concerning Joseph, and so concerning that subject which is here meant by Joseph. Day by day, or

every day, means intensely. To speak, in the internal sense, is to think, because thought is interior speech; and when man thinks, he then speaks with himself. Interior things are expressed in the sense of the letter by the exterior things which correspond.

5001. *That he hearkened not unto her, to lie by her.* That this signifies that it was averse to being conjoined, is evident from the signification of hearkening not, as not listening or not obeying (n. 2542, 3869. here being averse to, because he so far refused to listen, that he left his garment and fled; and from the signification of lying by her, as being conjoined unlawfully (n. 4989).

5002. *To be with her.* That this signifies lest thus it should be united, is evident from the signification of being with any one, as being more closely conjoined, or being united. That being means being united, is because the very being of a thing is good, and all good is of love, which is spiritual conjunction or union. Hence in the supreme sense the Lord is called *Esse* or Jehovah, because from Him is all the good which is of love or of spiritual conjunction. Heaven, because it makes a one by love from Him, and a reciprocal to Him by reception and by mutual love, is therefore called a marriage, by which it *is*. It would be similar with the church, if in it love and charity were its *being*. Where therefore there is not conjunction or union, there is not *being*; for unless there is something to bring to a one or to unite, there must be dissolution and

2 extinction. Thus in civil society, where every one is for himself and no one for another except for the sake of himself, unless there were laws to unite, and fears of the loss of gain, honor, fame, and life, society would be utterly dissipated; wherefore the *being* of such a society also is conjunction or union, but only in externals, while in respect to internals there is no *being* in it. For this reason also such persons in the other life are kept in hell, and are in like manner held together there by external bonds, especially by fears; but whenever those bonds are

relaxed, one rushes to the destruction of another, and desires nothing more eagerly than to put him out of existence. It is otherwise in heaven, where there is internal conjunction by love to the Lord, and from this mutual love. When external

bonds are relaxed there, they are more closely conjoined together; and because they are thus brought nearer to the Being Divine, which is from the Lord, they are more interiorly in affection and thence in freedom, consequently in blessedness, happiness, and joy.

5003. *And it came to pass on a certain day.* That this signifies a fifth state, is evident from the signification of, it came to pass, or, it was, as involving what is new —as was shown above (4979, 4987, 4999), and thus a new state, here a fifth.

5004. *That he went into the house to do his work.* That this signifies when He was in the work of conjunction with spiritual good in the natural, may be evident from this, that it is that conjunction which is treated of in this chapter under the representation of Joseph; for which reason when it is said, He went into the house to do his work, the work of that conjunction is signified.

5005. *And there was none of the men of the house here in the house.* That this signifies that He was without the aid of any one, may be evident from this, that it signifies that He was alone; and because in the internal sense by Joseph is signified the Lord, how He glorified His internal Human, or made it Divine, by those words is signified that He did it without the aid of any one. That the Lord made His Human Divine by His own proper power, thus without the aid of any one, may be evident from this, that because He was conceived of Jehovah, the Divine was in Him, and thus the Divine was His; and therefore when he was in the world, and made the Human in Himself Divine, He did it from His own Divine or from Himself. This is thus described in Isaiah: *Who is this that comet* from Edom, with dyed garments from Bozrah 1 his that is glorious in his apparel, marching*

*in the greatness of his strength ? . . . I have trodden the wine press
alone; and of the peoples there was no man with Me. . . . I looked,
but here was no one helping; and I was astonished, but here was no
one up-*

holding; herefore Mine own arm brought salvation unto Me (lxxiii. 1, 3, 5. And again in the same prophet: He saw hat here was no man, and He was astonished hat there was no one interceding; therefore His arm brought salvation unto Him; and His justice, it upheld Him. Therefore He put on justice as a breastplate, and a helmet of salvation upon His head (lix. 16, 17. That the Lord by His own power made the Human in Himself Divine, may be seen above (n. 1616, 1749, 1755, 1812, 1813, 1921, 1928, 1999, 2025, 2026, 2083, 2500, 2523, 2776, 3043, 3141, 3381, 3382, 3637, 4286.

5006. *And she caught him by his garment.* That this signifies that truth not spiritual applied itself to the ultimate of spiritual truth, is evident from the representation of Potiphar's wife, of whom these things are said, as truth natural not spiritual (n. 4988); and from the signification here of catching, as applying itself; and from the signification of a garment, as truth (n. 1073, 2576, 4545, 4763. here the ultimate of spiritual truth, which in this state is Joseph's; for Joseph here is good natural spiritual (n. 4988, 4992. That it is the truth of this good with which truth natural not spiritual wished to be conjoined, is plain from

2 the series of things in the internal sense. But what it means and involves, that truth natural not spiritual wished to be conjoined with truth natural spiritual, is at this day an arcanum, chiefly for this reason, that few are solicitous or wish to know what spiritual truth is, and what truth not spiritual; and they are so far from being solicitous about it as to be scarcely willing to hear what is spiritual mentioned, and when only mentioned, a darkness at once comes Over them, and at the same time a gloom, and it becomes nauseous, and so is rejected. That so it comes to pass, has also been shown me. While my mind was dwelling on such things, there were spirits present from Christendom, who were then remitted into the state in which they had been in the world; and they were not only affected with sadness

at the bare thought of spiritual good and truth, but were also seized with so great a loathing, from aversion, that they said they felt it like what in the world excites vomiting. But it was given me to tell them that this was in consequence of their affections having been only in earthly, corporeal, and worldly things — for when man is in these only, he nauseates the things of heaven; and that they had frequented temples where the Word is preached, not from any desire of knowing the things which are of heaven, but from some other desire acquired in the time of early childhood. From this it was plain what the quality of Christendom is at this day. The cause of this in general is, that the Christian Church at this day preaches faith alone and not charity, and thus doctrine but not life; and when life is not preached, man comes into no affection for good; and when he is in no affection for good, he is also in none for truth. It is for this reason that it is contrary to the enjoyment of the life of most persons, to hear anything more concerning the things of heaven than what they have known from childhood. When yet the fact is that man is in the world in order to be initiated by training there into the things which are of heaven, and that his life in the world is hardly a moment in comparison with his life after death; for this is eternal. But there are few who believe that they are to live after death; and for this reason, also, heavenly things are of no account to them. But this I can declare with certainty, that man immediately after death is in the other life, and that there his life in the world is altogether continued, and is such as it had been in the world. This I can declare, because I know it; for I have talked after their decease, with almost all with whom I had been acquainted in the life of the body, and thus by living experience it has been given me to know what lot awaits every one, namely, a lot according to his life; yet those of whom we have been speaking, do not even believe these things. But what is meant and involved in truth natural not spiritual wishing to

be conjoined with truth natural spiritual, which is signified by her catching Joseph by his garment, will be shown in what presently follows.

5007. *Saying, Lie with me.* That this signifies for the purpose of conjunction, is evident from the signification of lying with, as conjunction, of which above (n. 4989, 5001); here for the purpose of conjunction, or to the intent that it might be conjoined.

5008. *And he left his garment in her hand.* That this signifies that He took away that ultimate truth, is evident from the signification of leaving in her hand, as in her power—for hand is ability or power (n. 878, 3091, 3387, 3563, 4931-4937) — and because she caught his garment, it is here meant to take away; and from the signification of a garment, as ultimate truth, of which above (n. 5006. That truth natural not spiritual wished to conjoin itself with truth natural spiritual, and that this was averse to conjunction, and for that reason left ultimate truth, or suffered it to be taken away, cannot be comprehended by any one, unless it is made clear by examples. But first let it be seen what truth natural not spiritual is, and what truth natural spiritual (n. 4988, 4992), and that there is affinity in **2** their ultimates, yet not any conjunction. But, as we have said, let this be made clear by examples, and let this be the first. It is a truth natural not spiritual, within the church, that good ought to be done to the poor, the widows, and the fatherless; and that to do good to them is the charity which is enjoined in the Word; but truth not spiritual, that is, they who are in truth not spiritual, understand by the poor, the widows, and fatherless, only those who are so called; whereas truth natural spiritual, that is, they who are in that truth, confirm this view indeed, but put in the

last place this meaning of the poor, the widows, and
fatherless; for they say in their heart that not all are poor
who call themselves poor, and that among the poor there
are some who live most wickedly, and fear neither

God nor man, and who would rush into every iniquity unless withheld by fear; and moreover that by the poor in the Word are meant those who are spiritually such, who know and confess in heart that they have nothing of truth and good from themselves, but that all things are given them by free gift. The same is true of the widows and the fatherless, with a difference in respect to state. From this example it is plain that to do good to the poor, to the widows, and to the fatherless, under this name, is an ultimate of truth to those who are in truth natural spiritual; and that this truth is like a garment, which clothes interior things. It is also plain that this ultimate of truth concurs with the truth possessed by those who are in truth natural not spiritual, but that still there is not conjunction but affinity. Let us take this for an example, that good ought to be done **3** to the neighbor.

They who are in truth natural spiritual regard every one as a neighbor, but still all in unlike respect and degree; and they say in heart that those who are in good are before others the neighbor to whom good is to be done; and that those who are in evil are also the neighbor, but that good is done to them when punished according to the laws, because by punishments they are amended; and thus also precaution is taken lest evil be done to the good by them and by their example. They within the church who are in truth natural not spiritual, also say that every one is a neighbor, but do not admit of degrees and distinctions; and so if they are in natural good they do good to every one without distinction who excites their pity, and oftener to the evil than to the good, because the evil by cunning know how to excite pity. From this example also it is plain that they who are in truth natural not spiritual, and they who are in truth natural spiritual, come together in this ultimate truth; but that still there is not conjunction therein, but only affinity, since the one regards the neighbor and charity toward him with a different idea and a different sense from that of the other. Let us **4**

take also this example: they who are in truth natural spiritual say, in general, that the poor and miserable shall inherit the heavenly kingdom. But this is to them an ultimate truth, for interiorly they hold that those are poor and miserable who are spiritually such, and that it is these who are meant in the Word as inheriting the kingdom of heaven. But they within the church who are in truth natural not spiritual say that none can inherit the heavenly kingdom except those who in the world have been reduced to poverty, who live in misery, and who are more afflicted than others; they call also riches, dignities, and worldly joys, so many distractions, or means of withdrawing man from heaven. From this example also it is plain what the ultimate truth is, and of what nature, in which they agree; yet that there

5 is not conjunction, but affinity. Let us take also this example: they who are in truth natural spiritual regard it as an ultimate truth, that those things which are called holy in the Word, were holy, as the ark with the mercy-seat, the candlestick, the incense, the bread, the altar, and the rest, and as the temple, and the garments also of Aaron, which are called holy garments, especially the ephod with the breastplate containing the urim and thummim. And yet regarding this ultimate truth they have the idea that those things were not holy in themselves, nor was any holiness infused into them, but that they were holy representatively, that is, they represented spiritual and celestial things of the Lord's kingdom, and in the supreme sense the Lord Himself. But they who are in truth natural not spiritual, in like manner call those things holy, but holy in themselves by infusion. From this it is plain that they come together, but that they do not conjoin themselves; for this truth is of another form,

because of another idea, with the spiritual
6 than with the merely natural man. Let us take one other
example. It is an ultimate truth to the spiritual man, that
all Divine truths can be confirmed from the literal sense
of the Word, and also with those who are enlightened, by
ra-

tional or intellectual things. This ultimate and general truth is acknowledged by the natural man also; but he believes simply that everything is true which can be confirmed from the Word, and especially that which he himself has confirmed from it. In this therefore they concur, that all Divine truth can be confirmed; but this general truth is viewed differently by the one and by the other. The merely natural man believes to be Divine truth whatever he has confirmed in himself, or has heard confirmed by others, not knowing that falsity can be confirmed as well as truth, and that falsity when confirmed appears altogether as truth, and even more so than truth itself, because the fallacies of the senses join in, and present it in the light of the world separate from the light of heaven. From this it is plain 7 what is the quality of ultimate spiritual truth in the sight of the natural man — that it is like a garment; and when this garment is withdrawn, the natural and the spiritual man do not at all agree, and consequently the spiritual man has no longer anything by which to defend himself against the natural. This is what is signified by Joseph's fleeing and getting himself out, when he had left his garment. For the merely natural man does not acknowledge interior things; and therefore when exterior things are taken away or withdrawn, they are at once dissociated. Furthermore, the natural man calls all things false by which the spiritual man confirms ultimate truth; for he cannot see whether that which he confirms be so, it being impossible from natural light to see the things which are of spiritual light. This is against order; but it is according to order that the things which are in natural light should be seen from spiritual light.

5009. *And fled, and got him out.* That this signifies that thus truth natural spiritual had no truth by which to defend itself, is evident from the signification of fleeing

and getting out, after he had left his garment, as that separation was brought about, or that there was no longer any-

thing in common; and consequently as a garment is ultimate truth, that it had no truth by which to defend itself—on which subject see what was shown just above (n. 5008 at the end.

5010. *And it came to pass, when she saw.* That this signifies perception concerning that thing, is evident from the signification of seeing, as perception (n. 2150, 3764, 4567, 4723. Concerning that thing, is concerning the separation brought about by ultimate truth being no longer acknowledged, which is signified by his leaving his garment in her hand, and getting him out — as is plain from what was said above (n. 5008, 5009.

5011. *That she cried unto the men of her house.* That this signifies falsities, is evident from the signification of a cry, as falsity (see n. 2240); hence crying is predicated of falsity. The men of the house in the genuine sense are the truths of good, but in the opposite sense they are the falsities of evil. That the things which Potiphar's wife now tells to the men of the house, and afterward to her husband, are falsities, is evident from her very words. That natural truth, which is here the wife of Potiphar, after ultimate spiritual truth, which in its outmost appearance seems as if conjoined with it, has been torn away, cannot speak other than falsities, or things contrary to the truth, may be seen above (n. 5008 at the end.

5012. *And spake unto them, saying.* That this signifies exhortation, is evident from the signification of saying here, as exhortation; for saying in the internal sense is perception (see n. 2862, 3395, 3509), and also communication (n. 3060, 4131); here therefore, because it is said that she cried, and afterward that she spake, saying, vehement communication is meant, that is, exhortation to hear.

5013. *See, he hath brought in a Hebrew unto us.* That this signifies a servant, is evident from the signification of a Hebrew, as predicated of service (n. 1703); and it is also clear from what is said later, where Joseph is called a

Hebrew servant, and also simply a servant— *The Hebrew servant, whom thou hast brought unto us, came in unto me* (verse 17); *According to these words did thy servant to me* (verse 19).

That a Hebrew man means here a servant, is chiefly for the reason that those who are in truth and good natural not spiritual, who are here represented by Potiphar and his wife, regard spiritual truth and good, which is represented by Joseph, not otherwise than as a servant; for in both life and doctrine they are in inverted order, since with them the natural rules and the spiritual serves; when yet it is according to order that the spiritual should rule, and the natural serve; for the spiritual is prior, interior, and superior, and nearer the Divine; while the natural is posterior, exterior, and inferior, and more remote from the Divine. For this reason the spiritual in man and in the church is compared to heaven, and is also called heaven; and the natural is compared to the earth, and is also called earth. Hence also it is that they who are spiritual, that is, in whom the spiritual has ruled, appear in the other life in the light of heaven with the head upward toward the Lord, and with the feet downward toward hell; whereas they who are natural, that is, they in whom the natural has ruled, appear in the light of heaven with the feet upward and the head downward, however otherwise they appear in their own light, which is a fatuous light resulting from the lusts and consequent fantasies in which they are (n. 1528, 3340, 4214, 4418, 4531, 4532). That natural men regard spiritual things as subservient, was also represented by the Egyptians regarding the Hebrews not otherwise than as servants; for by the Egyptians were represented those who are in natural knowledge and so are natural, but by the Hebrews, those who are of the church and so are relatively spiritual. The Egyptians, too, held the Hebrews

so vile, as servants, that it was an abomination to them to eat with the Hebrews (Gen. xliii. 32); and also the sacrifices offered by the Hebrews were an abomination to them (Exod. 26).

5014. *To mock us.* That this signifies that it rose up against, is evident from the series itself in the internal sense, and also from the signification of mocking, when said with vehemence, as rising up against.

5015. *He came in unto me to lie with me.* That this signifies that it, namely, truth natural spiritual, wished to conjoin itself, is evident from the signification of coming, as here wishing — for he who comes purposely, wishes; and from the signification of lying with, as conjoining itself, of which above (n. 4989, 5001, 5007).

5016. *And I cried with aloud voice.* That this signifies that there was aversion, is evident from the signification of a cry, as false speaking (n. 5051); and hence crying, in the present instance, involves such false speaking— namely here, because she cried unto the men of the house for help, that it was repugnant to her; and because it is said that she cried with a loud voice, that she was averse thereto.

5017. *And it came to pass, when he heard.* That this signifies when it was apperceived,* is evident from the signification of hearing, as Obeying, and as also apperceiving. That it means Obeying may be seen above (n. 2542, 3869); that it means also apperceiving is plain from the very function of the ear, and hence from the nature of the hearing. The function of the ear is to receive another's speech and convey it to the common sensory, that this may apperceive thence what the other thinks; and hence hearing is apperceiving. Thus the nature of the hearing is, to transfer what one speaks from his own thought into the thought of another, and from the thought into his will, and from the will into act; hence to hear is to obey. These two offices, apperceiving and obeying, are proper to hearing. In languages these are distinguished by hearing any one, which is apperceiving, and by hearkening or giving ear to any one, which is Obeying. That these two offices belong to hear-

• Swedenborg uses apperception, not in the metaphysical sense of the word, but for simple

apprehension.

ing is because man cannot communicate the things of his thought, and also the things of his will, by any other way, nor can he otherwise persuade and induce others by reasons to do and to obey what he wills. Thus it is plain by what a circle communications are effected, from the will into thought, and so into speech, and from speech through the ear into another's thought and will. And thus also it is that spirits and angels who correspond to the ear or to the sense of hearing in the Greatest Man, are not only apperceptions, but also obediences. That they are obediences, may be seen above (n. 4652-4660); and because they are obediences, they are also apperceptions, for the one involves the other.

5018. *That I lifted up my voice and cried.* That this signifies that there was great aversion, is evident from the signification of crying with a loud voice, as aversion (see n. 5016); here therefore lifting up the voice and crying means great aversion.

5019. *That he left his garment by me.* That this signifies a witness that it came near, is evident from the signification of leaving the garment, as taking away ultimate truth (n. 5008); but here a witness, because the garment in her hand which was shown — that is, the ultimate truth by which it proved that it wished to conjoin itself—was a witness that it came near. This meaning seems indeed somewhat remote, but still it is that which is involved in what she said (see below, n. 5028).

5020. *And fled, and got him out.* That this signifies that still it separated itself, is evident from the signification of fleeing and getting himself out, as separating itself— as above (5009). These now are the falsities which Potiphar's wife spake to the men of the house concerning Joseph—in the internal sense, which truth natural not spiritual spake concerning truth natural spiritual, or which the natural man not spiritual spake concerning the natural spiritual man (n. 4988, 4992, 5008).

5021. Verses 16-18. *And she laid up his garment by her, until his lord came to his house. And she spake unto him according to these words, saying, The Hebrew servant whom thou hast brought unto us, came in unto me to mock me; and it came to pass, as I lifted up my voice and cried, that he left his garment by me, and fled out.* "And she laid up his garment by her" signifies that it retained ultimate truth; "until his lord came to his house" signifies that it might communicate with natural good. "And she spake unto him according to these words" signifies false speaking; "saying, The Hebrew servant whom thou hast brought unto us, came in unto me" signifies that serving thing; "to mock me" signifies that it rose up against; "and it came to pass, as I lifted up my voice and cried" signifies when great aversion was apperceived; "that he left his garment by me" signifies testification; "and fled out" signifies that then it separated itself.

5022. *And she laid up his garment by her.* That this signifies that it retained ultimate truth, is evident from the signification of laying up by her, as retaining; and from the signification of a garment, as ultimate truth, of which above (n. 5006, 5008. which truth being taken away, the spiritual man has no longer anything by which to defend himself against those merely natural (n. 5008 at the end, 5009. and in this event injury is done to him; for whatever the spiritual man then speaks, merely natural men say that they do not perceive, and also that it is not so. And if an internal or a spiritual thing is but mentioned, they either ridicule it or call it mystical; wherefore all conjunction between them is then broken, and when this is broken, the spiritual man suffers hard things with the merely natural, which is represented by Joseph being cast into prison, after the wife testified by the garment, in the presence of her husband.

5023. *Until his lord came to his house.* That this signifies that it might communicate with natural good, is evident

from the signification of a lord, as good natural not spiritual (n. 4973, 4988). A house in the internal sense is the natural mind, for the natural mind, as also the rational mind, is like a house: the husband therein is good, the wife is truth, the daughters and sons are affections for good and truth, and also goods and truths derived from them as parents; the maid-servants and men-servants are the pleasures and outward knowledges which minister and confirm. Here, therefore, by "until his lord came to his house," is signified until natural good came to its habitation, where also there is truth conjoined to it, but here falsity persuading good that it is truth; for good natural not spiritual is easily persuaded that falsity is truth, and that truth is falsity. It is said, his lord, because the natural not spiritual considers the spiritual as a servant (n. 5013. That the 2 natural and the rational mind of man are called a house, is plain from the following passages: *When he unclean spit* is gone out of a man, he passeth through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he is come he findeth it swept and garnished. Then goeth he and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell here* (Luke xi. 24-26). House there stands for the natural mind, which is called a house that is empty and swept, when there are within it no goods and truths, which are the husband and wife, no affections for good and truth, which are daughters and sons, nor such things as confirm, which are maid-servants and men-servants. The man himself is the house, because the rational and the natural mind make the man; and without those things, that is, without goods and truths and their affections and the ministry of these affections, he is not a man, but a brute. The 3 mind of man is also meant by a house, in the same evangelist: *Every kingdom divided against*

*itself is brought to desolation; and house falleth upon house (xi. 17);
and in Mark: If a kingdom be divided against itself, hat kingdom*

cannot stand. And if a house be divided against itself, bat house cannot stand. . . . No man can enter into a strong man's house, and spoil his goods, except he first bind the strong man; and then he will spoil his house (iii. 24, 25, 27. By kingdom is signified truth (n. 1672, 2547, 4691. and by house good (n. 2233, 2234, 3720, 4982); a house

4 signifies good most especially. In Luke: *If the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through* (xii. 39. Again: *From henceforth there shall be five in one house [divided], bree against two, and two against bree. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother* (xii. 52, 53) — where the subject is spiritual combats into which those who are of the church are to come, after the internal or spiritual things of the Word are opened. The house stands for the man or his mind; father, mother, son, and daughter are goods and truths with their affections, and in the opposite sense evils and falsities with their affections, from which and with which there is combat. The Lord's command to

5 His disciples — *Into 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; if not, it shall turn to you again. And in that same house remain, eating and drinking such things as they give. . . . Go not from house to house* (Luke x. 5-7) — represented that they should abide in good itself, that is, in the good of love to the Lord and of charity toward the neighbor, and not pass into any other. That man or his mind is a house, may be seen also above (n. 3538, 4973 .

5024. *And she spake unto him according to these words.* That this signifies false-speaking, is evident from what follows; for the things which she told her husband are falsities.

5025. *Saying, The Hebrew servant whom thou hast*

brought unto us, came in unto me. That this signifies that serving thing, is evident from what was said above (see n. 5013); here by that serving thing is meant spiritual truth and good, which here is Joseph, and which appears to the natural not spiritual, as serving. For example, spiritual truth and good desire that a man should not take pleasure in dignities or in any supereminence over others, but in services rendered to his country, and to societies in general and in particular, and so should take pleasure in the *use* of dignities. The merely natural man is wholly ignorant what this pleasure is, and denies its existence; and though even he can hypocritically say the same thing, still he makes pleasure from dignities for the sake of self the lord, and pleasure from dignities for the sake of societies, in general and particular, the servant; for he regards himself in everything he does, and societies after himself, favoring them as far as they favor him. Let us take another exam- 2 ple. If it is said that the use and the end make a thing spiritual or not spiritual — use and end for the common good, the church, and the kingdom of God, making it to be spiritual, but use and end for the sake of self and one's own prevailing over the former use and end, making it to be not spiritual — this indeed the natural man can acknowledge with the mouth, but not with the heart; with the mouth instructed by the intellectual, not with the heart prompted by an intellectual destroyed by lusts. With this he makes use and end for the sake of self a lord, and use and end for the sake of the common good, of the church, and of the kingdom of God, a servant; indeed, he says in his heart, Who can ever be otherwise ? In a word, the 3 natural man regards as utterly worthless and rejects whatever he looks upon as separate from himself, and he values and accepts whatever he looks upon as conjoined with himself— not knowing nor wishing to know that it is spiritual to regard every one as conjoined

with himself who is in good, whether he is unknown or known, and to regard

every one as separate from himself who is in evil, whether he is known or unknown; for he is then conjoined with those who are in heaven, and disjoined from those who are in hell. But because the natural man feels no pleasure from this, inasmuch as he does not receive spiritual influx, he therefore regards it as utterly vile and servile, and thus as of no account in comparison with the pleasure he feels, which flows in through the senses of the body and through the lusts of the love of self and of the world; yet this pleasure is dead because it is from hell, whereas the pleasure from spiritual influx is living because it is from the Lord through heaven.

5026. *To moth me.* That this signifies that it rose up against, is evident from the signification of mocking, as rising up against—as above (n. 5014).

5027. *And it came to pass, as I lifted up my voice and cried.* That this signifies when great aversion was perceived, is evident from the signification of lifting up the voice and crying, as great aversion—as also above (see n. 5018).

5028. *That he left his garment by me.* That this signifies testification, is evident from the signification of leaving his garment by her, that is to say, as a witness that it came near (n. 5019). A garment, in the internal sense signifies truth, and leaving the garment, taking away ultimate truth (n. 5008). That it here signifies a witness or testification that it came near, is because ultimate truth, when it is left 'or taken away, is a witness to the natural man against the spiritual. That the natural man is as it were conjoined with the spiritual man by ultimate truth, but still is not conjoined, may be seen above (n. 5009); for when the spiritual man unfolds that truth, the dissimilarity becomes apparent. The examples adduced above (n. 5008. may **2** serve for illustration. The spiritual

man as well as the natural says that aid should be given to the poor, to widows, and to the fatherless; but the spiritual man thinks that aid

should not be given to the poor, to widows, and to the fatherless, who are evil, and who call themselves needy, and still are rich, for thus they would deceive by mere names; and so he concludes that by the poor, the widows, and the fatherless in the Word, are meant those who are spiritually so. But the natural man thinks that aid should be given to the poor, the widows, and the fatherless, who are so called, and that these and no others are meant in the Word; neither does he care whether they are evil or good, not knowing nor wishing to know what it is to be so spiritually. It is plain from this that the ultimate truth, that aid should be given to the poor, the widows, and the fatherless, appears similar to both; but when unfolded, it is dissimilar; and when it becomes dissimilar and causes disjunction, it serves the natural man as a witness or testification that he [the spiritual man] came near; hence he speaks what is false against the spiritual man, who no longer has anything by which to defend himself. So it is clear whence and in what respect a garment signifies also a witness or testification. Let us take also this example. The spiritual man as well as the natural man says that aid should be given to the neighbor, and he also says that every one is a neighbor; but he thinks that one person is the neighbor in a different respect and degree than another is, and that to give aid to an evil person because he calls himself a neighbor, is to do harm to the neighbor. The natural man conjoins himself with the spiritual in the ultimate truth, that aid should be given to the neighbor, and also in this, that every man is a neighbor; but he thinks that he who favors him is the neighbor, not caring whether he is good or evil. From this too it is plain that in this ultimate truth they are apparently conjoined, but still that there is no conjunction; and that as soon as it is explained, there is disjunction. Then that

ultimate truth serves the natural man as a witness against the spiritual, that he mocked as it were. So likewise in all other cases.

5029. *And fled out.* That this signifies that then it separated itself, is evident from the signification of fleeing out, as separating itself, as above (n. 5020); and consequently that it [the natural spiritual, or the spiritual man], had no truth by which to defend itself (as in n. 5009).

5030. Verses 19, 20. *And it came to pass, when his lord heard the words of his wife, which she spake unto him, saying, According to these words did thy servant to me; that his wrath was kindled. And Joseph's lord took him, and put him into the prison, the place where the king's prisoners were bound; and he was here in the prison.* "And it came to pass " signifies a new state; " when his lord heard the words of his wife, which she spake unto him " signifies communication of falsity which appeared as truth; saying, According to these words did thy servant to me " signifies confirmation; " that his wrath was kindled " signifies aversion to spiritual truth. "And Joseph's lord took him " signifies temptation from the natural; " and put him into the prison " signifies as to false-speaking against good; " the place where the king's prisoners were bound " signifies the state in which those are who are in falsities; "and he was there in the prison " signifies the duration of the temptation.

5031. *And it came to pass.* That this signifies a new state, is evident from the signification of, it came to pass, or it was, as involving something new, or a new state (see n. 4979, 4987, 4999) here the state of natural spiritual good, which state is represented by Joseph, after the ultimate of truth was taken away from him, and thus after there was no longer any conjunction with truth and good natural not spiritual.

5032. *When his lord heard the words of his wife, which she spake unto him.* That this signifies communication of

falsity which appeared as truth, is evident from the signification of hearing words, as communication, for hearing is perceiving (n. 5017) and thus being communicated; and

from the signification of a wife, as truth natural not spiritual, of which above, but in the present instance falsity. The false-speaking itself is signified by the words which she spoke to him, as above (n. 5024. The communication of falsity is with good natural not spiritual, which is here signified by his lord, as above (n. 5023). That the falsity appeared to him as truth, is evident from what follows. The ² subject here is, that good natural not spiritual is easily persuaded, insomuch that falsity appears to it altogether as truth. What good natural not spiritual is, and what its quality, or who and of what quality those are who are in that good, may be seen above (n. 4988, 4992, 5008, 5013, 5028) —namely, that they are such as are mild and well disposed from what is hereditary and hence adscititious, thus such as do good from nature, but not from religion. It is one thing to do good from nature, and quite another to do it from religion. They cannot be distinguished by man in the world, for man is not acquainted with the interiors, but in the other life are manifestly discerned; for in that life the interiors lie open, the thoughts, intentions, and ends manifesting themselves and being open to view as in clear day. Thus it has been given me to know the quality ³ of those who are in good not spiritual, and that of those who are in spiritual good. They who are in good natural not spiritual suffer themselves to be persuaded by every one, and easily by the evil; for evil spirits and genii are in their life, or the enjoyment of their life, when they can enter into the lusts of any one; and when they have entered into them, they entice him to every kind of evil, for they then persuade him that falsity is truth. This they do easily with those who are in good natural not spiritual, but cannot do it with those who are in spiritual good, for these know from the interior what is evil and false. The reason is, that they who are in spiritual good when they

lived in the world received precepts from doctrine; and
with them they imbued the internal man, into which
heaven can thus operate; but

they who are in good natural not spiritual, when they lived in the world, did not receive any precepts from doctrine with which they imbued the internal man, and therefore with them there is no plane into which heaven can operate; but whatever flows in with them out of heaven, flows through, and when it comes into the natural man, it is not received, because the evil or the diabolical crew instantly take it away, either by suffocating, by reflecting, or by per-
 4 verting it. Therefore they who are in natural good only, suffer in the other life hard things, and complain much sometimes that they are among the infernals, when yet, as they believe, they did good as well as others. But it was told them, that they did good no otherwise than as tame animals without reason, and were not solicitous about any good or truth of the church; and that as for this reason they have not in the internal man any receptacle for good and truth, therefore they cannot be defended by the angels; and also that they did many evils under an appearance of good.

5033. *Saying, According to these words did thy servant to me.* That this signifies confirmation, may be evident from his faith that his wife spoke the truth, and from its being thus confirmed in him; for the wife, who persuaded him, is truth natural not spiritual, but here falsity. That good natural not spiritual suffers itself to be easily persuaded by falsity, may be seen just above (n. 5032). It is well known that falsities can be confirmed so as to appear altogether as truths. This is plain from every heresy, and all its particulars, which, though they are falsities, still by confirmations appear as truths to those who are in the heresy. It is plain too from those who have no religion, who confirm themselves so thoroughly against the things

of the church, that they see it as a truth, that the church is only for the sake of the common people, to keep them in some restraint; also that nature is all in all, and the Divine so remote as to be scarce anything, and that man dies as a

beast. Regarding these and such like Opinions, they who are in good natural not spiritual suffer themselves to be more easily persuaded and confirmed than others, since they have no mirror as it were interiorly, but only exteriorly, before which fallacies appear as realities.

5034. *That his wrath was kindled.* That this signifies aversion to spiritual truth, is evident from the signification of wrath, as a receding from the good of charity (n. 357), thus aversion, and here aversion to spiritual truth, because this is the subject treated of. That wrath means aversion, is because man, as long as he has wrath against any one, averts his mind from him; for wrath exists or is excited when any one or any thing is contrary to one's love, by which there is conjunction with any one or any thing. When that conjunction is broken, man becomes angry or wrathful, as if something were lost from the enjoyment of his life, and consequently something lost from his life. This sadness is turned into grief, and grief into wrath.

