

Arcana
Coelestia

*The heavenly arcana contained in the
Holy Scripture or Word of the Lord
unfolded, beginning with
the book of Genesis*

EMANUEL SWEDENBORG

Volume 7

(Numbers 4954–5727)

Translated from the Original Latin by
John Clowes

Revised and Edited by
John Faulkner Potts

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Editor's Preface

This edition of *Arcana Coelestia* is based on the translation of J. Clowes and his revisers, as further revised by J. F. Potts. The text for this edition was electronically scanned from the Foundation's Standard Edition. This process has allowed the book to be completely redesigned and set in a new and more readable typeface. Certain stylistic changes have also been introduced. These include modernized spelling and punctuation as well as substituting new words for terms whose meanings have become obscure or have changed since the nineteenth century. Arabic numerals have replaced roman numerals in Bible passages, and certain capitalized words, including pronouns referring to God, have been lowercased to reflect contemporary usage. All these changes have been carefully made in order to make the book easier to read and use while preserving the dignity and power of the original Latin. On the whole, however, the Clowes/Potts translation has not been materially altered.

Volume 7 of *Arcana Coelestia* continues Swedenborg's verse-by-verse exposition, or commentary, of the biblical text of the book of Genesis. As was the custom in his day, Swedenborg referred to the Psalms as the book of David, and to the Pentateuch (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy) as the books of Moses. In this volume Swedenborg also continues his practice of inserting topical articles or "continuation" passages between each chapter of the textual exegesis. The page number of the start of each of these continuations is listed in the table of contents.

The reader may also wish to read the "Prefatory Notes by the Reviser" in the front of the first volume of this work, as it contains further details about the publishing history of this first and largest of Swedenborg's theological works. It also discloses a critical decision made by Potts regarding his translating of the several words used by Swedenborg to refer to "knowledge." The reader needs to know that this translation pattern was not followed by other translators of Swedenborg.

As with previous printings, the bold numerals in brackets ([2], [3], etc.) indicate divisions of Swedenborg's longer numbered sections that were added for the convenience of the reader by John Faulkner Potts in his six-volume *Swedenborg Concordance* (London: Swedenborg Society, 1888–1902).

William Ross Woofenden
Sharon, Massachusetts

Genesis 39

CHARITY

4954. In the prefatory remarks to the preceding chapter, the Lord's words in Matthew 25, verses 31 to 33, concerning the judgment upon the good and the evil were unfolded (see n. 4807–4810). There now come to be unfolded the words which there follow in order, namely:

Then shall the king say to them on his right hand, Come, ye blessed of my father, possess the kingdom prepared for you from the foundation of the world; for I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye gathered me; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me (Matt. 25:34–36).

4955. What these words involve in the internal sense will appear from what follows. Be it known in the first place that the works 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 the hungry to eat, giving the thirsty to drink, gathering the stranger, clothing the naked, visiting the sick, and coming unto those who are in prison. He who thinks of these acts from the sense of the letter only, infers that they mean good works in the external form, and that there is nothing secret in them beyond this; and yet there is something secret in each of them, which is Divine, because from the Lord. But the secret is not at this day understood, because at this day there are no doctrinals of charity; for ever since men have separated charity from faith, these 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 existing among the ancients taught all the

genera and all the species of charity, and also who the neighbor is toward whom charity is to be exercised, and how one is the neighbor in a different degree and in a different respect from another, and consequently how the exercise of charity varies in its application toward different persons. They also grouped the neighbor together 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 before said 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 its life.

4956. The essence of charity toward the neighbor is the affection of good and truth, and the acknowledgment of self as being 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 what is false because these are 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 characteristics of charity which in the internal sense are involved in these words of the Lord: "I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye gathered me; 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 one can know except from the internal sense. The ancients, who had the doctrinals of charity, knew these things; but at this day they appear so remote that everyone will wonder at its being said that these things are within. Moreover, the angels who

are with man perceive these words no otherwise, for by the “hungry” they perceive those who from affection desire good; by the “thirsty,” those who from affection desire truth; by a “stranger,” those who are willing to be instructed; by the “naked,” those who acknowledge that there is nothing of good and of truth in themselves; by the “sick,” those who acknowledge that in themselves there is nothing but evil; and by the “bound,” or those who are “in prison,” those who acknowledge that in themselves there is nothing but falsity. If these things are reduced into one meaning, they signify what has been stated just above.

4957. From all this it is evident that there were Divine things within everything the Lord said, although to those who are in merely worldly things, and especially to those who are in bodily things, his words appear to be such as any man might say. Nay, they who are in bodily 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 of 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” denote the truth of faith (that it is so with “wine,” see above n. 1071, 1798; and 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, 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, Insofar as ye have done it to one of the least of these my brethren, ye have done it to me (Matt. 25:40).

GENESIS 39

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 to him; and he set him over his house, and all that he had he gave into his hand.*

5. *And it came to pass from the time that he set him over 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 in 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. *And he refused, and said unto his lord's wife, Behold, my lord knoweth not what is with me in the house, and all that he hath he hath given into my hand.*

9. *He is not greater in this house than I; and he hath not withheld from me anything but thee, because thou art his wife; and how shall I do this great evil, and sin to 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.*

11. *And it came to pass on a certain day when he went into the house to do his work; and no man of the men of the house was there in the house.*

12. *And she caught hold of him in 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 us a Hebrew man to mock us; he came to me to lie with me, and I cried with a great 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.*

17. *And she spake unto him according to these words, saying, The Hebrew servant whom thou hast brought unto us, came 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 anger was kindled.*

20. *And Joseph's lord took him, and put him into the prison house, the place where the king's bound ones were bound; and he was there in the prison house.*

21. *And Jehovah was with Joseph, and inclined mercy unto him, and gave him grace in the eyes of the prince of the prison house.*

22. *And the prince of the prison house gave into Joseph's hand all the bound ones that were in the prison house; and whatsoever they did there, he was the doer.*

23. *The prince of the prison house saw naught of anything that was in his hand, because Jehovah was with him; and that which he did, Jehovah made it to prosper.*

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4960. In the internal sense here the subject treated of 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, this order is here described; and also temptation, which is the means of conjunction.

THE INTERNAL SENSE

4962. Verse 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.* "And Joseph" signifies the celestial of the spiritual from the rational; "was brought down to Egypt" signifies to the memory-knowledges [*scientifica*]¹ of the church; "and Potiphar bought him, Pharaoh's chamberlain" signifies that it was among the interior things of memory-knowledges; "prince of the guards" signifies those 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 these memory-knowledges.

4963. *And Joseph.* That this signifies the celestial of the spiritual from the rational is evident from the representation of Joseph as being the celestial spiritual man that is from the rational (n. 4286); here therefore, because it treats of the Lord, Joseph represents the Lord's internal man. Everyone who is born a man is external and internal; his external is that which is seen with the eyes, and by which he is in company with men, and by which the things proper to the natural world are done; and the internal is that which is not seen with the eyes, and by which man is in company with spirits and angels, and by which the things proper to the spiritual world are done. The reason why every man has an internal and an external, or is an internal and an external man is that through 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 has been so created.

[2] In respect to his human the Lord also had an external and an internal, because it pleased him to be born like other men. The external (that is, 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 the 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 the glorification of it are treated of in the internal sense of this and the following chapters wherein Joseph is treated of. 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 was indeed born as are other men, but it is known that he who is born a man derives what is his from both the father and the mother, and that he has his inmost from the father, but his exteriors (that is, the things which clothe this inmost) from the mother. Both that which he derives from the father, and that which he derives from the mother, are defiled with hereditary evil. But it was different with the Lord: that which he derived from the mother in like manner had in it an heredity such as is that of any other man; but that which 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, of the Lord's Divine mercy more will be said in the following pages.

4964. *Was brought down to Egypt.* That this signifies to the memory-knowledges [*scientifica*] of the church is evident from the signification of "Egypt" as being memory-knowledge (that is, memory-knowledge in general), treated of in n. 1164–1165, 1186, 1462; but what the nature of that memory-knowledge was which is properly signified by "Egypt," has not as yet been explained. In the ancient church there were doctrinal things and there were memory-knowledges. The doctrinal things treated of love to God and of charity toward the neighbor; but the memory-knowledges treated

of the correspondences of the natural world with the spiritual world, and of the representatives of spiritual and celestial things in things natural and earthly. Such were the memory-knowledges of those who were in the ancient church.

[2] Egypt was one of those countries and kingdoms where the ancient church was (n. 1238, 2385); but as in Egypt it was chiefly memory-knowledges that were handed down to posterity, therefore such knowledge in general is signified by “Egypt”; and it is for this reason also that Egypt is so often treated of in the prophetic Word, and by it such knowledge is specifically meant. The very magic of the Egyptians also 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, these correspondences were abused by being turned to magical things. Now because they had such knowledges (that taught correspondences, and also representatives and significatives) and as these knowledges were of service to the doctrinal things of the church, especially to the understanding of 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 yet a different one, can be seen in n. 2686); therefore by “being brought down to Egypt” is signified to the memory-knowledges of the church.

[3] As the Lord is represented by Joseph, its being here said that Joseph was “brought down to Egypt” signifies that when the Lord glorified his internal man, that is made it Divine, he was first imbued with the memory-knowledges of the church, and from and by them advanced to things more and more interior, and at last even to those which are Divine. For it pleased him to glorify himself, that is, to make himself Divine, according to the same order as that in which he regenerates man, that is, makes him spiritual (n. 3138, 3212, 3296, 3490, 4402), namely, from external things, which are memory-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 (Hos. 11:1);

that these words were spoken of the Lord can be seen in Matthew 2:15.

4965. *And Potiphar bought him, Pharaoh's chamberlain.* That this signifies that it was among the interior things of memory-knowledges is evident from the signification of "Pharaoh's chamberlain" as being the interior things of memory-knowledges (see n. 4789); his "buying" signifies that he ascribed these things to himself (n. 4397, 4487). The interior things of memory-knowledges are those which approach more nearly to spiritual things, and are applications of memory-knowledges to heavenly things; for these are what the internal man sees, when the external only sees the memory-knowledges in the outward form.

4966. *Prince of the guards.* That this signifies those which are primary for interpretation is evident from the signification of "prince of the guards," as being 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 doctrinal things of love to God and of charity toward the neighbor, which are from the Word. Be it known that the memory-knowledges of the ancients were altogether different from those of the present day. As before said the memory-knowledges of the ancients treated of the correspondence of things in the natural world with things in the spiritual world. The memory-knowledges which are now called philosophy, such as that of Aristotle and others like him, were unknown to them. This is evident also from the books of the ancient writers, most of which were written in language that signified, represented, and corresponded to interior things, as is evident from the following instances, not to mention others.

[2] They located Helicon on a mountain, and by it they meant heaven; they gave to Parnassus a place below on a hill, by which they meant memory-knowledges, where they said that a flying

horse, called Pegasus, broke open a fountain with his hoof; the sciences they called virgins, with other such traditions. For they knew from correspondences and representatives that a mountain denotes heaven; a hill, that heaven which is beneath, or which is with man; a horse, the understanding; the wings with which he flew, spiritual things; a hoof, the natural mind; a fountain, intelligence; the three virgins who were called the graces, affections of good; and the virgins who were called the muses, affections of 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 signifies celestial things, and drink spiritual things.

[3] From the ancients also there still survives the custom for kings at their coronation to sit upon a silver throne, to be clothed with a crimson robe, to be anointed with oil, to wear a crown on the head, and to carry a scepter, 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 crimson robe, anointing oil, a crown, a scepter, 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 are the knowledges that teach them? Men call such things emblems, not knowing anything whatever about correspondence and representation. From all this it is evident of what nature were the knowledges of the ancients, and that they brought them into a knowledge of spiritual and heavenly things which at this day are scarcely known to exist.

[4] The knowledges which succeeded those of the ancients, and are properly called philosophy, rather draw away the mind from the knowledge of such things, because they can also be applied to the confirmation of falsities; and moreover when truths are confirmed by means of them, they plunge the mind into darkness, because they are for the most part bare expressions, whereby confirmations are effected which are comprehended by few, and regarding which even these few are not agreed. From this it is evident how far

mankind has 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 being truth (see n. 3134); and from the signification of “Egypt” as being memory-knowledge in general, treated of just above (n. 4964, 4966); and because “Egypt” is memory-knowledge, it is also the natural; for all the memory-knowledge in man is natural, because it is in his natural man, even the memory-knowledge concerning spiritual and celestial things. The reason of this is that man sees these knowledges in the natural, and from it; and those which he does not see from the natural, he does not apprehend. But the regenerate man, who is called spiritual, and the unregenerate man, who is merely natural, see these knowledges in different ways; with the former the knowledges are enlightened by the light of heaven, but with the latter not so, but by the light which flows in through spirits who are in falsity and evil; which light is indeed from the light of heaven, but becomes in them opaque, like the light of evening or of 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 memory-knowledge is natural truth; for all genuine memory-knowledge, such as is signified by “Egypt” in a 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 being those who are in simple good (see n. 3263, 4747), here therefore the natural truth which is from simple good. In chapter 37, verse 36, it is so 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. This way of speaking is used for the sake of the internal sense; for in the first instance the alienation 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 it treats of the acquisition or attainment of memory-knowledges, and of the natural truth which is from simple good; 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; thus that as the Midianites delivered him up to the Ishmaelites who were going to Egypt, they sold him into Egypt.

4969. *Who had brought him down thither.* That this signifies the descent from that good to these memory-knowledges is evident from the representation of the Ishmaelites, who brought him down, as being those who are in simple good (treated of just above, n. 4968); and from the signification of “Egypt,” which is meant by “thither,” as being memory-knowledge in general (of which just above, n. 4964, 4966). It is said “go down,” because memory-knowledges are treated of, which are exterior; for in the Word to go from interior to exterior things is called “going down,” but from exterior to interior “going up” (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 with him, and that Jehovah made all that he did to prosper in his hand. And Joseph found grace in his eyes, and he ministered to him; and he set him over his house, and all that he had he gave into his hand. And it came to pass from the time that he set him over 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 in all that he had, in the house and in the field. 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. “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 to him” signifies that the memory-knowledge was appropriated to its good; “and he set him over his house” signifies that good applied itself thereto; “and all that he had he gave into his hand” signifies that all that belonged to it was as it were in its power; “and it came to pass from the time that he set him over in his house, and over all that he had” signifies a second state after good applied itself thereto, and all that belonged to it was as it were in its power; “that Jehovah blessed the Egyptian’s house for Joseph’s sake” signifies that from the Divine it then had the celestial natural; “and the blessing of Jehovah” signifies increase; “was in 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 made its own; “and Joseph was beautiful in form” signifies the good of life thence derived; “and beautiful in look” signifies the truth of faith thence derived.

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 being the celestial of the spiritual from the rational (of which above, n. 4963); and because the subject treated of is the Lord—here as to the internal man in his human—by “Jehovah was 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 the 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 said of the Lord, as being 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 being good, of which presently, and from the signification of an “Egyptian” as being memory-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 “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. Memory-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 treated of 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.

[2] 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 by the use of this term in common speech; but “Lord” is never used in the Word except where good is treated of, and the same is true of “Jehovah”; but when truth is treated of, “God” and “King” are used. For this reason by a “lord” is signified good, as is evident from the following passages. In Moses:

Jehovah your God, he is God of gods, and Lord of lords (Deut. 10:17).

In David:

Confess ye to Jehovah. Confess ye to the God of gods. Confess ye to the Lord of lords (Ps. 136:1–3);

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 good which is in him.

[3] So in the Revelation:

The lamb shall overcome them; for he is Lord of lords, and King of kings (Rev. 17:14).

He that sat upon the white horse hath upon his vesture and upon his thigh a name written, King of kings, and Lord of lords (Rev. 19:16);

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 is called “king” from Divine truth may be seen above, n. 2015, 2069, 3009, 3670, 4581.)

[4] From this it is also clear what is meant by the “Lord’s Christ,” in Luke:

Answer was made to Simeon by the Holy Spirit, that he should not see death, until he had seen the Lord’s Christ (Luke 2:26);

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 “Lord” and “God” (n. 2921); as also in Luke:

Jesus said, How say they that the Christ is David's son? For David himself saith in the book of Psalms, The Lord said unto my Lord, Sit thou on my right hand (Luke 20:41–42).

The same passage reads thus in David:

The saying of Jehovah unto my Lord, Sit thou on my right hand
(Ps. 110:1).

It is plain that “Jehovah” in David is called “Lord” in the evangelist. “Lord” there denotes the Divine good of the Divine human; omnipotence is signified by “sitting at the right hand” (n. 3387, 4592, 4933e).

[5] When the Lord was in the world he was Divine truth; but when he was glorified, that is, when he had 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 evident in John (21:7, 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 the Angel of the covenant whom ye desire (Mal. 3:1).

[6] As Divine 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 by “peoples” those who are in truth (n. 1259, 1260, 1849, 3581).

[7] Good is called a “lord” relatively to a servant, and it is called a “father” relatively 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? (Mal. 1:6).

And in David:

Joseph was sold for a servant. The discourse of Jehovah proved him. The king sent and loosed him, the ruler of nations opened for him, he set him lord of his house, and ruler in all his possession (Ps. 105:17, 19–21);

that by “Joseph” here is meant the Lord is evident from the several particulars; the “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 being understanding and perceiving (n. 2150, 3764, 4339, 4567, 4723); and from the signification of “lord” as being good (as shown just above, n. 4973), 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 to be provided (of which above, n. 4972). Hence “Jehovah’s making it to prosper in his hand” denotes the Divine providence.

4975a. *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 to be accepted. It is said “in the eyes,” because grace is predicated of the understanding, and this is signified by the “eyes” (see n. 2701, 3820, 4526).

4976. *And he ministered unto him.* That this signifies that the memory-knowledge was appropriated to its good is evident from

the signification of “ministering” as being to be of service by supplying that which another needs, here to be appropriated, because the subject treated of is natural good to which memory-knowledge was to be appropriated. Moreover, “to minister” is predicated of memory-knowledges; for in the Word by a “minister” and by a “servant” is signified memory-knowledge or natural truth, because this is subordinate to good, as to its lord. Memory-knowledge relatively to the delight of the natural man, or what is the same thing, natural truth relatively to its good is circumstanced exactly as is 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, to nourish them; for without water or drink, bread or food is not resolved into its minute particles, nor is it distributed for use.

[2] The same is true of memory-knowledge relatively to delight, or of truth relatively to good; and therefore good has an appetite for and desires truth, and this for the sake of its use in ministering to and being of service to itself. Moreover, they correspond in a similar way, for in the other life man is not nourished by any natural food and drink, but by spiritual food and drink. Spiritual food is good, and spiritual drink is truth; and therefore when “bread” or “food” is mentioned in the Word, the angels understand spiritual bread or food, that is, the good of love and of charity; and when “water” or “drink” is mentioned, they understand spiritual water or drink, that is, the truth of faith. From this we can see 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 in the same way as water or drink alone can nourish without bread and food, for it is known that the result of this is emaciation and death.

4977. *And he set him over his house.* That this signifies that good applied itself thereto is evident from the signification of the “lord,” who set him over, as being good (see n. 4973); and from the signification of “setting him over his house” as being to apply itself thereto, namely, to memory-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 gave into his hand,” by which is signified that all that belonged to it was as it were in its power. For good is lord, and truth is minister; and when it is said of a lord that he “set a minister over,” or of good that it “set truth over,” 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 has been regenerated, he knows scarcely anything about good; for truth flows in by an external or sensuous way, but good by an internal way. Man is sensible of that which flows in by an external way, but not, until he has been regenerated, of that which flows in by an internal way; so that unless in the prior state a sort of dominion were given to truth, or unless good so applied itself, truth would never be made good’s own. This is the same as what has already been often shown—that while man is being regenerated truth is apparently in the first place, or as it were the lord; but that good is manifestly in the first place and lord when he has been regenerated (see n. 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3701, 4925–4926, 4928, 4930).

4978. And all that he had he gave into his hand. That this signifies that all that belonged to it was as it were in its power is evident from the signification of the “hand,” as being 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 only apparently, it is said as it were in its power. (That it is only apparently, or as it were, may be seen just above, n. 4977.)

4979. And it came to pass from the time that he set him over in his house, and over all that he had. That this signifies a second state, after good applied itself thereto, and all that belonged to it was as it were 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 set him over in his

house” as being after good had applied itself thereto (of which above, n. 4977); and from the signification of “over all that he had” as being that all that belonged to it was as it were 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 it then had the celestial natural is evident from the signification of “being blessed” as being to be enriched with celestial and spiritual good, and that it was from the Divine is signified by its being said that “Jehovah blessed”; and from the signification of the “Egyptian’s house” as being the good of the natural mind (as above, n. 4973). Hence it follows that by “Jehovah blessed the Egyptian’s house” is signified that from the Divine it then had 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).

[2] The celestial as well as the spiritual is predicated of both the rational and the natural, that is, of the internal man, which is the rational man, and of the external, which is the natural man; for in its essence the spiritual is the Divine truth which proceeds from the Lord, and the celestial is the Divine good which is in this 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 immediately, as well 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 the blessing of Jehovah.* That this signifies increasings 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 honor and riches as of no importance, and eternal life as essential. Because the “blessing of Jehovah,” or of the Lord, in the genuine sense involves these things, “blessing” also contains numberless things within it, and hence signifies various things which follow therefrom; as to be enriched with spiritual and celestial good (n. 981, 1731); to be made fruitful from the affection of truth (n. 2846); to be disposed in heavenly order (n. 3017); to be gifted with the good of love, and so to be conjoined with the Lord (n. 3406, 3504, 3514, 3530, 3584); and joy (n. 4216). What therefore “blessing” signifies specifically may be seen from the series of the things that precede and that follow. That here the “blessing of Jehovah” signifies increasings 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 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 increasings in these things is here signified 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 “house” as being good (n. 2048, 2233, 2559, 3128, 3652, 3720), and because it signifies good, it signifies also life, for all good is of life; and from the signification of “field” as being the truth of the church (n. 368, 3508, 3766, 4440, 4443), and because it signifies the truth of the church, it signifies also doctrine, for all truth is of doctrine. “House” and “field” are occasionally mentioned in other parts of the Word, and when the subject treated of is the celestial man, by “house” is signified celestial good, and by “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 “house” is

signified the celestial that is in him, which is the good of charity toward the neighbor; and by “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 that is in his house, and let him that is in the field not return back to take his garment (Matt. 24:17–18; 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 the things above unfolded (see n. 4978, where almost the same words occur), and also from what was said in 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 made its own is evident from the signification of “bread” as being good (n. 276, 680, 3478, 3735, 4211, 4217, 4735); and from the signification of “eating” as being to make one's own (n. 3168, 3513, 3596, 3832, 4745). His “not knowing aught that was with him save the bread” signifies that nothing was received but good. It may be believed that when good makes truth its own, it is such truth as is the truth of faith that it makes its own; but it is the good of truth. Truths which are not for use do indeed approach, but do not enter. All uses from truths are goods of truth. Truths which are not for use are separated, some being retained, and some rejected. Those which are retained are such as introduce to a good more or less remote, and are the very uses. 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; they become goods when the man acts according to these truths. Thus the very action gives quality to truths, for all action descends from the will, and the will itself makes that 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 thing which is of man's life, namely, his will, and gives it interior delight or bliss, and in the other life the happiness which is called heavenly joy.

4985. *And Joseph was beautiful in form* signifies the good of life thence derived, and *beautiful in look* signifies the truth of faith thence derived, as is evident from the signification of “beautiful in form” and “beautiful in look”; for “form” is the essence of a thing, and “look” is the manifestation thence derived; and because good is the very essence, and truth the manifestation thence derived; 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 coming forth thence derived, because it is of his understanding; for whatever is of the understanding comes forth from the will. The being of man’s life is in his willing, and the coming forth of his life is in his understanding. The understanding of man is nothing else than the will unfolded, and so put in form that its quality may appear in its look. From this it is plain whence is the beauty (that is, of the interior man), namely, from the good of the will through the truth of faith. The very truth 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 therefore 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. Hence it is evident what is signified in the internal sense by “beautiful in form and beautiful in look” (see also n. 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. And he refused, and said unto his lord’s wife, Behold, my lord knoweth not what is with me in the house, and all that he hath he hath given into my hand. He is not greater in this house than I; and he hath not withheld from me anything but thee, because thou art his wife; and how shall I do this great evil, and sin to 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; “and he refused” signifies aversion; “and said unto his lord’s wife” signifies perception concerning this truth; “Behold, my lord knoweth not what is with

me in the house” signifies that natural good did not desire even appropriation; “and all that he hath he hath given 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 withheld from me anything but thee” signifies that to be conjoined with the truth of that good was forbidden; “because thou art his wife” signifies because it was not to be conjoined with another good; “and how shall I do this great evil, and sin to 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 being after these things were transacted. In the original language one series is not distinguished from another by intervening marks, as in other languages; but the text appears to be as it were continuous from beginning to end. The things in the internal sense are also in like manner continuous and flowing from one state of a thing into another; but when one state terminates, and another of importance succeeds, this is indicated by “it was” or “it came to pass”; and a change of state less important by “and.” This is the reason why these 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 being truth adjoined to good (n. 1468, 2517, 3236, 4510, 4823), here truth natural not spiritual adjoined to natural good, because this truth and this good are treated of, that good to which this truth is conjoined being here the “lord” (n. 4973); and from the signification of “lifting up the eyes” as being thought, intention, and also perception (n. 2789, 2829, 3198, 3202, 4339).

[2] By the “wife” is here signified truth natural, but not truth spiritual natural; and by the husband, who is here the “lord,” is

signified good natural, but not good spiritual natural. It must therefore be explained what is meant by good and truth natural not spiritual, and good and truth spiritual natural. Good in man is from a twofold source—from what is hereditary and hence additional, and also from the doctrine of faith and of charity, or with the gentiles from their religiosity. Good² from the former origin is good natural not spiritual, while good from the latter origin is good spiritual natural. From a like origin is truth, because all good has its own truth adjoined to it.

[3] Good natural from the former origin, that is, from what is hereditary and hence adventitious, has much that is akin to good natural from the second origin, that is, from the doctrine of faith and charity, or from some religiosity, but only in the external form, being entirely different in the internal form. Good natural from the former origin may be compared to the good that exists with gentle animals; but good natural from the second origin is proper to the man who acts from reason, and consequently knows how to dispense what is good in various ways in accordance with uses. This dispensing of what is good is taught by the doctrine of what is just and fair, and in a higher degree by the doctrine of faith and charity, and with those who are truly rational is also confirmed in many ways by reason.

[4] They who do good from the former origin are borne blindly along as it were by instinct into the exercise of charity; but they who perform what is good from the second origin are borne along by an internal obligation, and as it were with their eyes open. In a word, they who do what is good from the former origin, do it from no conscience of what is just and fair, still less from any conscience of spiritual truth and good; whereas they who do what is good from the second origin, 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 the case is with these things can by no means be explained to the apprehension; for everyone who is not spiritual, or who has not been 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 these things appear most distinctly, and hence they appear distinctly also 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 being conjunction (that is, of good spiritual natural, 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 spiritual natural is described by his lord’s wife being desirous to lie with Joseph. Between these no conjunction is possible in internals, but only in externals, in which there is an apparent conjunction, but it is only an 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 an affinity, as will be seen below at verses 12, 13.

[2] 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 unlawful spiritual conjunction is here described; and the mind or thought can be kept in the things which are signified, provided it is believed that the historic Word is Divine, not from the mere history, but from the fact 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, nor 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. *And he refused.* That this signifies aversion is evident from the signification of “refusing” as being to be averse, namely, to the conjunction in question; for he who refuses, even to fleeing away is averse.

4991. *And said unto his lord's wife.* That this signifies perception concerning this truth is evident from the signification of “saying,” in the historicals of the Word, as being to perceive (of which often above); and from the signification of “his lord's wife” as being 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 desire even appropriation is evident from the signification of his “lord” as being natural good (see n. 4973); and from the signification of “not knowing what is with me in the house” as being not to desire 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 this state the good and truth natural which is spiritual is separate 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, being 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 is natural not spiritual; but to be conjoined with one's wife from conjugal love, this is spiritual natural; and when the husband is afterward conjoined from lust alone, he believes that he transgresses, as one who does what is lascivious, and therefore he no longer desires that this should be appropriated to him. Let this also serve as an example. To benefit a

friend, no matter what his quality, provided he is a friend is natural not spiritual; but to benefit a friend for the sake of the good that is in him, and still more to hold good itself as the friend which is to be benefitted, this is spiritual natural; and when anyone is in this, he knows that he transgresses if he benefits a friend who is evil, for then through him he injures 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 with everything else.

4993. *And all that he hath he hath given 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 treated of was the second state in which was the celestial of the spiritual in the natural; 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 therefore these words then signified that its all was as it were in its power. But here the subject treated of is the third state in which is the celestial of the spiritual, when it has become spiritual in the natural; and as in this state there is no appropriation, therefore by these words is signified that all was in its power.

4994. *He is not greater in this 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 being that the dominions were on an equality, consequently that both of them are prior. From the series in the internal sense it is plain that good natural not spiritual is prior in time, and that good spiritual natural 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 withheld from me anything but thee.* That this signifies that to be conjoined with the truth of that good was forbidden is evident from the signification of “withholding from him,” as being to be forbidden; and from the signification of a “wife,” who is the one withheld, and is here meant by “thee,” as being 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 being truth adjoined to its good (see n. 1468, 2517, 3236, 4510, 4823), here truth natural not spiritual to good natural not spiritual (as above, n. 4988).

4997. *And how shall I do this great evil, and sin to 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 being disjunction and no conjunction, namely, when good spiritual natural is conjoined with truth natural not spiritual; for they are unlike and unsuited, and tear themselves away from each other. It is said “to do evil and sin to God,” because regarded in itself, evil, and also sin, is nothing else than disjunction from good. Moreover, evil itself 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 the man with the Lord, and consequently with all the good which proceeds from him; and the good of love toward the neighbor conjoins him with heaven, and the societies there; and therefore by this love also the man is conjoined with the Lord; for heaven properly so called is the Lord, because he is the all in all there.

[2] But with evil the reverse is the case. Evil is of the love of self and of the love of the world. The evil of the love of self disjoins the man not only from the Lord, but also from heaven; for he loves no one but himself, others only so far as he regards them in himself, or so far as they make one with him. Hence he diverts to himself the attention of all, and entirely averts it from others, most especially from the Lord; and when many in a society do this, it follows that all are disjoined, and at heart each regards the others as enemies, and if anyone 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 a less degree. In order for anyone to know what evil is, and consequently what sin is, let him merely study to know what the love of self and of the world is; and in

order to know what good is, let him merely study to know what love to God and love toward the neighbor is. In this way 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 no man of the men of the house was there in the house. And she caught hold of him in 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 thus a Hebrew man to mock us; he came to me to lie with me, and I cried with a great 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 this matter; “that he hearkened not unto her, to lie by her” signifies that it was averse to being conjoined; “to be with her” signifies lest in this way 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 it was in the work of conjunction with spiritual good in the natural; “and no man of the men of the house was there in the house” signifies that it was without the aid of anyone; “and she caught hold of him in 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 this 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 this matter; “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 us a Hebrew man” signifies a servant; “to mock us” signifies that it rose up; “he came to me to lie with me” signifies that it desired to conjoin itself; “and I cried with a great voice”

signifies aversion; “and it came to pass when he heard” signifies when it was perceived; “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 made an approach; “and fled and got him out” signifies that nevertheless it separated itself.

4999. *And it came to pass.* That this signifies a fourth state may be seen from what was said above (n. 4979, 4987).

5000. *As she spake to Joseph day by day.* That this signifies thought concerning this matter is evident from the signification of “speaking” as being to think (see n. 2271, 2287, 2619), namely, concerning Joseph, and therefore concerning that matter 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 is then speaking 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 being not to listen or obey (n. 2542, 3869), here to be averse to, because he was so far from listening that he left his garment and fled; and from the signification of “lying by her,” as being to be conjoined unlawfully (n. 4989).

5002. *To be with her.* That this signifies lest in this way it should be united is evident from the signification of “being with” anyone, as being to be more closely conjoined, or to be united. That “to be” means to be 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 being or Jehovah, because from him is all the good which is of love or of spiritual conjunction. As heaven makes a one through love from him and the reciprocal love to him through reception, and through mutual love, it is therefore called a marriage, through which it is. It would be similar with the church, if love and charity were the being of it.

Therefore where there is no conjunction or union, there is no being; for unless there is something to bring to a one or to unite, there must be dissolution and extinction.

[2] Thus in a civil society, where everyone 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, the society would be utterly dissipated; so that the being of such a society is also 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 these bonds are relaxed, one rushes to compass the destruction of another, and desires nothing more than to put him out of existence. It is otherwise in heaven, where there is internal conjunction through love to the Lord and the derivative mutual love. When external bonds are relaxed there, they are more closely conjoined together; and because they are thus brought nearer to the Divine being 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, n. 4979, 4987, 4999), thus a new state, here a fifth.

5004. *That he went into the house to do his work.* That this signifies when it was in the work of conjunction with spiritual good in the natural is evident from the fact that it is this conjunction which is treated of in this chapter under the representation of Joseph; and therefore when it is said, “he went into the house to do his work,” the work of this conjunction is signified.

5005. *And no man of the men of the house was there in the house.* That this signifies that it was without the aid of anyone is evident from the fact that hereby is signified that he was alone; and because in the internal sense by “Joseph” is signified the Lord, and how he

glorified his internal human, or made it Divine, by these words is signified that he did this without the aid of anyone. That the Lord made his human Divine by his own power, thus without the aid of anyone, may be seen from the fact 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 this from his own Divine, or from himself. This is described in Isaiah in the words:

Who is this that cometh from Edom, with dyed garments from Bozrah, this that is honorable in his apparel, marching in the multitude of his strength? I have trodden the winepress alone; and of the peoples there was no man with me. I looked but there was no one helping; and I was amazed, but there was no one upholding; therefore mine own arm brought salvation to me (Isa. 63:1, 3, 5).

And again in the same prophet:

He saw that there was no man, and was as it were amazed that there was no one interceding; therefore his own arm brought salvation to him; and his righteousness stirred him up. Therefore he put on righteousness as a coat of mail, and a helmet of salvation upon his head (Isa. 59:16–17).

(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 hold of him in 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 being truth natural not spiritual (n. 4988); from the signification here of "to catch hold of" as being to apply itself; and from the signification of a "garment," as being truth (n. 1073, 2576, 4545, 4763), here the ultimate of spiritual truth, which in this state is Joseph's, for "Joseph" here is good spiritual natural (n. 4988, 4992). That it is the truth of this good with which truth natural not spiritual wished to be conjoined is plain from the series of things in the internal sense.

[2] But what it means, and what it involves, to say that truth natural not spiritual wished to be conjoined with truth spiritual natural is at this day a secret, chiefly because 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 the word “spiritual,” for at the bare mention of it gloom assails them, together with sadness, and loathing is excited, and so it is rejected. That this really happens has also been shown me. While my mind was dwelling on such things, there were spirits present from Christendom, who were then let into the state in which they had been in the world; and they were not only affected with sadness at the mere thought of spiritual good and truth, but were also seized with so great a loathing, from aversion, that they said they felt within them the like of that which in the world excites vomiting. But it was given me to tell them that this was in consequence of their affections having been fixed upon merely earthly, bodily, and worldly things, for when a man is immersed in these he loathes the things of heaven; and that they had frequented places of worship where the Word is preached, from no desire to know the things which are of heaven, but from some other desire contracted from the time of early childhood. From this it was plain what is the quality of Christendom at this day.

[3] The cause—to speak generally—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, a man comes into no affection of good; and when he is in no affection of good, he is also in no affection of truth. It is for this reason that it is contrary to the delight of the life of most persons to hear anything more about the things of heaven than what they have known from infancy.

[4] And yet the fact is that man is in this world in order to be initiated by his activities there into the things which are of heaven, and that his life in this world is hardly a moment in comparison with his life after death, for this is eternal. But there are few who believe that they will 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 his life in this world is wholly continued there, and is of the same quality as it had been in this world. This I can assert, 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 everyone, namely, a lot according to his life; yet those who are of such a quality do not believe even these things. But what is meant and involved in truth natural not spiritual wishing to be conjoined with truth spiritual natural, which is signified by her “catching hold of Joseph in 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 being 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 it took away this ultimate truth is evident from the signification of “leaving in her hand” as being in her power, for “hand” is ability or power (n. 878, 3091, 3387, 3563, 4931–4937); and because she caught hold of his garment, it is here meant to take away; and from the signification of a “garment” as being ultimate truth (of which above, n. 5006). That truth natural not spiritual wished to conjoin itself with truth spiritual natural, and that this was averse to conjunction, and for this reason left ultimate truth, or suffered it to be taken away, cannot be comprehended by anyone unless it is made clear by examples. But first let it be seen what truth natural not spiritual is, and what truth spiritual natural (n. 4988, 4992), and that there is an affinity in their ultimates, yet not any conjunction.

[2] But as before 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, to widows, and to 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 the fatherless, only those who are so called; whereas truth spiritual natural—that is, they who are in this truth—do indeed confirm this, but put in the last place this meaning of the poor, the widows, and the fatherless; for they say in their hearts 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 men, 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 at heart that they have nothing of truth and good from themselves, but that all things are bestowed on 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 these names, is an ultimate of truth to those who are in truth spiritual natural; 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.

[3] Let us take as an example that good ought to be done to the neighbor. They who are in truth spiritual natural regard everyone as the neighbor, but yet all in different respects and degrees; and they say at heart that those who are in good are in preference to 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 they are punished according to the laws, because by means of punishments they are amended; and in this way also care is taken lest evil be done to the good by them and by their example. Those within the church who are in truth natural not spiritual also say that everyone is the neighbor, but they do not admit of degrees and distinctions; and therefore if they are in natural good they do good without distinction to everyone who excites their pity, and oftener to the evil than to the good, because in their knavery the evil 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 spiritual natural, are agreed in this ultimate truth; but that nevertheless there

is not conjunction therein, but only affinity, because the one regards the neighbor and charity toward him with a different idea and in a different sense from that of the other.

[4] Let us take also this example. They who are in truth spiritual natural say, in general, that the poor and miserable shall inherit the heavenly kingdom. But this is to them an ultimate truth, for inwardly 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 those 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 also call 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 is not conjunction, but affinity.

[5] Let us take also this example. They who are in truth spiritual natural 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 lampstand, the incense, bread, altar, and so on, and also as the temple, and the garments of Aaron, which are called holy garments, especially the ephod with the breastplate containing the urim and thummim. And yet in regard to this ultimate truth they have the idea that these 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 these things holy, but holy in themselves by infusion. From this it is plain that the two are agreed, but that they do not conjoin themselves; for this truth is of a different form—because of a different idea—with the spiritual man from what it is with the merely natural man.

[6] 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 rational or intellectual things. This ultimate and general truth is acknowledged by the natural man also; but he believes in simplicity 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 from what it is 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 exactly like truth, and even more true than truth itself, because the fallacies of the senses chime in, and present it in the light of the world separate from the light of heaven.

[7] From this it is plain 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 man. This is what is signified by Joseph's fleeing and getting 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, the two 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 is really so, it being impossible from natural light to see the things which are of spiritual light. This is contrary to 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 spiritual natural 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 being that separation was effected, or that there was no longer anything 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. 5008e).

5010. *And it came to pass when she saw.* That this signifies perception concerning this matter is evident from the signification of “seeing” as being perception (n. 2150, 3764, 4567, 4723). Concerning this matter is concerning the separation effected by ultimate truth being no longer acknowledged, which is signified by his “leaving his garment in her hand, and fleeing 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 being falsity (see n. 2240); hence “to cry” is predicated of falsity. The “men of her 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 but speak falsities, or things contrary to the truth, may be seen above (n. 5008e).

5012. *And spake unto them, saying.* That this signifies exhortation is evident from the signification of “saying” here, as being 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 us a Hebrew man.* That this signifies a servant is evident from the signification of a “Hebrew man” as being predicated of service (n. 1703), and as 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 to us came to me” (verse 17); “according to these words did thy servant to me” (verse 19). That a “Hebrew man” here is 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, no otherwise than as a servant; for in both life and doctrine they are in inverted order, because 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 higher, and nearer the Divine; while the natural is posterior, exterior, and lower, 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 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 differently they may appear in their own light, which is a fatuous light resulting from the evil affections 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 no otherwise than as servants; for by the Egyptians were represented those who are in natural knowledge and who therefore are natural, but by the Hebrews, those who are of the church and are therefore relatively spiritual. Moreover the Egyptians regarded the Hebrews as being so vile—as servants—that it was an abomination to them to eat with the Hebrews (Gen. 43:32); and the sacrifices offered by the Hebrews were also an abomination to them (Exod. 8:26).

5014. *To mock us.* That this signifies that it rose up is evident from the series itself in the internal sense, and also from the signification of “mocking,” when said with vehemence as being to rise up.

5015. *He came to me to lie with me.* That this signifies that it, namely, truth spiritual natural, desired to conjoin itself is evident from the signification of “coming” as here being to desire, for he who comes with a purpose, desires; and from the signification of “lying with” as being to conjoin itself (of which above, n. 4989, 5001, 5007).

5016. *And I cried with a great voice.* That this signifies that there was aversion is evident from the signification of a “cry,” as being false speaking (n. 5011); and therefore “to cry,” in the present instance, involves such false speaking, namely, in that she “cried unto the men of the house” for help, that it was repugnant to her; and in that it is said that she “cried with a great voice,” that she felt aversion for it.

5017. *And it came to pass when he heard.* That this signifies when it was perceived is evident from the signification of “hearing” as being to obey, and also as being to perceive. That it means to obey may be seen above (n. 2542, 3869); that it means also to perceive 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, in order that the sensory may perceive what the other person is thinking, so that “to hear” is to perceive. Thus it is the nature of the hearing to transfer what anyone is speaking 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 are proper to the hearing. In the languages these are distinguished by “hearing” anyone, which is to perceive, and by “listening,” or “hearkening” to anyone, which is to obey. That these two offices belong to hearing 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 by reasons induce others to do and to obey what he wills. From all this it is evident by what a circle communications are effected—from will into thought, and so into speech; and from speech through the ear into another’s thought and will. Hence also it is that the spirits and angels who correspond to the ear or to the sense of hearing in the grand man, are not only perceptions, but

also obediences. That they are obediences, may be seen above (n. 4652–4660); and because they are obediences, they are also perceptions, 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 great voice” as being aversion (see n. 5016); here therefore “lifting up the voice and crying” denotes great aversion.

5019. *That he left his garment by me.* That this signifies a witness that it made an approach is evident from the signification of “leaving the garment” as being to take away ultimate truth (n. 5008); but here a witness, because the garment in her hand and which she showed (that is, the ultimate truth by which it proved that it desired to conjoin itself), was a witness that it made an approach. This meaning does indeed seem 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 nevertheless it separated itself is evident from the signification of “fleeing and getting out” as being to separate itself (as above, n. 5009). These then are the falsities which Potiphar’s wife spoke to the men of the house concerning Joseph—in the internal sense, which truth natural not spiritual spoke concerning truth spiritual natural, or which the natural man not spiritual spoke concerning the spiritual natural 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 spoke unto him according to these words, saying, The Hebrew servant whom thou hast brought unto us came 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 spoke unto him according to these words” signifies false speaking; “saying, The Hebrew servant whom thou hast brought unto us, came unto me”

signifies that servant; “to mock me” signifies that it rose up; “and it came to pass, as I lifted up my voice and cried” signifies when great aversion was perceived; “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 being to retain; and from the signification of a “garment” as being ultimate truth (of which above, n. 5006, 5008), which truth being taken away, the spiritual man has no longer anything with which to defend himself against those who are merely natural (n. 5008e, 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 what is internal or spiritual 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 among the merely natural, which is represented by Joseph’s being cast into prison, after the wife had 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 the “lord” as being 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 of good and truth, and also goods and truth derived from the former as parents; the maidservants and menservants are the pleasures and memory-knowledges which minister and confirm. Here therefore by “until his lord came to his house” is signified until natural good came to its dwelling place, where there is also truth conjoined with 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).

[2] That the natural and the rational mind of man are called a “house” is evident from the following passages:

When the unclean spirit is gone out from a man, he wandereth through dry places, seeking rest; and if he findeth it not, he saith, I will return unto my house whence I came out. And if on coming he findeth it swept and garnished, he then goeth away and taketh to him seven other spirits worse than himself; and they enter in and dwell there (Luke 11:24–26);

the “house” here denotes 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 of good and truth, which are the daughters and sons; nor such things as confirm, which are the maidservants and menservants. The man himself is the “house,” because the rational and the natural mind make the man; and without these things, that is, without goods and truths and their affections and the ministry of these affections, he is not a man, but a brute.

[3] The mind of man is also meant by a “house” in the same evangelist:

Every kingdom divided against itself is laid waste, and house falleth upon house (Luke 11:17);

And in Mark:

If a kingdom be divided against itself, this kingdom cannot stand. And if a house be divided against itself, this house cannot stand. No one can pillage the vessels of a strong man after entering into his house, unless he first bind the strong man; and then he pillages his house (Mark 3:24–25, 27);

by “kingdom” is signified truth (n. 1672, 2547, 4691), and by “house,” good (n. 2233–2234, 3720, 4982); “house” signifies good in an eminent sense.

[4] In Luke:

If the master of the house had known in what hour the thief would come, he would at least have watched, and would not have suffered his house to be broken through (Luke 12:39).

From henceforth there shall be five in one house [divided], three against two, and two against three. 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 (Luke 12:52–53);

where the subject treated of is the spiritual combats into which those who are of the church will come, after the internal or spiritual things of the Word have been opened. The “house” denotes 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.

[5] The Lord’s command to 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; but if not, it shall return upon you; but remain in the same house; eat and drink what they have; pass not from house to house (Luke 10:5–7);

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 spoke 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 unto me.* That this signifies that servant is evident from what was said above (see n. 5013); here by that servant is meant spiritual truth and good, which here is “Joseph,” and which appears to the natural not spiritual as a servant. For example, spiritual truth and good desire that a man should not take pleasure in dignities or in any preeminence over others, but in services rendered to his

country, and to societies in general and in particular, and thus should take pleasure in the use of dignities. The merely natural man is wholly ignorant what this pleasure is, and denies its existence; and although he too can hypocritically say the same thing, he nevertheless 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 only insofar as they favor him.

[2] Let us take another example. 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 from an instructed understanding, not with the heart from an understanding destroyed by evil affections. From this latter 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; nay, he says in his heart, Who can ever be otherwise?