50-35. *And Joseph's lord took him.* That this signifies temptation from the natural, is evident from what now follows, where it is told of Joseph that he was put into prison, by which is described in the internal sense the temptation of spiritual good in the natural; and because the words, Joseph's lord took him, involve this, they also signify it. Temptations are of a twofold kind — as to truths and as to goods. Temptations as to truths are effected by spirits, but temptations as to good are effected by genii. Spirits and genii in the other life are distinguished by this, that spirits act into the intellectual part of the mind, consequently into those things which are of faith; while genii act into the voluntary part, consequently into those things which are of love. Spirits present themselves to view, and also manifest themselves by speech; but genii make themselves invisible, and do not manifest themselves except by an influx into the desires and lusts. They are also separated in the other life, evil or infernal spirits appearing in_

front and on both sides under the earth of the lower regions, while evil or infernal genii appear under the hinder part and behind the back deep down under the earth there. Temptations as to truths are effected, as already said, by evil spirits, and temptations as to goods by evil genii. In the following pages those temptations are treated of which are effected by evil spirits, and thus which are effected as to false-speaking against good. These temptations are milder than those which are effected by evil genii, and also occur first.

5036. *And put him into the prison.* That this signifies as to false-speaking against good, is evident from the signification of being put into prison, and being kept bound there, as being let into temptations as to false-speaking against good, of which in what follows; but something must first be said in regard to temptations. Scarce any one in the Christian world at this day knows whence temptations come. He who undergoes them has no other belief than that they are torments arising from the evils which are inwardly in man, and which at first make him uneasy, then anxious, and finally torment him; but he is altogether ignorant that they are effected by the evil spirits who are with him. Why he is ignorant of this, is because he does not believe that he is in company with spirits while he lives in the world, and scarce believes that there is any spirit with him; when yet man as to his interiors is continually in the

2 society of spirits and angels. As regards temptations, they take place when man is in the process of regeneration; for no one can be regenerated, unless he also undergoes temptations, and they then arise from evil spirits who are about him. For man is then let into the state of evil in which he is, that is, in which is that itself which

constitutes his proprium; and when he comes into this state, evil or infernal spirits encompass him, and when they perceive that he is interiorly protected by angels, the evil spirits excite the falsities which he has thought, and the evils which he has

done, but the angels defend him from within. It is this combat which is perceived in man as temptation, but so obscurely that he scarce knows otherwise than that it is merely an anxiety; for man, especially if he believes nothing concerning influx, is in a state that is wholly obscure, and apperceives scarcely a thousandth part of the things about which evil spirits and angels are contending. And yet the battle is then being fought for the man and his eternal salvation, and it is fought from the man himself; for they fight from those things which are in man, and concerning them, That this is the case, has been given me to know with the utmost certainty. I have beard the combat, I have perceived the influx, I have seen the spirits and angels, and at the time and afterward have conversed with them on the subject. Temptations, as already said, exist 3 chiefly at the time when man is becoming spiritual; for he then apprehends spiritually the truths of doctrine. Man is often ignorant of this, but still the angels with him in his natural see spiritual things; for his interiors are then open toward heaven. For this reason also the man who is regenerated, is among angels after his life in the world, and there both sees and perceives the spiritual things which before appeared to him as natural. When therefore a man has come into such a state, in temptation when assaulted by evil spirits he can be defended by angels, who then have a plane into which they can operate; for they flow into the spiritual with him, and through the spiritual into the natural. But when ultimate truth is withdrawn, and so 4 he has nothing by which to defend himself against those who are natural (see n. 5006, 5008, 5009, 5022, 5028. he then comes into temptations, and by evil spirits, who are all merely natural, he is accused especially of speaking falsely against good — as for example, of having thought and said that good ought to be done to the neighbor, and having also verified it by act, and yet now meaning by the neighbor only those who are in good and truth, and not those

who are in evil and falsity and cannot be amended; and consequently, because he is no longer willing to do good to the evil, or if he will do them good, wishes them to be punished for the sake of their amendment, and for the purpose of averting evil from his neighbor, they charge him with thinking and speaking what is false, and with not

5 thinking as he speaks. For another example — because when a man becomes spiritual, he no longer believes it holy and for pious use to give to monasteries, or even to churches which abound in wealth; and because before he became spiritual he had thought that such giving was holy and pious, they charge him with falsehood, and stir up all his thoughts which he had before cherished as to its being holy and pious, and also the works which he had done from such thought. And so they do in numberless other cases, but let these few examples serve by way of illustration. These spirits enter principally into the affections which he had before, and excite them, and also the false and evil things which he had thought and done; and thus they bring him into anxiety, and often into doubt even to de-

6 spair. Such then is the source of spiritual anxieties, and of the torments which are called torments of conscience. These things by influx and communication appear to man as if in himself. One who knows and believes that their source is as now stated, may be compared to a man who sees himself in a mirror, and knows that it is not himself that appears in it, or on the other side of it, but only his image; whereas one who does not know and believe this, may be compared to a person who sees himself in a mirror, and supposes it is himself that appears there, and not his image.

5037. That to be put into prison, and to be kept

bound there, means to be let into temptations as to false-speaking against good, is for the reason that all that region next under the sole of the foot and round about, is called a prison house, where those are kept who are in vastation, that is,

those who have been in principles of falsity and in a life of evil from falsity, and yet in good as to intentions. Such cannot be received into heaven until they have put off the principles of falsity, and also the enjoyment of the life which was therefrom. They who are there are let into temptations; for principles of falsity and enjoyments of life therefrom, cannot be cast out except by temptations. The place where they are, or rather the state in which they are, is signified in general by a prison, and the places themselves by pits. In regard to vastations in the other life, see what has been said above (n. 698, 699, 1106-1113, 2699, 2701, 2704). They who are in vastations are called the bound — not that they are in any bond or chain, but that they are not in freedom as to their former thoughts and the affections therefrom. That such are they who are **2** meant in the Word by the bound, and by those who are in prison, is plain from other passages in the Word — as in Isaiah: *I will give Thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house* (xlii. 6, 7)— speaking of the Lord, and of His coming. Here to open the blind eyes, and to bring out the prisoners from the prison, and them that sit in darkness out of the prison house, means those who are in ignorance of good and truth, and still are in the desire of knowing and being imbued with them; but prison is here expressed by a different word in the original language. Again: *All the youths . . . are hid in prison houses; they 3 are for a prey, and none delivereth . . . and none shall restore* (xlii. 22). Youths in the internal sense are the truths of faith, which are said to be hid in prison houses, and to be for a prey, when they are no longer acknowledged. Again: *It shall come to pass in that day, that Jehovah shall visit upon the host of the height on high, and the kings of the ground upon the ground. And they shall be gathered together, as prisoners are gathered in the pit, and shall be*

shut p in the prison, and after many days shall they be visited (**xxiv. 21, 22**) — prisoners in the pit standing for
 4 those who are in vastations or in temptations. Again:
What will ye do in the day of visitation, and in the desolation which shall come from far to whom will ye flee for help? . . . Be that hath not bowed down himself, he shall fall under the prisoners and under he slain (x. 3, 4. Under the prisoners here stands for hell, which is under the places of vastation, and the slain for those who have extinguished in themselves the truths of faith by principles of falsity, in a less degree than the pierced, of whom see above (n. 4503).

5 In Zechariah: *He shall speak peace unto the nations; and His dominion shall be from sea to sea, and from the river to the ends of the earth. As for Thee also by the blood of Thy covenant I will send forth Thy prisoners out of the pit wherein is no water. Turn ye to the stronghold, ye prisoners of hope* (ix. 10-12); sending forth the prisoners out of the pit means those who are in vastation and in temptation. That the places where they are who are in vastation are called pits, may be seen above (n. 4728, 4744. In David: *Jehovah beareth the needy, and despiseth not His prisoners* (Ps. lxxix. 33. Again: *Let the sighing of the prisoner come before Thee* (Ps. lxxix. 11. Again: *From the heavens did Jehovah behold the earth; to hear the sighing of the prisoner; to loose the sons of death* (Ps. cii. 19, 20) — where the prisoners stand for those who are in vastations and in temptations. In Isaiah: *In an acceptable time have I answered Thee, and in a day of salvation have I heard Thee; and I kept Thee, and gave Thee for a covenant of the people, to restore the land, to make them inherit the desolate heritages, saying to them that are bound, Go forth; and to them that are in darkness, Show yourselves. They shall feed in the ways, and on all hillsides shall be their *pasture. They*

6 *shall not hunger nor thirst* (xlix. 8-10. Again: *The spirit of the Lord Jehovah is upon me. . . . Jehovah hath anointed*

**Bonum*, perhaps a misprint for *eorum*.

me. . . . He hath sent me to preach good tidings unto the poor, and to bind up the broken-hearted; to proclaim liberty to the captives, and to be bound, to the sightless;* to proclaim the acceptable year of Jehovah (*lxi.* 1, 2. In David: Jehovah, *Who executeth judgment for the oppressed; Who giveth food to the hungry; Jehovah looseth the prisoners, Jehovah openeth [the eyes of] the blind; Jehovah raiseth them that are bowed down; Jehovah loveth the just; Jehovah preserveth the strangers; He upholdeth the fatherless and widow* (Ps. *cxlvi.* 7-9) — the prisoners standing for those who are in

vastation and in temptations on account of falsities. From these passages it is also plain who are meant in Matthew by the bound, or those who are in prison, and likewise by the hungry, the thirsty, and the strangers:

Then shall the King say unto them on His right hand . . . I was a hungered, and ye gave Me meat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in; naked, and ye clothed Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me (*xxv.* 34-36) — regarding whom see the preface to this chapter (n. 4954—

495⁸)

5038. *The place where the king's prisoners were bound.* That this signifies the state in which are those who are in falsities, is evident from the signification of place, as state (see n. 2625, 2837, 3356, 3387, 4321, 4882); and from the signification of the king's prisoners, as those who are in falsities, and because in falsities, in vastation, and who are being regenerated in the world in temptation; for temptation is the vastation of what is false, and at the same time the confirmation of what is true. They are called the king's prisoners, because a king in the internal sense is truth (n. 1672, 1728, 2015, 2069, 3009, 3670, 4575, 4581, 4789, 4966); his prisoners are therefore those who are in falsity. The places, also, where the king's prisoners were kept, were called pits; wherefore Joseph says, *I was stolen*

* *Oculus capto.*

away out of the land of the Hebrews; and here also have I done nothing but they should put me into the pit (chap. xl. is. That a pit means a place of vastation, may be seen above (n. 4728, 4744).

5039. *And he was here in the prison.* That this signifies the duration of the temptation, is evident from the signification of a prison, as vastation, and also temptation, of which just above (n. 5036, 5037); and from the signification of being in it, as staying there, thus duration.

5040. Verses 21-23. *And Jehovah was with Joseph, and extended mercy unto him, and gave him favor in the eyes of the prince of the prison. And the prince of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it. The prince of the prison looked not to anything that was in his hand, because Jehovah was with him; and that which he did, Jehovah made it to prosper.* "And Jehovah was with Joseph" signifies that the Divine was in Him; "and extended mercy unto him" signifies the Divine love in everything; "and gave him favor in the eyes of the prince of the prison" signifies relief thence in temptations. "And the prince of the prison" signifies truth governing in a state of temptations; "committed to Joseph's hand all the prisoners that were in the prison" signifies from Himself over all falsities; "and whatsoever they did there, he was the doer of it" signifies absolute power. "The prince of the prison looked not to anything that was in his hand" signifies that He Himself governed truth; ["because Jehovah was with him" signifies from the Divine which was in Him;] "and that which he did, Jehovah made it to prosper" signifies that the Divine providence was from Himself.

5041. *And Jehovah was with Joseph.* That this signifies that the Divine was in Him, that is, in the Lord —Who in the

supreme sense is represented by Joseph — and here the Divine in temptations, which are here treated of, is evident; for the Divine itself is Jehovah; and that He was

in the Lord, or within Him, is signified by Jehovah being with Joseph. Because, in the sense of the letter, Joseph is treated of, it is said *with* him; but in the internal sense, where the Lord is treated of, it is *in* Him. That the Divine was in Him, may be evident to every one within the church from this, that He was conceived of Jehovah, for which reason He so frequently calls Him His Father. The very *esse* of a man, and hence the inmost of his life, is from the father; the clothings or exteriors are from the mother; therefore the Lord's *Esse*, and hence the inmost of His life, was Divine, because it was Jehovah Himself; and the clothings or exteriors made the human which He took from the mother by birth. This human was such that it could be tempted, for it was polluted with hereditary evil from the mother; but because the inmost was Divine, He was able by His own power to cast out that evil inherited from the mother; which was done successively by temptations, and finally by the last, that of the cross, when He fully glorified His Human — that is, made it Divine. From this it may be evident what is meant by the Divine being in Him.

5042. *And extended mercy unto him.* That this signifies the Divine love in everything, is evident from the signification of mercy, as in the supreme sense the Divine love (see n. 1735, 3063, 3073, 3120, 3875. The Divine *Esse* itself, understood in the supreme sense, is love utterly incomprehensible to man; and from that by truth all things exist and subsist, both those which have life and those which have not. This Divine love from the very *Esse* through the inmost of life in the Lord, flowed into everything He did from the human taken from the mother, and directed all to ends, and these ends to the ultimate end that mankind might be saved. And because the Lord, from the Divine Itself in Him, saw the nature of His human, that it was hereditarily in evil, therefore it is said that Jehovah extended mercy unto him; and by

this in the supreme sense is meant

the Divine love in everything. For the Divine mercy is nothing else than the Divine love toward those who are in miseries (n. 1049, 3063, 3875. that is, toward those who are in temptations; for these are in miseries, and are principally meant in the Word by the miserable.

5043. *And gave him favor in the eyes of the prince of the prison.* That this signifies relief thence in temptations, is evident from the signification of giving favor, as relief— for giving favor in temptations is comforting and relieving by hope; and from the signification of a prince, as a primary truth — of which in the following paragraph; and from the signification of a prison, as the vastation of falsity, and accordingly temptation —of which above (n. 5038, 5039.

5044. *And the prince of the prison.* That this signifies truth governing in a state of temptations, is evident from the signification of a prince, as a primary truth, thus the governing truth, of which presently; and from the signification of a prison, as the vastation of falsity, and accordingly temptation, of which above (n. 5038, 5039, 5043). What is meant by truth governing in a state of temptations, must first be told. With all who are in temptations, there flows in truth from the Lord, which rules and governs the thoughts and raises them up whenever they fall into doubts and even into despair. This governing truth is that truth and such truth as they have learned from the Word or from doctrine, and have confirmed in themselves. Other truths indeed are also at such times called to mind, but do not govern their interiors. Sometimes the truth which governs is not presented visibly before the understanding, but lies hid in obscurity, yet still governing; for the Divine of the Lord flows into it, and thus keeps the interiors of the mind in it, and therefore when it comes into light, the person who **is**

2 in temptation receives consolation and is relieved. It is not that truth itself, but the affection for it, by which the

Lord governs those who are in temptations; for the
Divine

flows only into those things which are of the affection. The truth which is implanted and rooted in a man's interiors is implanted and rooted by affection, and not at all without affection; and the truth which has been implanted and rooted by affection, clings there, and is recalled by affection; and when that truth is so recalled, it presents the affection conjoined to it, which is the man's reciprocal affection. Because it is thus with the man who is in temptations, therefore no one is admitted into any spiritual temptation until he reaches adult age, and has thus become imbued with some truth by which he can be governed; otherwise he sinks under the temptation, and then his latter state is worse than the former. From these things it may be evident what is meant by truth governing in a state of temptations, which is signified by the prince of the prison. That a prince 3 means a primary truth, is because a king, in the internal sense, signifies truth itself (see n. 1672, 1728, 2015, 2069, 3009, 3670, 4575, 4581, 4789, 4966); hence princes, because they are the sons of a king, signify the primary things of that truth. That princes have this signification may be seen above (n. 1482 and 2089), but as this was not there proved from many other passages in the Word, some may be cited here. In Isaiah: *Unto us a Child is born, unto us a Son is given; and he government shall be pon His shoulder. . . . Prince of Peace. Of the increase of His government and peace there shall be no end* (ix. 6, 7) — which is said of the Lord. The government upon the shoulder is all Divine truth in the heavens from Him; for the heavens are distinguished into governments according to truths from good, whence also the angels are called governments. Peace is a state of blessedness in the heavens, affecting good and truth from inmosts (n. 3780); hence the Lord is called the Prince of Peace, and it is said that of the increase of His government and peace there shall be no end. Again 4 in the same prophet: *The princes of Zoan are foolish . . . be wise, the counsellors of Pharaoh... How say ye unto*

Pharaoh, I am the son of the wise, he son of the kings of antiquity? . . . The princes of Zoan are become fools, the princes of Noph are deceived; they have also caused Egypt to go astray, the corner stone of the tribes (xix. 11, 13. This is said of Egypt, by which is signified the outward knowledge of the church (n. 4749), and thus natural truth, which is the ultimate of order; wherefore also Egypt is here called the corner-stone of the tribes, for the tribes are all things of truth taken as a whole (n. 3858, 3862, 3926, 3939, 4060. But in this passage Egypt is the knowledge which perverts the truths of the church, and thus truths in the ultimate of order falsified, which are the princes of Zoan and the princes of Noph. He calls himself the son of the kings of antiquity, because the knowledges in Egypt were from the truths of the Ancient Church. The truths themselves are signified by kings, as was shown above, and the truths of the Ancient Church are signified by the kings 5 of antiquity. Again: Asshur thinketh not right, neither doth his heart meditate right; for it is in his heart to destroy, and to cut of nations not a few. For he saith, Are not my princes kings? (x. 7, 8.) Asshur stands for reasoning about Divine truths, from which come falsities, and so for perverse reasoning (n. 1186). The truths thus falsified, or falsities, which are produced by reasoning and which appear as the very truths, are signified by his saying, Are not my princes kings? That Asshur is reasoning, and that his princes who are kings are primary falsities which are believed to be the very truths, cannot be seen and thence believed so long as the mind is kept in the historic sense of the letter, and still less if it is in the negative as to there being anything more holy and more universal in the Divine Word than what appears in the letter; and yet in the internal sense by Asshur, nothing else than reason and reasoning is

understood in the Word, and by kings truths themselves,
and by princes the primary things of truth. Nothing is
known in heaven of Asshur, and the angels also reject
from themselves the idea

of a king and prince; and when they apperceive it in man, they transfer it to the Lord, and perceive that which proceeds from the Lord and is the Lord's in heaven, namely, the Divine truth from His Divine good. Again: *Asshur 6 shall fall wih the sword, not of a man; and the sword, not of a man, shall devour him. . . . And bis rock shall pass away by reason of terror, and bis princes shall be dismayed at he ensign* (xxxi. 8, 9) — also said of Egypt, which is the knowledge of the church perverted. Reasoning from acquired knowledges about Divine truths, from which come perversion and falsification, is Asshur, those truths perverted and falsified are the princes, the sword with which Asshur shall fall, is falsity battling with and vastating truth (n 2799, 4499). Again: *The strengh of Pharaoh shall be unto you for a shame, and he trust in he shadow of Egypt for a reproach. When bis princes shall he in Zoan* (xxx. 3, 4) — the princes in Zoan standing for truths falsified, and thus falsities, as above. Again: *The pelican and the bittern shall 7 possess it; and the owl and he raven shall dwell herein; and he shall stretch over it the line of a void, and the plummet of emptiness. The)' shall call the nobles thereof to be kingdom, but none shall be there; and all her princes shall be nobing* (xxxiv. 1, 12. The pelican, the bittern, the owl, and the raven stand for the different kinds of falsity which come into existence when the Divine truths that are in the Word become of no account. The desolation and vastation of truth are signified by the line of a void, and the plummet of emptiness; and the falsities, which to them are primary truths, are signified by princes. Again: *I will profane the princss of holiness, and I will give Jacob to a curse, and Israel to revilings* (xliii. 28. To profane the princes of holiness means to profane holy truths; the extirpation of the truth of the external and the internal church is signified by giving Jacob to a curse, and Israel to revilings — that Jacob is the external church, and Israel the internal, may be seen above (n. 4286. In Jeremiah: *There shall 8*

enter in by the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes (xvii. 25. In this passage one who understands the Word in the historic sense, cannot know that in the words anything deeper and holier is stored up, than that kings and princes would enter in by the gates of the city in chariots and on horses, and he gathers from it that the duration of the kingdom is signified; but he who knows what a city, kings, princes, the throne of David, and riding in chariots and on horses signify in the internal sense, sees deeper and holier things therein; for the city or Jerusalem signifies the spiritual kingdom of the Lord (n. 2117, **3654**); kings signify Divine truths, as was shown above; princes, the primaries of truth; the throne of David, the heaven of the Lord (n. 1888); riding in chariots and on horses, the intellectual spiritual of the church (n. 2760, 2761, 3217).

- 9 Again: *A sword is upon the Chaldeans . . . and upon the inhabitants of Babylon, and upon her princes, and upon her wise men. A sword is upon the liars. . . . A sword is upon her horses, and upon her chariots* (I. 35-37. A sword stands for truth fighting against falsity, and falsity fighting against truth and vastating it (n. 2799, 4499); the Chaldeans stand for those who profane truths, and the inhabitants of Babylon for those who profane good (n. 1182, 1283, 1295, 1304, 2307, 1308, 1321, 1322, 1326, 1327 at the end); princes stand for the falsities which to such are primary truths; horses for the intellectual of the church, and chariots for its doctrine, the vastation of which is signified by a sword being upon the horses and upon the char-
- 10 jots. Again: *How doth the Lord cover the daughter of Zion with a cloud in His anger! . . . The Lord hath swallowed up all the habitations of Jacob, and hath not pitied; He hath thrown down in*

*His wrath he strongholds of he daughter of Judh; lie hath brought
them down to the ground; He hab profaned the kingdom and the
princes hereof . . . Her gates are sunk into he earh; He hath*

destroyed and broken her bars; her king and her princes are among the nations (Lam. ii. 1, 2, 9. The daughter of Zion and of Judah stands for the celestial church, here for this church destroyed; her kingdom for the truths of doctrine therein (n. 2547, 4691); her king for the truth itself, and princes for its primaries. Again: *Our skin is black like an oven, because of the hot winds of famine. They ravished the women in Zion, the maidens in the city of Judah. Princes were hanged by their hand* (Lam. v. 10-12). Princes being hanged up by their hand stand for truths being profaned, since hanging represented the damnation of profanation; and because of this representation, it was also commanded when the people committed whoredom after Baal-peor and worshipped their gods, that the princes should be hanged up before the sun (Num. xxv. 1-4); for to commit whoredom after Baal-peor, and to worship their gods, was to profane worship. In Ezekiel: *The king shall mourn, and the prince shall be clothed with astonishment, and the hands of the people of the land shall be troubled: I will do unto them after their way* (vii. 27) — where the king in like manner stands for truth in general, and prince for its primaries. Again: *The prince that is in the midst of them shall be borne upon the shoulder in the dark, and shall go forth; they shall dig through the wall to bring out thereby. He shall cover his face, that he see not the earth with his eyes* (xii. 12. That a prince here does not mean a prince, but the truth of the church, is very manifest; and when it is said of this that it shall be borne on the shoulder in the dark, it means that with all power it should be conveyed down among falsities; for darkness is falsities; covering the face means that truth should not at all be seen; his not seeing the earth with his eyes means that nothing of the church would be seen. That the earth is the church, may be seen above (n. 662, 1066, 1068, 1262, 1413, 1607, 1733, 1850, 2117, 2118 at the end, 2928, 3355, 4447, 4535. In Hosea: *The children of Israel shall abide many days with-*

out king, and without prince, and without sacrifice, and without pillar, and without ephod, and without teraphim (iii. 4. And in David: *The king's daughter is all glorious within; and her clothing is inwrought with gold. She shall be led unto the king in brodered work. . . . Instead of thy fathers shall be thy sons, whom thou shalt make princes in all the earth* (Ps. xlv. 13-16. The king's daughter is the Lord's spiritual kingdom, which is called His spiritual kingdom from the Lord's Divine truth, here described by her clothing inwrought with gold and of brodered work; sons are the truths of that kingdom that are from the Lord's Divine, which should be princes, that is, primary. The prince who, with his possessions in the New Jerusalem and in the new earth, is described in Ezekiel (xliv. 3; xlv. 7, 8, 7; xlvi. 8, 10, 12, 16, 18; xlviii. 21. signifies in general the truth which is from the Lord's Divine; for by the New Jerusalem, the new temple, and the new earth there, the Lord's kingdom in heaven and on earth is meant, which is there described by representatives such as are found in other parts of the Word.

5045. *Committed to Joseph's hand all the prisoners that were in the prison.* That this signifies from Himself over all falsities, namely, truth governing in a state of temptations, is evident from the signification of putting into Joseph's hand, as into his power, the hand being power (see n. 5008); thus meaning that it was from Himself, for what is effected from His power is effected from Himself— by Joseph being meant in the internal sense the Lord, as often shown above; and from the signification of the prisoners in the prison, as falsities, as shown above (n. 5037, 5038. Thus by the prince of the prison committing to Joseph's hand all the prisoners that were in the prison, is signified truth governing in a state of temptations from Himself over all falsities; that is, that the truth by which He governed falsities in a state of temptations, was from Himself. Here, and in what follows to the end of this chapter, in

the internal sense the subject is the Lord, how He from His own power governed in a state of temptations, that is, Overcame the hells, which were in evils and falsities and were continually infusing them into mankind. That the Lord by His Own power overcame and subdued the hells, and thus glorified or made Divine the Human in Himself, may be seen above (n. 1616, 1749, 1755, 1813, 1904, 1914, 1921, 1935, 2025, 2026, 2083, 2159, 2574, 2786, 2795, 3036, 3381, 3382, 4075, 4286, 5005. This is evident from many passages in the Word, as from this in John: *I lay down My life, that I may take it again. No man takeh it from Me; but I lay it down of Myself. I have power to lay it down, and I have power to take it again* (x. 17, 18. That the passion of the cross was the last of the temptations, and that by it He fully glorified the Human in Himself, that is, made it Divine, is also plain from many passages in the Word —as in John (xiii. 31, 32; xvii. 1, 5; Luke xxiv. 26.

5046. *And whatsoever they did there, he was he doer of it.* That this signifies absolute power, may be evident without explanation, for the words involve that all things were from Himself, and so that He had the absolute power of doing and of leaving undone.

5047. *The prince of he prison looked not to anyhing that was in his hand.* That this signifies that He Himself governed truth, is evident from the signification of the prince of the prison, as truth governing in a state of temptations, of which above (n. 5044); and from the signification of not looking to anything that was in his hand, as that it is from Himself, and thus from absolute power, as also above (n. 5045,;.5046.

5048. *Because Jehovh was with him.* That this signifies from the Divine which was in Him, is evident from what was said above (n. 5041.

5049. *And that which he did, Jehovh made it to prosper.* That this signifies that the Divine providence was

from Himself, is evident from the signification of making to prosper, as providence (see n. 4972, 4975); that it is Divine, is meant by Jehovah, and that it was from Himself, by that which he did. That making to prosper, in the supreme sense, is providence, is because everything prosperous which appears in the ultimates of nature, is in its origin from the Divine providence of the Lord. That this is so, and also that everything which is said to be of fortune is therefrom, will by the Divine Mercy of the Lord be shown elsewhere from experiences in the spiritual world.

CONTINUATION CONCERNING
CORRESPONDENCE WITH
THE GREATEST MAN, HERE CONCERNING THE
CORRESPONDENCE OF THE LOINS AND
THE MEMBERS OF GENERATION.

5050. At the end of the preceding chapter (n. 4931-4953. it was shown from experience who in the Greatest Man or heaven belong to the province of the hands, the arms, and the feet; and it will now be shown what are the societies in heaven or the Greatest Man, to which the loins correspond, and also the members adhering to the loins, which are called the members of generation. In general, it is to be known that the loins and the members adhering to them correspond to genuine marriage love, and consequently to the societies in which are those who are in that love. They who are in these societies are more celestial than others, and more than others live in the enjoyment of peace.

5051. In a quiet dream I saw some trees planted in a wooden receptacle, one of which was tall, another lower, and two were small. The lower tree delighted me very greatly, and all the while a very pleasant rest, such as I cannot express, affected my mind. On awaking from sleep, I conversed with those who induced the dream. They

were angelic spirits (see n. 1977, 1979. and told me what was signified by what I had seen — that it was marriage love, the tall tree signifying the husband, the lower tree the wife, and the two small ones the children. They told me further that the very pleasant rest which affected my mind indicated what pleasantness of peace those have in the other life who have lived in genuine marriage love. They added also that such are those who belong to the province of the thighs next above the knees, and that those who are in a still more pleasant state belong to the province of the loins. It was also shown that there is a communication through the feet with the soles and the heels. That this is so, is plain from that great nerve in the thigh which sends forth its branches, not only through the loins to the members of generation, which are the organs of marriage love, but also through the feet to the soles and the heels. It was also then discovered what is meant in the Word by the hollow and the sinew of the thigh which was put out of joint with Jacob, when he wrestled with the angel (Gen. xxxii. 25, 31, 32; see n. 4280, 4281, 43¹44317. I afterward saw a great dog, such as that called **2** Cerberus by ancient writers, with a frightful open mouth. It was told me that such a dog signifies a guard to prevent man's passing Over from heavenly marriage love to the love of adultery, which is infernal; for heavenly marriage love exists when a man with his wife whom he loves most tenderly, and with his children, lives contented in the Lord. From this he has in the world interior delight, and in the other life heavenly joy; but when he passes from that love into the opposite, and finds in this, enjoyment that seems to him heavenly, although it is infernal, then such a dog is presented as a guard lest there should be communication between these opposite enjoyments.

5052. The Lord inspires marriage love through the in-

most heaven, the angels of which are in peace beyond all others. Peace in the heavens is comparatively like spring-

time in the world, which renders all things joyous, for it is the celestial itself in its origin. The angels who are in the inmost heaven are the wisest of all, and from their innocence they appear to others as infants, for they love infants much more than their fathers and mothers do. They are present with infants in the womb, and by them the Lord takes care that infants there are nourished and perfected; thus they have charge Over those who are with child.

5053. There are heavenly societies to which correspond all and each of the members and organs devoted to generation in both sexes. Those societies are distinct from others, as also that province in man is quite distinct and separate from the rest. That those societies are celestial, is because marriage love is the fundamental love of all loves (n. 686, 2733, 2737, 2738. It also excels the rest in use, and consequently in enjoyment; for marriages are the seminaries of the whole human race, and also the seminaries of the Lord's heavenly kingdom; for heaven is from the human race.

5054. They who have loved infants most tenderly, as such mothers, are in the province of the womb and the organs round about, namely, in the province of the neck of the womb and of the ovaries; and they who are there are in the sweetest and most delightful life, and in heavenly joy beyond others.

5055• But what and of what quality those heavenly societies are which belong to the several organs of generation, it has not been given me to know; for they are too interior to be comprehended by any one who is in a lower sphere. They have reference also to the uses of those organs, which uses are hidden, and likewise removed from knowledge, for the reason, which is also of Providence, lest such things, that are in themselves most heavenly, should suffer injury by filthy thoughts, of lasciviousness, of whoredom, and of adulterv, which are excited in many persons when those organs are merely mentioned. For this reason

it is permitted me to relate some things more remote that I have seen.

5056. A certain spirit from another earth was with me — of which spirits, from other earths, by the Divine mercy of the Lord we shall speak elsewhere — and he anxiously begged me to intercede for him, that he might come into heaven. He said that he did not know that he had done evil, only that he had rebuked the inhabitants of that earth — for there are spirits who chide and chastise those who do not live rightly, who also will be described when we speak of the inhabitants of other earths. He added, that after chiding he instructed them. He then talked with as it were a cracked voice, and he could move one to pity. But I could make him no other reply than that I could give him no help, and that being admitted to heaven was of the Lord alone, but if he was worthy he might have hope. He was then sent back among upright spirits from his own earth; but these said that he could not be in their fellowship, because he was not such as they were. Yet because from intense desire he was still urgent to be let into heaven, he was sent into a society of upright spirits of this earth; but these also said that he could not remain with them. In the light of heaven he was of a black color; but he himself said that he was not of a black, but of a brown color. I was told that they are such in the beginning who are afterward received among those who constitute the province of the seminal vesicles; for in those vesicles is collected the semen with its proper serum with which it is combined, and thereby rendered fit, after it has been emitted, to be resolved in the neck of the womb, and so to be serviceable to conception; and there is in such a

substance an endeavor and as it were desire of performing use, and thus of putting off the serum with which it is clothed. Something similar was apparent in that spirit. He came again to me, but in vile clothing, and said that he was burning with desire to come into heaven, and that he now apperceived that

328 GENESIS. [NO. 5056.

he was fit for it. I was permitted to tell him that perhaps this was an indication that he would soon be received. He was then told by angels to cast off his garment; and he from desire cast it off so quickly that scarce anything could be quicker. By this was represented the quality of the desires of those who are in the province to which the seminal vesicles correspond.