[3] In a word, the natural man regards as utterly worthless and rejects whatever he regards as separate from himself, and he values and accepts whatever he regards as conjoined with himself—not knowing nor wishing to know that it is spiritual to regard everyone as conjoined with himself who is in good, whether he is unknown or known; and to regard everyone 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 (for he receives no spiritual influx), he therefore regards it as utterly vile and servile, and thus as of no account in comparison with the pleasure he feels that flows in through the senses of the body and through the evil affections 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 mock me.* That this signifies that it rose up is evident from the signification of “mocking” as being to rise up (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 being great aversion (as also above, 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 made an approach (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 made an approach 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 this truth, the dissimilarity becomes apparent.

[2] The examples adduced above (n. 5008) may serve for illustration. The spiritual man as well as the natural says that aid should be given to the poor, to widows, and to orphans; but the spiritual man thinks that aid should not be given to the poor, to widows, and to orphans who are evil, and who call themselves needy and yet are rich, for in this way they would deceive by mere names; and so he concludes that by the “poor,” the “widows,” and the “orphans” in the Word, are meant those who are spiritually so. But the natural man thinks that aid should be given to the poor, widows, and orphans 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, widows, and orphans, 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 the spiritual man had made an approach; 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.

[3] 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 everyone is the neighbor; but he thinks that one person is the neighbor in a different respect and degree than another, and that to give aid to an evil person because he calls himself 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 the 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 that nevertheless there is no conjunction; and that as soon as the matter is explained, there is disjunction. And then this ultimate truth serves the natural man as a witness against the spiritual man for as it were mocking at him. So 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 being to separate itself (as above n. 5020); and consequently that it had no truth whereby 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 spoke unto him, saying, According to these words did thy servant to me; that his anger was kindled. And Joseph's lord took him, and put him into the prison house, the place where the king's bound ones were bound; and he was there in the prison house.* “And it came to pass” signifies a new state; “when his lord heard the words of his wife, which she spoke unto him” signifies communication of falsity which appeared as truth; “saying,

According to these words did thy servant to me” signifies confirmation; “that his anger was kindled” signifies aversion to spiritual truth. “And Joseph’s lord took him” signifies temptation from the natural; “and put him into the prison house” signifies as to false speaking against good; “the place where the king’s bound ones were bound” signifies the state in which those are who are in falsities; “and he was there in the prison house” 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 spiritual natural good, which state is represented by Joseph, after the ultimate of truth had been 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 spoke unto him.* That this signifies communication of falsity which appeared as truth is evident from the signification of “hearing words” as being communication, for “hearing” is perceiving (n. 5017), thus to be communicated; and from the signification of “wife” as being 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.

[2] The subject treated of 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 are those who are in this good, may be seen above (n. 4988, 4992, 5008, 5013, 5028), namely, that they are such as are gentle and well disposed from what is hereditary and hence adventitious, thus such as do what is good from nature, but not from religion. It is one thing to do good from nature, and quite another to do it from religion. These two things cannot be

distinguished by man in the world, for man is not acquainted with the interiors, but in the other life they are plainly 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.

[3] In consequence of this it has been given me to know the quality 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 everyone, and easily by the evil; for evil spirits and genii are in their life, or the delight of their life, when they can enter into the evil affections of anyone; 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 so with those who are in spiritual good, for these know from within what is evil and false. The reason is that when those in spiritual good lived in the world they received precepts from doctrine, and with these they imbued the internal man, the result being that heaven can operate into it; whereas when they who are in good natural not spiritual lived in the world, they 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 diabolical crew instantly take it away, either by suffocating, by reflecting, or by perverting it.

[4] Therefore those who are in natural good only, in the other life suffer hard things, and sometimes complain much that they are among the infernals, when yet, as they believe, they had done what is good equally as well as others. But they were told that they had done what is good no otherwise than as gentle animals devoid of reason, and had not been 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 had done many evils under an appearance of good.

5033. *Saying, According to these words did thy servant to me.* That this signifies confirmation is evident from the belief in which he was that his wife had spoken the truth, and from its being thus confirmed to 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, yet 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 as a truth the notion 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 scarcely anything, and that man dies like a beast. Regarding these and the like opinions, they who are in good natural not spiritual suffer themselves to be more easily persuaded and confirmed than others, since they have as it were no mirror within, but only outside of them, before which falsities appear as realities.

5034. *That his anger was kindled.* That this signifies aversion to spiritual truth is evident from the signification of “anger” as being 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 “anger” denotes aversion is because so long as a man is in anger against anyone, he averts his mind from him; for anger exists or is excited when anyone or anything is contrary to one’s love, by which there is conjunction with anyone or anything. When this conjunction is broken, the man becomes angry or wrathful, as if something were lost from the delight of his life, and consequently from his life. This sadness is turned into grief, and the grief into anger.

5035. *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 the prison house, 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 two kinds—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 the fact that spirits act into the intellectual part of the mind, consequently into those things which are of faith; while genii act into the will 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 yearnings. In the other life the two are kept separate, 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. As already said, temptations as to truths are effected 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 they also occur first.

5036. *And put him into the prison house.* That this signifies as to false-speaking against good is evident from the signification of being “put into the prison house, and kept bound there” as being to be let into temptations as to false-speaking against good, of which in what follows; but something must first be said in regard to temptations. Scarcely anyone 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 within 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. The reason why he is ignorant of this is that he does not believe that he is in company with spirits while he lives in the world, and scarcely believes that there is any spirit with him; when yet as to his interiors man is continually in the society of spirits and angels.

[2] As regards temptations, they take place when the man is in the act of regeneration; for no one can be regenerated unless he undergoes temptations, and they then arise from evil spirits who are about him. For the man is then let into the state of evil in which he is, that is, in which is that very [life] which is his own; and when he comes into this state, evil or infernal spirits encompass him, and when they perceive that he is inwardly 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 the man as temptation, but so obscurely that he scarcely knows otherwise than that it is merely an anxiety; for man—especially if he believes nothing about influx—is in a state that is wholly obscure, and he perceives scarcely a thousandth part of the things about which the 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 heard 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.

[3] As before said, temptations take place chiefly at the time when the man is becoming spiritual; for he then apprehends spiritually the truths of doctrine. The man is often unaware of this, but still the angels with him see in his natural things the spiritual; for his interiors are then open toward heaven. For this reason also the man who has been 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, then 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 what is spiritual with him, and through this into what is natural.

[4] But when ultimate truth has been withdrawn, and therefore the man 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 the neighbor ought to be benefitted, and having also approved this in 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 benefit the evil, or if he will benefit them, he desires 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 thinking as he speaks.

[5] Take 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 the man 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 despair.

[6] Such then is the source of spiritual anxieties, and of the torments which are called torments of conscience. By influx and communication these things appear to the man as if they were in himself. One who knows and believes this 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 the prison house, and to be kept bound there,” denotes to be let into temptations as to false-speaking against good is because all that region next under the sole

of the foot and around 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 delight of life thence derived. They who are there are let into temptations; for principles of falsity and the derivative delights of life cannot be cast out except by means of temptations. The place where they are, or rather the state in which they are is signified in general by a “prison house,” 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 derivative affections.

[2] That such are they who are 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 bound from the prison, and them that sit in darkness out of the house of confinement (Isa. 42:6–7);

speaking of the Lord, and of his coming. Here “to open the blind eyes, and to bring out the bound from the prison, and them that sit in darkness out of the house of confinement,” denotes those who are in ignorance of good and truth, and yet are in the desire of knowing and being imbued with them; but in the original language “prison” is here expressed by a different word.

[3] Again:

All the youths are hid in prison houses; they are made for a prey, and none rescueth, and none saith, Bring forth (Isa. 42:22);

“youths” in the internal sense are the truths of faith, which are said “to be hid in prison houses,” and “to be made for a prey,” when they are no longer acknowledged. Again:

It shall be in that day that Jehovah shall visit upon the army of the height in the height, and upon the kings of the ground upon the ground. And they shall be gathered, the bound over the pit, and they shall be shut over the place of confinement; after a multitude of days they shall be visited (Isa. 24:21–22);

“the bound over the pit” denotes those who are in vastations or those who are in temptations.

[4] Again:

What will ye do in the day of visitation, and of laying waste? It cometh from afar; to whom will ye flee for help? He who hath not bowed down himself; they shall fall under the bound, and under the slain (Isa. 10:3–4);

“under the bound” denotes the hell which is under the places of vastation; and “the slain” denotes 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 to 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, by the blood of thy covenant I will send forth the bound ones out of the pit wherein is no water. Return ye to the stronghold, ye bound ones of hope (Zech. 9:10–12);

“sending forth the bound out of the pit” denotes those who are in vastation and those who are 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 heareth the needy, and despiseth not his bound ones (Ps. 69:33).

Let the sighing of the bound one come before thee (Ps. 79:11).

From the heavens did Jehovah look back to the earth, to hear the sighing of the bound one, to open to the sons of death (Ps. 102:19–20);

where “the bound ones” denote those who are in vastation, and those who are in temptations. In Isaiah:

In the time of what is well pleasing have I answered thee, and in the day of salvation have I heard thee; and I have also guarded thee, and I gave thee for a covenant of the people, to restore the land, to share the wasted heritages, to say to them that are bound, Go forth; and to them that are in darkness, Unveil yourselves. They shall feed upon the ways, and in all the heights there is good pasture; and they shall not hunger nor thirst (Isa. 49:8–10).

[6] Again:

The spirit of the Lord Jehovah is upon me, Jehovah hath anointed me, he hath sent me to preach good tidings to the poor, and to bind up the brokenhearted; to proclaim liberty to the captives, and to the bound, to the holden in eyes, to proclaim the year of what is well pleasing to Jehovah (Isa. 61:1–2).

In David:

Jehovah, who executeth judgment for the oppressed; who giveth food to the hungry; Jehovah who looseth the prisoners; Jehovah who openeth the blind; Jehovah who raiseth up the bowed down; Jehovah who loveth the just; Jehovah who guardeth the strangers; he upholdeth the fatherless and the widow (Ps. 146:7–9);

“the bound” denote 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 “strangers”:

Then shall the king say to those who are on his right hand, I was hungry and ye gave me to eat, I was thirsty and ye gave me drink, I was a stranger and ye gathered me, naked and ye clothed me, I was sick and ye visited me, I was in prison and ye came unto me (Matt. 25:34–36);

regarding whom see the preface to this chapter (n. 4954–4958).

5038. *The place where the king's bound ones were bound.* That this signifies the state in which those are who are in falsities is evident from the signification of “place” as being state (n. 2625, 2837, 3356, 3387, 4321, 4882); and from the signification of the “king’s bound ones” as being those who are in falsities, and because they are in falsities they are 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 bound ones,” because a “king” in the internal sense is truth (n. 1672, 1728, 2015, 2069, 3009, 3670, 4575, 4581, 4789, 4966), and his “bound ones” are therefore those who are in falsity. Moreover the places where the king’s bound ones were kept were called “pits”; wherefore Joseph says, “I was taken away out of the land of the Hebrews; and here also have I done nothing that they should put me into the pit” (Gen. 40:15). That a “pit” denotes a place of vastation may be seen above (n. 4728, 4744).

5039. *And he was there in the prison house.* That this signifies the duration of the temptation is evident from the signification of a “prison house” as being vastation, and also temptation (of which just above, n. 5036, 5037); and from the signification of “being in it” as being to stay there, thus duration.

5040. Verses 21–23. *And Jehovah was with Joseph, and inclined mercy unto him, and gave him grace in the eyes of the prince of the prison house. And the prince of the prison house gave into Joseph's hand all the bound ones that were in the prison house; and whatsoever they did there, he was the doer. The prince of the prison house saw naught of 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 inclined mercy unto him” signifies the Divine love in everything; “and gave him grace in the eyes of the prince of the prison house” signifies relief in consequence; “and the prince of the prison house” signifies truth governing in a state of temptations; “gave into Joseph’s hand

all the bound ones that were in the prison house” signifies from himself over all falsities; “and whatsoever they did there, he was the doer” signifies absolute power; “the prince of the prison house saw naught of 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), 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 was with Joseph.” As 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 seen by everyone within the church from the fact that he was conceived of Jehovah, for which reason he so frequently calls him his “father.” The very being 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 being, 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 heredity from the mother; which was done successively by means of 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 seen what is meant by the statement that the Divine was in him.

5042. *And inclined mercy unto him.* That this signifies the Divine love in everything is evident from the signification of “mercy,” as being in the supreme sense the Divine love (see n. 1735, 3063, 3073, 3120, 3875). The Divine being itself, understood in the supreme sense, is love utterly incomprehensible to man; and from this love through truth all things come forth and subsist, both those which have life and those which have not. This Divine love from the very being 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 inclined 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 immersed in miseries (n. 1049, 3063, 3875), that is, toward those who are in temptations; for these are in miseries, and are chiefly meant in the Word by the “miserable.”

5043. *And gave him grace in the eyes of the prince of the prison house.* That this signifies relief in consequence is evident from the signification of “giving grace” as being relief, for “to give grace” in temptations is to comfort and relieve with hope; and from the signification of a “prince” as being primary truth (of which in the following paragraph); and from the signification of a “prison house” as being the vastation of falsity, and consequently temptation (of which above, n. 5038–5039).

5044. *And the prince of the prison house.* That this signifies truth governing in a state of temptations is evident from the signification of a “prince” as being primary truth, thus the governing truth, of which presently; and from the signification of a “prison house” as being the vastation of falsity, and consequently 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 up the sufferers 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 are indeed at such times also called to mind, but they do not govern the interiors. Sometimes the truth which governs is not presented visibly before the understanding, but lies hid in obscurity, yet it still governs; 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 in temptation receives consolation and is relieved.

[2] It is not this truth itself, but the affection of 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 this truth is so recalled, it presents the affection that is conjoined with it, which is the man's reciprocal affection. As such is the case 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 first. From these things it may be seen what is meant by truth governing in a state of temptations, which is signified by the "prince of the prison house."

[3] That a "prince" denotes 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 in 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 the principality shall be upon his shoulder—the prince of peace. Of the multiplying of his principality and peace there shall be no end (Isa. 9:6–7);

which is said of the Lord. The "principality upon the shoulder" is all Divine truth in the heavens from him; for the heavens are distinguished into principalities according to truths from good, whence also the angels are called "principalities." Peace is a state of blessedness in the heavens, affecting with good and truth from the inmosts (n. 3780); hence the Lord is called the "prince of peace," and it is said that "of the multiplying of his principality and peace there shall be no end."

[4] Again in the same prophet:

The princes of Zoan are foolish, the wise, the counselors of Pharaoh. How say ye unto Pharaoh, I am the son of the wise, the son of the kings of antiquity? The princes of Zoan are become fools, the princes of Noph are deceived; and they have seduced Egypt, the cornerstone of the tribes (Isa. 19:11, 13);

treating of Egypt, by which is signified the memory-knowledge of the church (n. 4749), thus natural truth, which is the ultimate of order; wherefore also Egypt is here called the “cornerstone of the tribes,” for the “tribes” are all things of truth in one complex (n. 3858, 3862, 3926, 3939, 4060). But in this passage “Egypt” is the memory-knowledge which perverts the truths of the church, 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 memory-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 of antiquity.”

[5] Again:

Asshur thinketh not right, and his heart doth not meditate right;
for his heart is to destroy, and to cut off nations not a few. For he saith,
Are not my princes kings? (Isa. 10:7–8);

“Asshur” denotes reasoning about Divine truths, from which come falsities, thus perverse reasoning (n. 1186). The truths thus falsified, or falsities, which are produced by reasoning and which appear as the veriest 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 veriest 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 a prince; and when they perceive 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.

[6] Again:

Asshur shall fall with the sword, not of a man; and the sword, not of a man, shall devour him; his rock shall also pass away by reason of dread, but his princes shall be dismayed by the ensign (Isa. 31:8–9);

also said of Egypt, which is the memory-knowledge of the church perverted. Reasoning from memory-knowledges about Divine truths, from which come perversion and falsification, is “Asshur,” these 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 strength of Pharaoh shall become to you for a shame, and the trust in the shadow of Egypt for a reproach, when his princes shall be in Zoan (Isa. 30:3–4);

the “princes in Zoan” denote truths falsified, thus falsities, as above.

[7] Again:

The pelican and the bittern shall possess it; and the owl and the raven shall dwell therein; he shall stretch over it the line of emptiness, and the plummet of a waste. The nobles thereof are not there, they shall call a kingdom, and all her princes shall be nothing (Isa. 34:11–12);

the “pelican,” the “bittern,” the “owl,” and the “raven,” denote 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 emptiness, and the plummet of a waste”; and the falsities, which to them are primary truths, are signified by “princes.” Again:

I will render profane the princes of holiness, and I will give Jacob for a curse, and Israel for reproaches (Isa. 43:28);

“to profane the princes of holiness” denotes to profane holy truths; the extirpation of the truth of the external and the internal church is signified by “giving Jacob for a curse, and Israel for reproaches”; that “Jacob” is the external church, and “Israel” the internal, may be seen above (n. 4286).

[8] In Jeremiah:

There shall enter in by the gates of this city kings and princes sitting upon the throne of David, riding in chariot and on horses, they and their princes (Jer. 17:25);

one who here understands the Word in the historic sense, cannot be aware that the words store within them anything more deep and holy 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 referred to; but he who knows what a “city,” “kings,” “princes,” the “throne of David,” and “riding in chariot and on horses” signify in the internal sense, sees there things more deep and holy; for the “city” or Jerusalem signifies the spiritual kingdom of the Lord (n. 2117, 3654); “kings” signify Divine truths (as shown above); “princes,” the primary things of truth; the “throne of David,” the heaven of the Lord (n. 1888); “riding in chariot and on horses,” the spiritual understanding of the church (n. 2760, 2761, 3217).

[9] Again:

O sword against the Chaldeans, and against the inhabitants of Babylon, and against her princes and against her wise men. O sword against the liars. O sword against her horses and against her chariots (Jer. 50:35–37);

a “sword” denotes truth fighting against falsity, and falsity fighting against truth and vastating it (n. 2799, 4499); the “Chaldeans” denote those who profane truths; and the “inhabitants of Babylon,” those who profane good (n. 1182, 1283, 1295, 1304, 1307, 1308, 1321, 1322, 1326, 1327e); “princes” denote the falsities which to such are primary truths; “horses,” the intellectual of the church,

and “chariots,” its doctrine, the vastation of which is signified by a “sword against the horses and against the chariots.”

[10] Again:

How doth the Lord in his anger cloud over the daughter of Zion!
The Lord hath swallowed up, he hath not spared, all the habitations of Jacob; he hath destroyed in his wrath the stronghold of the daughter of Judah; he hath cast them forth to the earth; he hath profaned the kingdom and the princes thereof; the gates have sunk into the earth, and he hath broken the bars in pieces; the king and the princes are among the nations (Lam. 2:1–2, 9);

the “daughter of Zion and of Judah” denotes the celestial church, here this church destroyed; the “kingdom,” the truths of doctrine therein (n. 2547, 4691); the “king,” the truth itself, and the “princes,” its primaries.

[11] Again:

Our skins have been blackened like an oven, because of the storms of famine. They ravished the women in Zion, the virgins in the cities of Judah, the princes were hanged up by their hand (Lam. 5:10–12);

“the princes being hanged up by their hand” denotes that truths are profaned, for hanging represented the damnation of profanation; and because of this representation, it was also commanded when the people committed whoredom after Baalpeor and worshiped their gods, that the princes should be hanged up before the sun (Num. 25:1–4); for to commit whoredom after Baalpeor, 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 terrified; I will deal with them after their way (Ezek. 7:27);

where the “king” in like manner denotes truth in general, and the “prince,” its primaries.

[12] 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 through it; he will veil over his faces that he see not the earth at his eye (Ezek. 12:12);

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 their might it should be conveyed down among falsities, for “darkness” is falsities; “to veil over the faces” denotes that truth should not be seen at all; his “not seeing the earth at his eye” 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, 2118e, 2928, 3355, 4447, 4535.) In Hosea:

The sons of Israel shall sit many days, there is no king, and no prince, and no sacrifice, and no pillar, and no ephod, and no teraphim (Hos. 3:4).

[13] And in David:

The king’s daughter is all glorious within; and of inweavings of gold is her garment, in needlework shall she be brought to the king; instead of thy fathers shall be thy sons, thou shalt set them for princes in the whole earth (Ps. 45:13–16);

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 garment of inweavings of gold and of needlework; “sons” are the truths of that kingdom which are from the Lord’s Divine, which must be “princes,” that is, primary truths. The “prince” who together with his possessions in the new Jerusalem and in the new earth is described in Ezekiel (44:3; 45:7, 8, 17; 46:8, 10, 12, 16, 18; 48:21) 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 is meant the Lord’s kingdom in heaven and on earth, which is there described by representatives such as are found in other parts of the Word.

5045. *Gave into Joseph's hand all the bound ones that were in the prison house.* That this signifies from himself over all falsities, namely, truth governing in a state of temptations, is evident from the signification of “giving into Joseph's hand” as being 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 “bound ones in the prison house” as being falsities (as shown above, n. 5037, 5038). Thus by “the prince of the prison gave into Joseph's hand all the bound ones that were in the prison house” 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 treated of 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 pouring 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 soul, that I may take it again. No man taketh 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 (John 10:17–18).

That the passion of the cross was the last of the temptations, and that by it the Lord fully glorified the human in himself, that is, made it Divine, is also plain from many passages in the Word, as in John 13:31, 32; 17:1, 5; Luke 24:26.

5046. *And whatsoever they did there, he was the doer.* That this signifies absolute power may be seen without explication, for the words involve that all things were from himself, thus that he had the absolute power of doing and of leaving undone.

5047. *The prince of the prison house saw naught of anything that was in his hand.* That this signifies that he himself governed truth is evident from the signification of the “prince of the prison house” as being truth governing in a state of temptations (of which above, n. 5044); and from the signification of “not seeing anything that was in his hand” as being that it is from himself, thus from absolute power (as also above, n. 5045, 5046).

5048. *Because Jehovah 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, Jehovah made it to prosper.* That this signifies that the Divine providence was from himself is evident from the signification of “making to prosper” as being 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 of the Lord’s Divine mercy be shown elsewhere from experiences in the spiritual world.

CONTINUATION CONCERNING
THE CORRESPONDENCE WITH THE GRAND MAN,
HERE CONCERNING THE CORRESPONDENCE
THEREWITH OF THE LOINS
AND OF THE MEMBERS OF GENERATION

5050. At the end of the preceding chapter (n. 4931–4953), it was shown from experience who in the grand man or heaven belong to the province of the hands, of the arms, and of the feet; and it will now be shown what are the societies in heaven or the grand man to

which the loins correspond, and also the members adhering to the loins, which are called the members of generation. In general, be it known that the loins and the members adhering to them correspond to genuine conjugal love, and consequently to the societies in which are those who are in this love. They who are in these societies are more celestial than others, and more than others live in the delight 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 they told me what was signified by what I had seen—that it was conjugal 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 conjugal love. They added 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 this province communicates 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 conjugal 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 nerve of the thigh which was put out of joint in Jacob, when he wrestled with the angel (Gen. 32:25, 31, 32; see n. 4280, 4281, 4314–4317).