5057. A large mortar was seen, and standing by it a man with an iron instrument, who from fantasy seemed to himself to pound men in that vessel, torturing them in direful ways. This he did with great delight, which was communicated to me, that I might know the quality and intensity of it in those who are of this nature, and it was an infernal delight. I was told by angels that such was the ruling delight with the posterity of Jacob; and that they perceived nothing more delightful than to treat the nations with cruelty, to expose them when slain to be devoured by wild beasts and birds, to cut them alive with saws and axes, to make them pass through the brick-kiln (2 Sam. xii. 31), and to dash their children together and throw them away. Such things were never commanded, nor were they ever permitted except to those the sinew of whose thigh was out of joint (n. 505!). The habitation of such is under

- 2 the right heel, where are adulterers who also are cruel. It is therefore surprising that any one should ever have believed that that nation was chosen above others; and from this also many confirm themselves in the idea that the life effects nothing, but that election, and hence reception into heaven, is of mere mercy, whatever the life may have been; when yet every one from sound reason may see that to think so is against the Divine; for the Divine is Mercy itself, and therefore if heaven were of mere mercy, without regard to the life, all, however many, would be received. To thrust down any one into hell to be tormented there, when he might be received into heaven, would be unmercifulness and not mercy; and to choose one in preference
- 3 to another would be injustice, and not justice. Wherefore

they who have believed and have confirmed themselves in this, that some are chosen, and the rest are not, and that admission into heaven is merely Out of mercy, without regard to the life, are told — as I have several times heard and seen — that heaven is never denied by the Lord to any one, and that if they desire they may know this from experience. For this purpose they are taken up into some society of heaven where are those who have lived in affection for good, or in charity; but because they are evil, when they come thither they begin to be tormented and inwardly tortured, because their life is contrary; and when the heavenly light appears, they appear in it as devils, almost devoid of human form, some with the face sunken, some like gratings of teeth, and some monstrous in other ways. Thus they abhor themselves, and cast themselves down headlong into hell, and to them the deeper the better.

5058. There was also a certain one who in the world had been among men of position, and who then was known to me, but not as to his inner quality; in the other life however, after some unfoldings of the state of his life, it became manifest that he was deceitful. When he had been for some time among the deceitful in the other life, and had suffered hard things there, he wished to be separated from them. I heard him then saying that he wished to come into heaven; he also had believed that reception was of mere mercy. But he was told, that if he came thither he could not remain there, and that he would be tormented there like those who in the world are in the agony of death. Nevertheless he insisted, and was also admitted into a society consisting of the simple good, who are in front above the head; but when he came there he began to act craftily and deceitfully, according to his life. Thus within an hour the good

there, who were simple, began to lament, saying that he took away from them their perception of good and of truth, and consequently their enjoyment, thus destroying their state. Then some light from the interior heaven was admitted, in which he ap-

peared as a devil, with the upper part of his nose loath-
somenly furrowed by a foul fissure. He began also to be
inwardly tortured; and when he felt this, he cast himself
thence into hell. From this it is plain that it is not elec-
tion and reception out of mercy, but the life, that makes
heaven; but still all things of the life of good and of the
faith of truth are of mercy given to those in the world
who receive mercy; and to them there is reception out of
mercy, and they are those who are called the elect (see n.
3755, 3900.

5059. When those have come near me who have lived
in what is contrary to marriage love, that is, in adulteries,
they always infused a pain into the loins, more or less
severe according to the life of adulteries which they have
lived; from which influx also it has been plain that the
loins correspond to marriage love. The hell of these is
under the hinder part of the loins, beneath the buttocks,
where they dwell in what is filthy and excrementitious;
and these things are delightful to them, since they
correspond to those pleasures in the spiritual world. But
more will be said about these when, by the Divine mercy
of the Lord, we come to speak of the hells in general and
in particular.

5060. Who they are that correspond to the testicles,
was likewise evident to me from those who are in what is
contrary to marriage love, and cause pain in the testicles;
for societies when they operate, act upon those parts and
those members of the body to which they correspond —
heavenly societies by a gentle, sweet, delightful influx;
and the infernal, who are in what is contrary, by a harsh
and painful influx. But their influx is not perceived,
except by those whose interiors have been opened, and
thus perceptible communication given them with the
spiritual world. They who are in what is contrary to
marriage love and cause pain in the testicles, are those
who ensnare by love, friendship, and kind offices. Such
spirits when they came to me, wished to speak to me in
private, being exceedingly fearful lest any one should be
present, for such they had been in

the life of the body; and because they were such then, they are such in the other life also, since every one's life remains with him. There arose from the region about **2** Gehenna somewhat aerial and inconspicuous. It was a company of such spirits, but though there were many in it, it afterward appeared to me only as one, in whose way were thrown bands, which yet he seemed to himself to remove, whereby was signified that they wished to remove Obstacles; for in such a manner the thoughts and efforts of the mind appear representatively in the world of spirits, and when they appear, it is instantly perceived what they signify. Afterward it seemed as if there came forth from his body a little, snow-white spirit, who drew near to me, by which was represented their thought and intention — that they wished to assume a state of innocence, that no one might have any such suspicion of them. When he came to me, he let himself down toward the loins, and seemed to bend himself as it were about both, whereby was represented that they wished to present themselves in chaste marriage love; afterward about the feet by spiral flexures, whereby was represented that they wished to insinuate themselves by such things as in nature are enjoyable. At length that little spirit became almost invisible, by which was represented that they wish to lie wholly concealed. I was told **3** by angels that such insinuation belongs to those who seek to ensnare in marriage love, that is to say, those who in the world have insinuated themselves with the end of committing adultery with wives, by speaking chastely and sanely regarding marriage love, by caressing the children, by praising the husband in every way, so as to be believed friendly, chaste, and innocent, when yet they are deceitful adulterers. Their quality was accordingly shown me, for after these things had been done, that little snow-white spirit became conspicuous, and appeared dusky and very black, and also

very deformed; and he was cast out into his hell, which was at a great depth under the middle of the loins. There they dwell in the foulest excrements; and they are also

there among the robbers who have relation to the common involuntary sense (n. 4327. I afterward conversed with such spirits, and they were surprised that any one should make adultery a matter of conscience, that is, that from conscience he would not lie with another's wife when allowed; and when I talked with them about conscience, they denied that any one has conscience. I was told that such spirits are for the most part from Christendom, and seldom from other parts of the world.

5061. By way of corollary I am permitted to add this relation. There were some spirits who had long lain concealed, shut up in a peculiar hell, from which they could not break out. I sometimes wondered who they were. One evening they were let out, and then was heard from them a very tumultuous noise of murmurs, which continued a long time; and when opportunity was given, I heard from them scoffings against me, and perceived that they wished and were endeavoring to come up and destroy me. I inquired of angels the reason of this; and they said that those persons hated me in their lifetime, though I had never harmed them at all; and I was instructed that such, when they but perceive the sphere of the person whom they have hated, breathe his destruction; but they were sent back into their own hell. From this it is evident that those who have hated each other in the world meet in the other life, and attempt many evils against each other—as has often been granted me to know by other examples. For, hatred is opposite to love and charity, and is an aversion, and as it were a spiritual antipathy; as soon therefore as they perceive in the other life the sphere of the person against whom they have borne hatred, they become as it were

mad. It is plain from this what is involved in the Lord's words in Matthew (chap. v. 22-26).

5062. Continuation concerning correspondence with the Greatest Man will be found at the end of the following chapter.

CHAPTER FORTIETH.

5063. In the preface to the preceding chapter an explanation was given of what the Lord said concerning the judgment upon the good and the evil, in Matthew (chap. xxv., verses 34-36). Then follow these words: *Then shall the just answer Him, saying, Lord, when saw we Thee a hungered, and fed Thee ? or thirsty, and gave Thee drink? When saw we Thee a stranger, and took Thee in? or naked, and clothed Thee ? When saw we Thee sick, or in prison, and came unto Thee ? And he King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of the least of these My brethren, ye did it unto Me. Then shall He say also unto them on the left hand, Depart from Me ye cursed into he eternal fire, prepared for the devil and his angels; for I was a hungered, and ye gave Me not to eat; I was thirsty, and ye gave Me not to drink; I was a stranger, and ye took Me not in; naked, and ye clothed Me not; sick, and in prison, and ye visited Me not. Then shall they also answer Him, saying, Lord, when saw we Thee a hungered, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee ? Then shall He answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of these least, ye did it not to Me. And these shall go away into eternal punishment, but the just into eternal life* (verses 37-46).

5064. In what was premised to the preceding chapter (n• 4954-4959), it was explained what is signified in the internal sense by giving meat to the hungry and drink to the thirsty, by taking in the stranger, clothing the naked, and visiting the sick and him that is in prison — that it is the essence of charity which is involved and is so described.

By the hungry, the thirsty, and the stranger, affection for good and truth is meant; and by the naked, the sick, and those who are in prison, self-acknowledgment (see n. 4956, 4958).

5065. As the same things are thrice repeated in what has been quoted and explained before, it is unnecessary to show particularly, or word by word, what these expressions signify in the internal sense; we will show here only what is signified by the answer made both by those on the right hand, and by those on the left—that they had not seen Him hungry, thirsty, a stranger, naked, sick, and in prison; and afterward what is signified by the King, and also by the just and by eternal life, and by the cursed and eternal fire.

51066. The answer made by those who were on the right hand, *Lord, when saw we Thee a hungered, and fed Thee ? or thirsty, and gave Thee drink? When saw we Thee a stranger, and took Thee in or naked, and clothed Thee ? When saw we Thee sick, or in prison, and came unto Thee?* means that if they had seen the Lord Himself, every one of them would have done those offices; yet not from love toward Him, but from fear because He was to be the judge of the universe; thus not for His sake, but for the sake of themselves; and so not from within or from the heart, but from without and in act only. This is as when one sees a king whose favor he wishes to gain in order that he may become great or rich, and therefore bears himself submissively toward him. It is similar with those who are in holy external worship, in which as it were they see the Lord, and submit themselves to Him, believing that in this way they will receive eternal life; and yet they have no charity, and do no good to any one but for their own sake, and thus only to themselves. They are like persons who in outward form pay court to their king with much respect, and yet deride his commands because in heart they disregard him. These and similar things are what are signified

by those On the right hand so answering; and as the evil also do the same kind of things in outward form, therefore they who were On the left made nearly the same answer.

5067. As therefore the Lord regards not external, but internal things, and as man testifies to his internals not by worship only, but by charity and its acts, the Lord answered, *Verily I say unto you, Inasmuch as ye did it unto one of the least of these My brethren, ye did it unto Me.* They are called brethren who are in the good of charity and of life; for the Lord is with them, because they are in good itself; and it is they who properly are meant by the neighbor. In these also the Lord does not manifest Himself, for in respect to Him they are vile; but the man manifests himself before the Lord that he worships Him from within.

5068. That the Lord calls Himself King— in these words: *When the Son of Man shall come in His glory . . . then shall He sit upon the throne of His glory. . . . Then shall He King say unto them — is* because the Lord's royalty is the Divine truth, from which and according to which judgment is effected. But from and according to it the good are judged in one way, and the evil in another. The good, because they have received Divine truth, are judged from good, and thus from mercy; the evil, because they have not received Divine truth, are judged from truth, and thus not from mercy; for this they have rejected, and hence they continue to reject it in the other life. To receive Divine truth is not only to have faith, but also to practise it, that is, to cause that which is of doctrine to become of the life. Thence it is that the Lord calls Himself King. That the Lord's royalty is the Divine truth, has been shown above (n. 1728, 2015, 3009, 3670,

4581, 4966.

5069. That they on the right hand are called just —
Then shall the just answer Him, saying, etc., and, *The just shall*
go into eternal life—*signifies* that they are in the Lord's
justice. All who are in the good of charity are called the
just — not that they are just from themselves, but from

336 GENESIS. [NO. 5069.

the Lord, Whose justice is appropriated to them. They who believe themselves just from themselves, or so justified that they have no longer anything of evil, are not among the just, but among the unjust; for they attribute good to themselves, and also place merit in it, and such can never adore the Lord from true humiliation. Wherefore, they are called just and holy in the Word who know and acknowledge that all good is from the Lord, and that all evil is from themselves, that is, is theirs from hell.

5070. The eternal life which is given to the just, is life from good. Good has life in itself, because it is from the Lord, Who is life itself. In the life which is from the Lord, is wisdom and intelligence; for to receive good from the Lord and thence to will good, is wisdom, and to receive truth from the Lord and thence to believe truth, is intelligence; and they who have this wisdom and intelligence, have life; and as happiness is joined to such life, eternal happiness also is signified by life. The contrary is the case with those who are in evil. These appear indeed, especially to themselves, as if they had life; but it is such life as in the Word is called death, and also is spiritual death; for they are not wise in any good, nor intelligent in any truth. This may be evident to every one who reflects upon it; for, since there is life in good and in its truth, there cannot be life in evil and in its falsity, inasmuch as these are opposite and extinguish life. Therefore these have no other life than that of the insane.

5071. That they on the left hand are called cursed, and their punishment is called eternal fire — as where it is said, *Then shall He say also unto them on the left hand, Depart from Me ye cursed into the eternal fire, prepared for the devil and his angels, and, These shall go away into eternal punishment— is* because they have averted themselves from good and truth, and turned to evil and falsity. A curse, in the internal sense of the Word, signifies aversion (n. 245, 379, 1423, 3530, ³⁵³⁴). The eternal fire into which they

must depart is not natural fire, nor is it torment of conscience, but it is lust for evil; for the lusts in man are spiritual fires which consume him in the life of the body, and torment him in the other life. From those fires the infernals torture one another in direful ways. That eternal fire is not natural fire, is evident. That it is not torment of conscience, is because all who are in evil have no conscience, and they who have had none in the life of the body cannot have any in the other life. But that it is lust, is because all vital fire is from the loves in man — heavenly fire from the love of good and truth, and infernal fire from the love of evil and falsity; or, what is the same thing, heavenly fire is from love to the Lord and love toward the neighbor, and infernal fire from the love of self and the love of the world. That all fire or heat inwardly in man is thence, any one may know if he attends to it. It is for this reason also that love is called spiritual heat, and that by fire and heat in the Word nothing else is signified (n. 934 at the end, 1297, 1527, 1528, 1861, 2446, 4906. The vital fire in the evil is such that when they are in the vehemence of their lusts, they are also in a sort of fire, from which they are in the ardor and fury of tormenting others; but the vital fire in the good is such that when in a high degree of affection, they also are in a sort of fire, but from it they are in the love and zeal for doing good to others.

CHAPTER XL.

- r. And it came to pass after these words, that they sinned, the butler of the king of Egypt and the baker, against their lord the king of Egypt.
2. And Pharaoh was wroth against his two court-

ministers, against the prince of the butlers, and against
the prince of the bakers.

3. And he put them in ward in the house of the prince

of the guards, into the prison, the place where Joseph was bound.

4. And the prince of the guards charged Joseph with them, and he ministered unto them; and they were for days in ward.

5. And they dreamed a dream both of them, each man his dream, in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, who were bound in the prison.

6. And Joseph came in unto them in the morning, and saw them, and, behold, they were troubled.

7. And he asked Pharaoh's court-ministers that were with him in ward in his lord's house, saying, Wherefore are your faces sad to-day?

8. And they said unto him, We have dreamed a dream, and there is no interpreter of it. And Joseph said unto them, DO not interpretations belong to God? tell it me, I pray you.

9. And the prince of the butlers told his dream to Joseph, and said to him, In my dream, behold, a vine was before me;

10. And in the vine were three branches: and it was as though it budded, its blossoms shot forth, and the clusters thereof ripened grapes:

1. And Pharaoh's cup was in my hand; and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

12. And Joseph said unto him, This is the interpretation of it: The three branches are three days;

13. Within yet three days shall Pharaoh lift up thy head, and restore thee unto thy place; and thou shalt give Pharaoh's cup into his hand, after the former manner when thou wast his butler.

14. But have me in thy remembrance when it shall be well with thee, and show mercy, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house.

15. For indeed I was stolen away Out of the land of the Hebrews; and here also have I done nothing that they should put me into the pit.

16. And the prince of the bakers saw that the interpretation was good, and he said unto Joseph, I also was in my dream, and, behold, three baskets perforated were On my head:

17. And in the uppermost basket there was of all manner of food for Pharaoh, the work of the baker; and the birds did eat them out of the basket upon my head.

18. And Joseph answered and said, This is the interpretation thereof: The three baskets are three days;

19. Within yet three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee.

20. And it came to pass on the third day, which was Pharaoh's birthday, that he made a feast unto all his servants; and he lifted up the head of the prince of the butlers and the head of the prince of the bakers, in the midst of his servants.

21. And he restored the prince of the butlers unto his butlership; and he gave the cup into Pharaoh's hand:

22. But he hanged the prince of the bakers; as Joseph had interpreted to them.

23. Yet did not the prince of the butlers remember Joseph, but forgat him.

CONTENTS.

5072. In the internal sense of this chapter the subject is continued of a state of temptations, by which even corporeals might be brought into correspondence. Corporeals properly so called are sensuels, of a twofold kind, some being subordinate to the intellectual part, and some to the voluntary part. Those which are subordinate to the intellectual part are represented by the butler of the king of

Egypt, and those which are subordinate to the voluntary part are represented by his baker; that the former are for a time retained, but the latter cast Out, is represented by the butler's returning to his place, and the baker being hanged. The rest will be plain from the series in the internal sense.

INTERNAL SENSE.

5073. Verses 1-4. *And it came to pass after these words, that they sinned, the butler of the king of Egypt and the baker, against their lord the king of Egypt. And Pharaoh was wroth against his two court-ministers, against the prince of the butlers, and against the prince of the bakers. And he put them in ward in the house of the prince of the guards, into the prison, the place where Joseph was bound. And the prince of the guards charged Joseph with them, and he ministered unto them; and they were for days in ward.* "And it came to pass " signifies a new state, and the things which follow; " after these words " signifies after the things which precede; " that they sinned " signifies inverted order; " the butler of the king of Egypt " signifies in those things in the body which are subject to the intellectual part; "and the baker" signifies in those things in the body which are subject to the voluntary part; "against their lord the king of Egypt " signifies that they were contrary to the new state of the natural man. "And Pharaoh was wroth " signifies that the new natural man averted himself; " against his two court-ministers " signifies from the sensuous of the body of both kinds; " against the prince of the butlers, and against the prince of the bakers " signifies in general from the sensuous subordinate to the intellectual part and to the voluntary part. "And he put them in ward " signifies rejection; " in the house of the

prince of the guards " signifies by those things which are
primary for interpretation; " into the prison " signifies
among falsities; " the place

where Joseph was bound " signifies the state of the celestial of the natural now as to those things. "And the prince of the guards charged Joseph with them " signifies that the celestial of the natural taught them from things primary for interpretation; "and he ministered unto them " signifies that he instructed them; " and they were for days in ward " signifies that they were a long time in a state of rejection.

5074. *And it came to pass.* That this signifies a new state and the things which follow, is evident from this, that the expression, it came to pass, or it was, in the Word, involves a new state (see n. 4979, 4999); and that in the original language it serves for a distinction between the series of things which go before and those which follow (see n. 4987); hence also it signifies the things which follow.

5075. *After these words.* That this signifies after the things which precede, is evident from the signification of words in the original language, as also things; here, therefore, after these words, means after these things, and so after the things which precede. That words in the original language signify also things, is because words in the internal sense signify truths of doctrine; and therefore all Divine truth in general is called the Word, and the Lord Himself, from Whom comes all Divine truth, is in the supreme sense the Word (n. 1288. And because nothing that exists in the universe is anything, that is, is a reality [res], unless it is from Divine good by Divine truth, therefore words in the Hebrew language mean also things. That nothing in the universe is anything, that is, is a reality, unless it is from Divine good by Divine truth, that is, by the Word, is plain in John: *In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made by Him; and without Him was not*

anything made but was made (i. 1, 3. The interior
significations of expressions derive their origin for the
most part from the interior man, which is with spirits
and angels; for every man

as to his spirit, or as to that very man which lives after the decease of the body, is in company with angels and spirits, although the external man is ignorant of it; and because he is in company with them, he is also with them in the universal language, and thus in the origins of expressions. Hence there are imparted to expressions many significations which in external form appear incongruous, though in internal form they are entirely congruous — as here, words signifying things. And so it is in very many other instances, as that the understanding is called internal sight, and light is attributed to it, that attention and obedience are called hearing and hearkening, that the perception of a thing is called smelling, and so forth.

5076. *That they sinned.* That this signifies inverted order, is evident from the signification of sinning, as acting contrary to Divine order: whatever is contrary to that is sin. Divine order itself is Divine truth from Divine good. All are in that order who are in truth from good, that is, who are in faith from charity — for truth is of faith, and good is of charity; and they are contrary to that order who are not in truth from good, consequently who are in truth from evil, or in falsity from evil; by sin nothing else is signified. Here by their sinning — the butler and the baker — is signified that external sensuous were in inverted order in respect to interior things, so that they did not accord or did not correspond.

5077. *The butler of the king of Egypt.* That this signifies in those things in the body which are subject to the intellectual part, is evident from the signification of a butler, as the external sensual, or the sensual of the body, which is subordinate or subject to the intellectual part of the internal man — of which hereafter; and from the signification of the king of Egypt, as the natural man — of which below (n. 5079). As the butler and the baker are treated of in the following verses, and as they signify the external sensuous which are of the body, something must first be

said concerning these sensuels. It is known that the external or bodily senses are five, namely, sight, hearing, smelling, taste, and touch, and that these constitute all the vitality of the body; for without those senses the body does not live at all, and when therefore it is deprived of them, it dies and becomes a corpse. The corporeal element of man, therefore, is itself nothing else than a receptacle of sensations, and consequently of the life from them. The sensitive element is the principal, and the corporeal is the instrumental. The instrumental without its principal to which it is adapted, cannot even be called the corporeal, such as man is invested with during his life in the world, but the instrumental together with the principal, when they act as one. This, therefore, is the corporeal. All the external sensuels of man have relation to his internal sensuels, for they are given to man and placed in his body, that they may serve the internal man while it is in the world, and be subject to its sensuels; when therefore a man's external sensuels begin to rule over his internal, the man is lost; for then the internal sensuels are considered merely as servants, to serve for confirming those things which the external sensuels command with authority. When the external sensuels are in this state, they are in the inverted order spoken of just above (n. 5076. The external sensuels of man have relation, as already said, to his internal sensuels, in general to his intellectual part and to his voluntary; there are therefore external sensuels which are subject or subordinate to his intellectual part, and there are those which are subject to his voluntary part. The sensual which is especially subject to the intellectual part is the sight; that which is subject to the intellectual part and secondarily to the voluntary is the hearing; that which is subject to both together is the sense of smell, and still more the taste; but that which is subject to the voluntary part is the touch. That the external sensuels are subject to those parts, and in what manner, might be abundantly shown; but it would

be too prolix here to extend this explanation; it may in some measure be known from what has been shown concerning the correspondence of those senses, at the end of

4 the preceding chapters. It should further be known that all truths, which are said to be of faith, pertain to the intellectual part; and that all goods, which are of love and charity, are of the voluntary part. Consequently it belongs to the intellectual part to believe, to acknowledge, to know, and to see truth and also good, but to the voluntary part to be affected with it and to love it; and what man is affected with and loves, is good. But how the intellectual flows into the voluntary, when truth passes into good, and how the voluntary when it moves it flows into the intellectual, are matters of still deeper investigation, of which, by the Divine mercy of the Lord, more will be said in the follow-

5 ing pages. The reason why a butler signifies the sensual which is subject or subordinate to the intellectual part of the internal man, is, that everything which serves for drinking, or which is drunk—as wine, milk, water—has relation to truth, which is of the intellectual part, and so it has relation to the intellectual part; and because it is the external sensual, or sensual of the body, that subserves, therefore by a butler is signified that sensual, or that kind of sensuality. That to give to drink and to drink are in general predicated of the truths which are of the intellectual part, may be seen above (n. 3069, 3071, 3168, 3772, 4017, 4018); and that in particular they are predicated of truth which is from good, or of faith which is from charity (n. 1071, 1798); and that water is truth (n. 680, 2702, 3058, 3424, 4976. From these things it may now be evident what is signified by a butler.

5078. *And he baker.* That this signifies in those things in the body which are subject to the voluntary part, is evident from the signification of a baker, as the external sensual, or the sensual of the body, which is subordinate or subject to the voluntary part of the internal man. A baker

has this signification because everything that serves for food, or that is eaten — as bread, food in general, and all the work of the baker — is predicated of good, and so has relation to the voluntary part; for all good is of that part, just as all truth is of the intellectual part—as was said just above (n. 5077). That bread is the celestial or good, may be seen above (n. 1798, 2165, 2177, 3478, 3735, 3813, 4211, 4217, 4735, 4976). That here and in the following 2 verses of this chapter the external sensuels of both kinds are treated of in the internal sense, is because in the previous chapter the subject was the Lord, how He glorified or made Divine the interiors of His natural; here therefore the subject is the Lord, how He glorified or made Divine the exteriors of His natural. The exteriors of the natural are what are properly called corporeals, or the sensuels of both kinds together with their recipients; for these together constitute what is called the body, as shown above (n. 5077). The Lord made the very corporeal in Himself Divine, as well its sensuels as their recipients; wherefore also He rose again from the sepulchre with His body, and likewise after His resurrection said to the disciples, *Behold My hands and My feet, that it is I Myself; handle Me and see; for a spirit hath not flesh and bones, as ye see Me have* (Luke xxiv. 39). Most of those who are of the church at 3 this day believe that every one is to rise again at the last day, and with his body; which Opinion is so universal that scarcely any one from doctrine believes otherwise. But this Opinion has prevailed because the natural man supposes that it is only the body that lives; and therefore unless he believed that the body would receive life again, he would wholly deny a resurrection. But the truth of the matter is this. Man rises again immediately after death, and he then appears to himself in a body just as in the world, with a similar face,

members, arms, hands, feet, breast, belly, and loins; so that when he sees and touches himself, he says that he is a man as in the world. Nevertheless what he

sees and touches is not his external which he carried about in the world, but it is the internal which constitutes the human itself which lives, and which had an external about it, or outside of every part of it, by which it could be in the world and adapted for acting and performing its functions

4 there. The earthly corporeal is no longer of any use to him, he being in another world where are other functions, and other powers and abilities, to which the nature of his body there is adapted. This body he sees with his eyes, not those which he had in the world, but those that he has there, which are the eyes of his internal man, and by which through the eyes of the body he had before seen worldly and earthly things. This also he feels with the touch, not with the hands or the sense of touch which he enjoyed in the world, but with the hands and the sense of touch which he there enjoys, which is that from which his sense of touch in the world existed. Every sense too is more exquisite and more perfect there, because it is the sense of the internal of man freed from the external; for the internal is in a more perfect state, because it gives to the external the power of sensation; but when it acts into the external, as in the world, sensation is then dulled and Obscured. Moreover, it is the internal which is sensible of the internal, and the external which is sensible of the external. Thus it is that men after death see one another, and are in company together according to their interiors. In order that I might be certain of this thing, it has been given me to touch the spirits themselves, and to converse many times with them

5 in regard to it (see n. 322, 1630, 4622. Men after death, who are then called spirits and, if they have lived in good, angels, wonder much that the man of the church believes that he is not to see eternal life until the last day when the world shall perish, and that he is then to be clothed again with the cast-off dust; when yet the man of the church knows that he rises again after death; for when a man dies, who does not say afterward that his soul or spirit is in heaven

or else in hell? and who does not say of his children who have died, that they are in heaven? and who does not comfort a sick person, or one appointed to die, by the assurance that he will shortly come into another life? And he who is in the agony of death and is prepared, believes no otherwise; nay, from that belief also many claim for themselves the power of delivering others from places of damnation, and of letting them into heaven, and of saying masses in their behalf. Who does not know what the Lord said to the thief, *To-day shalt thou be with Me in paradise* (Luke xxiii. 43)? and what He said of the rich man and Lazarus, that the former was carried into hell, but the latter borne by angels into heaven (Luke xvi. 22, 23)? And who does not know what the Lord taught concerning the resurrection, that *He is not the God of the dead, but of the living* (Luke xx. 38)? Man knows these things, and so thinks and speaks **6** when he thinks and speaks from the spirit; but when he thinks and speaks from his doctrine, he says very differently — that he is not to rise again till the last day; when yet the last day to every one is when he dies, and then also is his judgment, as indeed many say. What is meant by being encompassed with skin, and from the flesh seeing God (Job xix. 25, 26), may be seen above (n. 3540 at the end. These things are said in order that it may be known that no man rises again in the body with which he was clothed in the world; but the Lord alone so arose, and this because He glorified His body, or made it Divine, while He was in the world.

5079. *Against heir lord the king of Egypt.* That this signifies that they — namely, the external sensuals, of the body, signified by the butler and the baker — were contrary to the new state of the natural man, is evident from the signification of the king of Egypt, as outward knowledge in general (see n. 1164, 1165, 1186, 1462, 4749,

4964, 4966. For, the same is signified by the king of
Egypt as by Egypt, the king being the head of the nation;
and so

also in other passages where mention is made of the king of any nation (n. 4789. As it is outward knowledge in general that is signified by the king of Egypt, it is also the natural man; for every outward knowledge is a truth of the natural man (n. 4967): the good itself of the natural man is signified by lord (n. 4973. That a new state thereof is here signified, is because in the preceding chapter was described the making new of the interiors of the natural, and in the supreme sense, which relates to the Lord, their being glorified; but the subject is now the exteriors of the natural, which were to be reduced to harmony or correspondence with the interiors. Those interiors of the natural which were new, or, what is the same thing, the new state of the natural man, is what is signified by their lord the king of Egypt; and the exteriors which were not reduced into order, and hence were contrary to order, are what are

2 signified by the butler and the baker. There are interiors and there are exteriors of the natural, the interiors of the natural being outward knowledges and affections for them, but the exteriors being sensuous of both kinds — spoken of above (n. 5077. These exteriors of the natural, man leaves behind him when he dies; but the interiors of the natural, he carries with him into the other life, where they serve as a plane for what is spiritual and celestial. For man when he dies, loses nothing except his bones and flesh; he has with him the memory of all that he had done, spoken, or thought, and he has with him all his natural affections and desires, thus all the interiors of the natural. Of its exteriors he has no need; for he does not see, nor hear, nor smell, nor taste, nor touch, what is in the world, but only such things as are in the other life, which indeed look for the most part like those which are in the world; but still they are not like them, for they have in them what is living, which those things that properly belong to the natural world do not have. For all and each of the things in the other life exist and subsist from the sun there, which is

the Lord, whence they have in them what is living; whereas all and each of the things in the natural world exist and subsist from its sun, which is elementary fire, and hence have not in them what is living. What appears living in them is from no other source than from the spiritual world, that is, through the spiritual world from the Lord.

5080. *And Pharaoh was wroth.* That this signifies that the new natural man averted himself, is evident from the representation of Pharaoh or the king of Egypt, as the new natural man, or the new state of the natural man — spoken of just above (n. 5079); and from the signification of being wroth or angry, as averting himself (n. 5034); here therefore it signifies that the interior natural, which was made new, averted itself from the exterior natural or corporeal sensual, because this did not correspond with it.

5081. *Against his two court-ministers.* That this signifies that he averted himself from the sensuels of the body of both kinds, is evident from the signification of court-ministers, who here are the butler and the baker, as sensuels of both kinds—of which above (n. 5077, 5078). The sensuels of the body, namely, the sight, hearing, smell, taste, and touch, are also ministers of the court, as it were, in respect to the interior man, who is their lord the king; for they minister to him, that from the things in the visible world and in human society, he may come into the teachings of experience, and may in this way acquire intelligence and wisdom. For man is not born into any knowledge, still less into any intelligence or wisdom, but only into capability for receiving and becoming imbued with them. This is effected by a twofold way, namely, an internal way, and an external way. By the internal way

flows in the Divine, by the external way flows in what is of the world. These meet in man within, and then as far as he suffers himself to be enlightened from the Divine, he comes into wisdom. The things which flow in by the external way, flow through the sensuals of the body. They do not how-

ever flow in of themselves, but are called forth by the internal man to serve as a plane for the heavenly and spiritual things which flow in by the internal way from the Divine. From this it is evident that the sensuals of the body are like ministers of the court. In general, all exteriors are ministers in respect to interiors. The whole natural man in respect to the spiritual man is nothing else.

2 In the original language the term means a minister, courtier, chamberlain, or eunuch; in the internal sense it signifies, as here, the natural man as to good and truth, but in particular the natural man as to good — as in Isaiah: *Let not be son of the stranger, that hath joined himself to Jehovah, speak, saying, Jehovah will surely separate me from His people; neither let be eunuch say, Behold, I am a dry tree. For thus saith Jehovah unto the eunuchs that keep My sabbaths, and choose the things that please Me, and take hold of My covenant: Unto them will I give in My house and within My walls a place and a name better than of sons and daughters; I will give them an everlasting name, but shall not be cut of* (lvi. 3-5. Here a eunuch stands for the natural man as to good, and the son of the stranger for the natural man as to truth; for the church of the Lord is external and internal, and they who are of the external church are natural, while they who are of the internal church are spiritual. They who are natural, and yet are in good, are eunuchs, and they who are in truth are the sons of the stranger; and as the truly spiritual or internal are to be found only within the church, therefore also by the sons of the stranger are signified those who are outside of the church, or the Gentiles, and are yet in truth according to their religion (n. 2049, 2593, 2599, 2600, 2602, 2603, 2861, 2863, 3263); and by eunuchs those who are in good.

5082. *Against the prince of the butlers, and against the prince of the bakers.* That this signifies in general from the sensuals subordinate to the intellectual part and to the

voluntary part, is evident from the signification of a butler, as the sensual subordinate and subject to the intellectual part— of which above (n. 5077); and from the signification of a baker, as the sensual subordinate and subject to the voluntary part— of which also above (n. 5078); and from the signification of a prince, as what is primary (see n. 1482, 2089, 5044. here in general or in common; for what is primary is also common, since it rules in the rest; for particulars have relation to primaries as to generals, so that they may make one and no contradiction appear.

5083. *And he put hem in ward.* That this signifies rejection, is evident from the signification of putting in ward,

rejection; for he who is put in ward is rejected.