[2] I afterward saw a great dog, such as that called Cerberus by ancient writers, with a frightful open mouth; and I was told that such a dog signifies a guard to prevent man's passing over from heavenly conjugal love to the love of adultery, which is infernal; for heavenly conjugal love exists when a man together with his wife, whom he loves most tenderly, and with his children, lives

content in the Lord. From this he has in this world an inward pleasantness, and in the other life heavenly joy; but when he passes from this love into the opposite, and finds in this a delight that seems to him heavenly, although it is infernal, then such a dog is presented as a guard lest there should be a communication between these opposite delights.

5052. The Lord instills conjugal love through the inmost heaven, the angels of which are in peace beyond all others. Peace in the heavens is comparatively like springtime in the world, which renders all things joyous, for in its origin peace is the celestial itself. 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 do their fathers and mothers. They are present with infants in the womb, and through them the Lord cares for the feeding and full development of the infants therein; 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 allotted to generation in both sexes. These societies are distinct from others, just as this province in man is quite distinct and separate from the rest. The reason why these societies are celestial is that conjugal love is the fundamental love of all loves (n. 686, 2733, 2737, 2738). It also excels the rest in use, and consequently in delight; for marriages are the nurseries of the whole human race, and are also the nurseries of the Lord's heavenly kingdom; for heaven is from the human race.

5054. They who have loved infants most tenderly, as for instance 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 a life most sweet and soft, and are 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 anyone who is in a lower sphere. They bear relation to the uses of

these organs, which uses are hidden, and are far from ken, for the reason (which also is of providence) that such things, in themselves most heavenly, may not suffer injury by filthy thoughts of lasciviousness, of whoredom, and of adultery, which are excited in very many persons at the bare mention of these organs. For this reason I may relate some of the more remote things that I have seen.

5056. A certain spirit from another earth was with me (of which spirits from other earths of the Lord's Divine mercy I shall speak elsewhere), and he anxiously begged me to intercede for him, that he might come into heaven. He said that he was not aware of having done what is evil, except 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 I speak of the inhabitants of other earths). He added that after chiding he instructed them. He then talked with as it were a broken voice, and he could move one to pity. But I could only reply that I could give him no help, and that admission into heaven is of the Lord alone, but that if worthy he might hope. He was then sent back among upright spirits from his own earth; but these said that he could not be in their company, because he was not such as they were. Yet because with intense longing he importuned 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 murrhine color.

[2] 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 these 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 thus to be serviceable for conception; and there is in such a substance an endeavor and as it were a longing to perform a use, thus to put off the serum with which it is clothed. Something similar showed itself in this spirit. He came again to me, but in vile clothing, and said that he was burning to come into heaven, and

that he now perceived that he was fit for it. I was given 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 in his longing he cast it off so quickly that scarcely anything could be quicker. By this was represented the nature of the ardent 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. 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. 12:31), and to dash their little children together and throw them away. Such things were never commanded, nor were they ever permitted except to those the nerve of whose thigh was out of joint (n. 5051). Such spirits dwell under the right heel, where are adulterers who are also cruel.

[2] It is therefore surprising that anyone should ever have believed that that nation was chosen more than 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 everyone from sound reason may see that to think in this way is contrary to the Divine, for the Divine is mercy itself, and therefore if heaven were of mere mercy without regard to the life, everybody would be received. To thrust down anyone into hell to be tormented there, when it would be possible to receive him into heaven, would be unmercifulness and not mercy; and to elect one in preference to another would be injustice, and not justice.

[3] Wherefore they who have believed and have confirmed themselves in the idea that some are elected, and the rest not, and that admission into heaven is of mere 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 anyone, 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 the affection of good, or in charity; but being evil, as soon as they come there they begin to be tormented and to be inwardly tortured, because their life is contrary; and when the heavenly light appears, they appear in it like devils, almost devoid of human form, some with the face sunken, some like grates of teeth, and some monstrous in other ways. Thus they abhor themselves, and cast themselves down headlong into hell, and for them the deeper the better.

5058. There was also a certain person who in the world had been a man of position, and who was then known to me, although not as to his inner quality; but in the other life, after some revolvings of the state of his life, it became evident 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 desired to be separated from them. I heard him then saying that he desired to come into heaven; and he too had believed that reception is of mere mercy. But he was told that if he got there he could not stay there, and that he would be tormented like those who in the world are in the death agony. Nevertheless he insisted, and was therefore admitted into a society consisting of the simple good who are in front above the head; but as soon as he arrived he began to act craftily and deceitfully, according to his life. The result was that within an hour the good in that society, who were simple, began to lament, saying that he took away from them their perception of good and of truth, and consequently their delight, thus destroying their state. Then some light from the interior heaven was admitted, in which he appeared as a devil, with the upper part of his nose loathsomely furrowed with a foul wound. He also began to be inwardly tortured; and when he felt this, he cast himself down into hell. From this it is plain that it is not election and reception from mercy, but the life, that makes heaven; nevertheless all things of the life of good and of

the faith of truth are from mercy given to those who receive mercy in the world; and with these there is reception from mercy, and they are those who are called the “elect” (see n. 3755e, 3900).

5059. When those have approached me who have lived in what is contrary to conjugal love—that is, in adulteries—they always injected pain in the loins, more or less severe according to the life of adulteries which they had lived; from which influx also it has been evident that the loins correspond to conjugal love. The hell of these is under the hinder part of the loins, beneath the buttocks, where they dwell in filth and excrements; and these things are delightful to them because in the spiritual world they are in correspondence with these pleasures. But more will be said about these spirits, when of the Lord’s Divine mercy I come to speak of the hells in general and in particular.

5060. Who they are that correspond to the testicles, was in like manner evident to me from those who are in what is contrary to conjugal love, and who inflict pain on the testicles; for when societies operate they act upon those parts and those members of the body to which they correspond—heavenly societies by a gentle, sweet, delightful influx; and infernal ones, who are in what is contrary, by a severe and painful influx. But their influx is perceived by those only whose interiors have been opened, and who thereby have received perceptible communication with the spiritual world. They who are in what is contrary to conjugal love and who inflict pain on the testicles, are those who ensnare by love, friendship, and kind offices. When such spirits approached me they desired to speak with me in private, being exceedingly fearful lest anyone should be present, for this had been their character in the life of the body; and being such then, they are such in the other life also, because everyone’s life remains with him.

[2] There arose from the region about Gehenna something airy and inconspicuous. It was a company of such spirits, but though there were many in it, it afterward appeared to me as only one spirit hampered with bandages, which however he seemed to himself to remove, whereby was signified that they desired to remove

obstacles; for in such a manner do 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 desired to assume a state of innocence, so that no one might suspect their real character. When he came to me, he let himself down toward the loins, and seemed to wind himself as it were about both of them, whereby was represented that they desired to exhibit themselves in chaste conjugal love; afterward he seemed to wind himself about the feet in spiral coils, whereby was represented that they desired to insinuate themselves by such things as are delightful in nature. At last that little spirit became almost invisible, by which was represented that they desire to lie wholly concealed.

[3] I was told by angels that such instilling belongs to those who seek to ensnare in conjugal love, that is to say, those who in the world have instilled themselves with the end to commit adultery with wives, by speaking chastely and sanely about conjugal love, by caressing the children, by praising the husband in every possible way, so as to be believed to be friendly, chaste, and innocent, when yet they are deceitful adulterers. Their quality was also shown me, for after these things had been done, that little snow-white spirit became visible, and appeared dusky and very black, and also very deformed; and he was cast out into his hell, which was deep under the middle part of the loins. There they dwell in the foulest excrements; and they are also among the robbers there who bear relation to the general involuntary sense (n. 4327). I afterward conversed with such spirits, and they were surprised that anyone 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 anyone 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 may add this memorable circumstance. 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 desired and were endeavoring to come up and destroy me. I asked the angels the reason of this; and they said that during their lifetime these persons had hated me, although I had never harmed them; and I was instructed that when such spirits merely perceive the sphere of the person whom they have hated, they 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; and therefore the moment that such spirits perceive in the other life the sphere of the person against whom they have borne hatred, they come as it were into a fury. It is plain from this what is involved in the Lord's words in Matthew 5:22–26.

5062. A continuation concerning correspondence with the grand man will be found at the end of the following chapter.

Genesis 40

CHARITY

5063. In the preface to the preceding chapter an explication was given of what the Lord said concerning the judgment upon the good and the evil, in Matthew 25, verses 34 to 36. Then follow these words:

Then shall the righteous answer him, saying, Lord, when saw we thee hungry and fed thee, or thirsty and gave thee drink? When saw we thee a stranger and gathered thee, or naked and clothed thee? When saw we thee sick, or in prison, and came unto thee? But the king shall say to them, Verily I say to you, Insofar as ye did it to one of the least of these my brethren, ye did it to me. 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; for I was hungry and ye gave me not to eat, I was thirsty and ye gave me not to drink, I was a stranger and ye gathered me not, 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 hungry, 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 to you, Insofar 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 righteous into life eternal (Matt. 25:37–46).

5064. In the prefatory remarks 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 “gathering 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 thus described. By the “hungry,” the “thirsty,” and the “stranger” is signified the affection of good and truth; 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 already been quoted and explained, it is unnecessary to show in detail, or word by word, what these expressions signify in the internal sense.

In this place I will merely state 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 “righteous and eternal life,” and by the “cursed and eternal fire.”

5066. The answer made by those on the right hand:

Lord, when saw we thee hungry and fed thee, or thirsty and gave thee drink? When saw we thee a stranger and gathered thee, or naked and clothed thee? When saw we thee sick, or in prison, and came unto thee?

signifies that if they had seen the Lord himself, every one of them would have performed these 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; thus 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 desires 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 they as it were 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 anyone except for their own sake, 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 at 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 like things in outward form, therefore they who were on the left made nearly the same answer.

5067. As therefore the Lord cares not for external but for internal things, and as man testifies to his internal things, not by worship only, but by charity and its acts, the Lord answered:

Verily I say to you, Insofar as ye did it to one of the least of these my brethren, ye did it to me;

those 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 are properly 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, in 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 the 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 practice it, that is, to cause that which is of doctrine to become of the life. It is from this 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 “the righteous”:

Then shall the righteous answer him, saying, etc.,

The righteous shall go into eternal life;

signifies that they are in the Lord’s righteousness. All who are in the good of charity are called the “righteous”—not that they are righteous from themselves, but from the Lord, whose righteousness is appropriated to them. They who believe themselves righteous from themselves, or made so righteous that there is no longer

anything of evil in them, are not among the righteous, but among the unrighteous; for they attribute good to themselves, and also feel self-merit on account of it, and such can never adore the Lord from true humiliation; so that those who in the Word are called the “righteous” and the “saints” are those 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 righteous 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 there are 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 do indeed appear—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 seen by everyone who takes the matter into consideration, for as there is life in good and in its truth, there cannot be life in evil and in its falsity, because these are opposite and extinguish life. Therefore the persons in question have no other life than such as belongs to the insane.

5071. That they on the left hand are called “cursed,” and their punishment “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;

These shall go away into eternal punishment;

is because they have averted themselves from good and truth, and have turned to evil and falsity. A “curse” in the internal sense of the Word, signifies a turning away (n. 245, 379, 1423, 3530, 3584). The “eternal fire” into which they must depart is not natural fire,

nor is it torment of conscience, but is lust of 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. By these fires the infernals torture one another in direful ways.

[2] 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, heavenly fire is from love to the Lord and love toward the neighbor, and infernal fire is from the love of self and the love of the world. That all the fire or heat within man is from this source, anyone may know if he pays attention to the matter. 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. 934e, 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 kind 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 kind of fire, but from it they are in the love and zeal of benefiting others.

GENESIS 40

1. *And it came to pass after these words that they sinned, the butler of the king of Egypt and the baker, to their lord the king of Egypt.*
2. *And Pharaoh was wroth over his two court ministers, over the prince of the butlers, and over the prince of the bakers.*
3. *And he put them into the custody of the house of the prince of the guards, unto the prison house, the place where Joseph was bound.*
4. *And the prince of the guards set Joseph over them, and he ministered to them; and they were for days in custody.*

5. *And they dreamed a dream both of them, each his dream in one night, each according to the interpretation of his dream, the butler and the baker of the king of Egypt, who were bound in the prison house.*

6. *And Joseph came 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 the custody of his lord's house, saying, Wherefore are your faces evil today?*

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.*

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 shoots, and it was as though it budded, its blossom went up, and the clusters thereof ripened grapes.*

11. *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 upon the palm of Pharaoh.*

12. *And Joseph said to him, This is the interpretation of it; the three shoots three days are these.*

13. *In yet three days shall Pharaoh lift up thy head, and shall bring thee back upon thy station, and thou shalt give Pharaoh's cup into his hand, after the former manner when thou wast his butler.*

14. *But remember me with thee when it is well with thee, and do mercy I pray with me, and make mention of me unto Pharaoh, and bring me out of this house.*

15. *For being carried off by theft I was carried 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 he had interpreted good, and he said unto Joseph, I also was in my dream, and behold three baskets with holes in them upon my head.*

17. *And in the uppermost basket there was of all food for Pharaoh, the work of the baker; and the birds did eat them out of the basket from upon my head.*

18. *And Joseph answered and said, This is the interpretation thereof. The three baskets three days are these.*

19. *In yet three days shall Pharaoh lift off thy head from upon thee, and shall hang thee upon wood; and the birds shall eat thy flesh from upon thee.*

20. *And it came to pass on the third day, on Pharaoh's birthday, and 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 brought back the prince of the butlers upon his butlership; and he gave the cup upon Pharaoh's palm.*

22. *And he hanged the prince of the bakers; as Joseph interpreted to them.*

23. *And the prince of the butlers did not remember Joseph, and he forgot him.*

THE CONTENTS

5072. In the internal sense of this chapter the subject is continued of a state of temptations, by which even bodily things might be brought into correspondence. Bodily things properly so called are sensuous things¹ which are of two kinds, some being subordinate to the intellectual part, and some to the will 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 will part are represented by his baker; that the former are for a time retained, but the latter cast out is represented by the butler returning to his place, and the baker being hanged. The rest will be plain from the series in the internal sense.

THE 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, to their lord the king of Egypt. And Pharaoh was wroth over his two court ministers, over the prince of the butlers, and over the prince of the bakers. And he put them into the custody of the house of the prince of the guards, unto the prison house, the place where Joseph was bound. And the prince of*

the guards set Joseph over them, and he ministered to them; and they were for days in custody. “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 will part; “to 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 itself; “over his two court ministers” signifies from the sensuous things of the body of both kinds; “over the prince of the butlers, and over the prince of the bakers” signifies in general from the sensuous things subordinate to the intellectual part and to the will part; “and he put them into the custody” signifies rejection; “of the house of the prince of the guards” signifies by those things which are primary for interpretation; “unto the prison house” signifies among falsities; “the place where Joseph was bound” signifies the state of the celestial of the natural now as to these things; “and the prince of the guards set Joseph over them” signifies that the celestial of the natural taught them from things primary for interpretation; “and he ministered to them” signifies that he instructed them; “and they were for days in custody” signifies that they were long 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 the fact 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 as a mark of distinction between the series of things which precede and those which follow (see n. 4987); hence it also 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 being things; here therefore “after these words” means after these things, thus after the things which precede. That “words” in the original language signify things also 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 real thing, unless it is from Divine good by Divine truth, therefore “words” in the Hebrew language mean things also. That nothing in the universe is anything, that is, a real thing, 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 God was the Word. All things were made by him; and without him was not anything made that was made (John 1:1, 3).

[2] The interior significations of expressions for the most part originate in the interior man, which is among 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 not aware of this; and because he is in company with them, he is also with them in the universal language, and thus in the origins of words. Hence there are imparted to words many significations which in the external form appear out of agreement, although in the internal form they are entirely in agreement—as here, that “words” signify things. It is the same in a host of cases, as that the understanding is called the inward “sight,” light being 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 being to act contrary to Divine order: whatever is contrary to this is “sin.” Divine order itself is Divine truth from Divine good. All are in this 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 this order who are not in truth from good, consequently who are in truth from evil, or in falsity from evil; nothing else is signified by “sin.” Here by their “sinning”—the butler and the baker—is signified that external sensuous things were in inverted order

relatively 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 being that external sensuous, or sensuous 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 being 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 things which are of the body, something must first be said about these sensuous things. It is known that the external or bodily senses are five, namely, sight, hearing, smelling, taste, and touch, and that these constitute all the life of the body; for without these senses the body does not live at all, and therefore when deprived of them it dies and becomes a corpse; so that the very bodily part of man is nothing else than a receptacle of sensations, and consequently of the life from them. The sensitive is the principal, and the bodily is the instrumental. The instrumental without its principal to which it is adapted cannot even be called that bodily with which man is invested during his life in the world; but only the instrumental together with the principal, when they act as one. This therefore is the bodily part.

[2] All the external sensuous things of man bear relation to his internal sensuous things, for they are given to man and placed in his body in order that they may serve the internal man while it is in the world, and be subject to its sensuous things; and therefore when a man’s external sensuous things begin to rule over his internal sensuous things, the man is lost; for then the internal sensuous things are considered to be mere servants, to serve for confirming those things which the external sensuous things command with authority. When the external sensuous things are in this state, they are in the inverted order spoken of just above (n. 5076).

[3] As before said, the external sensuous things of man bear relation to his internal sensuous things; in general, to his

intellectual part and to his will part; there are therefore external sensuous things which are subject or subordinate to his intellectual part, and there are those which are subject to his will part. That sensuous which is especially subject to the intellectual part is the sight; that which is subject to the intellectual part and secondarily to the will part 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 will part is the touch. That the external sensuous things are subject to these parts, and in what manner, might be abundantly shown; but to enter upon the investigation of this now would lead us too far afield; yet the facts may in some measure be known from what has been shown concerning the correspondence of these senses, at the end of the preceding chapters.

[4] And be it known further that all the truths which are said to be of faith pertain to the intellectual part; and that all the goods which are of love and charity are of the will part. Consequently it belongs to the intellectual part to believe, to acknowledge, to know, and to see truth and also good, but to the will part to be affected with and to love these; and that which man is affected with and loves is good. But how the intellect flows into the will, when truth passes into good; and how the will flows into the intellect, when it acts upon it, are matters of still deeper investigation, concerning which, of the Lord's Divine mercy more will be said below as occasion offers.

[5] The reason why a "butler" signifies that sensuous 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—bears relation to truth, which is of the intellectual part, thus bears relation to the intellectual part; and because it is an external sensuous, or sensuous of the body, that subserves, therefore by a "butler" is signified this sensuous, or this part of the sensuous things. (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 specifically they are predicated of the truth which is from good, or of the faith which is from charity, n. 1071, 1798; and that

“water” is truth, n. 680, 2702, 3058, 3424, 4976.) From all this it may now be seen what is signified by a “butler.”

5078. *And the baker.* That this signifies in those things in the body which are subject to the will part is evident from the signification of a “baker” as being that external sensuous, or sensuous of the body, which is subordinate or subject to the will part of the internal man. A “baker” has this signification because everything that serves for food, or that is eaten, such as bread, food in general, and all the work of the baker, is predicated of good, and therefore bears relation to the will part; for all good is of this 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.)

[2] The reason why here and in the following verses of this chapter the external sensuous things of both kinds are treated of in the internal sense is that in the previous chapter the subject treated of was the Lord, and how he glorified or made Divine the interiors of his natural; here therefore the subject treated of is the Lord, and how he glorified or made Divine the exteriors of his natural. The exteriors of the natural are what are properly called the bodily things, or the sensuous things of both kinds together with their recipient organs, for these together constitute what is called the body (as shown above, n. 5077). The Lord made the very bodily in himself Divine, both its sensuous things and their recipient organs; and he therefore rose again from the sepulcher with his body, and likewise after his resurrection said to the disciples:

Behold my hands and my feet, that it is I myself; feel me and see; for a spirit hath not flesh and bones, as ye see me have (Luke 24:39).

[3] Most of those who are of the church at this day believe that everyone is to rise again at the last day, and with his body; which opinion is so universal that from doctrine scarcely anyone 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 deny the

resurrection altogether. 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 this 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 that very human which is alive, and which had an external about it, or outside of every part of it, by which it could be in the world and be adapted for acting and performing its functions there.

[4] The earthly bodily part 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 which 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 body he also 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 enjoys there, which is that from which his sense of touch in the world came forth. Moreover, every sense 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 is the case in the world, sensation is 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 in regard to this matter, it has been given me to touch the spirits themselves, and often to converse with them about it (see n. 322, 1630, 4622).

[5] Men after death, who are then called spirits, and if they have lived in good, angels, marvel exceedingly 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 then say 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 the other life? And he who is in the agony of death and is prepared, believes no otherwise; nay, from this belief many also claim for themselves the power of delivering others from places of damnation, and of admitting them into heaven, while saying masses on their behalf. Who does not know what the Lord said to the thief, “Today shalt thou be with me in paradise” (Luke 23:43), and what he said of the rich man and Lazarus, that the former was carried into hell, but the latter borne by the angels into heaven (Luke 16:22–23)? 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 20:38)?

[6] A man knows these things, and so thinks and speaks when he thinks and speaks from his 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 everyone 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 19:25, 26), may be seen above (n. 3540e). 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 that the Lord alone so rose, and this because he glorified his body, or made it Divine, while he was in the world.

5079. *Against their lord the king of Egypt.* That this signifies that they—namely, the external sensuous things, or those 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 being memory-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 it is the same in other passages also where mention is made of the “king” of any nation (n. 4789). As memory-knowledge in general is signified by the “king of Egypt,”

the natural man is also signified thereby, because all memory-knowledge is the truth of the natural man (4967): the good itself of the natural man is signified by “lord” (n. 4973).

That a new state of the natural man is here signified is because in the preceding chapter there was described the making new of the interiors of the natural, and in the supreme sense, which relates to the Lord, that they were glorified; but the subject here treated of is 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 signified by “the butler and the baker.”

[2] There are interiors and there are exteriors of the natural, the interiors of the natural being memory-knowledges and the affections of them, while its exteriors are the sensuous things of both kinds, spoken of above (n. 5077). When a man dies he leaves behind him these exteriors of the natural, but carries with him into the other life the interiors of the natural, where they serve as a plane for things spiritual and celestial. For when a man dies he 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 this world, but only such things as are in the other life, which indeed look for the most part like those which are in this world; but still are not like them, for they have in them what is living, which those things which properly belong to the natural world have not. For all and each of the things in the other life come forth 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 come forth 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 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 itself is evident from the representation of Pharaoh, or the king of Egypt, as being 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 being to avert itself (n. 5034); here therefore it signifies that the interior natural, which was made new, averted itself from the exterior natural or bodily sensuous part, because this did not correspond with it.

5081. *Against his two court ministers.* That this signifies that it averted itself from the sensuous things of the body of both kinds is evident from the signification of “court ministers,” who here are the butler and the baker, as being the sensuous things of both kinds (of which above, n. 5077, 5078). The sensuous things of the body, namely, the sight, hearing, smell, taste, and touch, are as it were ministers of the court relatively to the interior man, who is their lord the king; for they minister to him, so 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 the capability of receiving and becoming imbued with them. This is effected in two ways, namely, by an internal way, and by an external way. By the internal way flows in what is Divine, by the external way flows in what is of the world. These meet within man, and then insofar as he suffers himself to be enlightened by what is Divine, he comes into wisdom. The things which flow in by the external way, flow in through the sensuous things of the body; although they never flow in of themselves, but are called forth by the interior man to serve as a plane for the celestial and spiritual things which flow in by the internal way from the Divine. From this it is evident that the sensuous things of the body are like the ministers of a court. In general, all exterior things are ministers relatively to interior things. Relatively to the spiritual man the whole natural man is nothing else.