5084. *In the house of the prince of the guards.* That this signifies by those things which are primary for interpretation, is evident from the signification of the prince of the guards, as what is primary for interpretation (n. 4790, 4966. Here therefore it means that sensuels of both kinds were rejected by the things primary for interpretation, which are of the Word as to the internal sense; and these sensuels are said to be rejected when they have no faith in such things; for sensuels, and the things that by their means enter immediately into the thought, are fallacious, and all fallacies which prevail in man are thence. From these it comes about that few believe the truths of faith, and that the natural man is opposed to the spiritual, that is, the external man to the internal; and therefore if the natural or external man begins to rule over the spiritual or internal, the things of faith are no longer believed; for fallacies overshadow and lusts suffocate them. As few² know what the fallacies of the senses are, and few believe that they induce so great a shade upon rational things, and most of all upon the

spiritual things of faith, even so as to extinguish them, especially when man at the same time is in the enjoyment of the lusts of self-love and the love of the world, the subject may be illustrated by examples, show-

ing first what are the fallacies of the senses which are merely natural, or in those things which are in nature, and then what are the fallacies of the senses in spiritual things. r. It is a fallacy of the sense merely natural, or in nature, to believe that the sun revolves once each day around this earth, and also heaven with all the stars; and although it is said that it is incredible, because impossible, that so great an ocean of fire as the sun is, and not only the sun but also innumerable stars, should revolve around the earth once every day without any change of place relatively to one another, and although it is added that it may be seen from the planets that the earth performs a daily and annual motion by rotation and revolution, the planets also being earths, some of them with moons revolving around them, and making — as is known by Observation — daily and annual motions like Our earth — still with very many persons the fallacy of sense prevails, that it is as it appears to the eye.

3 2. It is a fallacy of the sense merely natural, or in nature, that there is only a single atmosphere, and that this is merely successively purer from one portion to another, and that where it ceases there is a vacuum. The external sensual of man, when it only is consulted, apprehends no otherwise. 3. It is a fallacy of the merely natural sense, that from first creation there has been impressed on seeds a property of growing up into trees and flowers, and of reproducing themselves, and that from this is the existence and subsistence of all things. And if it is urged that it is not possible for anything to subsist unless it perpetually exists, according to the law that subsistence is perpetual existence, and also that everything not connected with something prior to itself falls into nothing, still the sensual of the body and the thought

from that sensual does not apprehend it, nor that all things and each continue to exist in the same way that they came into existence, that is, by influx from the spiritual world, or through the spiritual world from the 4 Divine. 4. Hence it is a fallacy of the merely natural

sense, that there are simple substances, which are monads and atoms; for whatever is within the range of the external sensual, the natural man believes to be such, or nothing. 5. It is a fallacy of merely natural sense, that all things are of nature and from nature, and that indeed there is something in purer or interior nature which is not apprehended. But if it is said that within or above nature there is the spiritual and celestial, this is rejected; and it is believed that if not natural, it is nothing. 6. It is a fallacy of sense that only the body lives, and that its life perishes when it dies. The sensual does not at all apprehend that the internal man is in every particular of the external, and that it is within nature in the spiritual world; hence it does not believe, because it does not apprehend, that the internal man will live after death, if it be not again clothed with the body (n. 5078, 5079. 7. Hence it is a fallacy 5 of sense that man cannot live after death any more than the beasts, because these also have a life similar in many respects to that of man, man being only a more perfect animal. The sensual does not apprehend, that is, the man who thinks and draws conclusions from the sensual, that man is above the beasts and has a superior life in this — that he can think not only about the causes of things, but also about the Divine, and can by faith and love be conjoined to the Divine, and also receive influx therefrom and appropriate it to himself; and so that in man, because there is given reciprocation, there is given reception, as is by no means the case with beasts. 8. It is a fallacy thence 6 derived that the living principle in man, which is called the soul, is only something ethereal, or flamy, which is dissipated when man dies; and that it resides in the heart, or in the brain, or in some part of it, and thence rules the body as a machine. That the internal man is in every part of the external, and that the eye does not see from itself, nor the ear hear from itself, but from the internal man, the sensual man does not apprehend. 9. It is a fallacy of

sense that light, and also heat, can come from no other source than the sun or pure fire. That there is light in which is intelligence, and heat in which is heavenly love, and that all the angels are in that light and heat, the sensual does not apprehend. 10. It is a fallacy of sense that man believes that he lives of himself, or that life has been imparted to him; for so it appears to the sensual mind. That it is the Divine alone which has life of itself, and thus that there is only one life, and that the lives in the world are only recipient forms, the sensual mind does not at all apprehend (see n. 1954, 2706, 2886-2889, 2893, 3001, 3318, 3337, 3338, 3484, 3742, 3743, 4151, 4249, 4318—7 4320, 4417, 4523, 4524, 4882. 11. The sensual man believes from fallacy that adulteries are allowable; for from the sensual he concludes that marriages are instituted only in behalf of order for the sake of the education of the offspring; and that, so long as this order is not destroyed, it is immaterial from whom the offspring comes; and also that what is of marriage differs from lasciviousness only in its being allowed; thus also that it would not be contrary to order to marry more than one wife, if it were not forbidden by the Christian world from the Sacred Scripture. If they are told that there is a correspondence between the heavenly marriage and marriages on earth, and that no one can have in himself anything of marriage unless he is in spiritual truth and good, also that genuine marriage cannot exist between a husband and several wives, and hence that marriages are in themselves holy, these things are rejected 8 by the sensual man as nothing. 12. It is a fallacy of sense that the Lord's kingdom, or heaven, is like an earthly kingdom in this, that the joy and happiness there consist in one being greater than another, and hence having more glory than another; for the sensual mind does not at all comprehend what is meant by the least being greatest, or the last first. If they are told that joy in heaven or to the angels consists in serving others by doing them good, with-

Out any thought of merit or recompense, this strikes them as something sad. 13. It is a fallacy of sense that good works merit reward, and that to do good to any one for the sake of self is a good work. 14. It is also a fallacy of sense that man is saved by faith alone, and that faith can exist in one who has no charity, and also that it is the faith, and not the life, that remains after death. So also is it in very many other instances. When therefore the sensual rules in man, the rational enlightened from the Divine sees nothing and is in thick darkness, and it is then believed that all is rational which is concluded from the sensual.

5085. *Into the prison.* That this signifies among falsities, is evident from the signification of a prison, as the vastation of falsity, and hence falsity (n. 4958, 5037, 5038).

5086. *The place where Joseph was bound.* That this signifies the state of the celestial of the natural now as to those things, is evident from the signification of place, as state (see n. 2625, 2837, 3356, 3387, 4321, 4882); from the representation of Joseph, as the celestial of the spiritual from the rational (n. 4286, 4585, 4592, 4594, 4963), here the celestial of the natural, because now in the natural from which are temptations (n. 5035, 5039); and from the signification of being bound, as a state of temptations (see 11. 5037. In the foregoing chapter the subject is the state of temptations of the celestial of the spiritual in the natural as to those things which were of the interior natural, and here now as to those things which are of the exterior natural.

5087. *And the prince of the guards charged Joseph with them.* That this signifies that the celestial of the natural taught them from things primary for interpretation, is evident from the signification of the prince of the guards, as things primary for interpretation (n. 4790, 4966, 5084); from the representation of Joseph, as the celestial of the natural— of which just above (n. 5086); and from the signification of charging with, as here teaching; for he who

for the purpose of exploration or correction, is charged with those things which are rejected, performs the office of a teacher.

5088. *And he ministered unto them.* That this signifies that he instructed them, is evident from the signification of ministering, as instructing. That ministering does not here mean ministering as a servant, is evident from Joseph being charged with them; wherefore ministering here means furnishing the things which would be of benefit to them; and because the subject here is the new sensual or external natural, teaching is signified by being charged with, and instructing by ministering. To be charged with is predicated of good which is of the life, and ministering of truth which is of doctrine (n. 4976).

5089. *And they were for days in ward.* That this signifies that they were a long time in a state of rejection, is evident from the signification of days, as states (see n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850); here, therefore, for days means that they were a long time in the state of rejection, which is signified by ward (n. 5083). The particulars which are contained in the internal sense cannot here be set forth more fully, because they are such that no idea can be formed of them from the things in the world— as for instance of the celestial of the spiritual man, and of its state in the natural when the interior natural is being made new, and afterward when it has been made new and the exterior natural rejected. But of these and similar things an idea may be formed from the things in heaven, which idea is such that it does not fall into any idea formed from the things in the world, except with those who while

2 in thought can be withdrawn from sensual things.

Unless man's thought can be elevated above sensual things, so that these are beheld as below him, he cannot understand any interior thing in the Word, still less such things as are of heaven abstracted from those which are of the world; for sensual things absorb and suffocate

them. It is for this

reason that those who are sensual and have zealously devoted themselves to mere outward knowledges, rarely apprehend anything of the things of heaven; for they have immersed their thoughts in such things as are of the world, that is, in terms and distinctions drawn from them, and thus in sensuels, from which they can no longer be elevated and so be kept in a point of view above them; thus neither can their thought be any longer freely extended over the whole plain of the things of the memory, so as to select what agrees and reject what is repugnant, and apply whatever is in connection; for, as already said, it is kept closed and immersed in terms, and thus in sensuels, so that it cannot look around. This is the reason that the learned believe less than the simple, and are even less wise in heavenly things; for the simple can look at a thing above terms and mere outward knowledge, thus above sensuels; whereas the learned cannot do so, but look at everything from terms and outward knowledge, their mind being fixed in those things, and thus bound as in jail or in prison.

5090. Verses 5-8. *And hey dreamed a dream both of them, each man his dream, in one night, each man according to the interpretation of his dream, he butler and the baker of he king of Egypt, who were bound in the prison. And Joseph came in unto them in he morning, and saw hem, and, behold, they were troubled. And he asked Pharaoh's court-ministers that were wih him in ward in his lord's house, saying, Wherefore are your faces sad today? And hey said unto him, We have dreamed a dream, and there is no interpreter of it. And Joseph said unto them, Do not interpretations belong to God? tell it me, I pray you.* "And they dreamed a dream both of them" signifies foresight concerning them; "each man his dream, in one night" signifies concerning the event which to them was in obscurity; "each man according to the interpretation of his dream" signifies which they had in themselves; "the butler and the baker" signifies concerning sensuels of both

kinds; " of the king of Egypt " signifies which were subordinate to the interior natural; " who were bound in the prison " signifies which were among falsities. "And Joseph came in unto them in the morning " signifies that it was revealed and clear to the celestial of the spiritual;* " and saw them " signifies perception; " and, behold, they were troubled " signifies that they were in a sad state. "And he asked Pharaoh's court-ministers " signifies those sensuals; " that were with him in ward in his lord's house " signifies which were rejected; " saying, Wherefore are your faces sad to-day ?" signifies from what affection was the sadness. "And they said unto him " signifies perception concerning them; " We have dreamed a dream " signifies prediction; " and there is no interpreter of it " signifies that no one knows what is in them. "And Joseph said unto them " signifies the celestial of the natural; " DO not interpretations belong to God?" signifies that the Divine is in them; " tell it me, I pray you " signifies that it should be known.

5091. *And hey dreamed a dream both of hem.* That this signifies foresight concerning them, is evident from the signification of a dream, as foresight (n. 3698): " both of them " are the sensuals of both kinds signified by the butler and the baker. That the dreams were concerning those things, is plain from the following verses. That a dream is in the supreme sense foresight, is because dreams which flow in immediately through heaven from the Lord, foretell things to come. Such were the dreams of Joseph, the dreams of the butler and the baker, the dream of Pharaoh, the dream of Nebuchadnezzar, and prophetic dreams in general. The things to come which are foretold by such dreams, are from no other source than the Lord's Divine foresight. Hence also it may be known that all things, in general and in particular, are foreseen.

5092. *Each man his dream, in one night.* That this signifies concerning the event which to them was in ob-

• The Latin has *naturalis*; but it. 5097, *spiritualis*. See n.

50S6.

scurity, is evident from the signification of a dream, as foresight, and hence prediction — and because prediction, also the event, for prediction is concerning the event; and from the signification of night, as obscurity. Night in the spiritual sense signifies a state of shade brought on by falsity from evil (n. 1712, 2353), thus also obscurity, namely, of the mind. The obscurity of night in the world, is natural obscurity; but the obscurity of night in the other life, is spiritual obscurity. The former arises from the absence of the sun of the world and the privation of light therefrom, but the latter from the absence of the sun of heaven which is the Lord, and the privation of light, that is, of intelligence, therefrom. This privation does not arise from the sun of heaven setting, like the sun of the world, but from a man or spirit being in falsity from evil, and removing himself, and so bringing obscurity upon himself. Merely from the idea of night and its obscurity in both senses, it is plain what the spiritual sense is in respect to the natural sense of the same thing. Moreover, spiritual obscurity is threefold — one kind from the falsity of evil, another from ignorance of truth, and a third that of exteriors in respect to interiors, thus of the sensuous of the external man in respect to the rationals of the internal. All these kinds of obscurity, however, arise from this, that the light of heaven, or the intelligence and wisdom that is from the Lord, is not received; for this light is continually flowing in, but by the falsity of evil is either rejected or suffocated or perverted, by ignorance of truth is little received, and by the sensuous of the external man is dulled, because made general.

5093. *Each man according to the interpretation of his dream.* That this signifies which they had in themselves — namely, the event—is evident from the signification of the interpretation of a dream, as the explanation, and hence the knowledge of the event, thus the event which they had in themselves. That a dream involves the event, may be seen just above (n. 5092).

5094. *The butler and the baker.* That this signifies concerning sensuels of both kinds, is evident from the signification of a butler, as the sensual subordinate to the intellectual part (see n. 5077); and from the signification of a baker, as the sensual subordinate to the voluntary part (n. 5078). That these were rejected by the interior natural, has been said above (n. 5083, 5089). It should be known, however, that it was not the sensuels themselves — namely, of the sight, hearing, smell, taste, and touch — that were rejected, for from these the body lives; but it was the views or thoughts, and also the affections and desires, from them. Objects from the world enter into the external or natural memory of man through those sensuels On the one hand, and objects through rationals on the other. These objects separate themselves in that memory. Those which entered through rationals take a more interior place, but those which entered through sensuels a more exterior place; hence the natural becomes twofold, interior and exterior — as was also 2 said above. The interior natural is what is represented by Pharaoh the king of Egypt, but the exterior natural by the butler and the baker. What the difference is, may be evident from their respective views of things, or thoughts, and conclusions thence. One who thinks and concludes from the interior natural, is so far rational as he imbibes what enters through the rational; but one who thinks and concludes from the exterior natural, is so far sensual as he imbibes what enters from sensuels. Such a man is also called a sensual man, but the other a rational man. Man when he dies, takes with him all the natural, and such as it has been formed with him in the world, such also it remains; as far as he has become imbued with what is from the rational, so far also he is

rational; and as far as he has become imbued with what is from the sensual, so far he is sensual. The difference is, that the natural as far as it has drawn and appropriated to itself what is from the rational, so far beholds beneath itself the sensuous of the exterior

natural, and so far has dominion over them, deeming worthless and rejecting the fallacies thence derived; whereas the natural as far as it has drawn and appropriated to itself anything from the sensuous of the body, beholds rational things as beneath itself, deeming them worthless and rejecting them. As for example — the rational natural man 3 can comprehend that man does not live from himself, but by an influx of life through heaven from the Lord; but the sensual man cannot comprehend this, for he says that he manifestly feels and perceives that life is in himself, and that it is idle to speak contrary to the evidence of the senses. For another example — the rational natural man comprehends that there is a heaven and a hell, whereas the sensual man denies it, because he does not apprehend that there is a purer world than that which he sees with his eyes. The rational natural man comprehends that there are spirits and angels who are unseen; but the sensual man does not comprehend this, supposing that to be nothing which he does not see and touch. For still another example — the 4 rational natural man comprehends that it is the part of an intelligent man to look at ends, and to foresee and to dispose the means to some ultimate end. When he looks at nature from the order of things, he sees that nature is a complex of means, and he then apperceives that a Supreme Being of intelligence disposed them; but to what ultimate end, he does not see unless he becomes spiritual. On the other hand the sensual man does not comprehend that there can be anything distinct from nature, thus neither that there can be any Being which is above nature. What it is to understand, to be wise, to look at ends, and to dispose means, he does not apprehend, unless it is called natural; and when it is called natural, he has an idea of these operations like that which an artificer has of an automaton. From these few instances it may be evident what is meant by the interior natural and the exterior natural, and also what by sensual things being rejected — namely, not the

rejection of the things of sight, hearing, smell, taste, and touch, in the body, but of the conclusions therefrom concerning interior things.

5095. *Of the king of Egypt.* That this signifies which were subordinate to the interior natural, is evident from the representation of Pharaoh or the king of Egypt in this chapter, as a new state of the natural (n. 5079, 5080. consequently the interior natural, for this was made new. What the interior natural is, and what the exterior, may be seen just above (n. 5094. What is the nature of the internal sense in the historic and prophetic portions of the Word, should be briefly told. Where several persons are mentioned in the historic sense — as here Joseph, Pharaoh, the prince of the guards, the butler and the baker—in the internal sense they signify indeed various things, but only in one person. The reason is, that names signify things — as here Joseph represents the Lord as to the celestial spiritual from the rational and also in the natural, Pharaoh represents Him as to the new state of the natural or as to the interior natural, the butler and the baker represent Him as to those things which are of the exterior natural. Such is the internal sense; and so also in other places, as where Abraham, Isaac, and Jacob are mentioned. In the sense of the letter there are three persons, but in the supreme sense all three represent the Lord — Abraham the Divine itself, Isaac the Divine intellectual, and Jacob His Divine natural. SO also in the prophets, where sometimes the narration consists of mere names — as of persons, kingdoms, or cities — and yet those names together present and describe one thing in the internal sense. One who is not aware of this may easily be led away by the sense of the letter into various things, and thus the idea of one thing be dissipated.

5096. *Who were bound in the prison.* That this signifies which were among falsities, is evident from the signification of being bound in prison, as being among falsities (see n. 4958, 5037, 5038, 5085. They who are in falsi-

ties, and still more they who are in evils, are said to be bound and in prison—not that they are in any bonds, but because they are not in freedom, since those who are not in freedom are interiorly bound. For they who have confirmed themselves in falsity are no longer in any freedom of choosing and accepting truth; and they who have much confirmed themselves, are not even in the freedom of seeing, still less in that of acknowledging and believing truth; for they are in the persuasion that falsity is truth, and truth falsity. This persuasion is such that it takes away all freedom of thinking anything else, and consequently holds the very thought in bonds and as it were in prison. This has become evident to me from much experience with those in the other life who have been in a persuasion of falsity by confirmations in themselves. They are such as not at all to admit truths, but to reflect or strike them back again, and this with hardness according to the degree of persuasion, especially when the falsity is from evil, or when evil has persuaded them. These are they who are meant in the Lord's parable in Matthew: *Some seeds fell upon the hard way, and the birds came and devoured them* (xiii. 4. The seeds are Divine truths, the hard rock is persuasion, birds are principles of falsity. They who are such do not even know that they are in bonds or in prison, for they are affected with their own falsity, and love it for the sake of the evil from which it springs; and thus they imagine that they are in freedom, for whatever is of the affection or love appears free. But they who are not in confirmed falsity, that is, in the persuasion of falsity, easily admit truths, and see and choose them, and are affected with them, and afterward see falsities as it were beneath themselves, and also see how they who are in the persuasion of falsity are bound. They are in so much freedom that they can, in view and thought, spread abroad as it were through the whole heaven to innumerable truths; but no one can be in this freedom unless he is in good; for from good he is in heaven, and from good in heaven truths are apparent.

5097. *And Joseph came in unto them in the morning.* That this signifies that it was revealed and clear to the celestial of the spiritual, is evident from the representation of Joseph, as the celestial of the spiritual (n. 4286, 4592, 4963); and from the signification of morning, as a state of illustration (n. 3458. thus what is revealed and clear. That morning has this signification, is because all times of the day, like all times of the year, signify various states according to the variations of the light of heaven. The variations of the light of heaven are not variations like those of light in the world every day and every year, but variations of intelligence and love; for the light of heaven is nothing else than Divine intelligence from the Lord, which also is bright before the eyes, and the heat of that light is the Lord's Divine love, which also is warm to the sense. It is that light which gives man understanding, and that heat which gives him vital warmth and will for good. Morning in heaven is a state of enlightenment as to those things which are of good and truth, which state exists when it is acknowledged, and still more when it is perceived, that good is good and that truth is truth. Perception is internal revelation; hence by the morning is signified what is revealed; and because then that becomes clear which before was obscure, by the morning is signified also what is

2 clear. Moreover by morning is signified in the supreme sense the Lord Himself, for the reason that the Lord is the Sun from which comes all light in heaven, and He is always in the rising, thus in the morning. He is also always rising with every one who receives the truth which is of faith and the good which is of love, but He sets with every one who does not receive. Not that the Sun there sets, for, as just said, He is always in the rising; but that he who does not receive, causes Him as it were

to set with himself. This may be compared in some degree to the changes of the sun of the world in respect to the inhabitants of the earth; for neither does this sun set, since it always remains in its

place and is always shining thence, but it appears as if it set, because the earth rotates about its axis once every day, and at the same time removes the inhabitant from the sight of the sun (see n. 5084); and so the setting is not in the sun, but in the removal of the inhabitant of the earth from its light. This comparison is illustrative; and because in every part of nature there is something representative of the Lord's kingdom, it also instructs us that the privation of the light of heaven, that is of intelligence and wisdom, is not because the Lord, Who is the Sun of intelligence and wisdom, sets with any one, but because the inhabitant of His kingdom removes himself, that is, suffers himself to be led by hell by which he is removed.

5098. *And saw them.* "That this signifies perception, is evident from the signification of seeing, as understanding and perceiving (n. 2150, 3764, 4567, 4723).

5099. *And, behold, they were troubled.* That this signifies that they were in a sad state, is evident without explanation.

5100. *And he asked Pharaoh's court-ministers.* That this signifies those sensuals, is evident from the signification of Pharaoh's court-ministers, as sensuals of both kinds — those which are subordinate to the intellectual part, and those which are subordinate to the voluntary part— of which above (n. 5081).

5101. *That were with him inward in his lord's [house].* That this signifies which were rejected, is evident from the signification of being put in ward, and thus of being in ward, as in a state of rejection—of which also above (see 11. 5083).

5102. *Saying, Wherefore are your faces sad to-day?* That this signifies from what affection was the sadness, is evident

from the signification of faces, as the interiors (see 1-1.
35⁸, 1999, 2434, 35²⁷, 4066, 4796, 4797. and thus the
affections. For the interiors of man from which come
the thoughts which are also interiors, are the affections;
since

these, because they are of the love, are of his life. It is known that the affections are presented visibly in the face with those who are in innocence; and as the affections are so presented, so also are the thoughts in general, for these are the forms of the affections. Hence the face, regarded in itself, is nothing else than a representative image of the interiors. All faces appear thus, and not otherwise, to angels; for angels do not see the faces of men in their material form, but in their spiritual form, that is, in the form which the affections and their thoughts present. These are what make the face itself of man, as may be known from this, that the face deprived of them is nothing but something dead, and that the face has life from them, and is pleasing according to them. The sadness of affection, or from what affection, is signified by his saying, Wherefore are your faces sad to-day.

5103. *And they said unto him.* That this signifies perception concerning them, is evident from the signification of saying in the historic parts of the Word, as perception — of which frequently above.

5104. *We have dreamed a dream.* That this signifies prediction, is evident from the signification of a dream, as foresight, and hence prediction — of which also above (see **II.** 5091).

5105. *And here is no interpreter of it.* That this signifies that no one knows what is in them, is evident from the signification of an interpretation, as an explanation of what there is within (see n. 5093), and thus of what is in them.

5106. *And Joseph said unto them.* That this signifies the celestial of the natural, is evident from the representation of Joseph, as the celestial of the natural — as above (n. 5086).

5107. *Do not interpretations belong to God?* That this signifies that the Divine is in them, is evident from the signification of an interpretation, when predicated of dreams, as that which is in them — as just above (n. 5105). The Divine is signified by God.

5108. *Tell it me, I pray you.* That this signifies that it should be known, is evident from the signification of tell it, I pray you, as involving that it should be known — as is also plain from the following verses.

5109. Verses 9-13. *And he prince of the butlers told his dream to Joseph, and said to him, In my dream, behold, a vine was before me; and in the vine were three branches; and it was as though it budded, its blossoms shot forth, and the clusters hereof ripened grapes: and Pharaoh's cup was in my hand; and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand. And Joseph said unto him, This is the interpretation of it: The three branches are three days; within yet three days shall Pharaoh lift up thy head, and restore thee unto thy place; and thou shalt give Pharaoh's cup into his hand, after the former manner when thou wast his butler.* "And the prince of the butlers told his dream to Joseph " signifies that the celestial of the spiritual apperceived the event concerning those things which were of the sensual subject to the intellectual part, and which had hitherto been rejected; " and said to him " signifies revelation from perception; " In my dream " signifies prediction; " behold, a vine was before me " signifies the intellectual; " and in the vine were three branches " signifies the derivations thence even to the last; " and it was as though it budded " signifies influx by which is rebirth; " its blossoms shot forth " signifies the state near regeneration; " and the clusters thereof ripened grapes " signifies conjunction of spiritual truth with celestial good; " and Pharaoh's cup was in my hand " signifies influx of the interior natural into the exterior, and the beginning of reception; "and I took the grapes, and pressed them into Pharaoh's cup " signifies reciprocal influx into the goods from a spiritual origin there; "and I gave the cup into Pharaoh's hand " signifies appropriation by the interior natural. "And Joseph said unto him, This is the interpretation of it" signifies revelation from perception

from the celestial in the natural, what it had in itself; "The three branches are three days " signifies derivations continuous even to the last; "within yet three days" signifies that there would then be a new state; " shall Pharaoh lift up thy head " signifies what is provided, and hence what is concluded; " and restore thee unto thy place " signifies that the things which are of the sensual subject to the intellectual part would be reduced into order, that they might be in the last place; " and thou shalt give Pharaoh's cup into his hand " signifies that hence they may serve the interior natural; " after the former manner " signifies in accordance with the law of order; " when thou wast his butler" signifies as is usual with sensual things of that kind.

51 10. *And he prince of he butlers told his dream to Joseph.* That this signifies that the celestial of the spiritual apperceived the event concerning those things which were of the sensual subject to the intellectual part and which had hitherto been rejected, is evident from the representation of Joseph, as the celestial of the spiritual (n. 4286, 4585, 4592, 4594, 4963); and from the signification of a dream, as foresight and hence the event — of which above (n. 5091, 5092, 5104) — thus the event foreseen or apperceived; and from the signification of the prince of the butlers, as the sensual subject to the intellectual part in general (n. 5077, 5082. That it was rejected is meant by his being in ward (n. 5083, 5101). From these things it is plain that such is the internal sense of those words. That Joseph also, by whom the celestial of the spiritual is represented, apperceived the event, is evident from the verses

2 that follow. It is said, the celestial of the spiritual, and thereby is meant the Lord; it may also be said

abstractedly of Him, because He is the celestial itself and the spiritual itself, that is, good itself and truth itself. These indeed man cannot form a conception of abstractedly from person, because the natural is adjoined to everything of his thought; nevertheless, when we think that all that is in the Lord is

Divine, and that the Divine is above all thought, and altogether incomprehensible even to the angels, consequently if we then abstract that which is comprehensible, there remains the *Esse* and *Existere* itself, which is the celestial itself and the spiritual itself, that is, good itself and truth itself. But yet, because man is such that he can have no 3 idea of thought at all concerning what is abstract, unless he adjoins something natural which had entered from the world through the senses — for without some such natural thing his thought perishes as in an abyss and is dissipated — therefore lest the Divine should perish in man when he is wholly immersed in corporeal and earthly things, and with whom it remained should be defiled by an unclean idea, and together with the Divine everything celestial and spiritual which is therefrom, it pleased Jehovah to present Himself such as He actually is, and such as He appears in heaven, namely, as a Divine Man. For all of heaven conspires to the human form — as may be evident from what has been shown at the end of the chapters concerning the correspondence of all things of man with the Greatest Man, which is heaven. This Divine, or this of Jehovah in heaven, is the Lord from eternity. The same also the Lord took upon Him when He glorified or made Divine the human in Himself, as is very evident from the form in which He appeared before Peter, James, and John, when He was transfigured (Matt. xvii. 1, 2); and also in which He at times appeared to the prophets. It is from this that every one is able to think of the Divine itself as of a Man, and then of the Lord, in Whom is all the Divine, and a perfect Trine; for in the Lord the Divine itself is the Father, that Divine in heaven is the Son, and the Divine thence proceeding is the Holy Spirit. That these are one, as He himself teaches, is hence manifest.

5111. *And said to him.* That this signifies revelation from perception, is evident from the signification of saying in the historic parts of the Word, as perception (n. 17g 1,

1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3395, 3509); thus also it is revelation, for this is internal perception, and is from perception.

5112. *In my dream.* That this signifies prediction, is evident from the signification of a dream, as foresight, and prediction therefrom—of which above (n. 5091, 5092, 5104).

5113. *Behold, a vine was before me.* That this signifies the intellectual, is evident from the signification of a vine, as the intellectual of the spiritual church, of which hereafter. As by the butler is signified the sensual subject to the intellectual part, and as the influx of the intellectual into the sensual subordinate to it is here treated of, therefore in the dream there appeared a vine with branches, blossoms, clusters, and grapes, by which is described influx and the rebirth of that sensual. As regards the intellectual of the spiritual church, it should be known that where that church is described in the Word, its intellectual is everywhere treated of, for the reason that it is the intellectual part which in the man of that church is regenerated and becomes a

2 church. For there are in general two churches, the celestial and the spiritual. The celestial church is with the man who can be regenerated or become a church as to the voluntary part; and the spiritual church is with the man who, as just said, can be regenerated only as to the intellectual part. The Most Ancient Church, which was before the flood, was celestial, because with those who belonged to it there was an integrity in the voluntary part; but the Ancient Church, which was after the flood, was spiritual, because with those who belonged to it there was not any integrity in the voluntary part, but only in the

intellectual part. For this reason where the spiritual church is treated of in the Word, its intellectual is principally treated of— on which subject see above (n. 640, 641, 765, 863, 875, 895, 927, 928, 1023, 1043, 1044, 1555, 2124, 2256, 2669, 43²⁸, 4493. That the intellectual part, with those who

are of the spiritual church, is regenerated, may be evident also from this, that the man of that church has no perception of truth from good, as they had who were of the celestial church, but must first learn the truth which is of faith, and become imbued with what is intellectual, and thus from truth learn what is good; and after he has thence learned it, he is able to think it, then to will it, and at length to do it; and then a new will is formed in him by the Lord in the intellectual part. By this new will the spiritual man is elevated by the Lord into heaven, evil still remaining in the will that is proper to him; which will is then miraculously separated, and this by a superior force, whereby he is withheld from evil and kept in good. But 3 the man of the celestial church was regenerated as to the voluntary part, by being imbued from infancy with the good of charity; and when he had gained its perception, he was led into the perception of love to the Lord, from which all the truths of faith appeared to him in the intellect as in a mirror. The understanding and the will in him made altogether one mind; for by what was in the understanding, it was perceived what was in the will. In this consisted the integrity of the first man, by whom the celestial church is signified. That a vine is the intellectual of the spiritual 4 church, is evident from many other passages in the Word — as in Jeremiah: *What hast thou to do with the way to Egypt, to drink the waters of Shihor? or what hast thou to do with the way to Assyria, to drink the waters of the River? . . . Yet I had planted thee wholly a noble vine, a seed of truth; how then art thou turned into the degenerate shoots of a strange vine unto Me* (ii. 18, 21) —speaking of Israel, by whom is signified the spiritual church (n. 3654, 4286. Egypt and the waters of Shihor stand for outward knowledges which pervert (n. 1164, 1165, 1186, 1462); Assyria and the waters of the River for reasoning from those knowledges against the good of life and the truth of faith (n. 119, 1186); a noble vine for the man of the spiritual

church, who is called a vine from the intellectual; the degenerate shoots of a strange vine for the man of the perverted church. In Ezekiel: A riddle and a parable concerning the house of Israel. *A great eagle . . . took of the seed of the land, and placed it in a field of sowing. . . It budded, and became a luxuriant vine of low stature, so that its branches turned toward him, and the roots thereof were under him; so it became a vine, and brought forth branches, and shot forth sprigs to the eagle. . . . This vine did bend its roots . . . and shot forth its branches toward him . . . in a good field by many waters.* It was planted *that it might bring forth branches . . . that it might be a goodly vine* (xvii. 2, 3, 5-8. An eagle stands for the rational (n. 3901); the seed of the land for the truth of the church (n. 1025, 1447, 1610, 1940, 2848, 3038, 3310, 3373); its becoming a luxuriant vine and a goodly vine stands for becoming a spiritual church, that is called a vine from the wine thence produced, which signifies spiritual good or the good of charity from which comes the truth of faith, implanted in the

6 intellectual part. Again in the same prophet: *Thy mother was like a vine, in thy likeness, planted by the waters; she became fruitful and full of branches by reason of many waters. And she had rods of strength for the sceptres of them that bear rule; and he exalted himself in his stature above among the tangled boughs, and was seen in his height in the multitude of shoots* (xcix. 10, 11) — also said of Israel, by whom is signified the spiritual church, which is compared to a vine for a reason like that mentioned just above. In this passage are described its derivations in the natural man even to the last, namely, to outward knowledges from

7 sensuals, which are the tangled boughs (n. 2831. In Hosea: *I will be as the dew unto Israel. . . . His branches shall spread, and his beauty shall be as the olive tree, and his smell as*

*Lebanon. They that dwell under his shadow shall return; they shall
revive as the corn, and blossom as a vine; his memory shall be as the
wine of Lebanon.*

Ephraim shall say, What have I to do any more with idols? (xiv. . 5-8.) Israel stands for the spiritual church, whose blossoming is compared to a vine, and its memory to the wine of Lebanon, from the good of faith implanted in the intellectual; Ephraim is the intellectual of the spiritual church (n. 3969. In Zechariah: *The remnant of his 8 people . . . the seed of peace; he vine shall give her fruit, and the earth shall give her increase, and the heavens shall give her dew* (viii. I I, 12. The remnant of the people means truths stored up by the Lord in the interior man (see n. 468, 530, 560, 561, 660, 798, 1050, 1738, 1906, 2284); the seed of peace stands for good there, the vine for the intellectual. In Malachi: *I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your land; neither shall your vine cast her fruit in the field* (iii. 11) — vine standing for the intellectual; the vine is said not to cast her fruit, when the intellectual is not deprived of the truths and goods of faith; on the other hand it is said to be empty, when there are falsities therein and consequent evils — as in Hosea: *Israel is an empty vine, which putteth forth fruit like himself* (x. 1. And in Moses: *He shall bind his young ass unto the vine, and his ass's colt unto the choice vine, after he hath washed his garment in wine, and his vesture in the blood of grapes* (Gen. xlix. 1) — the prophecy of Jacob, then Israel, concerning his twelve sons, and here concerning Judah, by whom is represented the Lord (n. 3881. The vine here stands for the intellectual of the spiritual church, and a choice vine for the intellectual of the celestial church. In David: *Jehovah, Thou broughtest a vine out of Egypt; Thou didst drive out the nations, and plantedst it. Thou didst clear before it, and didst cause its roots to be rooted and it filled the land. The mountains were covered with the shadow of it, and the cedars of God with the boughs. Thou hast sent out her branches unto the sea, and her shoots unto the Euphrates. . . . The boar out of the wood doth ravage it, and the wild*

beasts of the field feed on it (Ps. lxxx. 8-11, 13). The vine out of Egypt in the supreme sense stands for the Lord, the glorification of His Human being described by it and its branches. In the internal sense the vine is here the spiritual church, and the man of that church, such as he is when made new or regenerated by the Lord as to the intellectual and voluntary. The boar in the wood is the falsity, and the wild beasts of the field are the evil, which

12 destroy the church as to faith in the Lord. In the Apocalypse: *The angel cast his sickle into the earth, and gathered the vintage of the vine of the earth, and cast it unto the great winepress of the wrath of God. And the winepress was trodden without the city, and there came out blood from the winepress even unto the bridles of the horses* (xiv. 19, 20. Gathering the vintage of the vine of the earth stands for destroying the intellectual of the church; and because that intellectual is signified by the vine, it is said also that there came out blood from the winepress even unto the bridles of the horses; for by horses are signified intellectual things (n. 2761, 2762, 3217. In Isaiah: *It shall come to pass in that day, that every place where there were a thousand vines at a thousand silverlings, shall even be for briars and thorns* (vii. 23. Again: *The inhabitants of the earth shall be burned, and few men left. The new wine shall mourn, the vine shall languish* (xxiv. 6, 7. Again: *They shall smite upon the breasts for the fields of pure wine, for the fruitful vine. Upon the land of My people shall come thorns and briars* (xxxii. 12, 13. In these passages the subject is the vastation of the spiritual church as to the good and truth of faith, thus as to the intellectual; for the truth and good of faith are in the intellectual part of the man of that church, as was said above. Every one can see that by a vine in that passage is not meant a vine, nor by the earth, the earth; but that they mean something of the church.