[2] In the original language the term here used means a minister, courtier, chamberlain, or eunuch; in the internal sense it signifies, as here, the natural man as to good and truth, but specifically the natural man as to good; as in Isaiah:

Let not the son of the stranger, that cleaveth to Jehovah, speak, saying, Jehovah will surely separate me from his people; neither let the eunuch say, Behold I am dry wood. For thus hath said Jehovah to the eunuchs that keep my sabbaths, and choose that wherewith I am delighted, and are holding my covenant; I will give them in my house and within my walls a place and a name, a good better than sons and daughters; I will give them a name of eternity that shall not be cut off (Isa. 56:3-5);

here a “eunuch” denotes the natural man as to good, and the “son of the stranger” 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 the church, or the gentiles, and yet are in truth according to their religiosity (n. 2049, 2593, 2599, 2600, 2602-2603, 2861, 2863, 3263); and by “eunuchs,” those who are in good.

5082. Over the prince of the butlers, and over the prince of the bakers. That this signifies in general from the sensuous things subordinate to the intellectual part and to the will part is evident from the signification of a “butler” as being the sensuous subordinate and subject to the intellectual part (of which above, n. 5077); and from the signification of a “baker” as being the sensuous subordinate and subject to the will part (of which also above, n. 5078); and from the signification of a “prince” as being what is primary (see n. 1482, 2089, 5044), here in general or in common; for what is primary is also common, because it rules in the rest; for particulars bear relation to primaries as to generals, in order that they may make a one and that no contradiction should appear.

5083. *And he put them into custody.* That this signifies rejection is evident from the signification of “putting into custody” as being rejection; for he who is put into custody is rejected.

5084. *Of 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 being what is primary for interpretation (n. 4790, 4966). Here therefore the signification is that the sensuous things of both kinds were rejected by the things primary for interpretation, namely those which are of the Word as to the internal sense; and these sensuous things are said to be rejected when they have no faith in such things; for sensuous things and those which by their means enter immediately into the thought, are fallacious, and all the fallacies which prevail in man are from this source. It is from these 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 man, the things of faith are no longer believed; for fallacies overshadow and yearnings suffocate them.

[2] As few know what the fallacies of the senses are, and few believe that they induce so great a shade on rational things, and most of all on the spiritual things of faith, even so as to extinguish them, especially when the man is at the same time in the delight of the yearnings from the love of self and the love of the world, the subject may be illustrated by examples, showing 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. (1) It is a fallacy of merely natural sense, or that which is in nature, to believe that the sun revolves once each day around this earth, and also the sky with all the stars; and although it is said that it is incredible—because impossible—that so great an ocean of fire as is the sun, 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; nevertheless 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 merely natural sense, or that which is 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. When only the external sensuous of man is consulted, it apprehends no otherwise. (3) It is a fallacy of merely natural sense, that from the 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 coming into existence and subsistence of all things. And if it is urged that it is not possible for anything to subsist unless it perpetually comes into existence, according to the law that subsistence is a perpetual coming into existence, and also that everything not connected with something prior to itself falls into nothing, still the sensuous of the body and the thought from this sensuous does not apprehend it, nor that each and all things subsist in the same way that they came into existence, by influx from the spiritual world, that is to say through the spiritual world from the Divine.

[4] (4) Hence it is a fallacy of merely natural sense that there are simple substances, which are monads and atoms; for whatever is within the range of the external sensuous, the natural man believes to be a simple substance, or else nothing. (5) It is a fallacy of merely natural sense that all things are of nature and from nature, and that there indeed is something in purer or interior nature which is not apprehended; but if it is said that within or above nature there is what is spiritual and celestial, this is rejected; and it is believed that if it is 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 sensuous does not at all apprehend that the internal man is in every particular of the external man, and that the internal man is within nature, and in the spiritual world; hence it does not believe, because

it does not apprehend, that the internal man will live after death unless it is again clothed with the body (n. 5078, 5079).

[5] (7) Hence it is a fallacy 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 sensuous, that is, the man who thinks and draws conclusions therefrom, does not apprehend that man is above the beasts and has a higher life, because he can think not only about the causes of things, but also about the Divine, and can by faith and love be conjoined with the Divine, and also receive influx therefrom and make it his own, thus that as there is reciprocity in man there is also reception, as is by no means the case with beasts.

[6] (8) It is a fallacy thence derived that the very living part of man, which is called the soul, is merely something ethereal, or flamy, which is dissipated when the man dies; and that it resides in the heart, or in the brain, or in some part of this, and from thence rules the body as if this were a machine. That the internal man is in every part of the external man, and that the eye does not see from itself, nor the ear hear from itself, but from the internal man, the sensuous 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 elementary fire. That there is light in which is intelligence, and heat in which is heavenly love, and that all the angels are in this light and heat, the sensuous 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 sensuous 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 sensuous mind does not at all apprehend (see n. 1954, 2706, 2886–2889, 2893, 3001, 3318, 3337, 3338, 3484, 3742, 3743, 4151, 4249, 4318–4320, 4417, 4523, 4524, 4882).

[7] (11) The sensuous man believes from fallacy that adulteries are allowable; for from the sensuous he concludes that marriages are instituted merely 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 merely 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 holy 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 possibly exist between a husband and several wives, and hence that marriages are in themselves holy, these things are rejected by the sensuous man as of no account. (12) It is a fallacy of sense that the Lord's kingdom, or heaven, resembles an earthly kingdom in respect that the joy and happiness there consist in one being greater than another, and hence having more glory than another; for the sensuous 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 benefiting them, without 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 benefit anyone 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. In like manner in very many other instances. When therefore what is sensuous rules in man, the rational enlightened from the Divine sees nothing and is in thick darkness, and it is then believed that everything is rational which is concluded from what is sensuous.

5085. *Unto the prison house.* That this signifies among falsities is evident from the signification of a "prison house" as being 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 these things is evident from the signification of "place" as being state (see n. 2625, 2837, 3356, 3387, 4321, 4882); from the representation of Joseph as being 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 being a state of temptations (see n. 5037). In the foregoing chapter the subject treated of 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 as to those things which are of the exterior natural.

5087. And the prince of the guards set Joseph over 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 being things primary for interpretation (n. 4790, 4966, 5084); from the representation of Joseph as being the celestial of the natural (of which just above, n. 5086); and from the signification of “to be set over” as here being to teach; for he who for the purpose of exploration or amendment is set over those things which are being rejected, performs the office of a teacher.

5088. And he ministered to them. That this signifies that he instructed them is evident from the signification of “ministering” as being to instruct. That “ministering” does not here mean ministering as a servant is evident from the fact that Joseph was set over them, and therefore “to minister” here denotes to furnish the things which would be of benefit to them; and because the subject here treated of is the new natural or external sensuous, by “being set over” is signified to teach, and by “ministering” is signified to instruct. “To be set over” is predicated of the good which is of life; and to “minister” of the truth which is of doctrine (n. 4976).

5089. And they were for days in custody. That this signifies that they were long in a state of rejection is evident from the signification of “days” as being states (see n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850); here therefore “for days” means that they were long in the state of rejection which is signified by “custody” (n. 5083). The particulars which are contained in the internal sense cannot be here set forth more fully, because they are of such a nature that no idea can be formed of them from the things in this 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 is 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 this world, except with those who while in thought can be withdrawn from sensuous things.

[2] Unless man's thought can be elevated above sensuous things, so that these are seen 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 sensuous things absorb and suffocate them. It is for this reason that those who are sensuous and have zealously devoted themselves to getting 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 these, thus in sensuous things, from which they can no longer be elevated and thus kept in a point of view above them; thus neither can their thought be any longer freely extended over the whole field of the things of the memory, so as to select what agrees and reject what is in opposition, and apply whatever is in connection; for as already said their thought is kept closed and immersed in terms, and thus in sensuous things, so that it cannot look around. This is the reason why 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 above mere knowledges, thus above sensuous things; whereas the learned cannot do so, but look at everything from terms and knowledges, their mind being fixed in these things, and thus bound as in jail or in prison.

5090. Verses 5–8. *And they dreamed a dream both of them, each his dream in one night, each according to the interpretation of his dream, the butler and the baker of the king of Egypt, who were bound in the prison house. And Joseph came unto them in the morning, and saw them, and behold they were troubled. And he asked Pharaoh's court ministers that were with him in the custody of his lord's house, saying, Wherefore are your faces evil today? 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. “And they dreamed a dream both of them” signifies foresight concerning them; “each his dream in one night” signifies concerning the event which to them was in obscurity; “each according to the interpretation of his dream” signifies which they had in themselves; “the butler and the baker” signifies concerning the sensuous things of both kinds; “of the king of Egypt” signifies which were subordinate to the interior natural; “who were bound in the prison house” signifies which were among falsities; “and Joseph came unto them in the morning” signifies revealed and clear to the celestial of the natural; “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 the sensuous things in question; “that were with him in the custody of his lord’s house” signifies which were rejected; “saying, Wherefore are your faces evil today?” signifies from what affection was this sadness; “and they said unto him” signifies perception concerning these things; “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 these things; “tell it me, I pray” signifies that it should be known.

5091. *And they dreamed a dream both of them.* That this signifies foresight concerning them is evident from the signification of a “dream” as being foresight (n. 3698); “both of them” denotes the sensuous things of both kinds signified by “the butler and the baker.” That the dreams were concerning these things is plain from the following verses. That a “dream” in the supreme sense denotes 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 both in general and in particular are foreseen.

5092. *Each his dream in one night.* That this signifies concerning the event which to them was in obscurity is evident from the signification of a “dream” as being foresight, and hence prediction, and because it signifies prediction, it also signifies the event, for prediction is concerning the event; and from the signification of “night” as being 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 this world and the deprivation of light therefrom, but the latter from the absence of the sun of heaven which is the Lord, and the deprivation of light (that is, of intelligence) therefrom. This deprivation 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 thus bringing obscurity upon himself. From the mere idea of night and its obscurity in both senses, it is evident how the spiritual sense stands relatively to the natural sense of this same thing. Moreover, spiritual obscurity is threefold, one kind being from the falsity of evil, the second from ignorance of truth, and the third is that of exterior things relatively to interior things, thus of the sensuous things of the external man relatively to the rational things of the internal man. All these kinds of obscurity however, arise from the fact that the light of heaven (or intelligence and wisdom from the Lord) is not received; for this light is continually flowing in, but it is rejected, suffocated, or perverted by the falsity of evil; is but little received by ignorance of truth; and is dulled by being made general by the sensuous things of the external man.

5093. *Each 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 being the unfolding of it, and hence the knowledge of the event, thus the event which they had in themselves. That a “dream” denotes the event may be seen just above (n. 5092).

5094. *The butler and the baker.* That this signifies concerning the sensuous things of both kinds is evident from the signification of a “butler” as being the sensuous subordinate to the intellectual part (see n. 5077); and from the signification of a “baker” as being the sensuous subordinate to the will part (n. 5078). That these were rejected by the interior natural has been said above (n. 5083, 5089). Be it known, however, that it was not the sensuous things themselves—namely, those 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 these sensuous things on the one hand, and objects through rational things on the other. These objects separate themselves in his memory. Those which have entered through rational things take a more interior place, but those which have entered through the sensuous things have a more exterior place; hence as before said the natural becomes twofold, interior and exterior.

[2] 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 seen from their respective views of things, or thoughts, and the conclusions thence derived. 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 sensuous as he imbibes what enters from sensuous things. Such a man is also called a sensuous man, but the other a rational man. When a man dies he takes with him all the natural; and such as it has been formed with him in the world, such it remains; insofar as he has become imbued with what is from the rational, insofar he is rational; and insofar as he has become imbued with what is from the sensuous, so far he is sensuous. The difference is that insofar as the natural has drawn and appropriated to itself what is from the rational, so far it looks at as beneath itself the sensuous things of the exterior natural, and so far it has dominion over them, deeming worthless and rejecting the fallacies thence derived, whereas insofar as the natural has drawn and appropriated to itself anything from the sensuous things of the

body, so far it looks at rational things as beneath itself, deeming them worthless and rejecting them.

[3] For example, the rational natural man can comprehend that man does not live from himself, but by an influx of life through heaven from the Lord; but the sensuous man cannot comprehend this, for he says that he plainly feels and perceives that life is in himself, and that it is idle to speak contrary to the evidence of the senses. As another example: the rational natural man comprehends that there is a heaven and a hell, whereas the sensuous man denies this, because he does not apprehend that there is any 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 sensuous man does not comprehend this, supposing that to be nothing which he does not see and touch.

[4] As still another example: the 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 perceives that a Supreme Being of intelligence has disposed them; but to what ultimate end he does not see unless he becomes spiritual. On the other hand the sensuous man does not comprehend that there can be anything distinct from nature, thus neither that there can be any Entity 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 seen what is meant by the interior natural and the exterior natural, and also what by sensuous 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

being 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, must 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 indeed signify various things; but only in one person. The reason is that names signify things, as for instance Joseph here 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 it is the same in other places, as where Abraham, Isaac, and Jacob are mentioned. In the sense of the letter these 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. It is the same in the prophets, where sometimes the narration consists of mere names, such as those of persons, kingdoms, or cities, and yet in the internal sense these names together present and describe one thing. One who is not aware of this may easily be led away by the sense of the letter into thinking of a variety of things, and thus the idea of one thing is dissipated.

5096. *Who were bound in the prison house.* That this signifies which were among falsities is evident from the signification of “being bound in a prison house” as being to be among falsities (see n. 4958, 5037, 5038, 5085). They who are in falsities, and still more they who are in evils, are said to be “bound” and in “prison”—not that they are in any bond, but for the reason that they are not in freedom, for those who are not in freedom are interiorly bound. For they who have confirmed themselves in falsity are no longer in any freedom to choose and receive truth; and they who have much confirmed themselves therein are not even in freedom to see truth, still less to acknowledge and believe it; for they are in the persuasion that falsity is truth, and truth falsity. This persuasion is such that it takes away all freedom to think 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 persuasion of falsity through confirmations in themselves.

[2] 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 the 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 (Matt. 13:4);

the "seeds" are Divine truths; the "hard rock" is persuasion; the "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; hence they suppose 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. These are in so much freedom that in view and thought they can as it were range through the whole heaven to innumerable truths; but no one can be in this freedom unless he is in good; for from good man is in heaven, and in heaven truths appear from good.

5097. *And Joseph came unto them in the morning.* That this signifies revealed and clear to the celestial of the spiritual is evident from the representation of Joseph as being the celestial of the spiritual (n. 4286, 4592, 4963); and from the signification of "morning" as being a state of enlightenment (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 in accordance with the variations of the light of heaven. The variations of the light of heaven are not variations like those of the light of the world every day and every year, but are variations of intelligence and love; for the light of heaven is nothing else than

Divine intelligence from the Lord, which is bright before the eyes; and the heat of this light is the Lord's Divine love, which is warm to the sense. It is this light which gives man understanding, and this heat which gives him vital warmth and a will of 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 "morning" is also signified what is clear.

[2] 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 the light in heaven, and he is always in the rising, thus in the morning. Moreover, he is always rising with everyone who receives the truth which is of faith and the good which is of love, but he is setting with everyone who does not receive these—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 this 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 its inhabitant from the sight of the sun (see n. 5084); and therefore 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 deprivation of the light of heaven—that is, of intelligence and wisdom—does not take place because the Lord, who is the sun of intelligence and wisdom, sets with anyone, but because the inhabitant of his kingdom removes himself, that is, suffers himself to be led by the hell by which he is removed.

5098. *And saw them.* That this signifies perception is evident from the signification of “seeing” as being to understand and perceive (n. 2150, 3764, 4567, 4723).

5099. *And behold they were troubled.* That this signifies that they were in a sad state is evident without explication.

5100. *And he asked Pharaoh’s court ministers.* That this signifies the sensuous things in question is evident from the signification of “Pharaoh’s court ministers” as being the sensuous things of both kinds—those which are subordinate to the intellectual part, and those which are subordinate to the will part (of which above, n. 5081).

5101. *That were with him in the custody of his lord’s house.* That this signifies which were rejected is evident from the signification of “being given into custody,” thus of “being in custody,” as being to be in a state of rejection (of which also above, n. 5083).

5102. *Saying, Wherefore are your faces evil today?* That this signifies from what affection was this sadness is evident from the signification of “faces” as being the interiors (see n. 358, 1999, 2434, 3527, 4066, 4796, 4797), thus the affections. For the interiors of man from which come the thoughts which are also interiors, are the affections; because as these are of his love, they are of his life. It is known that with those who are in innocence the affections are presented visibly in the face; and as the affections are so presented, so also are the thoughts in general, for these are the forms of the affections. Hence regarded in itself the face is nothing else than a representative image of the interiors. To the angels all faces appear thus, and not otherwise; for the 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 the derivative thoughts present. These are what make the very face of man, as may be known from the fact that when the face is deprived of them it is a mere dead thing, and that the face has life from them, and is pleasing according to them. The sadness of the affection, or “from

what affection is it” is signified by his saying, “Wherefore are your faces evil today?”

5103. *And they said unto him.* That this signifies perception concerning these things is evident from the signification of “saying” in the historic parts of the Word as being perception (of which frequently above).

5104. *We have dreamed a dream.* That this signifies prediction is evident from the signification of a “dream” as being foresight, and hence prediction (of which also above n. 5091).

5105. *And there 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 being an unfolding of what there is within (see n. 5093), 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 being the celestial of the natural (as above, n. 5086).

5107. *Do not interpretations belong to God?* That this signifies that the Divine is in these things is evident from the signification of an “interpretation,” when predicated of dreams, as being that which is in them (as just above, n. 5105). The Divine is signified by “God.”

5108. *Tell it me, I pray.* That this signifies that it should be known is evident from the signification of “tell it, I pray” as involving that it be known; as is plain from the following verses.

5109. Verses 9–13. *And the 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 shoots, and it was as though it budded, its blossom went up, and the clusters thereof 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 upon the palm of Pharaoh. And Joseph said to him, This is the interpretation of it; The three shoots three days are these. In yet three days shall Pharaoh lift up thy head,*

and shall bring thee back upon thy station, 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 perceived the event concerning those things which were of the sensuous 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 part; “and in the vine were three shoots” signifies the derivations thence even to the last; “and it was as though it budded” signifies the influx by which the rebirth is effected; “its blossom went up” 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 the 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 upon the palm of Pharaoh” signifies appropriation by the interior natural; “and Joseph said to him, This is the interpretation of it” signifies revelation from perception from the celestial in the natural as to what it had in itself; “the three shoots three days are these” signifies continuous derivations down to the last one; “in 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 shall bring thee back upon thy station” signifies that the things which are of the sensuous 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 thereby 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 sensuous things of this kind.

5110. *And the prince of the butlers told his dream to Joseph.* That this signifies that the celestial of the spiritual perceived the event concerning the things of the sensuous subject to the intellectual part and which had hitherto been rejected is evident from the representation of Joseph as being the celestial of the spiritual (n. 4286, 4585, 4592, 4594, 4963); and from the signification of a

“dream” as being foresight and hence the event (of which above, n. 5091, 5092, 5104), thus the event that was foreseen or perceived; and from the signification of the “prince of the butlers” as being the sensuous subject to the intellectual part in general (n. 5077, 5082). That it was rejected is meant by his being in custody (n. 5083, 5101). From these things it is plain that such is the internal sense of these words. Moreover that Joseph, by whom is represented the celestial of the spiritual, perceived the event is evident from the verses that follow.

[2] It is said, “the celestial of the spiritual” and thereby is meant the Lord; the same may also be said abstractedly of him, because he is the celestial itself and the spiritual itself, that is, good itself and truth itself. As regards man, these cannot indeed be conceived of abstractedly from person, because what is natural is adjoined to everything of his thought; nevertheless, when we consider that everything 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 being and coming-forth itself, which is the celestial itself and the spiritual itself, that is, good itself and truth itself.

[3] Nevertheless, as man is such that he can have no idea of thought whatever about abstract things unless he adjoins something natural which has 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 what is Divine should perish in man when he is wholly immersed in bodily and earthly things, and with whomsoever it remained it should be defiled by an unclean idea, and together with what is Divine everything celestial and spiritual thence derived should also perish, it pleased Jehovah to present himself such as he actually is, and such as he appears in heaven, namely, as a Divine man. For everything of heaven conspires to the human form, as may be seen from what has been shown at the end of the chapters concerning the correspondence of all things of man with the grand man, which is heaven. This Divine, or this of Jehovah in heaven, is the Lord from eternity. The same the Lord took also 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. 17:1, 2); and also in which he at times appeared to the prophets. It is from this that everyone is able to think of the Divine itself as of a man, and at the same time of the Lord, in whom is all the Divine, and a perfect trinity, for in the Lord the Divine itself is the father, this Divine in heaven is the son, and the Divine thence proceeding is the Holy Spirit. That these are a 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 being perception (n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3395, 3509), thus also 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 being foresight and prediction therefrom (of which above, n. 5091, 5092, 5104).

5113. *Behold, a vine was before me.* That this signifies the intellectual part is evident from the signification of a “vine” as being the intellectual part in the spiritual church, of which hereafter. As by the “butler” is signified the sensuous subject to the intellectual part, and as the influx of the intellectual into the sensuous subordinate thereto is here treated of, therefore in the dream there appeared a vine with shoots, blossom, clusters, and grapes, by which is described influx and the rebirth of this sensuous. As regards the intellectual of the spiritual church, be it known that where this church is described in the Word, its intellectual part is everywhere treated of, for the reason that it is the intellectual part which in the man of this church is regenerated and becomes a church.

[2] 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 will 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 some wholeness in the will part; but the ancient church, which was after the flood, was spiritual, because with those who belonged to it there was not anything whole in the will part, but only in the intellectual part. For this reason where the spiritual church is treated of in the Word, its intellectual part is chiefly 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 with those who are of the spiritual church it is the intellectual part that is regenerated, may be seen also from the fact that the man of this church has no perception of truth from good, as had they 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 thus learned it, he is able to think it, and then to will it, and at last 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 higher force, whereby he is withheld from evil and kept in good.

[3] But the man of the celestial church was regenerated as to the will part, by being imbued from infancy with the good of charity; and when he had attained to a perception of this, he was led into the perception of love to the Lord, whereby all the truths of faith appeared to him in the intellect as in a mirror. The understanding and the will made in him a mind wholly one; for by the things in the understanding it was perceived what was in the will. In this consisted the wholeness of that first “man” by whom the celestial church is signified.

[4] That a “vine” is the intellectual part of the spiritual church is evident from many other passages in the Word; as in Jeremiah:

What hast thou to do with the way of Egypt, to drink the waters of Shihor? Or what hast thou to do with the way of Assyria, to drink the

waters of the river? And yet I had planted thee a wholly noble vine, a seed of truth; how then art thou turned to me into the degenerate shoots of a strange vine? (Jer. 2:18, 21);

speaking of Israel, by whom is signified the spiritual church (n. 3654, 4286). “Egypt” and “the waters of Shihor” denote memory-knowledges which pervert (n. 1164–1165, 1186, 1462); “Assyria” and “the waters of the river” denote reasoning from these knowledges against the good of life and the truth of faith (n. 119, 1186); a “noble vine” denotes the man of the spiritual church, who is called a “vine” from the intellectual part; the “degenerate shoots of a strange vine” denote the man of the perverted church.