13 Because in the genuine sense a vine signifies the good of the intellectual, and a fig tree the good of the natural, or

what is the same, a vine the good of the interior man, and a fig tree the good of the exterior, therefore a fig tree is often named in the Word at the same time with a vine — as in the following passages: *Consuming I will consume them . . . there shall be no grapes on the vine, nor figs on the fig tree, and the leaf shall fall* (Jer. viii. 13. Again: *I will bring a nation pon you from far, O house of Israel. . . . They shall eat p thy vines and thy fig trees* (v. 15, 17. In Hosea: *I will lay waste her vines and her fig trees* (ii. 12. In Joel: *A nation is come p pon My land. • . . He bath laid My vine waste, and barked My fig tree: he bath made it clean bare, and cast it away; the branches thereof are made white. . . . The vine is withered, and the fig tree languisheth* (i. 6, 7, 12. Again: *Be not afraid, ye beasts of MY fields; for the pastures of he wilderness are become green; for the tree beareth her fruit, and the fig tree and he vine do yield their strengb* (ii. 22). In David: *He smote heir vines and heir fig trees, and brake he trees of heir borders* (Ps. cv. 33. In Habakkuk: *The fig tree shall not blossom, neither shall fruit be in the vines* (iii. 17. In Micah: *Out of Zion shall go forth teaching, and the word of Jehovh from Jerusalem. . . . They shall sit every man under his vine and under his fig tree, and none shall make them afraid* (iv. 2, 4. In Zechariah: *In that day . . . shall ye call every man to his companion under he vine and under he fig tree* (iii. 10. In the First Book of Kings: In the time of Solomon there was peace from all the passes round about; *and Judah and Israel dwelt in safety, every man under his vine and under his fig tree* (iv. 24, 25. That a fig tree is the good of the natural or exterior man, may be seen above (n. 217). That a vine is the intellectual ¹⁴ made new or regenerated by good from truth and by truth from good, is evident from the Lord's words to the disciples, after He instituted the Holy Supper: *I say unto you, I will not drink henceforh of this fruit of he vine, until hat day when I drink it new wih you in My Father's*

kingdom (Matt. xxvi. 29. Good from truth and truth from good, by which the intellectual is made new or man is made spiritual, are signified by the fruit of the vine, and the appropriation thereof by drinking. That to drink is to appropriate, and that it is predicated of truth, may be seen above (n. 3168. That this is not done fully except in the other life, is signified by *until that day when I drink it new with you in My Father's kingdom*. That by the fruit of the vine is not meant must or wine, but something heavenly

15 of the Lord's kingdom, is very manifest. As the intellectual of the spiritual man is made new and regenerated by truth which is from the Lord alone, therefore the Lord compares Himself to a vine, and those who are implanted in the truth which is from Him, and consequently in Him, He compares to the branches, and the good therefrom to the fruit — in John: *I am the true vine, and My Father is the husband- man. Every branch in Me that beareth not fruit, He taketh away; and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit. . . . Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in Me. I am the vine, ye are the branches. He that abideth in Me, and I in him, he same bringeth forth much fruit; for without Me ye can do nothing. . . . This is My commandment, That ye love one another, as I have loved you*

16 (xv. . I, 2, 4, 5, 12. Inasmuch as in the supreme sense a vine signifies the Lord as to Divine truth, and hence in the internal sense the man of the spiritual church, therefore a vineyard signifies the spiritual church itself (n. 1069, 3220. Because the Nazarite represented the celestial man, who is regenerated by the good of love, and not by the truth of faith like the spiritual man, and who consequently is not regenerated as to the intellectual, but as to the voluntary— as may be seen stated above — therefore the Nazarite was forbidden to eat anything which came forth from the vine, and so to drink wine (Num. vi. 3, 4; Judges xiii. 14. From

this it is also plain that by vine is signified the intellectual which is of the spiritual man, as has been shown. That ¹⁷ the Nazarite represented the celestial man, may be seen above (n. 3301. Hence also it may be seen that it cannot at all be known why the Nazarite was forbidden whatever came forth from the vine — not to mention many other things regarding him — unless it is known what the vine signifies in a proper sense, and also unless it is known that there is a celestial church and a spiritual church, and that the man of the celestial church is regenerated in another manner than the man of the spiritual church — the former by seed implanted in the voluntary part, the latter by seed implanted in the intellectual part. Such arcana are stored up in the internal sense of the Word.

5114. *And in the vine were three branches.* That this signifies the derivations thence even to the last, is evident from the signification of the vine, as the intellectual, of which just above (n. 5113); and from the signification of three, as what is complete and continuous even to the end (n. 2788, 4495); and from the signification of branches, as derivations. For since the vine is the intellectual, the branches are nothing else than derivations thence; and because three signifies what is continuous even to the end, or from the first even to the last, by three branches are signified derivations from the intellectual to the last, which is the sensual; for the first in order is the intellectual and the last is the sensual. The intellectual in general is the sight of the internal man, which sees from the light of heaven, which is from the Lord, and all that it sees is spiritual and celestial. But the sensual in general is of the external man, here the sensual of the sight, because this corresponds and is subordinate to the intellectual; this sensual sees from the light of the world, which is from the sun, and all that it sees is worldly, corporeal, and earthly. There 2 are in man derivations from the intellectual, which is in the light of heaven, to the sensual, which is in the light of

the world; unless this were so, the sensual could not have any human life. The sensual of man has not life in consequence of seeing from the light of the world, for the light of the world has no life in it; but in consequence of seeing from the light of heaven, for this light has life in it. When this light falls with man into those things which are from the light of the world, it vivifies them and causes him to see Objects intellectually, and thus as a man. Hence, from knowledges which have been derived from what he has seen and heard in the world, and accordingly from what has entered through the senses, man has intelligence and wisdom, and therefrom civil, moral, and spiritual life.

- 3 As regards derivations in particular, they are such in man that it is impossible to make them known in a few words. They are steps or degrees as of a ladder between the intellectual and the sensual, but no one can apprehend the steps unless he knows their nature — that they are most distinct from one another, so distinct that the interior can exist and subsist without the exterior, but not the exterior without the interior. For example, the spirit of man can subsist without the material body, and also actually does so subsist when by death it is separated from the body. The spirit of man is in the interior degree, and the body in the exterior. It is similar with the spirit of man after death: if he is among the blessed, he is in the last degree among them when in the first heaven, in an interior degree when in the second, and in the inmost when in the third; and when he is in this, he is indeed at the same time in the rest; but these are quiescent in him, almost as the corporeal in man is quiescent in sleep, with however this difference, that the interiors with the angels are then in the highest wakefulness. Therefore there are as many distinct degrees in man as there are heavens, besides the last, which
- 4 is the body with its sensuels. From this it may in some measure be evident how the case is with derivations from first to last, or from the intellectual to the sensual. The

life of man, which is from the Divine of the Lord, passes through these degrees from the inmost to the last, and is everywhere derivative, and becomes more and more general, and in the last most general. The derivations in the lower degrees are only compositions, or more properly conformations of the singulars and particulars of the higher degrees successively, with an addition from purer nature, and afterward from grosser, of such things as may serve for containing vessels; which vessels being resolved, the singulars and particulars of the interior degrees, which were formed together therein, return to the next higher degree. And because with man there is connection with the Divine, and his inmost is such that he can receive the Divine, and not only receive, but also appropriate it to himself by acknowledgment and affection, thus by reciprocation, therefore man, because he is thus implanted in the Divine, can never die; for he is in what is eternal and infinite, not only by influx thence, but also by reception. From this it may be seen how unlearnedly and frivolously those think concerning man who compare him to the brute animals, and believe that he will not live after death any more than they—not considering that with the brute animals there is no reception, nor by acknowledgment and affection any reciprocal appropriation of the Divine, and hence conjunction; and not considering that since their state is such, the recipient forms of their life cannot but be dissipated; for with them the influx passes through their organic forms even into the world, and there terminates and vanishes, and never returns.

5115. *And it was as bough it budded.* That this signifies influx by which re-birth is effected, is evident from the signification of budding, or producing leaves and

afterward blossoms, as the first of re-birth. That influx is signified, is because when man is being re-born, spiritual life flows into him, just as when a tree is budding, its life flows in by heat from the sun. He who is born a man, is in the Word

throughout compared to the subjects of the vegetable kingdom, especially to trees; and this because the whole vegetable kingdom, as well as the animal kingdom, represents such things as are in man, and consequently such as are in the Lord's kingdom; for man is a heaven in least form, as is evident from what has been shown at the end of the chapters concerning the correspondence of man with the Greatest Man, or heaven. Hence also the ancients called man a microcosm; and they might also have called him a little heaven, had they known more about the state of heaven. That universal nature is a theatre representative of the Lord's kingdom, may be seen above (n. 2758, 3483,

2 4939. But it is especially the man who is born anew, that is, who is regenerated by the Lord, who is called a heaven; for he is then implanted in the Divine good and truth which are from the Lord, and consequently in heaven. For the man who is re-born, begins like a tree from seed, and therefore truth which is from good is signified by seed in the Word. Likewise as a tree he produces leaves, and then blossoms, and finally fruit; for he produces such things as are of intelligence, which in the Word are signified by leaves, and then such things as are of wisdom, which are signified by blossoms, and finally such things as are of life, that is, the goods of love and charity in act, which in the Word are signified by fruits. Such is the representative similitude between the fruit-bearing tree and the man who is being regenerated, insomuch that, if anything is known about spiritual good and truth, it may be learned from a tree what the process of regeneration is. From this it may be evident that by the vine in this dream is representatively described the full process of the re-birth of man as to the sensual subject to the intellectual — first by the three branches, then by the budding, next by the blossoms, afterward by the ripening of the clusters into grapes, and finally by their being pressed into Pharaoh's cup and given to
 3 him. Dreams, also, which flow in through heaven from

the Lord, never appear otherwise than according to representatives. He therefore who does not know what this or that thing in nature represents, and especially he who is entirely ignorant that anything is representative, cannot but believe that they are only comparisons, such as every one uses in common speech. They are indeed comparisons, but such as correspond, and are hence actually presented in the world of spirits, when the angels in the interior heaven are conversing concerning spiritual and celestial things of the Lord's kingdom. In regard to dreams, see above (n. 1122, 1975, 1977, 1979-1981).

5116. *Its blossoms shot forth.* That this signifies the state near regeneration, is evident from the signification of blossoms that bud forth from the tree before the fruit, as the state before regeneration. The budding and fruiting of a tree represent, as was said just above (n. 5115), the re-birth of man — the growing green from the leaves represents the first state, the blossoming the second, or the next before regeneration, and the fruiting the third, which is the very state of the regenerate. It is from this that leaves signify the things of intelligence, or the truths of faith (n. 885. for these are the first things of the re-birth or regeneration, while blossoms signify the things of wisdom, or the goods of faith, because these next precede the re-birth or regeneration; and fruits signify those things which are of life, or the works of charity, since these follow and constitute the very state of the regenerate. That 2 such things exist in the vegetable kingdom, is owing to the influx of the spiritual world. This however cannot be believed by those who attribute all things to nature, and nothing to the Divine; whereas they who attribute all things to the Divine, and nothing to nature, are permitted to see not only that everything is from the Divine, but also that everything has a correspondence, and is therefore representative; and finally

they are permitted to see that universal *nature* is a theatre
representative of the Lord's kingdom,

and thus the Divine is in every part of nature, insomuch that it is a representation of the eternal and the infinite— of the eternal from propagation even to eternity, of the infinite from the multiplication of seeds to infinity. Such endeavors could never have existed in everything in the vegetable kingdom, unless the Divine continually flowed in; for from influx comes endeavor, from endeavor energy,

3 and from energy effect. They who attribute all things to nature say that such things were imparted to fruits and seeds in their first creation, and that from the energy thence received they are afterward impelled of themselves to such operations; but they do not consider that subsistence is perpetual existence, or what is similar, that propagation is perpetual creation; neither do they consider that the effect is the continuation of the cause, and that when the cause ceases the effect ceases too, and hence that every effect, without a continual influx of the cause, instantly perishes; nor do they consider that what is unconnected with a first of all things, consequently with the Divine, in an instant falls into nothing, for the prior must be contin-

4 ually in the posterior, that the posterior may exist. If they who attribute all things to nature, and little or nothing to the Divine, considered these things, they also would be able to acknowledge, that all things and each in nature represent such things as are in the spiritual world, and accordingly such as are in the Lord's kingdom, where the Divine of the Lord is most nearly represented. For this reason it was said that influx is from the spiritual world; but it is meant that the influx is through the spiritual world from the Divine of the Lord. The reason why natural men do not consider such things, is, that they are

not willing to acknowledge them; for they are in earthly and corporeal things, and hence in a life of the love of self and of the world, and so they are in an inverted order in respect to those things which are of the spiritual world or heaven, and it is impossible from an inverted state to see

such things; for they see the things which are below as things above, and the things which are above as things below; and therefore when such persons in the other life are seen in the light of heaven, they appear with the head downward and the feet upward. Who of them is there, 5 who on seeing trees and other plants in blossom, considers that it is their rejoicing, as it were, that they are now producing fruits or seeds? They see that blossoms precede, and are continued even till they have the beginnings of fruit or seed in their bosom, and so convey their juice into them. If they knew anything about the re-birth or regeneration of man, or rather, if they wished to know, they would from the resemblance see in those flowers a representative of the state of man before regeneration, namely, that man then blossoms in like manner from the good of intelligence and wisdom, that is, is in interior gladness and in beauty, because he is then in the effort to implant in the life the goods of intelligence and wisdom, that is, to produce fruits. That this state is such, cannot be known by them, because the nature of the interior gladness and beauty which are represented, is not at all known by those who are only in the gladness of the love of the world and in the enjoyments of self-love. This gladness and these enjoyments cause such as are interior to appear so utterly joyless and undelightful, that they hold them in aversion; and when they hold them in aversion, they also reject them as trivial, or of no value, consequently they deny them, and then at the same time deny that the spiritual and celestial is anything. From this is the insanity of the present age, which is believed to be wisdom.

51 17. *And the clusters hereof ripened grapes.* That this signifies the conjunction of spiritual truth with celestial good, is evident from the signification of ripening, as the progress of re-birth or regeneration even to the conjunction of truth with good, and thus conjunction; and from the signification of clusters, as the truth of spiritual good;

and from that of grapes, as the good of celestial truth; here both in the sensual which is represented by the butler. The conjunction of these in the sensual is similar to the ripening of clusters into grapes; for in the re-birth, or regeneration, all truth tends to conjunction with good, truth not receiving life before such conjunction, consequently not being made fruitful. This is represented in the fruits of trees when they are ripening. In unripe fruits, which are the clusters here, is represented the state when truth still predominates; but in the ripe fruits, which are the grapes, the state when good has the predominance, the predominance of good being represented also in the flavor and sweetness which are perceived in ripe grapes. But concerning the conjunction of truth with good in the sensual subject to the intellectual part, further particulars cannot be given, they being arcana too deep to be comprehended; they must be preceded by knowledges concerning the state of the celestial of the spiritual, and concerning this sensual, also concerning the state of the natural in which

- 2 that conjunction exists. That grapes signify the good of the spiritual man, and thus charity, may be evident from many passages in the Word — as in Isaiah: *My well beloved had a vineyard in a horn of the son of oil. . . . He looked that it should bring forth grapes, and it brought forth wild grapes (v. 1, 2, 4)* — where a vineyard stands for the spiritual church; his looking that it should bring forth grapes stands for the goods of charity, and its bringing forth wild grapes for the evils of hatred and revenge.
- 3 Again: *Thus saith Jehovah, As the new wine is found in the cluster, and one saith, Destroy it not, for a blessing is in it (lxv. 8)* — the new wine in the cluster standing for
- 4 truth from good in the natural. In Jeremiah: *Gathering I will gather them, saith Jehovah; there shall be no grapes on the vine, nor figs on the fig tree (viii. 13)*. There being no grapes on the vine means that there is no interior or rational good, and no figs on the fig tree, that there is no

exterior or natural good; for a vine is the intellectual, as was shown just above (n. 5113); and when the conjunction of truth and good is therein, a vine is the rational, for the rational is thence. That a fig tree is the good of the natural or exterior man, may be seen above (n. 217. In 5 Hosea: *I found Israel like grapes in the wilderness; I saw your fathers as the first-ripe in the fig tree in her beginning* (ix. 10. Grapes in the wilderness stand for rational good not yet made spiritual, the first-ripe in the fig tree for natural good in like manner; Israel stands for the ancient spiritual church in its beginning —fathers in this and other passages not being the sons of Jacob, but those with whom the Ancient Church was first established. In Micah: *There is no cluster to eat; my soul desired the first-ripe fruit. The holy man is perished out of the earth, and there is none pright among men* (vii. 5, 2) — the cluster to eat standing for the good of charity in its beginning, the first-ripe fruit for the truth of faith also at that time. In Amos: *Behold the days come . . . that the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed [and the mountains shall drop new wine, and all the hills shall melt]. And I will bring again the captivity of My people [Israel], and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine hereof; they shall also make clusters, and eat the fruit of them* (ix. 53, 54. The subject here is the establishment of a spiritual church, which is thus described— the conjunction of spiritual good with its truth by the ploughman overtaking the reaper, and the conjunction of spiritual truth with its good by the treader of grapes overtaking him that soweth seed; the goods of love and charity therefrom are signified by the mountains dropping new wine and the hills melting; bringing back the captivity of the people stands for delivering from falsities; building the waste cities for rectifying the falsified doctrinals of truth; inhabiting them

and planting vineyards for cultivating those things

which are of the spiritual church; drinking the wine thereof for appropriating the truths of that church which are of charity; and making clusters and eating the fruit of them for appropriating the goods thence derived. Every one may see that building cities, planting vineyards, drinking wine, making clusters, and eating the fruit of them, are merely natural things, in which unless there were a spiritual

8 sense, there would be nothing Divine. In Moses: *He hath washed his garments in wine, and his vesture in the blood of grapes* (Gen. xlix. 11) . This is said of the Lord, the wine standing for spiritual good from the Divine love, the

9 blood of grapes for celestial good therefrom. Again: *Butter of kine, and milk of the flock, with fat of lambs, and of rams the sons of Bashan, and of he-goats, with the fat of kidneys of wheat; and of the blood of the grape thou drinkest pure wine* (Dent. xxxii.

14. This is said of the Ancient Church, whose goods of love and charity are thus described, and each expression signifies some specific good — the blood of the grape spiritual celestial good, the Divine in heaven proceeding from the Lord being so called. Wine is called the blood of grapes because both signify holy truth proceeding from the Lord; but wine is predicated of the spiritual church, and blood of the celestial church, and for this reason wine was enjoined in the Holy

i0 Supper. Again: *Their vine is of the vine of Sodom, and of the fields of Gomorrah; their grapes are grapes of gall, they have clusters of bitternesses* (Dent. xxxii. 32) — said of the Jewish Church, their vine being of the vine of Sodom and of the fields of Gomorrah, standing for the intellectual part being beset by falsities from infernal love; their grapes being grapes of gall and their having clusters of bitternesses, meaning that it was similar with the voluntary therein. For a grape,

because in a good sense it signifies charity, is predicated of the voluntary, but of the voluntary in the intellectual part; and similarly in the opposite sense, since all truth is of the understanding and all

good is of the will. In the Apocalypse: The angel said, 11 *Send forth thy sharp sickle, and gather the clusters of the earth; for her grapes are fully ripe (xiv. 18)* — to gather the clusters of the earth being to destroy all things of charity. In Matthew: *By their fruits ye shall know them. 12 Do men gather grapes of thorns, or figs of thistles? (vii. 16.)* And in Luke: *Every tree is known by its own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes (vi. 44).* Because charity toward the neighbor is treated of in these passages, it is said that they should be known by their fruits, which are the goods of charity; the internal goods of charity being grapes, and the external figs. The law enacted in the Jewish Church— 13 *When thou comest into thy neighbor's vineyard, then thou mayest eat grapes by fill at thine own pleasure; but thou shalt not put any in thy vessel (Deut. xxiii. 24)* — involves that every one associating with others who are in another doctrine and religion, may learn and accept their goods of charity, but not become imbued with them and conjoin them to his own truths. A vineyard, because it is the church, is where there is doctrine or religion; grapes are the goods of charity, and a vessel is the truth of the church.

5118. *And Pharaoh's cup was in my hand.* That this signifies influx of the interior natural into the exterior, and the beginning of reception, is evident from the representation of Pharaoh, as the interior natural — of which above (n. 5080, 5095); and from the representation of the butler, as the exterior natural (n. 5077, 5082) — in my hand meaning with him; and from the signification of a cup, as that which contains, and also at the same time that which is contained — of which in what follows (n. 5120). Hence, and from the series of things in the internal sense, by Pharaoh's cup was in my hand is signified influx of the interior natural into the exterior, and the beginning of reception therein. What the interior natural is, and what the

exterior, has been stated above, namely, that the interior natural is that which communicates with the rational and into which the rational flows, and the exterior natural is that which communicates with the senses, or through them with the world, thus into which the world flows. As regards influx, it is continuous from the Lord through the rational into the interior natural, and through this into the exterior; but what flows in is changed and turned according to reception. With the unregenerate, goods are there turned into evils and truths into falsities; but with the regenerate, goods and truths are there presented as in a mirror. For the natural is just like a face representative of the spiritual things of the internal man; and this face then becomes representative, when the exteriors correspond to the interiors. From this it may be evident in some measure what is meant by the influx of the interior natural into the exterior, and by the beginning of reception therein.

5 r 19. *And I took be grapes, and pressed hem into Pharaoh's cup.* That this signifies reciprocal influx into the goods from a spiritual origin there, is evident from the signification of grapes, as the goods of charity—of which just above (n. 5117) — and thus goods from a spiritual origin, for all the goods of genuine charity are thence; and from the signification of pressing into Pharaoh's cup, as reciprocal influx. By reciprocal influx is not meant that the exterior natural flows into the interior, because this is impossible; for exteriors can by no means flow into interiors, or what is the same thing, lower or posterior things into higher and prior ones; but the rational calls forth the things which are in the interior natural, and by this the things which are in the exterior; not that the things themselves which are therein are called forth, but

what has been concluded or as it were extracted from them. Such is the nature of reciprocal influx. It appears as if the things which are in the world flow in through the senses toward the interiors, but this is a fallacy of sense; the influx is of inte-

riors into exteriors, and by that influx apperception. On these subjects I have at times conversed with spirits; and it was shown by living experience, that the interior man sees and apperceives in the exterior what is done Outside of this, and that the sensual has life from no other source, or that from no other source is the faculty of sense, or sensation. But this fallacy is of such a nature and so great, that it can by no means be dispelled by the natural man, and not even by the rational unless it is able to think abstractedly from the sensual. These things are said in order that it may be known what reciprocal influx is.

5120. *And .1 gave he çp into Pharaoh's hand.* That this signifies appropriation by the interior natural, is evident from the signification of giving the cup, and thus wine to drink, as appropriating — that drinking is the appropriation of truth, may be seen above (n. 3168); and from the representation of Pharaoh, as the interior natural (n. 5080, 5095, 5118. The subject here, as is plain from what precedes, is the regeneration of the sensual, subject to the intellectual part of the interior man — which sensual is signified by the butler — and consequently the influx of truth and good, and their reception in the exterior natural; but because these things are far removed from the apprehension of those who have not any distinct idea concerning the rational and the natural, or concerning influx, therefore further explanation is omitted. Moreover a cup is often mentioned in the Word, and by it in the genuine sense is signified spiritual truth, that is, the truth of faith which is from the good of charity — the same as by wine; and in the opposite sense is signified falsity by which comes evil, and also falsity from evil. That a cup signifies the same as wine, is because a cup is what contains, and wine is what is contained, and hence they constitute one thing, and so the one is understood by the other. That such is the signification of cup in the Word, is plain from the following passages: Jehovah, *Thou preparest a table before me in the presence* 3

of mine enemies; Thou anointest my head with oil; my cup runneth over (Ps. xxiii. 5. Preparing a table and anointing the head with oil, stands for being gifted with the good of charity and love; my cup runneth over means that the natural is thence filled with spiritual truth and good. Again: *What shall I render unto Jehovah? . . . I will take the cup of salvation, and call upon the name of Jehovah* (Ps. cxvi. 12, 13) — where by taking the cup of salvation is signified the appropriation of the goods of faith. In Mark: *Whosoever shall give you a cup of water to drink in My name, because ye are Christ's, verily I say unto you, he shall not lose his reward* (ix. 41) — where giving a cup of water to drink in My name stands for instructing in the truths of faith, from a little charity. In Matthew: *And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is My blood of the New Testament* (xxvi. 27, 28; Mark xiv. 23, 24; Luke xxii. 20. It is said the cup, and not the wine, because wine is predicated of the spiritual church, but blood of the celestial church, although both of them signify holy truth proceeding from the Lord, but in the spiritual church the holy of faith from charity toward the neighbor, and in the celestial church the holy of charity from love to the Lord. The spiritual church is distinguished from the celestial in this, that the former is in charity toward the neighbor, while the latter is in love to the Lord; and the Holy Supper was instituted to represent and signify the Lord's love toward the whole human race, and the reciprocal love of man toward Him. Because by cup was signified that which contained, and by wine that which was contained, consequently by cup man's external, and by wine his internal, therefore the Lord said, *Woe unto you, scribes and Pharisees, hypocrites I for ye cleanse the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first the inside of the cup and of the platter, but the outside hereof may become clean also* (Matt. xxiii. 25, 26; Luke

xi. 39). By a cup here also is meant in the internal sense the truth of faith, to cultivate which without its good is to cleanse the outside of the cup, especially when the interiors are full of hypocrisy, deceit, hatred, revenge, and cruelty; for then the truth of faith is only in the external man, and nothing at all of it in the internal; and to cultivate and to become imbued with the good of faith causes truths to be conjoined with good in the interior man, in which case even fallacies are accepted for truths, as is signified by cleansing first the inside of the cup, that the outside may become clean also. Likewise in Mark: Many other things there are which the Pharisees and the Jews *have received to hold, as the washing of cups, and pots, brazen vessels, and couches. . . . Laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups; and many other like things ye do. . . . Ye reject the commandment of God, that ye may keep your own tradition* (vii. 4, 8, 9. That by cup is signified in the opposite sense that falsity from which is evil, and also falsity which is from evil, is evident from the following passages: *Thus said Jehovah, the God of Israel, unto me: Take his cup of the wine of fury at My hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and reel to and fro, and be mad, because of the sword that I will send among them. Then took I the cup at Jehovah's hand, and made all the nations to drink, unto whom Jehovah had sent me* (Jer. xxv. 15-17, 28) — the cup of the wine of fury standing for the falsity by which is evil. That the falsity by which is evil is signified, is because as wine intoxicates and makes insane, so does falsity, spiritual intoxication being nothing else than insanity brought on by reasonings about what is to be believed, when nothing is believed that is not comprehended; hence come falsities, and from falsities evils (n. 1072. This is why it is said that they shall drink, and reel to and fro, and be mad, because of the sword that I will send. The sword, is falsity fighting

against truth (see

9 n. 2799, 4499). In the Book of Lamentations: *Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz: the cup shall pass brought unto thee also; thou shalt be drunken, and shalt make thyself naked* (iv. 21) — to be drunken from the cup meaning to be insane from falsities, and to be naked without shame the evil thence derived (see

10 n. 213, 254. In Ezekiel: *Thou hast walked in the way of thy sister; therefore will I give her cup into thy hand. Thus saith the Lord Jehovah: Thou shalt drink of thy sister's cup, which is deep and large; thou shalt be laughed to scorn and had in derision; it containeth much. Thou shalt be filled with drunkenness and sorrow, with the cup of devastation and desolation, with the cup of thy sister Samaria. Thou shalt even drink it and drain it out, and thou shalt break the shreds thereof* (xxiii. 31-34) — said of Jerusalem, by which is signified the spiritual of the celestial church. Cup here stands for falsity from evil; and because this vastates or destroys the church, it is called the cup of devastation and desolation. In Isaiah: *Awake, awake, stand up, O Jerusalem, who hast drunk at the hand of Jehovah the cup of His fury; thou hast drunken the dregs of the cup of trembling* (li. 17. In Habakkuk: *Drink thou also, and let thy foreskin be uncovered: the cup of Jehovah's right hand shall turn unto thee, and shameful spewing shall be upon thy glory* (ii. 16. In David: *In the hand of Jehovah there is a cup, and the wine foameh; it is full of mixture, and He hath poured out of the same: but the dregs thereof, all the wicked of the earth shall suck them out, and drink*

is them (Ps. lxxv. 8. A cup in these passages also stands for insanity from falsities and their evils. It is called the cup of the fury of Jehovah, and also of the right hand of Jehovah, for the reason that the Jewish nation, like the common people, believed evils and the punishment of evils and falsities to come from no other source than from Jehovah, when yet they are from the man himself and from the infernal crew with him. It is often stated in this way from

the appearance and consequent belief; but the internal sense teaches how it should be understood, and what should be believed—as may be seen above (n. 245, 592, 696, 1093, 1683, 1874, 1875, 2335, 2447, 3605, 3607, 3614. As a cup, like wine, signifies in the opposite sense falsities **12** by which are evils, and also falsities from evils, hence a cup signifies temptation also, because this takes place when falsity fights against truth, and hence evil against good. A cup is used to express and to describe temptation, in this passage: *Jesus prayed, saying [Father], if Thou be willing hat his cp pass from Me; nevertheless not My will, but Thine, be done* (Luke xxii. 42: Matt. xxvi. 39, 42, 44 Mark xiv. 36) — cup here standing for temptation. Likewise in John: *Jesus said unto Peter, Put p hy sword into the sheath; the cp which My Father hath given Me, shall I not drink it?* (xviii. t T.) And also in Mark: *Jesus said unto James and John, Ye know not what ye ask; can ye drink of the cp that I drink of? and be baptized wib the baptism that I am baptized wib ? And hey said [unto Him], We can. And Jesus said unto them, Ye shall indeed drink of the cp hat I drink of; and wib the baptism that I am baptized wibal, shall ye be baptized* (x. 38, 39: Matt. xx. 22, 23. From this it is plain that a cup is temptation, because temptation arises through evils combating by falsities against things that are good and true; for baptism signifies regeneration, and because this is effected by spiritual combats, therefore by baptism is at the same time signified temptation. Cup in the directly Opposite sense signifies 13 falsity from evil with those who are profane, that is, who inwardly are in what is contrary to charity, and outwardly counterfeit holiness; in which sense it is used in Jeremiah: *Babylon hath been a golden cp in Jehovh's hand, hat made all be earth drunken: the nations have drunk of her wine; therefore the nations are mad* (li. 7). Babylon stands for those who are in external sanctity, and inwardly in what is profane (n. 1182, 1326); the falsity which they veil with

sanctity is the golden cup; making all the earth drunken means that they lead those who are of the church, which is meant by the earth, into errors and insanities. The profane things which they hide under external sanctity are, that they intend nothing else than to be the greatest and wealthiest of all, and to be worshipped as gods, possessors of heaven and earth, by thus having dominion over the souls and bodies of men; and this by the Divine and holy things of which they make pretense. Hence as to the external man they appear like angels, but as to the internal they are

14 devils. The like is said of Babylon in the Apocalypse: *The woman was arrayed in purple and scarlet, and decked with gold and precious stone and pearls, having in her hand a golden cup full of abominations and filthiness of her fornication* (xvii. 4. Again: *Babylon the great is fallen, is fallen, and is become a habitation of demons. . . . For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her. . . . I heard a voice from heaven, saying . . . Render unto her as she rendered unto you . . . in the cup which she mingled, mingle unto her double* (xviii. 2-4, 6. Again: *The great city was divided into three parts, and the cities of the nations fell; and Babylon the great was renumbered in the sight of God, to give unto her the cup [of the wine] of the fierceness of His wrath* (xvi. 19. Again: *The third angel said with a loud voice, If any man worship the beast and his image . . . he also shall drink of the wine of the wrath of God, which is prepared unmixed in the cup of His anger; and he shall be tormented with fire and brimstone* (xiv. 9, 10.