[5] 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 shoots looked back toward her, and the roots thereof were under her; so it became a vine that made shoots, and sent forth sprigs to the eagle. This vine applied its roots, and sent its shoots toward her, in a good field by many waters. It was planted that it might make a branch, that it might be for a vine of magnificence (Ezek. 17:2–3, 5–8);

the “eagle” denotes the rational (n. 3901); the “seed of the land” denotes the truth of the church (n. 1025, 1447, 1610, 1940, 2848, 3038, 3310, 3373); its “becoming a luxuriant vine” and a “vine of magnificence” denotes becoming a spiritual church, which is called a “vine” from the wine thence produced, which signifies spiritual good or the good of charity from whence comes the truth of faith, implanted in the intellectual part.

[6] In the same:

Thy mother was like a vine, in thy likeness, planted by the waters; a fruitful one, and made full of branches by reason of many waters; whence she had rods of strength for the scepter of them that bear rule; and its stature lifted itself above among the tangled boughs, and appeared in its height in the multitude of shoots (Ezek. 19:10–11);

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 memory-knowledges from the senses, which are the “tangled boughs” (n. 2831).

[7] In Hosea:

I will be as the dew to Israel; his branches shall go, and his honor shall be as the olive’s, and his odor as Lebanon’s. They that dwell in his shadow shall return; they shall vivify the corn, and blossom as the vine; his memory shall be as the wine of Lebanon. O Ephraim, what have I to do any more with idols? (Hos. 14:5–8);

“Israel” denotes 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 part; “Ephraim” is the intellectual part in the spiritual church (n. 3969).

[8] In Zechariah:

The remains of the people; the seed of peace; the vine shall give her fruit, and the earth shall give her increase, and the heavens shall give their dew (Zech. 8:11–12);

the “remains of the people” denote 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” denotes good there; the “vine” the intellectual part.

[9] In Malachi:

I will rebuke for you him that consumeth, that he corrupt not for you the fruit of the land; neither shall the vine be bereaved for you in the field (Mal. 3:11);

the “vine” denotes the intellectual part; the vine is said “not to be bereaved” when the intellectual part 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, he maketh fruit like himself (Hos. 10:1).

[10] In Moses:

He shall bind his ass's colt unto the vine, and the son of his ass unto the choice vine, after he hath washed his clothing in wine, and his covering in the blood of grapes (Gen. 49:11);

from the prophecy of Jacob, then Israel, about his twelve sons, here about Judah, by whom is represented the Lord (n. 3881). The “vine” here denotes the intellectual part in the spiritual church, and the “choice vine” the intellectual part in the celestial church.

[11] In David:

Jehovah, thou hast made to come forth a vine out of Egypt; thou didst drive out the nations, and plantedst it. Thou didst cleanse before it, and didst cause its roots to be rooted so that it filled the land. The mountains were covered with the shadow of it, and the cedars of God with the boughs. Thou hast sent forth the shoots thereof even to the sea, and the little branches thereof to the Euphrates. The boar out of the forest trampleth it, and the wild beast of the field grazeth it down (Ps. 80:8–11, 13);

the “vine out of Egypt” in the supreme sense denotes the Lord, the glorification of his human being described by it and its shoots. In the internal sense the “vine” here is the spiritual church, and also the man of this church, such as he is when made new or regenerated by the Lord as to the intellectual and will parts. The “boar in the forest” is the falsity, and the “wild beast of the fields” the evil, which destroy the church as to faith in the Lord.

[12] In Revelation:

The angel thrust his sickle into the earth, and vintaged the vine of the earth; and cast it into the great winepress of the anger of God; the

winepress was trodden outside the city, and there came forth blood out of the winepress even to the horses' bridles (Rev. 14:19–20);

“to vintage the vine of the earth” denotes to destroy the intellectual part in the church; and because this is signified by the “vine” it is also said that “there came forth blood out of the winepress even to the horses' bridles”; 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 for a thousand of silver, shall be for briars and brambles (Isa. 7:23).

The inhabitants of the earth shall be burned, and man shall be left rare; the new wine shall mourn, the vine shall languish (Isa. 24:6–7).

They shall beat themselves upon the paps for the fields of unmixed wine, for the fruitful vine. Upon the land of my people come up thorn and briar (Isa. 32:12–13).

In these passages the subject treated of is the vastation of the spiritual church as to the good and truth of faith, thus as to the intellectual part; for as before said the truth and good of faith are in the intellectual part of the man of this church. Everyone can see that by a “vine” here is not meant a vine, nor by the “earth” the earth; but that they mean something of the church.

[13] As in the genuine sense a “vine” signifies the good of the intellectual part; and a “fig tree” the good of the natural man, or what is the same, that a “vine” signifies the good of the interior man, and a “fig tree” the good of the exterior man, therefore a “fig tree” is often mentioned in the Word at the same time as a “vine”; as in the following passages:

Consuming I will consume them; no grapes on the vine nor figs on the fig tree, and the leaf is fallen (Jer. 8:13).

I will bring a nation upon you from far, O house of Israel, which shall eat up thy vine and thy fig tree (Jer. 5:15, 17).

In Hosea:

I will lay waste her vine and her fig tree (Hos. 2:12).

In Joel:

A nation is come up upon my land, it hath reduced my vine into a waste, and my fig tree into froth, stripping it hath stripped it, and cast it forth, the shoots thereof are made white; the vine is withered, and the fig tree languisheth (Joel 1:6–7, 12).

Be not afraid, ye beasts of my fields; for the dwelling places of the wilderness are become grassy; because the tree hath made its fruit, and the fig tree and the vine shall yield their strength (Joel 2:22).

In David:

He smote their vine and their fig tree, and brake the tree of their border (Ps. 105:33).

In Habakkuk:

The fig tree shall not blossom, and no produce is in the vines (Hab. 3:17).

In Micah:

Out of Zion shall go forth doctrine, and the word of Jehovah from Jerusalem; they shall sit everyone under his vine and under his fig tree, and none maketh afraid (Micah 4:2, 4).

In Zechariah:

In that day shall ye call a man to his fellow, under the vine and under the fig tree (Zech. 3:10).

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 confidence, everyone under his vine and under his fig tree (1 Kings 4:24–25).

That a “fig tree” is the good of the natural or exterior man, may be seen above (n. 217).

[14] That a “vine” is the intellectual part 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 had instituted the holy supper:

I say to you, I will not drink henceforth of this product of the vine, until that day when I shall drink it new with you in my father’s kingdom (Matt. 26:29);

good from truth and truth from good, by which the intellectual part is made new, or man is made spiritual, are signified by the “product 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 shall drink it new with you in my father’s kingdom.” That by the “product of the vine” is not meant must or wine, but something heavenly of the Lord’s kingdom is very manifest.

[15] As the intellectual part in 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 “shoots” and the good therefrom to the “fruit” in John:

I am the true vine, and my father is the vine dresser; every shoot in me that beareth not fruit, he taketh away; but every shoot that beareth fruit, he pruneth it, that it may bear more fruit. Abide in me, and I in you. As the shoot 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 shoots; he that abideth in me, and I in him, the same beareth much fruit; for without me ye can do nothing. This is my commandment, that ye love one another as I have loved you (John 15:1–2, 4–5, 12).

[16] 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). As the Nazirite represented the celestial man, who is regenerated through the good of love, and not through the truth of faith like the spiritual man, and who consequently is not regenerated as to the intellectual part, but as to the will part (as may be seen above), therefore the Nazirite was forbidden to eat anything which came forth from the vine, thus was not to drink wine (Num. 6:3, 4; Judges 13:14); from this also it is evident that by the “vine” is signified the intellectual part that belongs to the spiritual man, as already shown.

[17] (That the Nazirite represented the celestial man may be seen above, n. 3301.) Hence also it may be seen that it cannot possibly be known why the Nazirite 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 its own 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 a manner different from the man of the spiritual church—the former by means of seed implanted in the will part, the latter by means of seed implanted in the intellectual part. Such are the arcana stored up in the internal sense of the Word.

5114. *And in the vine were three shoots.* That this signifies the derivations thence even to the last is evident from the signification of the “vine” as being the intellectual part (of which just above, n. 5113); and from the signification of “three” as being what is complete and continuous even to the end (n. 2788, 4495); and from the signification of “shoots” as being derivations. For as the “vine” is the intellectual part, the “shoots” are nothing else than derivations thence; and as “three” signifies what is continuous even to the end, or from the first even to the last, by “three shoots” are signified the derivations from the intellectual part down to the last, which is the sensuous; for the first in order is the intellectual part, and the last is the sensuous. The intellectual part 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 sensuous in general is of the external man, here the

sensuous of the sight, because this corresponds and is subordinate to the intellectual; this sensuous sees from the light of the world, which is from the sun, and all that it sees is worldly, bodily, and earthly.

[2] There are in man derivations from the intellectual part, which is in the light of heaven, down to the sensuous, which is in the light of the world; unless this were so, the sensuous could not have any human life. The sensuous of man has no 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, thus as a man; and from this, by knowledges born from things he has seen and heard in the world, thus from things that have entered through the senses, man has intelligence and wisdom, and from these has civil, moral, and spiritual life.

[3] As regards the derivations specially, in man they are of such a nature that they cannot be briefly set forth. They are steps or degrees as of a ladder between the intellectual part and the sensuous, but no one can apprehend these degrees unless he knows 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 an interior degree, and the body is in an exterior degree. 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 bodily part in man is quiescent in sleep, but with this difference, that with the angels the interiors are then in the highest wakefulness. Therefore there are as many distinct degrees in man as there are heavens, besides the last, which is the body with its sensuous things.

[4] From this it may in some measure appear how the case is with the derivations from first to last, or from the intellectual part down to the sensuous. The life of man, which is from the Lord's Divine, passes through these degrees from the inmost down to the last or ultimate degree, and in each degree it is derived from what is prior, becoming more and more general, and in the ultimate degree most general. The derivations in the lower degrees are merely compositions, or rather combinations [*conformationes*], of the singulars and particulars of the higher degrees in succession, together with an addition from purer nature, and then from grosser nature, of such things as may serve for containing vessels; and if these vessels are decomposed, the singulars and particulars of the interior degrees, which had been combined therein, return to the degree next higher. And as with man there is a connection with the Divine, and his inmost is of such a nature that he can receive the Divine, and not only receive it, but also make it his own by acknowledgment and affection, thus by reciprocation, he therefore can never die, because he has thus been implanted in the Divine, and is therefore in what is eternal and infinite, not merely through the influx thence, but also through the reception of it.

[5] From this it may be seen how unlearnedly and inanely those think about 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 through acknowledgment and affection any reciprocal appropriation, of the Divine, and consequent conjunction with it; and not considering that in consequence of the state of animals being of this nature, the recipient forms of their life cannot but be dissipated; for with them the influx passes through their organic forms down into the world, and there terminates and vanishes, and never returns.

5115. *And it was as though it budded.* That this signifies the influx by which the rebirth is effected is evident from the signification of “budding” or producing leaves and afterward blossoms, as being the first of rebirth. The reason why influx is signified is that when man is being reborn, spiritual life flows into him, exactly as when a tree

is budding its life flows in through the heat from the sun. He who is born a man is in the Word occasionally 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 the least form, as is evident from what has been shown at the end of the chapters concerning the correspondence of man with the grand 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 theater representative of the Lord's kingdom may be seen above, n. 2758, 3483, 4939.)

[2] But it is especially the man who is being born anew, that is, who is being 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 being reborn begins like a tree from seed (and therefore the truth which is from good is signified by "seed" in the Word); and also like a tree he produces leaves, then blossoms, and finally fruit; for he produces such things as are of intelligence, which in the Word are signified by "leaves," 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 likeness between the fruit-bearing tree and the man who is being regenerated, insomuch that if anything is known about spiritual good and truth, the nature of regeneration may be learned from a tree. From this it is evident that by the "vine" in this dream is representatively described the full process of the rebirth of man as to the sensuous subject to the intellectual part; first by the three shoots, 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 him.

[3] Moreover the dreams 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 quite unaware that anything is representative, cannot but believe that these representatives are merely comparisons, such as everyone uses in common speech. They indeed are comparisons, but such as correspond, and are therefore actually presented to view in the world of spirits, when the angels in an interior heaven are conversing about the spiritual and celestial things of the Lord's kingdom. (In regard to dreams, see above, n. 1122, 1975, 1977, 1979–1981.)

5116. *Its blossom went up.* That this signifies the state near regeneration is evident from the signification of the “blossom” that buds forth from the tree before the fruit, as being the state before regeneration. As just said (n. 5115), the budding and fruiting of a tree represent the rebirth of man—its becoming green from the leaves represents the first state; the blossoming the second, which is 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 rebirth or regeneration, while “blossoms” signify the things of wisdom, or the goods of faith, because these immediately precede the rebirth or regeneration; and “fruits” signify those things which are of life, or the works of charity, because these follow and constitute the very state of the regenerate.

[2] That 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 theater representative of the Lord's kingdom; thus that the Divine is in every particular of nature, insomuch that nature 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, and from energy effect.

[3] They who attribute all things to nature say that such things were imparted to fruits and seeds at their first creation, and that from the energy thence received they are afterward impelled of themselves to such activities; but they do not consider that subsistence is a perpetual coming into 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 also ceases, and consequently that without a continual influx of the cause, every effect instantly perishes; nor do they consider that what is unconnected with a first of all things, consequently with the Divine, is instantly annihilated, because the prior must be continually in the posterior in order that the posterior may exist.

[4] If they who attribute all things to nature and little or nothing to the Divine, considered these things, they too could acknowledge that each and all things in nature represent such things as are in the spiritual world, consequently 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 the influx is from the spiritual world; but it is meant that the influx is through the spiritual world from the Lord's Divine. 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 bodily things, and hence in a life of the love of self and of the world, and therefore are in inverted order relatively to those things which are of the spiritual world or of heaven, and from an inverted state it is impossible to see such things; for they see the things which are below as if they were above, and the things which are above as if they were below; and therefore when in the other life such persons are seen in the light of heaven, they appear with the head downward and the feet upward.

[5] Who among them is there that sees trees and other plants in blossom, and deems that this is as it were their gladness because they are now producing fruits or seeds? They see that blossoms

precede, and that they last until they have in their bosoms the beginnings of the fruit or seed, and thereby convey into these beginnings their sap; and if they knew anything about the rebirth or regeneration of man (or rather, if they desired to know), they would from this likeness see in the 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 in interior gladness and 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 of such a nature cannot even be known, because the nature of the interior gladness and beauty which are thus represented is utterly unknown to those who are solely in the gladness of the love of the world and the delights of the love of self. This gladness and these delights cause those which are interior to appear to such persons so utterly joyless and undelightful that they hold them in aversion; and the result of this is that they reject them as trivial, or of no value, and therefore deny them, and at the same time deny that what is spiritual and celestial is anything. From this comes the insanity of the present age, which is believed to be wisdom.

5117. *And the clusters thereof ripened grapes.* That this signifies the conjunction of spiritual truth with celestial good is evident from the signification of “ripening” as being the progress of rebirth or regeneration even to the conjunction of truth with good, and thus conjunction; and from the signification of “clusters” as being the truth of spiritual good; and from the signification of “grapes” as being the good of celestial truth; here both of these in that sensuous which is represented by the butler. The conjunction of these in the sensuous is similar to the ripening of clusters into grapes; for in the rebirth, or regeneration, all truth tends to conjunction with good, truth not receiving life previously to such conjunction, consequently not being made fruitful. This is represented in the fruits of trees when they are ripening. In unripe fruits, which here are the “clusters,” is represented the state when truth still predominates; but in the ripe fruits, which are the “grapes,” is represented 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 sensuous which is subject to the intellectual part, further particulars cannot be given, for they are secrets too deep for apprehension, and it is necessary for knowledges about the state of the celestial of the spiritual, and about this sensuous, to come first, and also about the state of the natural in which this conjunction comes into existence.

[2] That “grapes” signify the good of the spiritual man, thus charity, is 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 (Isa. 5:1–2, 4);

where a “vineyard” denotes the spiritual church; his “looking that it should bring forth grapes” denotes the goods of charity; and its “bringing forth wild grapes” the evils of hatred and revenge.

[3] Again:

Thus hath said Jehovah, As the new wine is found in the cluster, and one saith, Destroy it not, for a blessing is in it (Isa. 65:8);

the “new wine in the cluster” denotes truth from good in the natural.

[4] In Jeremiah:

Gathering I will gather them, saith Jehovah; no grapes in the vine, nor figs in the fig tree (Jer. 8:13);

there being “no grapes in the vine” denotes that there is no interior or rational good, and “no figs in the fig tree” that there is no exterior or natural good; for a “vine” is the intellectual part (as 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.)

[5] In Hosea:

I found Israel like grapes in the wilderness; I saw your fathers as the first-ripe in the fig tree in its beginning (Hos. 9:10);

“grapes in the wilderness” denote rational good not yet made spiritual; the “first-ripe in the fig tree” denotes natural good in like manner; “Israel” denotes 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 set up).

[6] In Micah:

There is no cluster to eat; my soul desired the first-ripe. The holy is perished out of the earth, and there is none upright among men (Micah 12:1–2);

the “cluster to eat” denotes the good of charity in its beginning; “the first-ripe” the truth of faith also at that time.

[7] In Amos:

Behold the days come that the ploughman shall reach the reaper, and the treader of grapes him that draweth the seed; and the mountains shall drop new wine, and all the hills shall melt. And I will bring back the captivity of my people, and they shall build the waste cities, and inhabit them; and shall settle and plant vineyards, and drink the wine thereof; and they shall make clusters, and eat the fruit of them (Amos 9:13–14);

it treats here of the setting up of a spiritual church, which is thus described—the conjunction of spiritual good with its truth by the “ploughman reaching the reaper”; and the conjunction of spiritual truth with its good by the “treader of grapes reaching him that draweth the 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” denotes deliverance from falsities; “building the waste cities” denotes rectifying the falsified doctrinals of truth; “inhabiting them and

planting vineyards” denotes cultivating those things which are of the spiritual church; “drinking the wine thereof” appropriating the truths of that church which are of charity; and “making clusters and eating the fruit of them” appropriating the goods thence derived. Everyone can see that “building cities,” “planting vineyards,” “drinking wine,” “making clusters,” and “eating the fruit of them” are merely natural things, in which there would be nothing Divine unless they contained a spiritual sense.

[8] In Moses:

He hath washed his clothing in wine, and his covering in the blood of grapes (Gen. 49:11);

speaking of the Lord; “wine” denotes spiritual good from the Divine love; the “blood of grapes” celestial good therefrom.

[9] Again:

Butter of the herd, and milk of the flock, with the fat of lambs and of rams the sons of Bashan, and of he-goats, with the fat of kidneys of wheat; and the blood of the grape thou drinkest unmixed (Deut. 32:14);

speaking 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 expressions 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 supper.

[10] Again:

Their vine is of the vine of Sodom, and of the fields of Gomorrah; the grapes thereof are grapes of gall, they have clusters of bitteresses (Deut. 32:32);

speaking of the Jewish church, their “vine being of the vine of Sodom and of the fields of Gomorrah” denotes the intellectual part beset by falsities from infernal love; “the grapes thereof grapes of gall” and “their having clusters of bitternesses” denotes that it was similar with the will part therein. For as in a good sense a “grape” signifies charity, it is predicated of the will part, but of the will part within the intellectual part; and similarly in the opposite sense, because all truth is of the understanding and all good is of the will.

[11] In Revelation:

The angel said, Put forth thy sharp sickle, and gather the clusters of the earth, for her grapes are fully ripe (Rev. 14:18);

“to gather the clusters of the earth” denotes to destroy all things of charity.

[12] In Matthew:

By their fruits ye shall know them. Do they gather grapes of thorns, or figs of thistles? (Matt. 7:16).

And in Luke:

Every tree is known by its own fruit. For of thorns they do not gather figs, nor of a bramble bush do they gather the grape (Luke 6:44).

As 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.”

[13] The law enacted in the Jewish church:

When thou comest into thy companion’s vineyard, then thou mayest eat grapes according to thy soul, to thy fill; but thou shalt not put any in thy vessel (Deut. 23:24);

involves that everyone associating with others who are in a different doctrine and religion may learn and accept their goods of charity, but may not become imbued with them and conjoin them with his own truths. As a “vineyard” denotes the church, it denotes 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 the influx of the interior natural into the exterior, and the beginning of reception is evident from the representation of Pharaoh as being the interior natural (of which above, n. 5080, 5095); and from the representation of the butler as being the exterior natural (n. 5077, 5082); “in my hand” meaning with him; and from the signification of a “cup” as being 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 the 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 that which flows in is changed and turned according to the 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 like a face representative of the spiritual things of the internal man; and this face becomes representative when the exteriors correspond to the interiors. From this it may in some measure appear what is meant by the influx of the interior natural into the exterior, and by the beginning of reception therein.

5119. *And I took the grapes, and pressed them 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 being

the goods of charity (of which just above, n. 5117), thus goods from a spiritual origin, for all the goods of genuine charity are from this source; and from the signification of “pressing into Pharaoh’s cup” as being reciprocal influx. By reciprocal influx it is not meant that the exterior natural flows into the interior, because this is impossible; for exterior things cannot possibly flow into interior things; 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 means of this the things which are in the exterior; not that the things themselves which are therein are called forth, but that which 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 interiors into exteriors, and by means of this influx, perception. On these subjects I have at times conversed with spirits; and it was shown by living experience that the interior man sees and perceives in the exterior what is done outside of this, and that the sensuous 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 this is able to think abstractedly from what is sensuous. These things are said in order that it may be known what reciprocal influx is.

5120. *And I gave the cup upon the palm of Pharaoh.* That this signifies appropriation by the interior natural is evident from the signification of “giving the cup” (thus wine to drink), as being to appropriate (that “drinking” is the appropriation of truth may be seen above, n. 3168); and from the representation of Pharaoh, as being the interior natural (n. 5080, 5095, 5118). As is evident from what goes before, the subject here treated of is the regeneration of that sensuous which is subject to the intellectual part of the interior man (which sensuous is signified by the “butler”), and consequently the influx of truth and good and their reception in the exterior natural; but as these things are far removed from the apprehension of those who have not any distinct idea about the rational and the natural, or about influx, no further explication is given.

[2] 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 the 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 therefore the one is meant by the other.

[3] That such is the signification of “cup” in the Word is plain from the following passages:

Jehovah, thou wilt set in order a table before me in the presence of mine enemies; thou wilt make fat my head with oil; my cup will run over (Ps. 23:5);

“to set in order a table and anoint the head with oil” denotes being gifted with the good of charity and love; “my cup will run over” denotes that the natural is thence filled with spiritual truth and good. Again:

What shall I render unto Jehovah? I will take the cup of salvations, and call upon the name of Jehovah (Ps. 116:12–13);

“to take the cup of salvations” denotes the appropriation of the goods of faith.

[4] In Mark:

Whosoever shall give you drink in a cup of water in my name, because ye are Christ’s, verily I say unto you, he shall not lose his reward (Mark 9:41);

“to give drink in a cup of water in my name” denotes instructing in the truths of faith from a little charity.

[5] In Matthew:

Presently, taking the cup, and giving thanks, he gave to them, saying, Drink ye all of it; for this is my blood, that of the New Testament (Matt. 26:27–28; Mark 14:23–24; Luke 22:20).

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 these 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.

[6] As 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! For ye cleanse the outside of the cup and of the platter, but the inner parts are full of extortion and excess. Thou blind Pharisee, cleanse first the inside of the cup and of the platter, and the outside will also become clean (Matt. 23:25–26; Luke 11:39);

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 is 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 as truths, as is signified by “cleansing first the inside of the cup, and the outside will also become clean.”

[7] Likewise in Mark:

Many other things there are which the Pharisees and the Jews have received to hold, as the baptizings of cups, and pots, brazen vessels, and couches. Forsaking the commandment of God, ye hold the tradition of

men, as the baptisms of pots and cups; and many other like things ye do. Ye renounce the commandment of God, that ye may keep your own tradition (Mark 7:4, 8–9).

[8] That by “cup” is signified in the opposite sense that falsity from which is evil and also the falsity which is from evil is evident from the following passages:

Thus hath said Jehovah the God of Israel unto me, Take this cup of wine of anger from 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. Therefore I took the cup from Jehovah’s hand, and made all the nations to drink unto whom Jehovah had sent me (Jer. 25:15–17, 28);

the “cup of wine of anger” denotes the falsity by which is evil. The reason why the falsity by which is evil is signified is that 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 apprehended; hence come falsities, and from falsities evils (n. 1072); and therefore 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 n. 2799, 4499).

[9] In the book of Lamentations:

Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz; the cup shall pass through unto thee also; thou shalt be drunken and shalt be uncovered (Lam. 4:21);

“to be drunken from the cup” denotes to be insane from falsities, and “to be uncovered, or naked, without shame” the evil thence derived (see n. 213, 214).

[10] In Ezekiel:

Thou hast walked in the way of thy sister; therefore I will give her cup into thy hand. Thus hath said the Lord Jehovah, thou shalt drink of

thy sister's cup, which is deep and wide; thou shalt be for laughter and mockery, large for holding; thou shalt be filled with drunkenness and sorrow, with the cup of devastation and desolation, the cup of thy sister Samaria, thou shalt both drink and press out, and thou shalt pulverize the potsherds thereof (Ezek. 23:31–34);

said of Jerusalem, by which is signified what is spiritual of the celestial church. “Cup” here denotes falsity from evil; and because this vastates or destroys the church, it is called the “cup of devastation and desolation.” In Isaiah:

Awake, awake, rise up, O Jerusalem, who hast drunk from the hand of Jehovah the cup of his anger; thou hast drunken the dregs of the cup of trembling (Isa. 51:17).

In Habakkuk:

Drink thou also that thy foreskin be uncovered; the cup of Jehovah's right hand shall come round unto thee, that shameful vomit be upon thy glory (Hab. 2:16).

In David:

In the hand of Jehovah there is a cup, and he hath mixed with wine, he hath filled with the mixture, and hath poured out therefrom; but the dregs thereof, all the wicked of the earth shall suck them out, and drink them (Ps. 75:8).

[11] In these passages also a “cup” denotes insanity from falsities and the evils thence derived. It is called the “cup of the anger 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 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).

[12] As a “cup,” like “wine,” signifies in the opposite sense the falsities through which come evils, and also falsities from evils, a “cup” signifies temptation also, because this takes place when falsity fights against truth, and consequently evil against good. A “cup” is used to express and describe temptation in the following passage:

Jesus prayed, saying, If thou wilt that this cup pass from me; nevertheless not my will, but thine, be done (Luke 22:42; Matt. 26:39, 42, 44; Mark 14:36);

the “cup” here denotes temptation. Likewise in John:

Jesus said to Peter, Put up thy sword into the sheath; the cup which my father hath given me, shall I not drink it? (John 18:11).

And also in Mark:

Jesus said to James and John, Ye know not what ye ask; can ye drink of the cup that I drink of, and be baptized with the baptism that I am baptized with? And they said, We can. But Jesus said to them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized with shall ye be baptized (Mark 10:38–39; Matt. 20:22–23).

From this it is evident that a “cup” is temptation, because temptation arises through evils combating by means of falsities against goods and truths; for baptism signifies regeneration, and because this is effected by means of spiritual combats, therefore by “baptism” is at the same time signified temptation.

[13] In the directly opposite sense a “cup” signifies 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 cup in Jehovah’s hand, making the whole earth drunken; all nations have drunk of her wine, therefore the nations are mad (Jer. 51:7);

“Babylon” denotes those who are in external sanctity, and inwardly in what is profane (n. 1182, 1326); the falsity which they veil over with sanctity is the “golden cup”; “making the whole earth drunken” denotes 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 strive after nothing else than to be the greatest and wealthiest of all, and to be worshiped as gods, possessors of heaven and earth, by thus having dominion over the souls and bodies of men, and this by means of 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 devils.

[14] The like is said of Babylon in Revelation:

The woman was arrayed in crimson 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 whoredom (Rev. 17:4).

Babylon the great is fallen is fallen, and is become a habitation of demons. For all nations have drunk of the wine of the fury of her whoredom, and the kings of the earth have committed whoredom with her. I heard a voice from heaven, saying, Render unto her as she rendered unto you, in the cup which she mingled, mingle to her double (Rev. 18:2–4, 6).

The great city was divided into three parts, and the cities of the nations fell; remembrance of Babylon the great was made before God, to give to her the cup of the fury of God’s anger (Rev. 16:19).

The third angel said with a great voice, If anyone worship the beast and his image, he shall drink of the wine of God’s anger mingled unmixed in the cup of his anger; and he shall be tormented with fire and brimstone (Rev. 14:9–10).

5121. *And Joseph said unto him, This is the interpretation of it.* That this signifies revelation from perception from the celestial in the natural as to what it had in itself is evident from the signification of “saying” in the historic parts of the Word, as being 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 being the celestial in the natural (of which above, n. 5086, 5087, 5106); and from the signification of “interpretation” as being 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 as to what it had in itself.

[2] In regard to revelations being either from 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 through a living voice heard within them, and thus through angels from the Lord. This revelation is external, but the former is internal. The 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 scarcely anyone at this day; whereas very many, even those who have not been in good, have had revelations from speech without perception, and also by means of visions or dreams.

[3] Such were most of the revelations of the prophets in the Jewish church; they heard a voice, they saw a vision, and they dreamed a dream; but as they had no perception, these were merely verbal or visual revelations without any 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, together with internal assent, the source of which it knows not. 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, about such things as are above the natural and sensuous, that is, about such things as are of the spiritual world or of heaven. From what has now been said it may be seen what revelation from

perception is. But the revelation from perception which the Lord had (who is here represented by Joseph, and which revelation is here treated of in the internal sense), was from the Divine in himself, thus was from himself.

5122. *The three shoots three days are these.* That this signifies continuous derivations down to the last or ultimate one is evident from the signification of “three” as being one period and its continuation from beginning to end (n. 2788, 4495); from the signification of “shoots” as being derivations (n. 5114); and from the signification of “days” as being states (n. 23, 487–488, 493, 893, 2788, 3462, 3785, 4850). From this it follows that by “the three shoots three days are these” is signified the state of the rebirth of this sensuous which is represented by the butler, from its first down to its ultimate; its successive derivations being signified by the “shoots.”

[2] The states of the rebirth of each sensuous, and of each thing in the natural, and also in the rational, have their progressions from beginning to end; and when they come to the end they commence from a kind of new beginning, that is, from the end to which they had striven in the former state, to a further end; and so on; and at last 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 their end. These periods continue even until the man has been 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 the former being toward love to the Lord, and toward the latter being toward the truths of faith, and further toward natural truths, and also toward sensuous truths, which are then successively reduced to correspondence with the goods of charity and of love in the rational, and thus into heavenly order.

[3] These are the things which are meant by continuous progressions and derivations down to the ultimate one. 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 can in any way be said to be perfect; for there are things to be regenerated that are innumerable, nay, illimitable in number, both in the rational and in the natural, and every one of them has shoots illimitable, that is, progressions and derivations toward interior things and toward exterior things. 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 pause even for an instant, all the progressions would be disturbed; for what is prior looks to what follows in a continuous series, and produces series of consequences to eternity. From this it is plain that the Divine foresight and providence are in everything, even the very least; and that unless this were so, or if they were only universal, the human race would perish.

5123. *In yet three days.* That this signifies that there would then be a new state is evident from the signification of “three” as being what is continuous even to the end, thus what is complete (n. 2788, 4495); and from the signification of “days” as being states (of which above, n. 5122). From this it is plain that by “three days” is signified a complete state; consequently, “in three days” or “after three days” denotes a new state (n. 4091); for after a complete state a new one begins.

5124. *Shall Pharaoh lift up thy head.* That this signifies what is provided, and therefore what is concluded, is evident from the signification of “lifting up the head” as being to conclude, and in the supreme sense to provide; for the Divine conclusion, and execution of a thing concluded, is providence. “To lift up the head” was a customary form of passing sentence among the ancients, when the bound, or those in prison were adjudged either to life or to death; when to life, this was expressed by “lifting up the head” as in the second book of Kings:

Evil-merodach king of Babylon, in the year that he was made king, did lift up the head of Jehoiachin king of Judah out of the prison house, and spake good to him, and set his throne above the thrones of the kings that were with him in Babylon (2 Kings 25:27–28).

So in Jeremiah:

Evil-merodach king of Babylon, in the [first] year of his reign, lifted up the head of Jehoiachin king of Judah, and brought him forth out of the prison house (Jer. 52:31).

But when they were adjudged to death, it was expressed by “lifting up the head from off him” as in what follows concerning the baker: “In yet three days shall Pharaoh lift up thy head from off thee” (verse 19).

[2] This form of sentence had its origin among 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 the interior things; for what is elevated or high is predicated of these (n. 2148, 4210); and because it is toward interior things it is toward heaven, for heaven is in the interior things. This was signified by “lifting up the head.” But by “lifting the head from off” anyone was signified to adjudge him to death, because then those who were above those in the pit, or in vastation, were elevated to heaven, while the others were let down to lower depths. Because of this signification, therefore, this form of sentence 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 shall bring thee back upon thy station.* That this signifies that the things which are of the sensuous subject to the intellectual part would be reduced into order, that they might be in the last

place, is evident from the representation of the butler, of whom these things are said, as being the sensuous subject to the intellectual part (n. 5077, 5082), consequently the things of this sensuous in the external natural, for the sensuous itself is not reduced into order, but those things which have entered through it into man's fantasy; and from the signification of "bringing back upon the station" as being to reduce into order; and because sensuous things (that is, those which have entered from the world through the external organs of sensation) are in the last place, and are in the last place when they minister and are subservient to interior things, therefore these are at the same time signified. Moreover, with the regenerate these sensuous things are in the last place; but with the unregenerate are in the first place (n. 5077, 5081, 5084, 5089, 5094).

[2] Whether sensuous things are in the first or last place can easily be perceived by man if he pays attention. If he sanctions everything to which the sensuous prompts or which it craves, and disapproves of everything that the intellectual part dictates, then sensuous things are in the first place, and the man is governed by the appetites, and is wholly sensuous. Such a man is but little removed from the condition 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 sensuous things prompt and which they crave. But if he does not sanction them, but from within sees how they stray into falsities and incite to evils, and strives to chasten them and thus reduce them to compliance (that is, subject them to the intellectual and will parts which are of the interior man), then sensuous things are reduced into order, that they may be in the last place. When sensuous things are in the last place, a happy and blessed feeling flows from the interior man into the delights of these things, and increases them a thousandfold. The sensuous man does not believe that this is so, because he does not comprehend it; and as he is sensible of no other delight than sensuous delight, and thinks there is no higher delight, he regards as of no account the happy and blessed feeling which is within the delights of sensuous things; for whatever is unknown to anyone is believed not to be.

5126. *And thou shalt give Pharaoh's cup into his hand.* That this signifies that thereby they may serve the interior natural is evident from the signification of "giving a cup to drink" as being to appropriate (n. 5120); that it is also to serve is plain; and from the representation of Pharaoh, as being 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).

[2] 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, this must be briefly told. A man from his infancy even to childhood is merely sensuous, for he then receives only earthly, bodily and worldly things through the senses of the body, and from these things his ideas and thoughts are then formed—the communication with the interior man not being as yet open, or only so far that he can comprehend and retain these 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 faculty which is proper to man could be built.

[3] From childhood to early youth communication is opened with the interior natural by learning what is becoming, what the civil laws require, and what is honorable, both by instructions from parents and teachers and by studies. And from youth to early manhood communication is opened between the natural and the rational by learning the truths and goods of civil and moral life, and especially the truths and goods of spiritual life, through the hearing and reading of the Word; but insofar as the youth then becomes imbued with goods by means of truths, that is, insofar as he does the truths which he learns, so far the rational is opened; whereas insofar as he does not become imbued with goods by means of

truths, or insofar 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 the house.

[4] Insofar, however, as he then and in subsequent years disregards goods and truths, and denies and acts 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 of the Lord's Divine providence so much of communication still remains as to enable him to apprehend goods and truths with some degree of understanding, yet not to make them his own unless he performs 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 this the interior natural is made subordinate, and to this the exterior natural. This takes place especially in youth up 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 signification of the "former manner" as being the law of order; for it is a law of order that exterior things should be subject to interior things, or what is the same, lower things to higher ones, and should serve them as servants; for exterior or lower things are nothing but servants, while interior or higher things are relatively lords. That such is the signification of the words "after the former manner" is because the butler as a servant had previously served Pharaoh as his lord, in accordance with the law of subordination; thus the sensuous represented by the butler had served the interior natural represented by Pharaoh, in accordance with the law of order.

[2] That it is the law of order that lower or exterior things should serve higher or interior things is wholly unknown to the sensuous man; for one who is merely sensuous does not know what interior

is, thus neither what is relatively exterior. He knows that he thinks and speaks, and that he wills and acts; and 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, thus that his thinking and willing are solely of the exterior natural, and that this is still more the case when he thinks falsities and wills evils; and because in such persons the communication with interior things 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 man sees from fantasy, and desires from yearning.

[3] These things he does not see so long as his external man has dominion and rules; but when he is out of this state, as when he is in some depression arising from misfortunes or illness, he can see and apprehend these things, because 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 very obscure with those who are in falsities and evils, and is always clearer in proportion as falsities and evils are lulled to sleep. 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 sensuous things, and also of thinking and speaking of spiritual things from forms of speech impressed on the natural or bodily memory.

5128. *When thou wast his butler.* That this signifies as is usual with sensuous things of this kind is evident from the signification of a "butler" as being sensuous things, or that portion of them

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 sensuous things ought to be subject and subordinate to rational things has already been treated of in the preceding pages; and as this subjection and subordination is here treated of in the internal sense, it still remains to show how the case is in regard to it.

[2] The man in whom sensuous things are in subjection is called rational, but the man in whom they are not in subjection is called sensuous; but whether a man is rational or sensuous can scarcely 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 sensuous or rational cannot be known by others from his speech or 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 together with their affection, and it is not distinguished whether the affection is pretended or real; but in the other life this is distinctly perceived by those who are in good, both as to what is in the speech and what is in the actions; thus what is the quality of the life, and also from what source the life therein is derived. In this world also there are some signs from which it can in some measure be inferred whether sensuous things are subject to the rational, or the rational to sensuous things, or what is the same, whether a man is rational or merely sensuous. The signs 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, this is a sign that he is a sensuous man, and not a rational, the rational being closed in him, so that it does not admit the light of heaven.

[3] Still more sensuous are those who are in the persuasion of falsity, because 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. In the other life this light appears with them white like snow; but as

soon as the heavenly light falls into it, it is darkened, and becomes dark like night in accordance with the degree and quality of the persuasion. This is also evident with them while they live in the world, for they cannot then see anything whatever of truth; nay, in consequence of the obscure or benighted influence of their falsity, truths to them are as things of naught, and they also ridicule them. To the simple such persons sometimes appear as if they were rational; for by means of that snowy wintry light they can through reasonings so dexterously confirm falsities, that these appear like 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 finally by many acquired knowledges. Among the ancients such men were called serpents of the tree of knowledge (see n. 195–197); but at this day they may be called interior sensuous men who have no rational.

[4] The principal sign whether a man is merely sensuous or is rational is from his life; not such as appears in his speech and his works, but such as it is within these; for the life of the speech is from the thought, and the life of the works is from the will, and that of both is from the intention or end. Such therefore as is the intention or end within the speech and the works, such is the life; for speech without interior life is mere sound, and works without interior life are mere movements. 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 indeed begin 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 sensuous.

[5] There are two things which not only close up the way of communication, but even deprive a man of the capacity of ever becoming rational—deceit and profanation. Deceit is like a subtle poison which infects the interiors, and profanation mixes falsities with truths and evils with goods: through these two the rational wholly perishes. There are in every man gods 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 up 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 signs it may in some measure be known who is a rational, and who a sensuous man.

[6] When sensuous things are subject to the rational, then the sensuous things from which man’s first imagination is formed are enlightened 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 they are in this state, sensuous things 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 center, and those which disagree are in the circumference; those which are in the center 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 center receive light through the rational, and when they are presented to view 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 sensuous things disposed when the rational has dominion and sensuous things are in subjection. This takes place while the 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 sensuous things, the contrary comes to pass; for falsities are in the middle, or in the center, and truths are in the circumference. The things which are in the center 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 remember me with thee when it is well with thee, and do mercy I pray with me, and make mention of me unto Pharaoh, and bring me out of this house. For being carried off by theft*

I was carried away out of the land of the Hebrews; and here also have I done nothing that they should put me into the pit. “But remember me with thee” signifies the reception of faith; “when it is well with thee” signifies when there is correspondance; “and do mercy I pray with 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 deliverance from evils; “for being carried off by theft I was carried 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 remember me with thee.* That this signifies the reception of faith is evident from the representation of Joseph, who says these things of himself, as being the Lord as to the celestial in the natural (see n. 5086, 5087, 5106); and from the signification of “remember me with thee” as being the reception of faith; for to remember and to be mindful of the Lord is from no other source than faith; hence “remember me with thee” denotes 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, although he is not aware 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.

[2] This may be illustrated by 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 everyone; 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, 1504–1520, 2489, 4464); for that which reigns

universally in anyone produces a sphere of the same, and displays his life before others. From this may be seen what is meant when it is said that we must be constantly thinking about the Lord, salvation, and the life after death. All who are in faith from charity do this, and therefore they do not think ill of the neighbor, and they have justice and equity in everything of their thought, speech, and action; for that which reigns universally flows into particulars and guides and governs them, because the Lord keeps the mind in such things as are of charity and the derivative faith and thus disposes everything in conformity therewith. The sphere of faith from charity is the sphere which reigns in heaven; for the Lord flows in with love, and through love with charity, consequently with the truths which are of faith; and from this they who are in heaven are said to be in the Lord.

[3] In what now follows the subject treated of is the rebirth of the sensuous subject to the intellectual part, and which is represented by the butler; and because its rebirth is treated of, the reception of faith is also treated of. For the sensuous, like the rational, is born again by means of faith, but by the faith into which charity flows. Unless charity flows into faith and gives it life, faith cannot reign universally; for what a man loves reigns, and not what he merely knows and holds in his memory.

5131. *When it is well with thee.* That this signifies when there is correspondence is evident from the signification of its “being well with thee” when the rebirth or regeneration of the exterior natural or sensuous is treated of as being correspondence; for it is not well with it until it corresponds. At the end of the different chapters it may be seen what correspondence is. There is a correspondence of sensuous 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 down to the ultimate natural.

[2] But as an idea of the nature of correspondences can with difficulty be formed by those who have never thought about them

before, it may 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 a 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 in order that the end may produce the cause, it must take to itself administrant means from the region where the cause is, by which means the end may produce the cause; and in order that the cause may produce the effect, it also must take to itself administrant means from the region where the effect is, by which means the cause may produce the effect. These administrant means are what correspond; and because they correspond, the end can be in the cause and can actuate the cause, and the cause can be in the effect and can actuate the effect; consequently the end through the cause can actuate the effect. It is otherwise when there is no correspondence; for then the end has no 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 administrant means.

[3] All things in general 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 a 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 a one that by means of the correspondence the action is as it were the love; or as when the faith of charity is the end, thought the cause, and speech the effect, then if there is correspondence, faith from charity flows into the thought, and this into the speech, and they so act as a one, that by means of the correspondence the speech 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 to itself administrant means in the rational mind that will correspond; for without administrant means that correspond, the end, which is love or faith, cannot be received, however much 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 sensuous 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 why here by “when it is well with thee” is signified correspondence.

5132. *And do mercy I pray with me.* That this signifies the reception of charity is evident from the signification of “mercy” as being 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 a one in the sensuous when this is being reborn. That “mercy” signifies charity is because all who are in charity are in mercy, or in other words 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 hungry and ye gave me to eat; I was thirsty and ye gave me drink; I was a stranger and ye gathered me; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me (Matt. 25:35–36);

and in other places by benefiting the poor, the afflicted, the widows, and the fatherless.

[2] In its essence charity 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 within it because it descends from the Lord’s love toward the whole human race, which love is mercy because all the human race is settled in miseries. Mercy sometimes shows itself in the evil, who are in no charity; 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 regarded in itself is unmercifulness; for it despises 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” anyone as being to communicate; and from the representation of Pharaoh, as being 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.

[2] 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 no correspondence; and there is no correspondence unless the man is imbued with charity, for charity is the uniting means, because in the good of it there is life from the Lord, which disposes truth into order, so that the form of charity, or charity in an image, may come into existence. 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 this beauty is from the good which is of charity.

5134. *And bring me out of this house.* That this signifies deliverance from evils is evident from the signification of “bringing out” as being deliverance; and from the signification of a “house” as being good (see n. 710, 1708, 2048, 2233, 3128, 3652, 3720, 4982); and therefore in the opposite sense, evil. Hence it is plain that deliverance 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 delivered from the evils whereby the celestial represented by Joseph (n. 5086, 5087, 5106) was alienated; which alienation is signified by his being “carried off by theft” as presently follows. Moreover, when the natural is being regenerated by means of charity and faith, it is delivered from evils; for evils are then separated, and are cast out from the center where they were before, to the circumferences, whither the light of truth from good does not reach. In this way are evils separated in man, and yet 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; for 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 being of good and of truth, which is infinitely removed from what is evil and false.

5135. *For in being carried off by theft I was carried 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 being the celestial in the natural (n. 5086–5087, 5106), consequently the celestial things therein; and from the signification of “being carried off by theft” as being to be alienated by evil; for “to steal” is to alienate, and “theft” is the evil which alienates, and also the evil which claims the celestial things that are in the natural. “Theft” signifies alienation in respect to the abode of which it takes possession, and from which it casts out goods and truths, and which it fills with evils and falsities; “theft” also signifies 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 is necessary to state how the case is with evils and falsities when they enter and take possession of the abode, and also when they claim the goods and truths which are there.

[2] From infancy until childhood, and sometimes till early manhood, by instruction from his parents and teachers a man 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 to the memory, but places them only at the first threshold; for the innocence of infancy and childhood 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). But when the man grows older and begins to think from himself, and not as before from parents and teachers, 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 a sign that he is in good; if he denies them, it is a sign that he is in evil; but if he doubts about them, it is a sign that in succeeding years he will accede either to the affirmative or to the negative.