5 r 21. *And Joseph said unto him, This is the interpretation of it.* That this signifies revelation from perception from the celestial in the natural, what it had in itself, is evident from the signification of saying in the historic parts of the Word, as perception (n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3395, 3509), here revelation

from perception, because said of a dream and its interpretation — all revelation being either from speech with angels through whom the Lord speaks, or from perception, of which hereafter; and from the representation of Joseph, as the celestial in the natural— of which above (n. 5086, 5087, 5106); and from the signification of interpretation, as what it had in itself, of which also above (n. 5093, 5105, 5107. From this it is plain that by "Joseph said unto him, 'This is the interpretation of it,'" is signified revelation from perception from the celestial in the natural, what it had in itself. In regard to revelations being either from 2 perception, or from speech with angels through whom the Lord speaks, it is to be known that they who are in good and thence in truth, and especially they who are in the good of love to the Lord, have revelation from perception; whereas they who are not in good and thence in truth, can indeed have revelations, yet not from perception, but by a living voice heard in them, and thus by angels from the Lord. This revelation is external, but the former is internal. Angels, especially the celestial, have revelation from perception, as also had the men of the Most Ancient Church, and some too of the Ancient Church, but scarce any one has at this day; whereas very many, even those who have not been in good, have had revelations from speech without perception, and also by visions or dreams. Such were most of the revelations of the prophets in the 3 Jewish Church; they heard a voice, they saw a vision, and they dreamed a dream; but as they had no perception, they were merely verbal or visual revelations without perception of what they signified. For genuine perception comes through heaven from the Lord, and affects the intellect spiritually, and leads it perceptibly to think as the thing really is, with an internal assent, the source of which

it is ignorant of. It supposes that it is in itself, and that it flows from the connection of things; whereas it is a dictate through heaven from the Lord, flowing into the interiors of

the thought, concerning such things as are above the natural and sensual, that is, concerning such things as are of the spiritual world or of heaven. From what has now been said it may be evident what revelation from perception is. But the revelation from perception which the Lord had, Who is here represented by Joseph— which revelation is here treated of in the internal sense — was from the Divine in Himself, and thus from Himself.

5122. *The three branches are three days.* That this signifies derivations continued even to the last, is evident from the signification of three, as one period and its continuation from beginning to end (n. 2788, 4495); and from the signification of branches, as derivations (n. 5114); and from the signification of days, as states (n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850). From this it follows that by the three branches being three days, is signified the state of the re-birth of this sensual, which is represented by the butler, from first to last, its successive derivations being

2 signified by branches. The states of the re-birth of every thing of sense, and of everything in the natural, and also in the rational, have their progressions from beginning to end; and when they come to the end, they then commence from a kind of new beginning, that is, from the end to which they tended in the former state, to a further end, and so on. At length the order is inverted, and then what was last becomes first, just as while man is being regenerated both as to the rational and as to the natural, the periods of the first state are from the truths which are of faith to the goods which are of charity; and then the truths of faith apparently act the first part, and the goods of charity the second, for the truths of faith look to the good of charity as an end. These periods continue until the man is regenerated. Afterward charity, which was the end, becomes the beginning, and from it new states commence, which proceed in both directions, namely, toward what is still more interior, and also

toward what is exterior, toward

interiors to love to the Lord, and toward exteriors to the truths of faith, and further to natural truths, and also to sensual truths, which are then successively reduced to correspondence with the goods of charity and love in the rational, and thus into heavenly order. These are the things 3 which are meant by progressions and derivations continuous even to the last. Such progressions and derivations with the man who is being regenerated are perpetual, from his infancy even to the last hour of his life in the world, and also afterward even to eternity; and yet he can never be so regenerated that he may in any way be said to be perfect; for there are things innumerable, and without limit in number, to be regenerated, as well in the rational as in the natural, and every one of them has branches without limit, that is, progressions and derivations toward interiors and toward exteriors. Man knows nothing at all of this; but the Lord knows all things and every single thing, and provides for them every moment. If He were to intermit even for an instant, all the progressions would be disturbed; for what is prior looks to what follows in continual series, and produces series of consequences to eternity. From this it is plain that the Divine foresight and providence is in everything, even the very least; and unless it were, or if it were only universal, the human race would perish.

5123. *Within yet three days.* That this signifies that there would then be a new state, is evident from the signification of three, as what is continuous even to the end, and so what is complete (n. R

2 Pt

7, 4495); and from the signification of days, as states—of which above (n. 5122). From this it is plain that by three days is signified a complete state; consequently, within three days, or after three days, denotes a new state (n. 4901); for after a complete

state a new one begins.

5124. *Shall Pharaoh lift p thy head.* That this signifies what is provided, and hence what is concluded, is evident from the signification of lifting up the head, as con-

cluding, and, in the supreme sense, providing; for the Divine conclusion, and execution of a thing concluded, is providence. To lift up the head was a customary form of judgment with the ancients, when the bound, or in prison, were judged either to life or to death; when to life, it was expressed by lifting up the head, as in the Second Book of Kings: *Evil-merodach king of Babylon, in the year that he began to reign, did lift p he head of Jehoiachin king of Judh out of prison; and he spake kindly to him, and set his brone above the brones of he kings bat were with him in Babylon (xxv. . 27, 28. And so in Jeremiah: Evil-merodach king of Babylon, in he [first] year of his reign lifted p he head of Jehoiachin king of Judh, and brought him forh out of prison (lii. 31. But when they were judged to death, it was expressed by lifting up the head from off him, as in what follows concerning the baker: Within ye, three days shall Pharaoh lift p thy head from of thee (verse*

2 19. This form of judgment had its origin with the ancients, who were in representatives, from the representation of those who were bound in prison or in a pit; and as by these were represented those who were in vastation under the lower earth (n. 4728, 4744, 5038. therefore by lifting up their head was signified their liberation, for they are then elevated or lifted up out of vastation to the heavenly societies (n. 2699, 2701, 2704. To be lifted up or to be elevated is to advance toward interiors; for what is elevated or high is predicated of the interiors (n. 2148, 4210); and because it is toward interiors, it is toward heaven, for heaven is in the interiors. This was signified by lifting up the head. But by lifting the head from off any one was signified to judge him to death, because then those who were above those in the pit or vastation, were elevated to heaven, while the others were let down to lower depths. Because of this

signification, therefore, this form of judgment was received in the Word. It is hence plain that by lifting up the head is signified what is concluded; and

because what is concluded is signified, in the supreme sense is signified what is provided; for what the Divine concludes, this it provides.

5125. *And restore hie unto thy place.* That this signifies that the things which are of the sensual subject to the intellectual part would be reduced into order, that they may be in the last place, is evident from the representation of the butler, of whom these things are said, as the sensual subject to the intellectual part (n. 5077, 5082. and accordingly what is of that sensual in the external natural — for the sensual itself is not reduced into order, but those things which have entered through the sensual into man's fantasy; and from the signification of restoring unto his place, as reducing into order; and because sensuels. that is, those things which have entered from the world through the external organs of sensation, are in the last place, and are then in the last place when they minister and are subservient to interior things, therefore these are at the same time signified. With the regenerate, too, those sensuels are in the last place, but with the unregenerate are in the first place (n. 5077, 5081, 5084, 5089, 5094). Whether sensuels are in the first or in the last place can easily be perceived by man if he attends. If he sanctions everything to which the sensual prompts or which it craves, and disproves everything that the intellectual dictates, then sensuels are in the first place, and the man is governed by appetites, and is wholly sensual. Such a man is but little removed from the lot of irrational animals, for they are governed in the same way; nay, he is in a worse condition, if he abuses the intellectual or rational faculty to confirm the evils and falsities to which sensuels prompt and which they crave. But if he does not sanction them, but from the interior sees how they stray into falsities and incite to evils, and strives to chasten them and so reduce them to compliance, that is, subject them to the intellectual and voluntary parts which are of the interior man, then sensuels

400 GENESIS. [NO. 5125.

are reduced into order, that they may be in the last place. When sensuals are in the last place, a happy and blessed feeling flows from the interior man into their enjoyments, and increases them a thousandfold. The sensual man does not believe that this is so, because he does not comprehend it; and as he is sensible of no other enjoyment than sensual, and thinks that there is no higher enjoyment, he regards as of no account the happy and blessed feeling which is inwardly in the enjoyments of sensuals; since whatever is unknown to any one, is believed not to be.

5126. *And thou shalt give Pharaoh's cup into his hand.* That this signifies that hence they may serve the interior natural, is evident from the signification of giving a cup to drink, as appropriating (see n. 5120) —that it is also serving, is plain; and from the representation of Pharaoh, as the interior natural (n. 5080, 5095, 5118. That there is an interior natural and also an exterior natural, and that the exterior natural is constituted of what enters immediately through the senses from the world into the natural mind, namely, into its memory and thence into the imagination, may be seen above (n. 5118). In order that it may be known what is the exterior and what the interior natural, which are of the exterior man, and hence what is the rational which is of the interior man, it must be briefly told. A man from his infancy even to boyhood is merely sensual, for he then receives only earthly, corporeal, and worldly things through the senses of the body, and from those his ideas and thoughts are then formed — the communication with the interior man being not as yet open, or only so far that he can comprehend and retain those worldly things. The innocence which he then has is only external, and not internal; for true innocence dwells in wisdom. By external innocence the Lord reduces into order what enters through the senses; and without an influx of innocence from the Lord in that first age, there would never be any foundation upon which the intellectual or rational, which is

proper to man, might be built. From boyhood to early youth communication is opened with the interior natural, by learning what is decorous, what the civil laws require, and what is honorable, as well by instruction from parents and teachers as by studies. And from youth to early manhood communication is opened between the natural and the rational, by then learning the truths and goods of civil and moral life, and especially the truths and goods of spiritual life, by hearing and reading the Word; but as far as he then becomes imbued with goods through truths, that is, as far as he does the truths which he learns, so far the rational is opened; whereas as far as he does not become imbued with goods by truths, or as far as he does not do truths, so far the rational is not opened, and yet the knowledges still remain in the natural, namely, in its memory, and thus as it were on the threshold outside of the house. As far, however, as he then and in subsequent years disregards goods and truths, and denies and does contrary to them, that is, instead of them believes falsities and does evils, so far the rational is closed, and also the interior natural; nevertheless, by the Divine providence of the Lord, so much of communication still remains as to enable him to apprehend those things with some degree of understanding, but yet not to make them his own unless he undergoes serious repentance, and for a long while afterward struggles with falsities and evils. With those however who suffer themselves to be regenerated, the contrary comes to pass; for by degrees or successively the rational is opened in them, and to that the interior natural is made subordinate, and to this the exterior natural. This takes place especially in youth even to adult age, and progressively to the last years of their life, and afterward in heaven to eternity. From all this it may be known what is the interior and what the

exterior natural in man.

5127. *After the former manner.* That this signifies in accordance with the law of order, is evident from the sig-

nification of the former manner, as the law of order; for it is a law of order that exteriors should be subject to interiors, or what is the same, inferiors to superiors, and serve them as servants; for exteriors or inferiors are nothing but servants, while interiors or superiors are respectively lords. That such is the signification of the words, after the former manner, is because the butler as a servant had before served Pharaoh as his lord, after the law of subordination; thus the sensual, represented by the butler, had served the interior natural, represented by Pharaoh, in accordance with

2 the law of order. That it is the law of order that inferiors or exteriors should serve superiors or interiors, is wholly unknown to the sensual man; for one who is merely sensual does not know what interior is, thus neither what is respectively exterior. He knows that he thinks and speaks, and that he wills and acts; from this he supposes that to think and to will are interior, and that to speak and to act are exterior; but he does not know that to think from the senses only and to act from the appetites, is of the external man, and thus that his thinking and willing is only of the exterior natural, and still more so when he thinks falsities and wills evils; and because in such persons communication with interiors is closed, he therefore does not know what interior thought and will are. If he is told that interior thought is to think from truth, and that interior will is to act from good, he does not at all apprehend it; still less that the interior man is distinct from the exterior, and so distinct that the interior man can see as from a higher position what is going on in the exterior man, and that the interior man has the capacity and ability of chastening the exterior, and of not willing and thinking what the exterior

3 man sees from fantasy, and desires from lust. These things, as long as his external man is in dominion and rules, he does not see; but out of that state, as when he is in some depression arising from misfortunes or illness, he can see and apprehend these things, as then the dominion of the

external man ceases. For the faculty or ability of understanding is always preserved to man by the Lord, but is most obscure with those who are in falsities and evils, and always clearer in proportion as falsities and evils are laid asleep. The Lord's Divine flows in continually with man and enlightens him, but where there are falsities and evils, that is, where there are things contrary to truths and goods, the Divine light is either reflected or suffocated or perverted, and only so much of it is received, as it were through chinks, as to give him the faculty of thinking and speaking from sensuels, and also of thinking and speaking of spiritual things from formulas impressed on the natural or corporeal memory.

5128. *When thou wast his butler.* That this signifies as is usual with sensuels of that kind, is evident from the signification of a butler, as sensuels, or that portion of sensuels which is subject to the intellectual part (see n. 5077, 5082); its being as is usual with them, is signified by, when thou wast. That sensual things ought to be subject and subordinate to rational has been already treated of in the preceding pages; and as that subjection and subordination is here treated of in the internal sense, it still remains to show how the case is in regard to it. The man in whom 2 sensuels are in subjection is called rational, but the man in whom they are not in subjection is called sensual; whether however a man is rational or sensual, can hardly be discerned by others; but it can be discerned by himself if he explores his interiors, that is, his will and his thought. Whether a man is sensual or rational cannot be known by others from his speech nor from his actions; for the life of the thought which is in the speech, and the life of the will which is in the actions, do not appear to any bodily sense. Only the sound is heard and the gesture seen with

its affection, and it is not distinguished whether the affection is pretended or real; but in the other life it is distinctly perceived by those who are in good, both what is in the speech

and what is in the actions, and so what the quality of the life is, and also whence the life therein is derived. In the world also there are some indications from which it can in some measure be concluded whether sensuals are subject to the rational, or the rational to sensuals, or what is the same, whether a man is rational or merely sensual. The indications are these: if it is observed that a man is in principles of falsity, and does not suffer himself to be enlightened, but entirely rejects truths, and without reason obstinately defends falsities, it is an indication that he is a sensual man, and not rational, the rational being closed in
 3 him, so that it does not admit the light of heaven. Still more sensual are those who are in the persuasion of falsity, inasmuch as the persuasion of falsity totally closes the rational. It is one thing to be in principles of falsity, and another to be in the persuasion of falsity. They who are in the persuasion of falsity have some light in their natural, but it is a light like that of winter. This light in the other life appears with them white like snow; but as soon as the heavenly light falls into it, it is darkened, and becomes, according to the degree and quality of the persuasion, dark like night. This is also plain from them while they live in the world, for they cannot then see anything at all of truth; nay, in consequence of the obscure or nocturnal influence of their falsity, truths to them are as things of naught, and they also ridicule them. Such persons to the simple sometimes appear as if they were rational; for by means of that snowy wintry light they can by reasonings so dexterously confirm falsities, that they appear as truths. In such persuasion are many of the learned, more than the rest of mankind; for they have confirmed falsities in themselves by syllogistic and philosophical reasonings, and at length by many acquired

knowledges. Such men with the ancients were called
serpents of the tree of knowledge (see n. 195-197); but at
this day they may be called interior
4 sensual men who have not the rational. The principal in-

dication whether a man is merely sensual or is rational, is from his life; not his life such as it appears in his speech and his works, but such as it is in them; for the life of speech is from the thought, and the life of works is from the will, and that of both is from the intention or end. Such, therefore, as the intention or end is in the speech and in the works, such is the life; for speech without interior life is mere sound, and works without interior life are mere motions. This is the life which is meant when it is said that the life remains after death. If a man is rational, he speaks from thinking well, and acts from willing well, that is, he speaks from faith and acts from charity; but if a man is not rational, he may then begin indeed to act, and also to speak, as a rational man; but still there is nothing of life from the rational in him; for a life of evil closes up every way or communication with the rational, and causes the man to be merely natural and sensual. There are two things which not only close up the way of 5 communication, but even deprive man of the capacity of ever becoming rational — deceit and profanation. Deceit is like a subtle poison which infects the interiors, and profanation is what mixes falsities with truths and evils with goods; from these two the rational wholly perishes. There are in every man goods and truths from the Lord stored up from infancy, which in the Word are called remains (see **n. 468**, 530, 560, 561, 661, 1050, 1738, 1906, 2284); these remains are infected by deceit, and are mixed together by profanation: what profanation is, may be seen above (**n. 593**, 1008, 1010, 1059, 1327, 1328, 2051, 2426, 3398, 3402, 3489, 3898, 4289, 4601). From these indications it may in some measure be known who is a rational, and who a sensual man. When sensuels are subject to the ra- 6 tional, then sensuels from which man's first imagination is formed, are illustrated by the light which comes through heaven from the Lord, and are also disposed into order so as to receive the light and correspond. When in that state

sensuals no longer stand in the way of truths being acknowledged and seen, those which disagree being instantly removed, and those which agree being accepted. Those which agree are then as it were in the centre, and those which disagree are in the circumference; those which are in the centre are as it were lifted up toward heaven, and those which are in the circumference as it were hang downward. Those which are in the centre receive light through the rational, and when they are presented visibly in the other life, they are seen as little stars which gleam and shed light round about even to the circumference, with a gradual diminution. Into such a form are natural and sensual things disposed, when the rational has dominion, and sensuals are in subjection. This takes place while man is being regenerated, and thereby he is in a state of seeing and acknowledging truths in their full extent. But when the rational is subject to sensuals, the contrary comes to pass; for the falsities are in the middle, or in the centre, and truths are in the circumference. The things which are in the centre are in a certain light; but it is a fatuous light, or such as arises from a coal fire, into which flows a light on all sides from hell. This is the light which is called darkness, for as soon as any light from heaven flows into it, it is turned into darkness.

5129. Verses 14, 15. *But have me in thy remembrance when it shall be well with thee, and show mercy, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house. For indeed I was stolen away out of the land of the Hebrews; and here also have I done nothing but they should put me into the pit.* "But have me in thy remembrance " signifies the reception of faith; " when it shall be well with thee " signifies when there is correspondence; " and show mercy, I pray thee, unto me " signifies the reception of charity; " and make mention of me unto Pharaoh " signifies communication with the interior natural; " and bring me out of this house " signifies

NO. 5130.] CHAPTER XL. VER. 14, 15. 407

liberation from evils. " For indeed I was stolen away " signifies that heavenly things were alienated by evil; " out of the land of the Hebrews " signifies from the church; " and here also have I done nothing " signifies innocence; " that they should put me into the pit " signifies rejection among falsities.

5130. *But have me in thy remembrance.* That this signifies the reception of faith, is evident from the representation of Joseph, who says these things of himself, as the Lord as to the celestial in the natural (see n. 5086, 54:387, 5106); and from the signification of having me in thy remembrance, as the reception of faith; for to remember and to be mindful of the Lord is from no other source than faith; hence, have me in thy remembrance means that he may receive faith. The case in regard to faith is this: he who receives and has faith is continually mindful of the Lord, even when he is thinking or speaking of other things, and also when he is discharging his public, private, or domestic duties, though he does not know that he is then mindful of the Lord; for the remembrance of the Lord by those who are in faith reigns universally with them, and what reigns universally is not perceived, except while the thought is directed to it. This may be illustrated by 2 various things with man. He who is in any love, whatever it may be, is continually thinking about whatever belongs to that love; and this although he is engaged in thought, in speech, or in action relative to other things. In the other life this is very evident from the spiritual spheres about every one; for simply from these spheres it is known in what faith and in what love are all who are there, and this even though they are thinking and speaking of something entirely different (see n. 1048, 1053, 1316, 15041520, **2489, 4464**); for that which universally reigns in any one produces that sphere, and manifests his life before others. From this may be evident what is meant when it is said that one should think continually about the Lord,

salvation, and the life after death. All who are in faith from charity do this, and hence they do not think ill of the neighbor, and they have justice and equity in every thing of their thought, speech, and action; for what reigns universally, flows into particulars and guides and governs them, inasmuch as the Lord keeps the mind in such things as are of charity and of faith thence, and so disposes every thing conformably. The sphere of faith from charity is the sphere which reigns in heaven; for the Lord flows in with love, and by love with charity, consequently with the truths which are of faith; and hence they who are in 3 heaven are said to be in the Lord. In what now follows the subject is the re-birth of the sensual subject to the intellectual part, which sensual is represented by the butler; and because its re-birth, the reception of faith is also treated of. For the sensual, like the rational, is born again by means of faith, but by faith into which charity flows. Unless charity flows into faith and gives it life, faith cannot universally reign; for what a man loves reigns, and not what he merely knows and holds in his memory.

5131. *When it shall be well with bee.* That this signifies when there is correspondence, is evident from the signification of its being well with thee, when the re-birth or regeneration of the exterior natural or sensual is treated of, as correspondence; for it is not well with it before it corresponds. At the end of the different chapters, may be seen what correspondence is. There is a correspondence of sensual with natural things, a correspondence of natural with spiritual things, a correspondence of spiritual with celestial things, and finally a correspondence of celestial things with the Divine of the Lord; thus there is a succession of correspondences from the Divine even to the ultimate nat-

2 ural. But because an idea of the nature of correspondences can with difficulty be formed by those who have never thought about them before, it will be well to say a few words on the subject. It is known from philosophy that the end

is the first of the cause, and that the cause is the first of the effect. That the end, the cause, and the effect may follow in order, and act as one, it is needful that the effect should correspond to the cause, and the cause to the end. But still the end does not appear as the cause, nor the cause as the effect; for that the end may produce the cause, it must take administering means from the region where the cause is, by which means the end may make the cause; and that the cause may produce the effect, it also must take administering means from the region where the effect is, by which means the cause may make the effect. These administering means are what correspond; and because they correspond, the end can be in the cause and actuate the cause, and the cause can be in the effect and actuate the effect; consequently the end through the cause can actuate the effect. It is otherwise when there is not correspondence; for then the end has not a cause in which it may be, still less an effect in which it may be, but is changed and varied in the cause, and finally in the effect, according to the form made by the administering means. All things in general ³ and in particular in man, nay, all things in general and in particular in nature, succeed one another as end, cause, and effect; and, when they thus correspond to one another, they act as one; for then the end is the all in all things of the cause, and through the cause is the all in all things of, the effect. As for example, when heavenly love is the end, the will the cause, and action the effect, if there is correspondence, then heavenly love flows into the will, and the will into the action, and they so act as one that the action by correspondence is as it were the love; or as when the faith of charity is the end, thought the cause, and speech the effect, if there is correspondence, then faith from charity flows into the thought, and this into the speech, and they so act as one, that the speech by correspondence is as it were the end. In order however that the end, which is love and faith, may produce the cause, which is will and

thought, it must take administering means in the rational mind that will correspond; for, without administering means that correspond, the end, which is love or faith, cannot be received, however it may flow in from the Lord through heaven. From this it is plain that the interiors and the exteriors of man, that is, what is rational, natural, and sensual in him, must be brought into correspondence, in order that he may receive the Divine influx, and consequently that he may be born again; and that it is not well with him till then. This is the reason that here by " when it shall be well with thee " is signified correspondence.

5132. *And show mercy, I pray thee, unto me.* That this signifies the reception of charity, is evident from the signification of mercy, as love (see n. 3063, 3073, 3120, 5042); here love toward the neighbor, or charity, because the reception of faith was spoken of above (n. 5130); for faith and charity will make one in the sensual, when this is reborn. That mercy signifies charity, is because all who are in charity are in mercy, or, all who love the neighbor are merciful to him; and therefore acts of charity are described in the Word by works of mercy — as in Matthew: *I was a hungered, and ye gave Me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took Me in; naked, and ye clothed Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me* (xxv. 35, 36); and in other places by doing good to the poor, the afflicted, the widows, **2** and the fatherless. Charity in its essence is to will well to the neighbor, to be affected with good, and to acknowledge good as the neighbor, consequently those who are in good, with a difference according to the degree of their good; and hence charity, because it is affected with good, is affected with mercy toward those who are in miseries. The good of charity has this in it, because it descends from the Lord's love toward the whole human race, which love is mercy because all the human race is constituted in miseries. Mercy sometimes appears in the evil, who are in no charity;

No. 5134.] CHAPTER XL. VER. 14, 15. 411

but this is grief on account of what they themselves suffer, for it is shown toward their friends who make one with them, and when their friends suffer, they suffer. This mercy is not the mercy of charity, but is the mercy of friendship for the sake of self, which in itself regarded, is unmercifulness; for it contemns or hates all others besides itself, thus besides the friends who make one with it.

5133• *And make mention of me unto Pharaoh.* That this signifies communication with the interior natural, is evident from the signification of making mention to any one, as communicating; and from the representation of Pharaoh, as the interior natural (see n. 5080, 5095. By communication with the interior natural is meant conjunction by correspondence. The interior natural is that which receives ideas of truth and good from the rational, and stores them up for use, consequently which communicates immediately with the rational; but the exterior natural is that which receives images and thence ideas of things from the world through the senses. These ideas, unless enlightened by those which are in the interior natural, present fallacies, which are called the fallacies of the senses. When man is in these fallacies, he believes nothing but what agrees with them, and what they confirm, as is the case if there is not correspondence; and there is not correspondence unless man is imbued with charity, since charity is the uniting medium, because in the good of it there is life from the Lord, which disposes truths into order, that the form of charity or charity in image may exist. This form appears visibly in the other life, and is the angelic form itself. Hence all the angels are forms of charity, the beauty of which is from the truths which are of faith, and the life of the beauty is from the good which is of charity.

5134. *And bring me out of his house.* That this signifies liberation from evils, is evident from the signification of bringing out, as liberation; and from the signification of a house, as good (see n. 710, 1708, 2048, 2233, 3128, 3652,

3720, 4982); wherefore in the opposite sense it is evil. Hence it is plain that liberation from evils is signified by the words, bring me Out of this house, and this also follows in its order from the things which precede. When faith is received in the exterior natural, which is here treated of (see n. 5130), correspondence is effected (n. 5131. and charity is received (n. 5132), and thus communication is effected with the interior natural (n. 5133), which is then liberated from the evils whereby the celestial, represented by Joseph (n. 5086, 5087, 5106), was alienated; which alienation is signified by his being stolen away, as presently follows. When, too, the natural is regenerated by charity and faith, it is liberated from evils; for evils are then separated, and are cast Out from the centre where they had before been, to the circumference, whither the light of truth from good does not reach. With man evils are thus separated; but still they are retained, for they cannot be entirely destroyed. But with the Lord, Who made the natural in Himself Divine, evils and falsities were utterly cast out and destroyed, since the Divine can have nothing in common with evils and falsities, nor be terminated in them, as is the case with man; for the Divine is the very *Esse* of good and of truth, which is infinitely removed from what is evil and false.

5135. *For indeed I was stolen away.* That this signifies that celestial things were alienated by evil, is evident from the representation of Joseph, who says these things of himself, as the celestial in the natural (n. 5086, 5087, 5106), consequently the celestial things therein; and from the signification of being stolen away, as being alienated by evil; for to steal is to alienate, and theft is the evil which alienates, and also the evil which claims for itself what is therein. Theft signifies alienation in respect to the abode of which it takes possession, from which it casts out goods and truths, and which it fills with evils and falsities; theft signifies also the claiming of what belongs to others, when it attributes to itself and makes its Own

the goods and truths which are

in that abode, and also when it applies them to evils and falsities. That it may be known what theft is, in the spiritual sense, it must be told how it is with evils and falsities when they enter and take possession of the abode, and also when they claim to themselves the goods and truths which are there. Man from infancy until boyhood, and some- 2 times till early manhood, by instruction from parents and teachers, is imbued with goods and truths; for he then learns them with avidity, and believes them in simplicity. The state of innocence favors them and adapts them in the memory, but places them only in the first threshold; for the innocence of infancy and boyhood is not internal innocence which affects the rational, but is external innocence which affects only the exterior natural (see n. 2306, 3183, 3494, 4563, 4797. When however man advances in age, and begins to think not as heretofore from parents and teachers, but from himself, he then takes up again and as it were ruminates the things which he had before learned and believed, and either confirms them, or doubts about them, or denies them. If he confirms them, it is an indication that he is in good; if he denies them, it is an indication that he is in evil; if however he doubts about them, it is an indication that in succeeding years he will accede either to the affirmative or to the negative. The things which 3 man as a little child in earliest age learns eagerly or believes, and which he afterward either confirms or doubts about or denies, are especially these — that there is a God, and that He is one; that He has created all things; that He recompenses those who do well, and punishes those who do evil; that there is a life after death, in which the evil go into hell and the good into heaven, thus that there is a hell and a heaven, and that the life after death is eternal; also that he ought to pray daily, and this with humility; that the Sabbath day is to be kept holy; that

parents are to be honored; and one must not commit adultery, must not kill, must not steal; and other like things. These things man imbibes

and is imbued with from early childhood; but when he begins to think from himself and to lead himself, if he confirms such things in himself, and adds to them things which are still more interior, and lives according to them, it is then well with him; but if he begins to infringe upon those things, and at length to deny them, howsoever for the sake of civil laws and for the sake of society he may live in ex-

4 ternals according to them, he is then in evil. This evil is what is signified by theft, as far as like a thief it takes possession of the abode in which good has been before, and as far as with many it takes away the goods and truths which had been there before, and applies them to confirm evils and falsities. The Lord, as far as is possible, then removes from that abode the goods and truths of early childhood, and withdrawing them toward the interiors stores them up in the interior natural for use. These goods and truths stored up in the interior natural are signified in the Word by remains — or remnant (see n. 468, 530, 560, 565, 660, 665, 5050, 5738, 5906, 2284). But if evil steals the goods and truths there, and applies them to confirm evils and falsities, especially if it does this from deceit, then it consumes those remains; for it then mingles evils with goods and falsities with truths till they cannot be separated, and

5 then the man is done for. That such things are signified by theft, may be evident from the mere application of theft to the things which are of spiritual life. In spiritual life there are no other riches than the knowledges of good and truth, and no other possessions and inheritances than the felicities of life arising from goods and their truths. TO steal those things, is, as said above, theft in the spiritual sense; and therefore by thefts, in the Word, nothing else is signified in the internal sense — as in Zechariah: *I lifted up mine eyes, and saw, and, behold, a flying roll. . . . Then said he unto me, This is the curse that goeth forth over the face of the whole earth; for every one that stealeth hence, like it is innocent; and every one that sweareth, like it is*

innocent. I have sent it forth . . . but it may enter into the house of the thief, and into the house of him that sweareth falsely by My name; and it shall abide in his house, and shall consume it with the wood thereof and the stones thereof (v. 1, 3, 4.

The evil which takes away the remains of good is signified by him that stealeth and by the house of the thief, and the falsity which takes away the remains of truth is signified by him that sweareth and by the house of him that sweareth falsely; the face of the whole earth stands for the universal church; therefore it is said that the curse shall consume the house with the wood thereof and the stones thereof. The house is the natural mind or man as to that mind (n. 3128, 3538, 4973, 5023); wood is the goods therein (n. 2784, 2812, 3720, 4943); and the stones are truths (n. 643, 1298, 3720).

Profanation and 6 hence the taking away of good and truth are signified in the spiritual sense by the deed of Achan, who took of the devoted things a mantle of Shinar, two hundred shekels of silver, and a wedge of gold, and hid them in the earth in the midst of his tent, and who was therefore stoned, and all the things were burned — as is related in Joshua: *Jehovah said unto Joshua . . . Israel hath sinned, and they have even transgressed My covenant which I commanded them; for they have even taken of the devoted thing, and have also stolen, and dissembled also, and they have even put it among their own vessels (vii. Jo, 11, 21, 25.* By devoted things were meant falsities and evils, which were in no wise to be mingled with holy things; the mantle of Shinar, the shekels of silver, and the wedge of gold are in the spiritual sense species of falsity; hiding them in the earth in the midst of the tent signified a mingling with holy things. That a tent stands for what is holy, may be seen above (n. 414, 1102, 1566, 2145, 2152, 3312, 4128, 4391, 4599). These things were signified by Israel's stealing, dissembling, and putting

it among their own vessels; for vessels are holy truths (see n. 3068, 3079, 3316, 3318). In Jeremiah: *I will bring the 7*

calamity of Esau pon him, be time that I shall visit him. If grape-gatherers came to bee, would hey not leave some gleaning grapes? if thieves by night; would hey not destroy till hey had enough? I will make Esau bare, I will uncover his secret places, and he shall not be able to hide himself; his seed is spoiled, and his brethren, and his neighbors, and he is not (xlix. 8-10) —where Esau stands for the evil of self-love to which falsities are adjoined (n. 3322. That this evil consumes the remains of good and truth, is signified by thieves in the night destroying till they had enough, and by his seed, his brethren, and his neighbors being spoiled, and he is not. Seed stands for the truths which are of faith from charity (n. 1025, 1447, r. Ciro, 1940, 2848, 3038, 3310, 3373); brethren for the goods which are of charity (n. 367, 2360, 2508, 2524, 3160, 3303, 3459, 3815, 4121, 4191); neighbors stand for the adjoined and re-

- 8 *lated truths and goods which belong to him. Something similar is said of Esau in Obadiah: If hieves came to thee, if overthrowers by night, (how art thou cut of!) would hey not steal till they had enough? if grape-gatherers came to bee, would hey not leave some gleaning grapes? (verse 5.) Grape-gatherers stand for falsities which are not from evil; by those falsities the goods and truths stored up by the Lord in man's interior natural, that is, remains, are not consumed, but by falsities derived from evils, which steal truths and goods and also by sinister applications employ them to*
- 9 *confirm evils and falsities. In Joel: A great people and a strong. . . . They shall run like mighty men; hey shall climb the wall like men of war; and hey shall march every one on his ways. . . . They shall run to and fro in the city; they shall run pon he wall; hey shall climb p into he houses; hey shall enter in at he windows like a bief (ii. 2, 7, 9. A great people and a strong stands for falsities fighting against truths (n. 1259, 1260); and*

because they fight strongly in destroying truths, they are said to be like mighty men and men of war; the city through which they

are said to run to and fro, stands for the doctrinals of truth (n. 402, 2268, 2449, 2712, 2943, 3216); the houses into which they shall climb, stand for the goods which they destroy (n. 710, 1708, 2048, 2233, 3128, 3652, 3720, 4982); the windows at which they shall enter in, stand for things intellectual and thence reasonings (n. 655, 658, 3391); hence they are compared to a thief, because they take possession of the abode occupied before by truths and goods. In David: *Since thou hatest instruction, and castest My words behind thee; if thou seest a thief thou runnest with him, and thy portion is with adulterers. Thou openest thy mouth for evil, and with thy tongue thou framest deceit* (Ps. 1. 17-19) —speaking of a wicked person, and running with a thief meaning to alienate truth from himself by falsity. In the Apocalypse: *They repented not of their murders, nor 11 of their sorceries, nor of their fornication, nor of their thefts* (ix. 21. Murders stand for evils which destroy truths; sorceries for falsities therefrom which destroy truths; fornication for truths falsified; thefts for goods thus alienated. In John: *Verily, verily, I say unto you, He that entereth not **12** by the door into the sheepfold, but climbeth by some other way, the same is a thief and a robber. But he that entereth in by the door is he shepherd of the sheep. . . . I am the door; by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but to steal, and to kill, and to destroy* (x. 1, **2, 9**, to). Here again a thief stands for the evil of merit; for he who takes away from the Lord what is His, and claims it for himself, is called a thief. This evil, because it closes the way and prevents good and truth from the Lord from flowing in, is said to kill and to destroy. The same is signified by the commandment in the Decalogue, *Thou shalt not steal* (Dent. v. 19; see n. 4174. From these things it may be evident what is signified by the laws enacted in the Jewish Church in regard to thefts — as in Exodus (xxi. 16; xxii. 1-4; Deut. xxiv. 7); for all the laws in that church, because they

took their origin from the spiritual world, correspond to the laws of order which are in heaven.

5136. *Out of the land of the Hebrews.* That this signifies from the church, namely, that celestial things were alienated from it by evil, is evident from the signification of the land of the Hebrews, as the church. The land of the Hebrews is here the land of Canaan; for Joseph was taken away thence. The reason why by the land of Canaan in the Word is signified the church, is, that the church had been there from the most ancient time: first the Most Ancient Church, which was before the flood; next the Ancient Church, which was after the flood; afterward the Second Ancient Church, which was called the Hebrew Church; and at length the Jewish Church. And that the Jewish Church might be instituted there, Abram was commanded to betake himself thither Out of Syria, and it was there promised him that that land should be given to his posterity for an inheritance. This is why by land or earth in the Word is signified the church, and by the whole earth, as often in the Word, the universal church; and also by the new heaven and the new earth is signified a new church 2 internal and external. The reason that the church was continued there from the most ancient time, is, that the man of the Most Ancient Church, who was celestial, was such that, in all things and each which were in the world and upon the earth, he saw a representative of the Lord's kingdom; the objects of the world and of the earth being to him the means of thinking about heavenly things. Thence all the representatives and significatives that were afterward known in the Ancient Church took their rise; for they were collected by those who are meant by Enoch, and were preserved for the use of posterity (n. 519, 521, 2896). From this it came to pass that every place, and also every mountain and river in the land of Canaan, where the most ancient people dwelt, and likewise all the kingdoms round about, became representative; and because the

Word could not be written except by representatives and significatives, even of places, therefore for the sake of that end the church was successively preserved in the land of Canaan; but after the coming of the Lord it was transferred elsewhere, because representatives were then abolished. From the foregoing it is plain that by the land of Canaan, which is here called the land of the Hebrews, is signified the church; but see what has been previously adduced on these subjects, namely, that the Most Ancient Church, which was before the flood, was in the land of Canaan (n. 567, 3686, 4447, 4454); that part of the Ancient Church, which was after the flood, was there (see n. 3686, 4447); also that a second Ancient Church, which was called the Hebrew Church, was there (n. 4516, 4517); that Abram for that reason was ordered to go thither, and the land was given to his posterity (n. 3686, 4447); that from this the land of Canaan represented the Lord's kingdom (n. 1607, 3038, 3481, 3705, 4240, 4447); and that it is for this reason that by earth or land in the Word is signified the church (see n. 566, 662, 1066, 1068, 1262, 1413, 1607, 1733, 1850, 2117, ²¹¹⁸, 3355, 4447, 4535).

5137. *And here also have I done nothing.* That this signifies innocence, is evident without explanation; for to do nothing evil, is the part of innocence.

5138. *That they should put me into the pit.* That this signifies rejection among falsities, is evident from the signification of a pit, as falsity (see n. 4728, 4744, 5038. Evil has been treated of above — that celestial things were alienated by it (n. 5134, 5135); but here falsity is treated of, for where the one is mentioned in the Word, the other is mentioned also, that is to say, where evil is mentioned, falsity is also; because where good is treated of, there also truth is treated of, in order that there may be a marriage in all particulars of the Word. For the heavenly marriage

is that of good and truth, but the infernal marriage is that of evil and falsity; since where there is evil, there is also

falsity, adjoining itself to evil as a wife to her husband; and where there is good, there is also truth, because truth conjoins itself to good as a wife to her husband. Hence the quality of the faith may be known from the life; for good is of the life and truth is of the faith, and conversely evil and falsity. That there is a marriage in all the particulars of the Word, may be seen above (n. 683, 793, 801, 2173, 2516, 2712, 4137 at the end.

5139. Verses 16-19. *And the prince of the bakers saw that his interpretation was good, and he said unto Joseph, I also was in my dream, and, behold, three baskets perforated were on my head: and in the uppermost basket there was of all manner of food for Pharaoh, the work of the baker; and the birds did eat them out of the basket upon my head. And Joseph answered and said, This is the interpretation hereof: The three baskets are three days; within yet three days shall Pharaoh lift up thy head from the ground, and shall hang thee on a tree; and the birds shall eat thy flesh from thee.* "And the prince of the bakers saw " signifies apperception of the sensual subject to the voluntary part; " that the interpretation was good " signifies what would happen; " and he said unto Joseph " signifies perception of the celestial in the natural; " I also was in my dream " signifies prediction; " and, behold, three baskets " signifies the successions of things of the will; " perforated were on my head " signifies without termination anywhere in the middle; " and in the uppermost basket " signifies the inmost of the voluntary; " there was of all manner of food for Pharaoh " signifies full of celestial good for the nourishment of the natural; " the work of the baker " signifies according to every use of the sensual; " and the birds did eat them out of the basket upon my head " signifies that falsity from evil consumed it. "And Joseph answered and said" signifies revelation from perception from the celestial in the natural; "This is the interpretation thereof" signifies what it had in it; "The three bas-

kets " signifies the successions of things of the will; " are three days " signifies even to the last; " within yet three days " signifies that in the last; " shall Pharaoh lift up thy head from off thee " signifies what is concluded from what is foreseen; "and shall hang thee On a tree" signifies rejection and damnation; "and the birds shall eat thy flesh from off thee " signifies that the falsity from evil will consume what is of those sensuels.

5140. *And he prince of the bakers saw.* That this signifies apperception of the sensual subject to the voluntary part, is evident from the signification of seeing, as understanding and apperceiving (n. 2150, 2807, 3764, 4723); and from the signification of the prince of the bakers, as in general the sensual subject to the voluntary part, and thus those sensuels (n. 5078, 5082).

5141. *That he interpretation was good.* That this signifies what would happen, is evident from the signification of interpreting, as what it had in it, or what there was therein — of which above (n. 5093, 5105, 5107, 5121); thus also what would happen. That good would happen, is apperception from the sensual, which is comparatively obscure. There is really given apperception from the sensual or exterior natural, apperception from the interior natural, and apperception from the rational; for when a man is in interior thought from affection, and withdraws his mind from sensuels and from the body, he is in rational apperception; for then the things which are beneath, or which belong to the external man, are quiescent, and the man is almost in his spirit. But when man is in exterior thought, from causes which exist in the world, then his apperception is from the interior natural, and the rational indeed flows in, but not with any life of affection. But when man is in pleasures, and in the enjoyments of the love of the world and also of the love

of self, the apperception is from the sensual; for his life is then in externals or in the body, and admits no more from interiors than may moderate his Out-

bursts into what is dishonorable and indecorous. The more external the apperception is, however, the more obscure it is, because exteriors are comparatively general, since innumerable interiors appear as one in the exterior.

5142. *And he said 1171 to Joseph.* That this signifies perception of the celestial in the natural, is evident from the signification of saying, in the historic parts of the Word, as perception—as has been often explained before; and from the representation of Joseph, as the celestial in the natural (see n. 5086, 5087, 5106).

5143. *I also was in my dream.* That this signifies prediction, is evident from the signification of a dream, as prediction concerning an event (see n. 5092, 5104, **5112**).

5144. *And, behold, three baskets.* That this signifies the successions of the things of the will, is evident from the signification of three, as what is complete and continuous even to the end (see n. 27⁸⁸, 4495, 51¹⁴, 5122. thus what is successive; and from the signification of baskets, as things of the will. That baskets are things of the will, is because they are vessels to contain food, and because food signifies celestial and spiritual goods, and these are of the will; for all good pertains to the will, and all truth to the understanding. As soon as anything comes forth from the will, it is perceived as good. In what precedes, the sensual subject to the intellectual part, has been treated of, which was represented by the butler; what is now treated of is the sensual subject to the voluntary part, which is represented by the baker (see n. 5077, 5078, 5082. What is successive or continuous in intellectual things was represented by the vine, its three branches, blossoms, clusters, and grapes; and at length the truth which is of the intel-
2 lect was represented by the cup (see n. 5120); but what is successive in things of the will is represented by the three baskets on the head, in the uppermost of which there was of all manner of food for Pharaoh, the work of the baker. By what is successive in things of the will is meant

what is successive from the inmosts of man even to his outermost, in which is the sensual; for there are steps or degrees, as of a ladder, from inmosts to outermosts (see n. 5114. Into the inmost there flows good from the Lord, and this through the rational into the interior natural, and thence into the exterior natural or the sensual distinctly, as it were by steps of a ladder; and in every degree it is qualified according to reception. But the further nature of this influx and its succession will be shown in the following pages. Baskets or fruit-baskets signify 3 things of the will, as far as goods are therein, also in other passages in the Word — as in Jeremiah: *Jehovah showed me, and, behold, two baskets of figs set before the temple of Jehovah: one basket had very good figs, like the figs that are first ripe; and the other basket had very bad figs, which could not be eaten, they were so bad* (xxiv. 2. In this passage basket is expressed by another term in the original, signifying the voluntary in the natural; the figs which one basket had are natural goods; while those which the other had are natural evils. And in Moses: *When thou art come 4 in unto the land which Jehovah thy God giveth thee . . . thou shalt take of the first of all the fruit of the ground, which thou shalt bring in from thy land . . . and thou shalt put it in a basket, and shalt go unto the place which Jehovah [thy God] shall choose. . . . And the priest shall take the basket out of thy hand, and set it down before the altar of Jehovah thy God* (Deut. xxvi. 1, 2, 4); in this passage also, basket is expressed by another term, signifying a new voluntary in the intellectual part; the first of the fruit of the ground are the goods which are thence. Again, 5 to sanctify Aaron and his sons, Moses was to take *unleavened bread, and cakes unleavened mingled with oil, and wafers unleavened anointed with oil; of fine wheat flour shalt thou make them. And thou shalt put them into one basket, and bring them in the basket. . . . Aaron and his sons shall eat the flesh of the ram, and the bread that*

424 GENESIS. [NO. 5144.

is in the basket, at the door of the tent of meeting (Exod. xxix. 2, 3, 32. Basket here is expressed by the same term as in this chapter, signifying the voluntary, in which are the goods signified by bread, cakes, oil, wafers, flour, and wheat; by the voluntary is meant that which contains; for goods from the Lord flow into the interior forms of man, as into their vessels, which forms, if disposed for reception,

6 are the baskets in which those goods are contained.

Again, when a Nazarite was to be initiated, he took a basket of unleavened bread, cakes of fine flour mingled with oil, and unleavened wafers anointed with oil, and his bread offering, and his drink offerings. . . . And he shall offer the ram for a sacrifice of peace offerings unto Jehovah, with the basket of unleavened bread. . . . And the priest shall take the sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put them upon the hand of the Nazarite . . . and the priest shall wave them for a wave offering before Jehovah (Num. vi. 15, 17, 19, 20. In this passage also, basket stands for the voluntary as that which contains; the cakes, the wafers, the oil, the bread offering, the sodden shoulder of the ram, are the celestial goods which were represented; for the

7 Nazarite represented the celestial man (n. 3301. At that time such things to be used in worship were carried in baskets or hand baskets, as was also the kid of the goats by Gideon, which he brought forth to the angel under the oak (Judges vi. 19); and this for the reason that baskets or hand baskets represented things that contain, and what was in those baskets the things that are contained.

5145. *Perforated were on my head.* That this signifies without termination anywhere in the middle, is evident from the signification of perforated, as open from

highest to lowest, thus not closed, and accordingly without termination anywhere in the middle; and from the signification of the head, as the interiors, especially those of the will; for in the head are all substances and forms in their beginnings,

and therefore all sensations tend thither and there present themselves, and thence all acts descend and take their origin. It is plain that the faculties of the mind, which are of the understanding and the will, are there; and therefore by the head are signified the interiors. Those baskets represented the things which are in the head. The sensuous **2** which are subject to the voluntary part are now treated of, and by the baskets perforated on the head is signified that the interiors were without termination anywhere in the middle, and for this reason those sensuous were rejected and damned — as will be seen in what follows. But it may be well to state what is meant by being without termination anywhere in the middle. Man's interiors are distinguished into degrees, and in each degree the interiors are terminated, and by termination separated from the lower degree; thus from the inmost to the outermost. The interior rational constitutes the first degree; in this are the celestial angels, or, in this is the inmost or third heaven. The exterior rational makes another degree; in this are the spiritual angels, or, in this is the middle or second heaven. The interior natural makes a third degree; in this are good spirits, or the lowest or first heaven. The exterior natural, or the sensuous, makes a fourth degree; and in this is man. These degrees in man are most distinct. Thence it is that man as to his interiors, if he lives in good, is a heaven in least form, or, that his interiors correspond to the three heavens; and thence it is that man after death can, if he has lived a life of charity and love, be transferred even into the third heaven. But that he may be such, it is necessary that all the degrees in him should be well terminated, and thus by means of terminations be distinct from one another; and when they are terminated, or by means of terminations are made distinct from one another, every degree is then a plane, in which the good which flows in from the Lord rests, and where it is received. Without those degrees as planes, good is not received, but flows through, as through

426 GENESIS. [NO. 5¹⁴⁵.

a sieve or a perforated basket, even to the sensual; and then, not being directed to anything on its way, it is changed into what is filthy, which appears to those who are in it as good, namely, into the enjoyment of the love of self and of the world, consequently into the enjoyment of hatred, revenge, cruelty, adultery, and avarice, or into mere voluptuousness and luxuriousness. This is the case if the things of man's will are without termination anywhere in the middle, or if they are perforated. Whether there are terminations and consequent planes may also be known; for the perceptions of good and truth, and those of conscience, indicate it. With those who have perceptions of good and truth, as have the celestial angels, the terminations are from the first degree to the last; as without the terminations of each degree, such perceptions cannot be given. In regard to those perceptions, see above (n. 125, 202, 495, 503, 511, 536, 597, 607, 784, 865, 895, 1121, 1383, 1384, 1387, 1919, ²¹⁴⁴, 2145, 2171, 2515, 2831. With those also who have conscience, as the spiritual angels have, there are terminations, but from the second degree or from the third to the last, the first degree being closed to them. It is said, from the second degree or from the third, because conscience is twofold, interior and exterior; interior conscience is that of spiritual good and truth, exterior conscience is that of what is just and right. Conscience itself is an interior plane, in which the influx of the Divine good terminates. But they who have no conscience have not any interior plane which receives influx; and with them good flows through even to the exterior natural or natural sensual; and it is there turned, as was said, into filthy enjoyments. Sometimes they appear to have a pain as of conscience, but it is not conscience; it is a pain arising from the deprivation of their enjoyment, as of honor, gain, reputation, life, pleasures, or the friendship of such as themselves; and this is because the terminations are in such enjoyments. From these things it may be evident what is signified in the

spir-

itual sense by the perforated baskets. In the other life especially, it is discerned whether the things of one's will have or have not been terminated. With those in whom they have been terminated, there is a zeal for spiritual good and truth, or for what is just and right; for they have done good for the sake of good or for the sake of truth, and have acted justly for the sake of what is just or right, and not for the sake of gain, honor, and the like. All those with whom the interiors of the will have been terminated are taken up into heaven, for the Divine that flows in can lead them; whereas all those with whom the interior things of the will have not been terminated, betake themselves into hell; for the Divine flows through, and is turned into what is infernal, just as when the heat of the sun falls upon foul excrements, from which arises a noisome stench. Consequently, all who have had conscience are saved; but they who have had no conscience cannot be saved. The things of the will are said to be perforated, or not terminated, when there is no affection for good and truth, or for what is just and right, and when these things are regarded as comparatively worthless or as nothing, or are valued solely for the sake of securing gain or honor. The affections are what terminate and close, and are therefore called bonds — affections for good and truth internal bonds, and affections for evil and falsity external bonds (n. 3835. Unless affections for evil and falsity were bonds, the man would be insane (n. 4217); for insanities are nothing else than the loosening of such bonds, and thus they are non-terminations therein; but since in these bonds there are no internal ones, there is therefore inward insanity as to the thoughts and the affections, which is kept from bursting forth by the restraint of external bonds, such as affections for gain and honor, and for reputation as a means of acquiring them, and the consequent fear of the law and of the loss of life. This was

represented in the Jewish Church by, *Every open vessel which
Bath no covering bound wib cord upon it, is unclean*

7 (Num. xix. 15. The same is signified also by works full of holes in Isaiah: *They that make thread of silk, and they that weave works full of holes, shall be ashamed. And her foundations shall be broken in pieces, all they that work for hire shall be grieved in soul* (xix. 9, 10); and by holes in Ezekiel: *The spirit brought me to the door of the court; and when I looked, behold a hole in the wall. Then said he unto one . . . Dig now in the wall; and when I had digged in the wall, behold a door. And he said unto me, Go in and see the [wicked] abominations that they do here. So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall round about* (viii. 7-10).

5146. *And in the uppermost basket.* That this signifies the inmost of the voluntary, is evident from the signification of a basket, as the voluntary— of which above (see n. 5144); and from the signification of uppermost, as inmost (n. 2148, 3084, 4599). That uppermost is inmost, is what is interior with man who is in space, appears as higher, and what is exterior as lower; but when the idea of space is put off, as is the case in heaven and also in the interior thought of man, then is put off the idea of what is high and low; for height and depth come from the idea of space. In the interior heaven indeed, there is no idea of interior and exterior, because something of space adheres to this idea also; but there is the idea of more perfect or more imperfect state; for interiors are in a more perfect state than exteriors, because interiors are nearer to the Divine, and exteriors are more remote from it. This is the reason

2 that uppermost signifies inmost. But still no one can apprehend what interior is in respect to exterior, unless he knows how it is with degrees— in regard to which see above (n. 3691, 4154, 5114, 5145. Man has no other

conception concerning what is interior and hence more perfect, than as concerning what is purer in continual diminution; but what is purer and what is grosser are given in

one and the same degree, as well according to extension and compression, as according to the determinations and also the insertions of things of the same or different kinds. As such is the idea concerning the interiors of man, it cannot be otherwise apprehended than that exteriors cohere with interiors by continuance, and so act altogether as one; but if a genuine idea is formed concerning degrees, it can then be apprehended how interiors and exteriors are distinct one from the other, and that they are so distinct that interiors can exist and subsist without exteriors, but exteriors in no wise without interiors. It may be apprehended, too, how it is with the correspondence of interiors in exteriors, and also how exteriors can represent interiors. This is the reason that the learned can treat only hypothetically of the intercourse between the soul and the body; and indeed that many of them believe life to be in the body itself; and so that when the body dies, they will die as to interiors also, on account of their coherence with the body, when yet it is only the exterior degree that dies, the interior degree then surviving and living.

5147. *There was of all manner of food for Pharaoh.* That this signifies full of celestial good for the nourishment of the natural, is evident from the signification of food, as celestial good — of which presently; and from the representation of Pharaoh, as the interior natural (see n. 5080, 5095), and also the natural in general; for the interior and the exterior natural make one when they correspond; and because food is for nourishment, by, *There was of all manner of food for Pharaoh*, is signified full of celestial good for the nourishment of the natural. It is said that this food was in the uppermost basket; and by this is signified that the inmost of the voluntary was full of

celestial good. For good from the Lord flows in through man's inmost, and thence by degrees as by the steps of a ladder to exteriors; for the inmost is relatively in the most perfect state, and therefore can receive good immediately from the Lord, as

the lower degrees cannot. If lower degrees received good from the Lord immediately, they would either obscure it or

- 2 pervert it, for they are relatively more imperfect. As regards the influx of celestial good from the Lord, and its reception, it should be known that man's voluntary receives good, and his intellectual receives truth, and that the intellectual can by no means receive truth so as to appropriate it, unless at the same time the voluntary receives good, and so also the converse; for the one thus flows into the other, and disposes it to receive. Intellectual things may be compared to forms which are continually varying, and the things of the will to harmonies resulting from the variation; consequently, truths may be compared to variations, and goods to the enjoyments therefrom; and as this is eminently the case with truths and goods, it may be evident that the one cannot be given without the other, and also that the one
- 3 cannot be produced but by the other. That food signifies celestial good, is because the food of angels is nothing else than the goods of love and of charity, by which they are not only vivified, but also recreated. Those goods in act, or the exercise of them, serve especially for their recreation; for they are their desires; and that desires when realized in act, afford recreation and life, is well known. That such goods yield nourishment to the spirit of man, while material food yields nourishment to his body, may be evident also from this, that food without enjoyment conduces little to nourishment, but when enjoyed it nourishes. Enjoyments are what open the passages, or ducts, which receive the food and convey it into the blood; but lack of enjoyment closes them. Those enjoyments with angels are the goods of love and of charity, which may thence be inferred to be spiritual food corresponding to earthly food.
- 4 As goods are food, so also truths are drink. Food is mentioned in many places in the Word, and one who is not acquainted with the internal sense cannot know but that ordinary food is there meant, when in reality it is spiritual

food — as in Lamentations: *All her people sigh, they seek bread; they have given their desirable things for food, to refresh the soul (i. 11).* In Isaiah: *Ho, every one that thirsteth, come ye to the waters, and he that hath no silver; come ye, buy and eat; yea, come, buy wine and milk without silver and without price (lv. 1.* In Joel: *The day of Jehovah is near, and as devastation from the Thunderer shall it come. Is not the food cut off before our eyes, yea, gladness and joy from the house of our God? The seeds are rotten under their clods; the garners are laid desolate, the barns are broken down, for the corn is withered (i. 15-17.* In David: *Our garners are full, affording all manner of food; our flocks bring forth thousands and ten thousands in our streets. . . . There is no outcry in our streets; happy is the people that is in such a case (Ps. cxliv. 13-15.* Again: *These wait all upon Thee, that Thou mayest give them their food in due season. Thou givest them, they gather; Thou openest Thy hand, they are satisfied with good (Ps. civ. 27, 28.* In these passages celestial and spiritual food is meant in the internal sense, while material food is meant in the literal sense. From this it is plain in what manner the interiors and exteriors of the Word, or those things in it belonging to the spirit and those belonging to the letter, correspond to each other; so that while man understands the passages according to the sense of the letter, the angels with him understand them according to the spiritual sense. The Word was so written as to serve not only the human race, but also heaven; for which reason all the expressions in it are significative of heavenly things, and everything representative of them, and this even to the least iota. That food in the spiritual sense is what is good, the Lord also plainly teaches, in John: *Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you (vi. 27).* Again: *My flesh is meat indeed, and My blood is drink indeed (vi. 55)* — where flesh is the Divine good (n. 3813),

and blood is the Divine truth (n. 4735. And again: Jesus said unto His disciples, *I have meat to eat that ye know not of. Therefore said the disciples one to another, Hath any man brought Him aught to eat? Jesus saith unto them, My meat is to do the will of Him that sent Me, and to accomplish His work* (iv. 32-34. To do the will of the Father, and to accomplish His work, is the Divine good in act or exercise, which in the genuine sense is food, as was said above.

5148. *The work of the baker.* That this signifies according to every use of the sensual, is evident from the signification of work, as according to every use — of which hereafter; and from the signification of a baker, as the sensual subject to the voluntary part (see n. 5078, 5082). That work is use, is because it is predicated of the voluntary, or of the sensual subject to the voluntary part; and whatever is done by that, and can be called a work, must be a use. All the works of charity are nothing else, for they are works from the will, which are uses.

5149. *And the birds did eat them out of the basket upon my head.* That this signifies that falsity from evil consumed it, is evident from the signification of birds, as intellectual things, and also thoughts, and consequently the things thence derived — namely, in the genuine sense truths of every kind, and in the opposite sense falsities (see n. 40, 745, 776, 778, 866, 988, 3219); and from the signification of eating, as consuming — in the original also, the word to eat meaning to consume; and from the signification of a basket, as the voluntary (n. 5144, 5146. here evil from the voluntary, because the basket was perforated (n. 5145. From this it follows that by the birds eating out of the basket upon the head, is signified that the falsity of evil

2 consumed. There is falsity from a twofold origin — falsity of doctrine, and falsity of evil. Falsity of doctrine does not consume good, for a man may be in falsity of doctrine, and yet in good — whence it is that men of every doctrine,

even Gentiles, are saved; but falsity of evil is what consumes good, evil being the very opposite to good. Yet by itself evil does not consume good, but by means of falsity, since falsity attacks the truths which belong to good; for truths are as it were outworks within which is good. These Outworks are stormed by falsity, and when these are carried, good is given over to destruction. One who does not know ³ that birds signify intellectual things, cannot know but that where birds are mentioned in the Word, either birds are meant, or else they are used by way of comparison, as in common speech. No one can know, except from the internal sense, that by birds are meant those things which are of the understanding, such as thoughts, ideas, reasonings, principles, consequently truths or falsities — as in Luke: *The kingdom of God is like unto a grain of mustard seed, which a man took, and cast into his garden; and it grew and became a great tree; so that the birds of the heaven lodged in the branches of it* (xiii. 19) — the birds of the heaven here standing for truths. In Ezekiel: *It shall be a goodly cedar; and under it shall dwell every bird of every wing; in the shadow of the branches thereof shall they dwell* (xvii. 23) — bird of every wing standing for truths of every kind. And again: Asshur was a cedar in Lebanon. *All the birds of the heavens made their nests in his boughs, and under his branches all the beasts of the field brought forth, and under his shadow dwelt all great nations* (xxxix. 3, 6) — birds of the heavens in like manner standing for truths. Again: *Upon his ruin all the birds of the heavens shall dwell, and all the wild animals of the field shall be upon his branches* (xxxix. 13) — where birds of the heavens stand for falsities. In Daniel: Nebuchadnezzar saw in a dream, *and, behold, a tree in the midst of the earth. . . . The beasts of the field had shadow under it, and the birds of the heaven dwelt in the boughs hereof* (iv. 10, 12, 18) — where again birds of the heaven stand for falsities. In Jeremiah: *I beheld, and, lo, here was no man, and all the birds of the*

heaven were fled (iv. 25) —no man, standing for no good (n. 4287. and the birds of the heaven which were fled, for truths that were dissipated. Again: *From the fowl of the heavens, even to the beast, they are fled, they are gone* (ix. to) — where the meaning is similar. And in Matthew: *The sower went forth to sow; and . . . some [seeds] fell upon the hard way, and the birds came and devoured them* (xiii. 3, 4) — where birds stand for reasonings, and also falsities. The meaning is similar in many other passages.

5150. *And Joseph answered and said.* That this signifies revelation from perception, from the celestial in the natural, is evident from the signification of answering and saying, as revelation from perception — of which above (see n. 5121); and from the representation of Joseph, as the celestial in the natural (n. 5086, 5087, 5106. That Joseph here is the celestial in the natural, is because the subject is here the natural. In regard to the celestial and the spiritual the case is this: the celestial itself and the spiritual itself which flow into heaven from the Divine of the Lord, dwell principally in the interior rational; for there the forms are more perfect, and accommodated to reception; but still, the celestial and spiritual from the Divine of the Lord flow into the exterior rational also, and likewise into the natural; and this both mediately and immediately — mediately through the interior rational, and immediately from the Lord's Divine itself. That which flows in immediately disposes, and that which flows in mediately is disposed. This is the case in the exterior rational, and in the natural; and hence it may be evident what is

2 meant by the celestial in the natural. The celestial is from the Divine good, and the spiritual is from the Divine truth, both of them from the Lord; which when in the rational are called the celestial and the spiritual in the rational; and when in the natural, the celestial and the spiritual in the natural. By the rational and the natural is meant the man himself, as far as he is formed to receive the celestial

and the spiritual; but by the rational is meant his internal and by the natural his external. By influx and according to reception, man is called celestial or spiritual — celestial if the Lord's Divine good is received in the voluntary part, spiritual if in the intellectual part.

5151. *This is the interpretation thereof.* That this signifies what it had in it, is evident from the signification of interpretation, as what it has in it, or what is therein—of which above (n. 5093, 5105, 5107).

5152. *The bree baskets.* That this signifies the successions of the things of the will, is evident from the signification of three baskets, as the successions of the things of the will — of which above (n. 5144)•

5153. *Are bree days.* That this signifies even to the last, is evident from the signification of three, as one period, and its continuation from beginning to end, thus even to the last (n. 2788, 4495, 5122).

5154. *Within yet bree days.* That this signifies what is in the last, is evident from what was said just above (see n. 5152) about the signification of three.

5155. *Shall Pharaoh lift p thy head from off bee.* That this signifies what is concluded from what is foreseen, is evident from the signification of lifting up the head, as what is provided and thence concluded, or what is concluded from what is provided — of which above (n. 5124); but here from what is foreseen, because it follows that the baker should be hanged on a tree, by which is signified rejection and damnation. The reason why what is concluded from what is foreseen, not from what is provided, is signified, is, that providence is predicated of good, but foresight of evil; for all good flows in from the Lord, wherefore it is provided; but all evil is from hell, or from the proprium of man which makes one with hell; wherefore it is foreseen. Providence in regard to evil is nothing else than the direction or determination of evil to less evil, and as far as possible to good; but the evil itself is foreseen. Here therefore, because the

sensual subject to the voluntary part is treated of and its rejection on account of evil, it is foresight that is signified.

5156. *And shall hang bee on a tree.* That this signifies rejection and damnation, is evident from the signification of being hanged on a tree, as rejection and damnation; for hanging on a tree was a curse, and a curse is rejection from the Divine, consequently damnation. That hanging on a tree was a curse, is evident in Moses: *If a man have committed a sin worthy of death, and he be put to death, and thou hang him on a tree, his body shall not remain all night upon the tree, but thou shalt surely bury him the same day; for he that is hanged is the curse of God; that thou defile not the land which Jehovah thy God giveth thee for an inheritance* (Deut. xxi. 22, 23). That he should not remain all night upon the tree, signified perpetual rejection; for in the evening the day began anew, and therefore unless they who were hanged had been rejected before evening, it would have represented that evil was not rejected, and consequently that the land was not freed from it, but was defiled; wherefore it is added, *That thou defile not the land which Jehovah thy God giveth thee for an inheritance.* That they who were hanged remained until evening and no longer, may be seen in Joshua (viii. 29; x. 26). With the Jewish nation were two principal modes of punishment, stoning and hanging. Stoning was on account of falsity, and hanging on a tree on account of evil; and this because stone is truth (see n. 643, 1298, 3720. and in the opposite sense falsity; and wood is good (n. 2784, 2812, 3720), and in the opposite sense evil. Wherefore in the prophetic Word mention is occasionally made of committing adultery with stone and wood, whereby is signified the perversion of truth, or falsity, and the adulteration of good, or evil.

5157. *And the birds shall eat the flesh from of bee.* That this signifies that the falsity of evil will consume what is of those sensuals, is evident from the signification of eating,

as consuming — of which above (n. 5149); and from

the signification of birds, as falsity — of which also above (n. 5149); and from the signification of flesh, as good (see n. 3812, 3813. and hence in the opposite sense evil— most of the expressions in the Word having also an opposite sense, which is known from their signification in the genuine sense; and from the signification of from off thee, as from the sensuels subject to the voluntary part, since these are represented by the baker (n. 5078, 5082. That these were evil, and therefore to be rejected, is evident from what has preceded. How it is in regard to this — **2** that the sensuels subject to the intellectual part, represented by the butler, were retained, and that the sensuels subject to the voluntary part, represented by the baker, were rejected — is an arcanum which without illustration cannot be comprehended, but what follows may help to throw light upon it. By sensuels are meant those knowledges and those enjoyments which have been insinuated through the five external or bodily senses into man's memory and into his lusts, and which together constitute the exterior natural, from which man is called a sensual man. Those knowledges are subject to the intellectual part, but the enjoyments to the voluntary part; the knowledges also have relation to truths which are of the understanding, and the enjoyments to goods which are of the will; the former are what are represented by the butler and were retained, and the latter are what are represented by the baker and were rejected. The reason why the former were retained is, **3** that they could accord awhile with intellectual things; and the reason why the latter were rejected is, that they could not possibly accord. For the voluntary in the Lord, Who is the subject here in the supreme internal sense, was Divine from conception, and was the Divine good itself; but the voluntary which He had by birth from the mother was evil; wherefore this had to be rejected, and in its place a new one procured from the Divine voluntary by means of the intellectual, or, from the Divine good by means of the

Divine truth, thus from His own proper power. This is the arcanum described here in the internal sense.

5158. Verses 20-23. *And it came to pass on the third day, which was Pharaoh's birthday, that he made a feast unto all his servants; and he lifted up the head of the prince of the butlers and the head of the prince of the bakers, in the midst of his servants. And he restored the prince of the butlers unto his butlership; and he gave the cup into Pharaoh's hand: but he hanged the prince of the bakers; as Joseph had interpreted to them. Yet did not the prince of the butlers remember Joseph, but forgot him.* " And it came to pass on the third day " signifies in the last; "which was Pharaoh's birthday " signifies when the natural was regenerated; " that he made a feast unto all his servants " signifies initiation and conjunction with the exterior natural; " and he lifted up the head " signifies according to what was provided and foreseen; " of the prince of the butlers and the head of the prince of the bakers " signifies concerning the sensuous subject to both parts, the intellectual and the voluntary; " in the midst of his servants " signifies which were among those things that were in the exterior natural. " And he restored the prince of the butlers unto his butlership " signifies that the sensuous of the intellectual part were received and made subordinate; " and he gave the cup into Pharaoh's hand " signifies subservient to the interior natural; " but he hanged the prince of the bakers " signifies that the sensuous of the voluntary part were rejected; " as Joseph had interpreted to them " signifies prediction from the celestial in the natural. " Yet did not the prince of the butlers remember Joseph " signifies that there was not as yet conjunction in every way with the celestial of the natural; " but forgot him " signifies removal.

5159. *And it came to pass on the third day.* That this signifies

in the last, is evident from the signification of the third day, as the last of a state, for day is state (see n. 23,

487, 488, 493, 893, 2788, 3462, 3785, 4850), and third is what is complete, thus the last (n. 1825, 2783, 4495. By the last of a state is meant when a prior state comes to an end, and a new one begins. A new state begins in the man who is being regenerated, when the order is changed, as takes place when interiors obtain dominion over exteriors, and the exteriors begin to serve the interiors, both as to what is intellectual and as to what is voluntary. This is perceived in those who are being regenerated, from there being something which inwardly dissuades from letting sensual enjoyments and corporeal or earthly pleasures rule, and win over intellectual things to their side to confirm them; and when this is the case, the prior state is in its last, and the new state in its first. Such is the signification of, on the third day. With every man, whether regenerated or **2** not, there exist changes of state, and also inversions; but in one way with those who are being regenerated, and in another way with those who are not being regenerated. With those who are not being regenerated, those changes or inversions are owing to causes in the body, and to causes in civil life. The causes in the body are the lusts which come with the time of life and pass away with the time of life, and also reflections on the health of the body and long life in the world; the causes in civil life are apparent outward restraining of lusts, chiefly in order to acquire the reputation of being wise and loving justice and goodness, for the end of attaining honors and gain. With those who are being regenerated, however, the changes or inversions are effected by reason of spiritual causes, which proceed from goodness and justice itself; and when man begins to be affected with this, he is then in the end of a prior state, and in the beginning of a new one. But as few can know 3

how these things are, it will therefore be well to illustrate the matter by an example. He who does not suffer himself to be regenerated, loves the things of the body for the sake of the body, and for no other end, so also the world

for the sake of the world; nor does he go higher, because in heart he denies all that is higher or interior. But on the other hand one who is being regenerated, likewise loves the things of the body, and also the things of the world, but for a higher or an interior end; for he loves the things of the body for the end that there may be a sound mind in a sound body, and he loves his mind and its soundness for the sake of an end still more interior — that he may have a relish for good and may understand truth. He too, like others, loves the things of the world; but he loves them for the sake of the end that by the world, its wealth, possessions, and honors, he may have the means of doing

4 what is good and true, and what is just and right. From this example may be known the quality of the one and the quality of the other, and that in outward form they appear alike, but that in the internal they are wholly unlike. Thus also it may be evident what are the causes, and of what quality, that produce changes and inversions of state, both in those who are being and in those who are not being regenerated; and thence it may also be known that in the regenerate interiors have dominion over exteriors, while in the unregenerate exteriors have dominion over interiors. The ends in man are what rule, for the ends subordinate and subject to themselves all things in man. His very life is from no other source than the end, because the end is always his love.

5160. *Which was Pharaoh's birthday.* That this signifies when the natural was regenerated, is evident from the signification of being born, as being regenerated — of which hereafter; and from the representation of Pharaoh, as the interior natural (see n. 5080, 5095), here the natural in general, because with the regenerate the interior and the exterior natural act as one by correspondence. TO be born is to be regenerated, because spiritual things are meant in the internal sense, and spiritual birth is regeneration, which is also called re-birth; wherefore when birth is mentioned

in the Word, no other birth is understood in heaven than that which is effected by water and the spirit, that is, by faith and charity; since it is by his being re-born or regenerated, that man becomes man, and is wholly distinguished from the brutes; for he then becomes a son and heir of the Lord's kingdom. That spiritual births are signified by the births which are, mentioned in the Word, may be seen above (n. 1145, 1255, 3860, 3868, 4070, 4668).

5161. *That he made a feast unto all his servants.* That this signifies initiation and conjunction with the exterior natural, is evident from the signification of a feast, as initiation to conjunction (see n. 3832. and also conjunction by love, and appropriation (n. 3596); and from the signification of servants, as the things of the exterior natural. For when man is being regenerated, lower things are subordinated and subjected to higher, or exterior to interior, the exterior things then becoming servants, and the interior, masters. Such is the signification of servants in the Word —as may be seen above (n. 2541, 3019, 3020); but they become servants according as they are loved by the Lord; for it is mutual love which conjoins, and which causes service to be felt, not as servitude, but as compliance from the heart; for good flows in from the interior, and produces there such enjoyment. Feasts were celebrated in old time for various reasons, and by them was signified initiation into mutual love, and thus conjunction. They were also celebrated on birthdays; and they then represented new birth, or regeneration, which is conjunction of the interiors with the exteriors in man by love, consequently conjunction of heaven with the world in him; for what is worldly or natural in man is then conjoined with what is spiritual and celestial.

5162. *And he lifted up the head.* That this signifies according to what is provided and foreseen, is evident from the signification of lifting up the head, as what is concluded from what is provided, and also from what is foreseen-

of which above (n. 5124, 5155. It was provided in respect to the sensual subject to the intellectual part, and retained as good, which is represented by the butler; and it was foreseen in respect to the sensual subject to the voluntary part, and rejected as evil, which is represented by the baker. For good is provided and evil is foreseen, because all good is from the Lord, and all evil is from hell, or from man's proprium. That man's proprium is nothing but evil, may be seen above (n. 210, 215, 694, 874-876, 987, 1023, 1044, 1047, 1581, 3812, 4328).

5163. *Of the prince of the butlers and the head of the prince of the bakers.* That this signifies concerning the sensuous subject to both parts, the intellectual and the voluntary, is evident from the representation of the butler, as the sensual subject to the intellectual part (see n. 5077, 5082); and from the representation of the baker, as the sensual subject to the voluntary part (n. 5078, 5082).

5164. *In the midst of his servants.* That this signifies which were among those things that were in the exterior natural, is evident from the signification of in the midst, as among them; and from the signification of servants, as the things in the exterior natural—of which just above (see n. 5161. In the Word all things are called servants which are beneath, and are hence subordinate and subject to what is higher, just as those things which are of the exterior natural, or the sensuous therein, are in respect to the interior natural; and the things of the latter are also called servants in respect to the rational; and consequently the whole and every part of man, as well his inmosts as his outmosts, are called servants in respect to the Divine, for 2 this is supreme. The servants here, in

the midst of whom Pharaoh the king executed judgment upon the butler and the baker, were the princes and grandees of the palace; and the reason why these, like other subjects of every condition, are called servants in respect to the king — as is also the case in every kingdom at this day — is, that roy-

alty represents the Lord as to Divine truth (see n. 2015, 2069, 3009, 3670, 4581, 4966, 5068. in respect to Whom, all are alike servants, whatever their condition may be; and in the Lord's kingdom or heaven, they who are the greatest there, that is, they who are inmost, are servants more than others, because they are in the greatest obedience, and in deeper humiliation than the rest; for these are they who are meant by the least that shall be greatest, and by the last that shall be first: *The first shall be last, and he last shall be first* (Matt. xix. 30; xx. 16: Mark x. 31: Luke ix. 48. *He that is least among you . . . the same shall be great* (Luke ix. 48); and also by the great who should be ministers, and by the first who should be servants: *Whosoever would be great among you, shall be your minister; and whosoever would be first of you, shall be servant of all* (Mark x. 44: Matt. xx. 26, 27. They 3 are called servants in respect to the Divine truth which is from the Lord, and ministers in respect to the Divine good which is from Him. The reason of the last who are first being servants more fully than others is, that they know, acknowledge, and perceive, that the all of life, and hence the all of power which they have, is from the Lord, and not at all from themselves; while they who do not perceive this, because they do not so acknowledge, are also servants, yet more in acknowledgment of the lips than of the heart. They too who are in what is contrary, call themselves servants in respect to the Divine; but still they wish to be masters; for they are indignant and angry if the Divine does not favor them, and as it were obey them; and at length they are Opposed to the Divine, and derogate all power from the Divine, and attribute everything to themselves. There are many of this character within the church, who deny the Lord, and say they acknowledge one supreme Being.

5165. *And he restored the prince of the butlers unto his butlership.* That this signifies that the sensuals of the in-

tellectual part were received and made subordinate, is evident from the representation of the prince of the butlers, as in general the sensual subject to the intellectual part— of which above; and from the signification of restoring unto his butlership, as reducing to order under the intellectual. That restoring to one's place is reducing to order so as to be in the last place, may be seen above (n. 5125. It is here said, unto the butlership, because the butlership and the things relating to it, such as wine, new wine, strong drink, and water, are predicated of what belongs to the understanding, as also is drinking (see n. 3069, 3568, 3772, 4057); hence it is plain that by restoring the prince of the butlers unto his butlership is signified reducing to order the sensuals of the intellectual part, and thus receiving them

2 and making them subordinate. Those sensuals are received and made subordinate, when they minister, and serve as means to interior things, as well for producing in act as for seeing inwardly; for in the sensuals of the exterior natural man sees interior things almost as he sees affections in the face, and those still more interior in the eyes. Without such an interior face, or without such a plane, man in the body cannot think at all of what is above sensuals; for he sees what is above as one sees the affections and thoughts of another in his face, not attending to the face itself; and as when one hears another speak, not attending to the words, but to the sense of what is said, the sound of the words being a plane in which that sense is. It is similar with the exterior natural; unless this served interior things for a plane in which they might see themselves as in a mirror, man could not think at all; and therefore this plane is formed first, even from infancy. But these matters are unknown,

because what exists interiorly in man does not come
3 to view except by interior reflection. The quality of the
exterior natural is obvious in the other life, for the faces
of spirits and angels are formed from it and according to
it. In the light of heaven the interiors, and especially the
in-

tentions or ends, shine forth through that face. If love to the Lord and charity toward the neighbor have formed the interiors, then from them there is a splendor in the face, and the face itself is love and charity in form; but if love of self and of the world, and hence hatred, revenge, cruelty, and the like have formed the interiors, then from them there is a diabolical expression in the face, and the face itself is hatred, revenge, and cruelty in form. From this it may be evident what the exterior natural is and what is its use, and also what it is when made subject to interiors, and what it is when interiors are made subject to it.

5166. *And he gave the cp into Pharaoh's hand.* That this signifies subservient to the interior natural, is evident from what has been said above (n. 5126), where similar words occur.

5167. *But he hanged the prince of the takers.* That this signifies that the sensuels of the voluntary part were rejected, is also evident from what has been explained above (n. 5156), where similar words are used.

5168. *As Joseph had interpreted to hem.* That this signifies prediction from the celestial in the natural, is evident from the signification of interpreting, as saying what it has in itself, or what is within it, and also what would happen (see n. 5093, 5105, 5107, 5141. thus predicting; and from the representation of Joseph, as the celestial in the natural (n. 5086, 5087, 5106. How it happens that the sensuels of the intellectual part were retained, and the sensuels of the voluntary part rejected, may be seen above (n. 5157. The subject in this chapter in the internal sense is the sub-2 ordination of the exterior natural, which is to be made subordinate in order that it may serve the interior natural for a plane (n. 5165); for unless it is made subordinate, in-

terior truths and goods, and consequently interior thoughts which have in them what is spiritual and celestial, have not anything in which they can be represented; for they are presented in the exterior natural as in their face, or as in *a*

[No. 5168.

446 GENESIS.

mirror. Wherefore when there is no subordination, man can have no interior thought; nay, neither can he have any faith; for there is no comprehension either remote or full, and hence no apperception of such things. The only thing that can make the natural subordinate, and reduce it to correspondence, is the good in which there is innocence, which good in the Word is called charity. Sensuals and outward knowledges are only mediums into which that good may flow, and in which it may present itself in form, and unfold itself for every use; but knowledges, though they were the very truths of faith, if without that good in them,

3 are nothing but husks among filth, which fall off. But how exteriors are reduced to order, and to correspondence with interior things, through good by means of knowledges and the truths of faith, is more remote from the understanding at this day than it was formerly; and this for several causes, the chief of which is, that at this day there is no longer charity within the church; for it is the last time of the church, and so there is no affection for knowing such things. For this reason a feeling of aversion immediately comes up, when anything is said that is within or above sensuals, and consequently when anything of what is of angelic wisdom is set forth. But inasmuch as such things are in the internal sense — for the things contained in that sense are adapted to angelic wisdom — and since the Word is now being explained as to the internal sense, therefore they must be declared, howsoever remote they will appear from what is of the senses.

5169. *Yet did not he prince of the butlers remember Joseph.*

That this signifies that there was not as yet conjunction in every way with the celestial of the natural, is evident from the signification of remembering Joseph, as the reception of faith — of which above (see n. 5130) — and consequently conjunction also, because conjunction is effected by means of faith — here therefore not

remembering means that there was not as yet
conjunction in every

way; and from the representation of the prince of the butlers, as the sensual of the intellectual part; and from the representation of Joseph, as the celestial of the natural — of which above.

5170. *But forgat him.* That this signifies removal, is evident from the signification of forgetting, when not remembering is non-conjunction, as removal; for it is according to non-conjunction that removal takes place. That which is given into oblivion, is also removed. So it is likewise with the sensuels subject to the intellectual part; those which are retained are not therefore conjoined, for they are not yet free from fallacies, but as fast as they are purified they are conjoined. Of this, however, more will be said in the following chapter, where the butler is said to have remembered Joseph.

CONTINUATION CONCERNING
CORRESPONDENCE WITH
THE GREATEST MAN, HERE CONCERNING
THE
CORRESPONDENCE OF THE INTERIOR
VISCERA.

5171. To what provinces angelic societies belong, may be known in the other life from their situation in respect to the human body, and also from their operation and influx; for they flow into and operate upon that organ or member in which they are, but their influx and operation can be perceived only by those who are in the other life, and not by man unless his interiors are so far opened; nor even then unless sensitive reflection be given him by the Lord, to which is adjoined perception.

5172. There are certain upright spirits who think not by meditation, and thus quickly and as it were without pre-

meditation utter what occurs to their thought. They have interior perception, which is not by meditations and thoughts rendered so visible as it is with others; for during the progress of their life they have been self-instructed as it were

44⁸ GENESIS. [No. 5172.

about the goodness of things, but not so much so about the truth of them. I have been told that such persons belong to the province of the thymus gland; for the thymus is a gland which is especially serviceable to infants, and in that age is soft. In such spirits, too, there is a soft infantile quality remaining, into which the perception of good flows, from which perception truth shines forth in a general manner. These may be in turmoils, and yet not be disturbed, as is also the case with that gland.

5173. In the other life are very many modes of vexations, and also very many modes of inaugurations into gyrations. The purifying of the blood, as well as of the serum or lymph, and also of the chyle in the body, represents those vexations, which are effected also by various castigations; and the introducing afterward into use of those fluids represents those inaugurations into gyrations. It is a very common thing, in the other life, for spirits, after they have been vexed, to be let into a tranquil and delightful state, and accordingly into the societies into which they are

2 to be initiated, and to which they are to be joined. That the castigation and purifying of the blood, serum, and chyle, and also of the food in the stomach, correspond to such things in the spiritual world, cannot but seem strange to those who think of nothing else than what is natural in natural things, and especially to those who believe in nothing else, thus denying that there is or can be anything spiritual in them that acts and rules; when yet the truth is, that in all and each of the things in nature and her three kingdoms, there is an inward active force from the spiritual world; and unless this were so, nothing whatever in the natural world could act as cause and effect, and consequently nothing could be produced. That which from the spiritual world is in natural things, is called a force implanted from the first creation; but it is an endeavor, on the cessation of which, action or motion ceases. Thence it is that the whole visible world is a theatre representative of the spir-

itual world. It is as with the motion of the muscles, from 3 which is action; unless there were in this an endeavor from man's thought and will, the action would cease in a moment; for it is according to laws known in the learned world, that when the endeavor ceases, the motion ceases, and also that all of the determination is in the endeavor, and that in the motion there is nothing real but the endeavor. It is clear that this force or endeavor which is in action or motion is the spiritual in the natural; for to think and will is spiritual, and to act and be moved is natural. They who do not think beyond nature do not indeed apprehend this, but still they cannot deny it. That however which in the will and thence in the thought is what produces, is not alike in form with the action which is produced; for the action only represents that which the mind wills and thinks.

5174. It is known that the food in the stomach is vexed in many ways, in order that its inner elements may be extracted, which may serve a use, and which pass off into chyle, and then into blood; and is further vexed in the intestines. Such vexations are represented by the first vexations of spirits, which all take place according to their life in the world, in order that evils may be separated, and goods gathered to be turned to use; wherefore it may be said of souls or spirits, that, a little while after death or release from the body, they come first as it were into the region of the stomach, and are there vexed and purified. They in whom evils have obtained the ascendancy, after being vexed with no good result, are conveyed through the stomach into the intestines, even to the last, namely, the colon and the rectum, and thence are cast forth into the draught, that is, into hell. But they in whom goods have had the

ascendency, after some vexations and purifications, become chyle, and pass away into the blood, some by a longer and some by a shorter way, some being vexed severely, some gently, and others scarcely at all. They who

are scarcely vexed at all are represented in the juices of food, which are at once imbibed by the veins, and borne into the circulation, even into the brain, and so on.

5175. For when a man dies, and enters the other life, his life is like food, which is taken up softly by the lips, and then sent through the mouth, the fauces, and the esophagus, down into the stomach, and this according to their disposition contracted in the life of the body by repeated acts. Most are treated gently in the beginning, being kept in the company of angels and good spirits, which is represented in food in its being first touched softly by the lips, and then tasted by the tongue to discover its quality. Food which is soft, and in which is a sweet, oily, and spirituous quality, is at Once absorbed by the veins, and borne into the circulation;* but food which is hard, and of a bitter, noisome, and little nutritious quality, is subdued with more difficulty, being let down through the esophagus into the stomach, where it is churned in various ways and windings; and food which is still harder, more noisome and innutritious, is thrust down into the intestines, and at length into the rectum, where first is hell; and finally it is cast out, and becomes excrement. It is similar with the life of man after death. He is at first kept in externals, and because in these he had led a civil and a moral life, he is with angels and upright spirits; but after external things are taken away from him, it then becomes plain of what quality he had been inwardly as to his thoughts and affections, and at length as to his ends, his life remaining according to these.

5176. As long as they are in that state, in which they are like food in the stomach, so long they are not in the Greatest Man, but are being introduced into it; but when

they are representatively in the blood, they are then in the Greatest Man.

5177. They who have been very solicitous about the * This, as regards the body, is to be understood only of the finest elements, and to a limited extent.

future, and especially they who have become grasping and avaricious in regard to it, appear in the region where the stomach is. Many have appeared to me there. The sphere of their life may be compared to a sickening smell which is exhaled from the stomach, and also to the heaviness from indigestion. They who have been such are kept long in this region, since solicitude about the future, confirmed by act, greatly dulls and retards the influx of spiritual life; for they attribute to themselves that which is of the Divine providence; and they who do this obstruct the influx, and remove from themselves a life of goodness and truth.

5178. Because solicitude about things to come is what produces anxieties in man, and because such spirits appear in the region of the stomach, therefore anxieties affect the stomach more than the other viscera. It has also been given me to perceive how those anxieties are increased and diminished by the presence and removal of those spirits. Some anxieties were perceived interiorly, some more exteriorly, some more above, and others more below, according to the difference of such solitudes as to origin, derivation, and direction. It is for this reason, also, when such anxieties occupy the mind, that the region about the stomach is contracted, and at times a pain is felt there, and also that the anxieties seem to rise up thence; and hence also it is that when man is no longer solicitous about the future, or when everything turns out well for him so that he no longer is fearful of any misfortune, the region about the stomach is relieved and expands, and he has enjoyment.

5179. I once observed an anxious feeling in the lower part of the stomach, from which it was evident to me that such spirits were present. I spoke with them, and

said that they would better go away, because their sphere, inducing anxiety, did not agree with the spheres of the spirits who were with me. I then talked with them about spheres, saying that there are very many spiritual spheres about man, and that men do not know nor wish to know that it is so, for

45² GENESIS. [No. 5179.

the reason that they deny all that which is called spiritual, and some whatever is not seen and touched; thus that certain spheres from the spiritual world encompass man, agreeing with his life, and that by means of them man is in company with spirits of similar affection, and that many things exist thereby which the man who attributes all things to nature either denies or ascribes to a deeper nature — as for example, in the case of what is ascribed to fortune; for some by their experience are entirely persuaded that there is something secretly operating which is called fortune, but do not know whence it is. That what so seems is from a spiritual sphere, and is the ultimate of providence, will, by the Divine mercy of the Lord, be shown elsewhere, from what has been attested by experience.

5180. There are genii and spirits who induce upon the head a kind of suction or attraction, in such way that the place where such attraction or suction exists, is in pain. A manifest feeling of the suction was perceived by me, as if a membrane were sucked up to a sense of fulness. I doubt whether others could have borne this for the pain; but having become accustomed to it, I at length often bore it without pain. The principal place of the suction was in the top of the head; and thence it extended itself toward the region of the left ear, and also toward the region of the left eye. That which extended toward the eye was from spirits, and that which extended toward the ear was from genii. They were both of those who belong to the province of the receptacle and ducts of the chyle, whither, also, the chyle is drawn from all quarters, although at the same time it is driven on. There were also others, who acted inwardly upon the head in almost the same way, but not with so great a force of suction. It was said, that they are the ones to whom the subtile chyle corresponds, which is brought toward the brain, and there mingled with new animal spirit, in order that it may be sent down toward the heart. They who acted outwardly were first seen by me at the part in

front, a little to the left, and afterward in a higher position there; so that their region was observed from the plane of the septum of the nose rising toward the plane of the left ear. They who constitute that province are of two kinds, some **2** modest enough, but others impertinent. The modest are they who have desired to know men's thoughts for the purpose of attracting and binding them to themselves — since one who knows another's thoughts, knows also what is hidden and interior in him, which causes them to be conjoined — the end being conversation and friendship. These desire to know only what is good in men, exploring this and putting a good interpretation on the rest. But the impertinent desire and endeavor in many ways to find out the thoughts of others, with a view either of making capital of them or of doing harm; and because they are in such desire and endeavor, they detain the mind of another in the thing which they wish to know, by not yielding and also by adding assent from affection, thus drawing out even the hidden thoughts. They act similarly in the other life in the societies there, and still more artfully; for there they do not let another wander from his idea, which also they inflame and so lure it forth. By this means they afterward hold them as it were in bonds, and under their control, because privy to their evils. But these spirits are among wandering spirits, and are often chastised.

5181. From the gyrations it may also sometimes be known to what province in the Greatest Man, and correspondently in the body, spirits and angels belong. The gyrations of those who belong to the province of the lymphatics are slight and rapid, like gently flowing water, so that scarce any gyration can be perceived. They who belong to the lymphatics are afterward conveyed into

places which they said have reference to the mesentery,
and where I was told that there are as it were labyrinths,
and that they are afterward taken away to various places
in the Greatest Man to serve for use, as is done with the
chyle in the body.

454 GENESIS. [No. 5182.

5182. There are gyrations into which recent spirits have to be initiated, in order that they may be in the companionship of others, and both speak and think together with them. In the other life there must be concord and unanimity of all, that they may be one; just as with all things and each in man, which though everywhere various, yet by being of one accord make one. It is similar in the Greatest Man; and to this end the thought and speech of one must be in accord with that of others. It is fundamental that the thought and speech should accord together in every individual in the society; otherwise a discordance like a disagreeable grating noise is perceived, which strikes harshly on the minds of the others. Everything discordant, too, tends to disunite, and is impure, and to be rejected. This impurity arising from discord is represented by the impurity with and in the blood, from which it needs to be cleansed. That cleansing is effected by vexations, which are nothing else than temptations of various kinds, and afterward by introduction into gyrations. The first introduction into gyrations is that they may be accommodated together; the second is that the thought and speech may be in accord; the third is that they may agree together as to thoughts and affections; the fourth is that they may agree in truths and goods.

5183. It has been granted me to perceive the gyrations of those who belong to the province of the liver, and this for the space of an hour. The gyrations were gentle, flowing about variously according to the operation of that viscus, and they affected me with much delight. Their operation is diverse, but is generally circular. That their operation is diverse is represented also in the functions of the liver, which are diverse; for the liver draws in blood and separates it, pouring the better part into the veins, sending away that of a middle quality into the hepatic duct, and leaving the viler part for the gall-bladder. This is the case in adults; but in embryos the liver receives the blood from

the womb of the mother, and purifies it, insinuating the purer part into the veins, that it may flow into the heart by a shorter way, thus acting as a guard before the heart.

5184. They who belong to the pancreas act by a sharper mode, and as it were in a sawing manner, and with a buzzing sound like that of sawing, which comes audibly to the ears of spirits, but not to those of man unless he is in the spirit while in the body. Their region is between the region of the spleen and that of the liver, more to the left. They who are in the province of the spleen are almost directly over the head; but their operation falls on that part.

5185. There are spirits who relate to the pancreatic, hepatic, and cystic ducts, and consequently to the bile in them, which the intestines cast out. These spirits are of different sorts, but act in consort according to the state of those to whom the operation is directed. They present themselves chiefly at chastisements and punishments, which they wish to direct. The worst of them are so stubborn that they are not willing to desist, unless deterred by fears and threats; for they fear punishments, and then promise anything. They are those who, in the life of the body, have clung tenaciously to their opinions, not so much from evil of life as from natural depravity. When they are in their natural state, they think nothing: to think nothing is to think obscurely of many things together, and not distinctly of anything. Their delight is to chastise, and in this way to do good; nor do they abstain from filth.

5186. They who constitute the province of the gall-bladder are at the back. They are those who, in the life of

the body, have despised what is virtuous, and in a way piety; and also those who have brought virtue and piety into disrepute.

5187. A certain spirit came to me, inquiring whether I knew where he might stay; and when, thinking him well disposed, I told him that possibly he might stay here, vexing spirits of this province came, and tormented him mis-

erably. I was sorry for this, and wished in vain to prevent it. I then noticed that I was in the province of the gall-bladder. The vexing spirits were of those who despised virtue and piety. It was granted me to perceive one kind of vexing there, which was forcing one to speak faster than he thought. This they effected by abstracting the speech from the thought, and by then forcing him to follow their speech, which was painful to do. By such vexing the slow are initiated into quicker thinking and speaking.

5188. There are some in the world who act by artifices and lies, whence come evils. Their quality was shown me, and also the manner in which they act, how they employ the harmless as instruments of persuading others, and also how they give them the characters of having said so and so, when yet they said nothing of the kind. In a word they use evil means to attain their end, whatever it may be, such means as deceits, lies, and artifices. Such spirits have reference to the sores called spurious tubercles, which usually grow on the pleura and other membranes; and these sores, wherever they take firm hold, spread their poison widely, till at length they bring decay upon the

2 whole membrane. Such spirits are severely punished; but their punishment is different from that of others, being effected by whirlings; for they are whirled round from left to right, like an orbit which is plane at first, but which in whirling round swells out. Afterward the swelling seems to be pressed in and to grow hollow, whereupon the velocity is increased; and what is wonderful, this is according to the form and in imitation of such tubercles or abscesses. It was observed that they endeavored in the whirling to draw others, and as many as possible of the blameless, into their whirl, and so into

destruction; thus that they did not care whom they drew into perdition, so long as these
3 seemed to themselves to perish. It was observed also that they have a most intense sight, seeing instantly as it were, and so seizing as means whatever is favorable; thus that

they are sharper than others. They may also be called deadly ulcers, wherever they are in the chamber of the breast, whether in the pleura, in the pericardium, in the mediastinum, or in the lungs. It was shown that such, after punishment, are rejected to the back into the deep, and that they lie there with the face and belly downward, having but little human life, and being thereby deprived of their sharp-sightedness, which was that of the life of a wild beast. Their hell is in a deep place under the right foot, somewhat in front.

5189. There came some spirits in front; and before their coming a sphere from evil spirits was perceived, from which I supposed that evil spirits were approaching; but they were their enemies, as I learned from the aggressive and hostile feeling which they inspired against them. When they were come, they placed themselves over the head, and spoke with me, saying that they were men. I answered that they were not men endowed with a body such as men in the world have, who are wont to call themselves men from the form of the body; but that nevertheless they were men, because the spirit of a man is truly the man. To this I perceived no dissent, but they confirmed it. They said, further, that they were men who were unlike; and because it seemed impossible to me that there could be a society in the other life of those who were unlike, I therefore talked with them about it, and said that if a common cause impelled them to unity, they could still be associated, because they would thus all have one end. They said that their quality was such that each one speaks differently from the others, and yet they all think alike. This they also illustrated by examples, whereby it appeared that the perception of all was one, but that their speech was diverse. They then applied themselves to my left ear, ² and said that they were good spirits, and that it was their custom so to

speak. It was said of them that they come all together, and that no one knows where they come from.

I perceived the sphere of evil spirits to be exceedingly hostile to them; for evil spirits are the subjects whom they vex. Their society, which is a wandering one, was represented by a man and a woman in a chamber, clothed with a garment which was turned into a robe of sky-blue color.

3 It was perceived that they have reference to the isthmus in the brain, which is between the cerebrum and the cerebellum, through which fibres pass, and thence spread in various directions, and in every direction operate diversely in externals; also that they have reference to the ganglia in the body, into which a nerve flows, and from there is divided into several fibres, some of which run one way and some another, their action being dissimilar in ultimates, but yet from one beginning; thus being in ultimates dissimilar in appearance, yet similar in end. It is known, also, that one force acting in the extremities can have manifold variation, and this according to the form there. Ends are also represented by the beginnings, such as they are in the brain, from which are the fibres; the thoughts from the ends are represented by the fibres from those beginnings; and the actions therefrom by the nerves which are from the fibres.

5190. Continuation concerning correspondence with the Greatest Man will be found at the end of the following chapter.