[3] The things which man as a little child in its first 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 rewards those who do well, and punishes those who do evil; that there is a life after death, in which the evil go to hell and the good to 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 that no one must commit adultery, murder, or theft; with 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, then it is well with him; but if he begins to infringe these things, and at last to deny them, however much for the sake of civil laws and for the sake of society he may live in externals according to them, he is then in evil.

[4] This evil is what is signified by “theft,” insofar as like a thief it takes possession of the abode in which good has been before, and insofar 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 insofar as 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” (see n. 468, 530, 560, 561, 660, 661, 1050, 1738, 1906, 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 these remains; for it then mingles evils with goods and falsities with truths till they cannot be separated, and then it is all over with the man.

[5] That such things are signified by “theft” may be seen from the mere application of “theft” to the things 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. As before said, to steal these things is “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, when behold a flying roll. Then said he unto me, This is the curse that goeth forth upon the faces of the whole earth; for everyone that stealeth hence, like it is innocent; and everyone that sweareth, like it is innocent. I have cast it forth that it may enter into the house of the thief, and into the house of him that sweareth by my name for lying; and it shall pass the night in his house, and shall consume it and the wood thereof and the stones thereof (Zech. 5:1, 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 for lying”; the “faces of the whole earth” denote the universal church; therefore it is said that “the curse shall consume the house and the wood thereof and the stones thereof.” The “house” is the natural mind or man as to this 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).

[6] Profanation and hence the taking away of good and truth are signified in the spiritual sense by the deed of Achan, who took of the accursed 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 therefore was stoned, and all the things were burned; as is related in Joshua:

Jehovah said unto Joshua, Israel hath sinned, they have transgressed my covenant which I commanded them; and they have taken of the accursed thing, and have stolen, lied, and have put it among their vessels (Josh. 7:10–11, 21, 25);

by “accursed things” were meant falsities and evils, which were in no wise to be mixed up with holy things; the “mantle of Shinar, shekels of silver, and wedge of gold” are in the spiritual sense species of falsity; “hiding them under the earth in the midst of the tent” signified a commixture with holy things. (That a “tent” denotes 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, lying, and putting it among their vessels”; for “vessels” are holy truths (see n. 3068, 3079, 3316, 3318).

[7] In Jeremiah:

I will bring the issue of Esau upon him, the time that I shall visit him. If grape gatherers came to thee, would they not leave some grape gleanings? If thieves by night, would they not destroy a sufficiency? I will strip Esau, I will uncover his secret things, and he shall not be able to hide, his seed is devastated, and his brethren, and his neighbors, and he is not (Jer. 49:8–10);

where “Esau” denotes the evil of the love of self 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 a sufficiency”; and by “his seed, his brethren, and his neighbors being devastated, and he is not.” “Seed” denotes the truths which are of faith from charity (n. 1025, 1447, 1610, 1940, 2848, 3038, 3310, 3373); “brethren” denote the goods which are of charity (n. 367, 2360, 2508, 2524, 3160, 3303, 3459, 3815, 4121, 4191);

“neighbors” denote the adjoined and related truths and goods which belong to him.

[8] Something similar is said of Esau in Obadiah:

If thieves come to thee, if overthrowers by night (how wilt thou be cut off) will they not steal till they have enough? If grape gatherers come to thee, will they not leave some clusters? (Obad. 5);

“grape gatherers” denote falsities which are not from evil; by these 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 wrong applications employ them to confirm evils and falsities.

[9] In Joel:

A great people and mighty, they shall run like heroes; they shall climb the wall like men of war; and they shall march everyone in his ways; they shall run to and fro in the city; they shall run on the wall; they shall climb up into the houses; they shall enter in through the windows like a thief (Joel 2:2, 7, 9);

a “great people and mighty” denotes falsities fighting against truths (n. 1259, 1260); and because they fight mightily in destroying truths, they are said to be “like heroes and men of war”; the “city” through which they are said to “run to and fro” denotes the doctrinals of truth (n. 402, 2268, 2449, 2712, 2943, 3216); the “houses into which they shall climb” denote the goods which they destroy (n. 710, 1708, 2048, 2233, 3128, 3652, 3720, 4982); the “windows through which they shall enter in” denote things intellectual and the derivative reasonings (n. 655, 658, 3391); hence they are compared to a “thief” because they take possession of the abode previously occupied by truths and goods.

[10] In David:

As thou hatest discipline, and castest my words behind thee; if thou seest a thief thou runnest with him, and thy part is with adulterers.

Thou openest thy mouth for evil, and with thy tongue thou weavest deceit (Ps. 50:17–19);

speaking of a wicked person, “to run with a thief” denotes to alienate truth from himself by means of falsity.

[11] In Revelation:

They repented not of their murders, nor of their enchantments, nor of their whoredoms, nor of their thefts (Rev. 9:21);

“murders” denote evils which destroy goods; “enchantments” falsities therefrom which destroy truths; “whoredoms” truths falsified; “thefts” goods thus alienated.

[12] In John:

Verily, verily, I say unto you, he that entereth not through the door into the sheepfold, but climbeth up some other way, he is a thief and a robber. But he that entereth in through the door is the shepherd of the sheep. I am the door; through me if anyone enter in, he shall be saved, and shall go in and out, and shall find pasture. The thief cometh not but to steal, and to murder, and to destroy (John 10:1–2, 9–10);

here again a “thief” denotes the evil of merit; for he who takes away from the Lord what is his, and claims it for himself is called a “thief.” As this evil closes the way and prevents good and truth from the Lord from flowing in, it is said “to murder” and “to destroy.” The same is signified by the commandment in the Decalogue:

Thou shalt not steal (Deut. 5:19; see n. 4174).

From all this it is evident what is signified by the laws enacted in the Jewish church in regard to thefts (as in Exod. 21:16; 22:1–4; Deut. 24:7); for as all the laws in that church originated in the spiritual world, they 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 through evil, is evident from the signification of the “land of the Hebrews” as being the church. The “land of the Hebrews” here is the land of Canaan; for Joseph was taken away from there. The reason why the land of Canaan in the Word signifies the church is that the church has 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 last the Jewish church. And in order 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 this land should be given to his posterity for an inheritance. This is the reason why “land” or “earth” in the Word signifies the church, and the “whole earth” as sometimes occurs, the universal church; and also the “new heaven and new earth” a new church internal and external.

[2] The reason why the church was continued there from the most ancient time is that the man of the most ancient church, who was celestial, was of such a character that in each and all things in the world and upon the earth he saw a representative of the Lord’s kingdom; the objects of the world and the earth being to him the means of thinking about heavenly things. This was the origin of all the representatives and significatives that were afterward known in the ancient church, 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 as the Word could not be written except by representatives and significatives, even of places, therefore for the sake of this 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.

[3] 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 for the same reason Abram was commanded to go there, and that 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 explication; for not to do anything 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 being 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 also is mentioned; because where good is treated of, there also truth is treated of, in order that there may be a marriage in everything of the Word. For the heavenly marriage is that of good and truth, but the infernal marriage is that of evil and falsity; because where there is evil, there is also falsity, joining itself to evil as a wife to her husband; and where there is good there is also truth, because truth conjoins itself with good as a wife with 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 it is the same with evil and falsity. (That there is a marriage in everything of the Word may be seen above, n. 683, 793, 801, 2173, 2516, 2712, 4137e.)

5139. Verses 16–19. *And the prince of the bakers saw that he had interpreted good, and he said unto Joseph, I also was in my dream, and behold three baskets with holes in them upon my head; and in the*

uppermost basket there was of all food for Pharaoh, the work of the baker; and the birds did eat them out of the basket from upon my head. And Joseph answered and said, This is the interpretation thereof: The three baskets three days are these. In yet three days shall Pharaoh lift off thy head from upon thee, and shall hang thee upon wood; and the birds shall eat thy flesh from upon thee. “And the prince of the bakers saw” signifies the perception of the sensuous that is subject to the will part; “that he had interpreted good” signifies what would happen; “and he said unto Joseph” signifies the perception of the celestial in the natural; “I also was in my dream” signifies prediction; “and behold three baskets” signifies the successives of things of the will; “with holes in them upon my head” signifies without termination anywhere in the middle; “and in the uppermost basket” signifies the inmost of the will part; “there was of all 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 sensuous; “and the birds did eat them out of the basket from 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 baskets” signifies the successives of the things of the will; “three days are these” signifies even to the last; “in yet three days” signifies that which is in the last; “shall Pharaoh lift off thy head from upon thee” signifies what is concluded from what is foreseen; “and shall hang thee upon wood” signifies rejection and damnation; “and the birds shall eat thy flesh from upon thee” signifies that the falsity from evil will consume what is of these sensuous things.

5140. *And the prince of the bakers saw.* That this signifies the perception of the sensuous that is subject to the will part is evident from the signification of “seeing” as being to understand and perceive (n. 2150, 2807, 3764, 4723); and from the signification of the “prince of the bakers” as being the sensuous in general subject to the will part, thus these sensuous things (n. 5078, 5082).

5141. *That he had interpreted good.* That this signifies what would happen is evident from the signification of “interpreting” as being 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 the perception from the sensuous, which perception is comparatively obscure. There actually do exist perception from the sensuous or exterior natural, perception from the interior natural, and perception from the rational; for when a man is in interior thought from affection, and withdraws his mind from sensuous things and from the body, he is in rational perception; 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 perception 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 delights of the love of the world and also of the love of self, the perception is from the sensuous; for his life is then in externals or in the body, and admits no more from the interiors than may serve to moderate his outbursts into what is dishonorable and unbecoming. But the more external the perception is, the more obscure it is, because exterior things are comparatively general, for innumerable interior things appear as one in the exterior.

5142. *And he said unto Joseph.* That this signifies the perception of the celestial in the natural is evident from the signification of “saying” in the historic parts of the Word, as being perception (often explained before); and from the representation of Joseph, as being 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 being prediction concerning the event (see n. 5092, 5104, 5112).

5144. *And behold three baskets.* That this signifies the successives of the things of the will is evident from the signification of “three” as being 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 being things of the will. That “baskets” are things of the will is because they are vessels to hold food; and also 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 sensuous subject to the intellectual part has been treated of, which was represented by the butler; what is now treated of is the sensuous subject to the will part, which is represented by the baker (see n. 5077–5078, 5082).

[2] What is successive or continuous in intellectual things was represented by the vine, its three shoots, its blossoms, clusters, and grapes; and finally the truth which is of the intellect was represented by the cup (see n. 5120); but what is successive in the things of the will is represented by the three baskets on the head, in the uppermost of which there was of all food for Pharaoh, the work of the baker. By what is successive in the things of the will is meant what is successive from the inmosts of man down to his outermost, in which is the sensuous; 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 sensuous, in a distinct succession, as by the steps of a ladder; and in each degree it is qualified according to the reception. But the further nature of this influx and its succession will be shown in the following pages.

[3] “Baskets” signify the things of the will insofar as goods are therein, in other passages of the Word, as in Jeremiah:

Jehovah showed me, when behold two baskets of figs set before the temple of Jehovah; in one basket exceedingly good figs, like the figs that are first ripe; but in the other basket exceedingly bad figs, which could not be eaten for badness (Jer. 24:1–2);

here “basket” is expressed in the original by a different word, which signifies the will part in the natural; the “figs” in the one basket are natural goods, while those in the other are natural evils.

[4] In Moses:

When thou art come into the land which Jehovah thy God will give thee, thou shalt take of the first ripe of all the fruit of the land, which thou shalt bring in from thy land, and thou shalt put it in a basket, and shalt go unto the place which Jehovah shall choose. Then the priest shall take the basket out of thy hand, and set it before the altar of Jehovah thy God (Deut. 26:1-2, 4);

here “basket” is expressed by still another word that signifies a new will part in the intellectual part; “the first ripe of the fruit of the earth” are the goods thence derived.

[5] In the same:

For the sanctifying of Aaron and his sons, Moses was to take unleavened bread, and cakes unleavened mingled with oil, and wafers unleavened anointed with oil; of fine wheaten flour shalt thou make them. And thou shalt put them upon one basket, and bring them near in the basket. Aaron and his sons shall eat the flesh of the ram, and the bread in the basket, at the door of the tent of meeting (Exod. 29:2-3, 32);

“basket” here is expressed by the same term as in the present chapter, signifying the will part in which are the goods signified by “bread,” “cakes,” “oil,” “wafers,” “flour,” and “wheat”; by the will part is meant the container; for goods from the Lord flow into the interior forms of man, as into their vessels, which forms, if disposed for reception, are the “baskets” in which these goods are contained.

[6] Again:

When a Nazirite was being inaugurated he was to take a basket of unleavened things of fine flour, cakes mingled with oil, and unleavened wafers anointed with oil, with their meat offering, and their drink offerings; a ram also he shall make a sacrifice of peace offerings to Jehovah, besides the basket of unleavened things; and the priest shall take the boiled 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 Nazirite, and the priest shall wave them with a waving before Jehovah (Num. 6:15, 17, 19-20);

here also “basket” denotes the will part as the container; the “cakes,” the “wafers,” the “oil,” the “meat offering,” the “boiled shoulder of the ram” are celestial goods which were being represented; for the Nazirite represented the celestial man (n. 3301).

[7] At that time such things as were used in worship were carried in baskets; as was also the kid of the goats by Gideon, which he brought forth to the angel under the oak (Judges 6:19); and this for the reason that baskets represented the containers, and the things in the baskets, the contents.

5145. *With holes in them upon my head.* That this signifies without termination anywhere in the middle is evident from the signification of “with holes in them” as being open from highest to lowest, thus not closed, consequently without termination anywhere in the middle; and from the signification of the “head” as being 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 all acts descend from it and take their origin. It is evident that the faculties of the mind, that is, of the understanding and the will, are there; and therefore by the “head” are signified the interiors. These baskets represented the things which are in the head.

[2] The sensuous things which are subject to the will part are now treated of, and by the “baskets with holes in them upon the head” is signified that the interiors were without termination anywhere in the middle, and for this reason these sensuous things 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 are separated from the degree next below; it is 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 the second degree; in this are the spiritual angels, or in this is the middle or second heaven. The

interior natural makes the third degree; in this are good spirits, or the ultimate or first heaven. The exterior natural, or the sensuous, makes the fourth degree; and in this is man. These degrees in man are most distinct.

[3] Thence it is that if he lives in good, a man is as to his interiors a heaven in the least form, or that his interiors correspond to the three heavens; and hence it is that if a man has lived a life of charity and love, he can be carried after death even into the third heaven. But that he may be of this character, 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, each degree is a plane in which the good which flows in from the Lord rests, and where it is received. Without these degrees as planes, good is not received, but flows through, as through a sieve or a basket that has holes in it, down to the sensuous, and then, being without any direction in the way, it is turned into a foulness which appears to those who are in it as good, namely, into the delight of the love of self and of the world, consequently into the delight of hatred, revenge, cruelty, adultery, and avarice, or into mere voluptuousness and luxury. This is the case if the things of man's will are without termination anywhere in the middle, or if they "have holes in them."

[4] It is quite possible to know whether there are these terminations and consequent planes; for the perceptions of good and truth, and of conscience, show this. With those who have perceptions of good and truth, as have the celestial angels, the terminations are from the first degree to the last; for without terminations of all the degrees, such perceptions are impossible. (In regard to these 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 with these angels. 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 equitable. 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 to receive this influx; and with these persons good flows through down to the exterior natural or natural-sensuous; and as before said is there turned into foul delights. Sometimes these persons seem to feel a pain as of conscience, but it is not conscience; it is a pain arising from the loss of their delight, such as that of honor, gain, reputation, life, pleasures, or the friendship of people like themselves; and this is because the terminations are in delights like these. From all this it is evident what is signified in the spiritual sense by the baskets with holes in them.

[5] In the other life especially is it discerned whether the things of a man's will have or have not been terminated. With those in whom they have been terminated there is zeal for spiritual good and truth, or for what is just and equitable, for these persons have done what is good for the sake of good or for the sake of truth, and have acted justly for the sake of what is just or equitable, and not for the sake of gain, honor, and things like these. 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, and causes a noisome stench. Consequently all who have had conscience are saved; but they who have had no conscience cannot be saved.

[6] The things of the will are said to have holes in them, or not to be terminated, when there is no affection of good and truth, or of what is just and equitable; and also 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 of good and truth "internal bonds" and affections of evil and falsity "external bonds" (n. 3835). Unless the affections of evil and falsity were bonds, the man would be insane (n. 4217); for insanities are

nothing else than the loosening of such bonds; thus they are nonterminations in such persons; but as in these persons there are no internal bonds, they are inwardly insane in respect to the thoughts and affections, while restrained from breaking out by external bonds, which are affections of gain and honor, and of reputation as a means of acquiring these, and the consequent fear of the law and of the loss of life. This was represented in the Jewish church by the fact that every open vessel in the house of a dead person upon which there was no cloth cover was unclean (Num. 19:15).

[7] Similar things are signified by “works full of holes” in Isaiah:

They that make thread of silks, and they that weave works full of holes, shall blush; and the foundations thereof shall be broken in pieces, all they that make pools of the soul their wages (Isa. 19:9–10);

and by “holes” in Ezekiel:

The spirit brought the prophet to the door of the court; where he saw, and behold a hole in the wall; and he said unto him, Come bore a hole through the wall; he therefore bored through the wall, and behold a door; then said he unto him, Go in and see the abominations that they do here. When he went in and saw, behold every figure of creeping thing and beast, an abomination, and all the idols of the house of Israel, portrayed upon the walls round about (Ezek. 8:7–10).

5146. *And in the uppermost basket.* That this signifies the inmost of the will part is evident from the signification of a “basket” as being the will part (of which above, n. 5144); and from the signification of “the uppermost” as being the inmost (n. 2148, 3084, 4599). The reason why the “uppermost” denotes the inmost is that with man who is in space, interior things appear as higher things, and exterior things as lower ones; but when the idea of space is put off, as is the case in heaven and also in the interior thought of man, there is then put off the idea of what is high and what is low; for height and depth come from the idea of space. Nay, in the interior heaven there is no idea of things 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

interior things are in a more perfect state than exterior ones, because interior things are nearer the Divine, and exterior things are more remote from it. This is the reason why what is uppermost signifies what is inmost.

[2] Nevertheless no one can apprehend what the interior is relatively to the exterior unless he knows how the case stands with degrees (in regard to which see above, n. 3691, 4154, 5114, 5145). Man has no other conception of what is interior and hence more perfect than as of what is purer in continual diminution; but the purer and the grosser are possible in one and the same degree, both according to the expansion and the contraction, and according to the determinations, and also according to the insertions of things homogeneous or heterogeneous. As such an idea prevails about the interior of man, it is quite impossible to avoid the notion that the exteriors are continuously coherent with the interiors, and thus act with them absolutely as a one. But if a genuine idea about degrees is formed, it is then possible to see how the interiors and the exteriors are distinct from one another, and that they are so distinct that the interiors can come into existence and subsist without the exteriors, but by no means the exteriors without the interiors. It is also then possible to see how the case stands with the correspondence of the interiors in the exteriors, and also how the exteriors can represent the interiors. This is the reason why the learned can treat hypothetically only of the intercourse between the soul and the body; nay, this is also the reason why many of them believe life to be in the body, so that when the body dies, they believe that they will die as to the interiors also, on account of the coherence of these with the body, when yet it is only the exterior degree that dies, the interior then surviving and living.

5147. *There was of all food for Pharaoh.* That this signifies full of celestial good for the nourishment of the natural is evident from the signification of “food” as being celestial good (of which presently); and from the representation of Pharaoh as being the interior natural (see n. 5080, 5095), and also the natural in general; for when they correspond, the interior and exterior natural make a one; and as food is for nourishment, by the words “there was of all 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 will part was full of celestial good. For good from the Lord flows in through man’s inmost, and thence through degrees as by the steps of a ladder to the exteriors; for the inmost is relatively in the most perfect state, and therefore can receive good immediately from the Lord; but not so the lower things. If these were to receive good from the Lord immediately, they would either obscure it or pervert it, for they are relatively more imperfect.

[2] As regards the influx of celestial good from the Lord, and its reception, be it known that man’s will part receives good, and his intellectual receives truth, and that the intellectual can by no means receive truth so as to make it its own, unless at the same time the will part receives good; and conversely; for the one flows in this way into the other, and disposes it to receive. The things of the intellect may be compared to forms which are continually varying, and the things of the will to the harmonies that result from this variation; consequently truths may be compared to variations, and goods to the delights therefrom; and as this is eminently the case with truths and goods, it is evident that the one is impossible without the other, and also that the one cannot be produced except by means of the other.

[3] That “food” signifies celestial good is because the food of the angels is nothing else than the goods of love and of charity, by which they are not only made alive, but are also refreshed. These goods in act, or the practice of them, serve especially for the refreshment of the angels, because they are their desires; and it is known that when the desires are realized in act, they afford refreshment and life. That such things yield nourishment to the spirit of man, while material food yields nourishment to his body, may also be seen from the fact that food without delights conduces but little to nourishment, but together with delights it nourishes. It is the delights that open the passages or ducts which receive the food and convey it into the blood; whereas things undelightful close them. With the angels these delights are the goods of love and of charity, and from this it can be inferred that they are spiritual

foods which correspond to earthly foods. As goods are food, so truths are drink.

[4] “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, whereas it is spiritual food; as in Jeremiah:

All the people groan, seeking bread; they have given their desirable things for food, to refresh the soul (Lam. 1:11).

In Isaiah:

Everyone that thirsteth, go ye to the waters, and he that hath no silver, go ye, buy, and eat; yea, go, buy wine and milk without silver and without price (Isa. 55:1).

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, gladness and joy from the house of our God? The grains have rotted under their clods; the garners are devastated, the barns are destroyed, because the corn is withered (Joel 1:15–17).

In David:

Our garners are full, bringing forth from food to food; our flocks are thousands and ten thousands in our streets. There is no cry in our streets; blessed is the people that is in such a case (Ps. 144:13–15).

All things wait for thee, that thou mayest give them their food in its time. Thou givest them, they gather; thou openest thy hand, they are sated with good (Ps. 104:27–28).

[5] In these passages celestial and spiritual food is meant in the internal sense, while material food is meant in the sense of the letter. From this it is plain in what manner the interiors and exteriors of the Word, or those things therein which are of the spirit, and those which are of the letter, correspond to each other; so that while man understands these things according to the sense

of the letter, the angels with him understand them according to the spiritual sense. The Word has been so written as to serve not only the human race, but also heaven; for which reason all the expressions therein are significative of heavenly things, and all the things are representative of them, and this even to the least jot.

[6] That “food” in the spiritual sense is good, the Lord also plainly teaches in John:

Labor not for the food that perisheth, but for the food that abideth into life eternal, which the son of man shall give to you (John 6:27).

My flesh is truly food, and my blood is truly drink (John 6:55);

where “flesh” is the Divine good (n. 3813); and “blood” is the Divine truth (n. 4735). And again:

Jesus said to his disciples, I have food to eat that ye know not. The disciples said one to another, Hath any man brought him aught to eat? Jesus saith to them, My food is that I do the will of him that sent me, and that I perfect his work (John 4:32–34);

“to do the will of the father, and to perfect his work” is the Divine good in act or exercise, which as before said in the genuine sense is “food.”

5148. *The work of the baker.* That this signifies according to every use of the sensuous is evident from the signification of “work” as being according to every use (of which hereafter); and from the signification of a “baker” as being the sensuous subject to the will part (see n. 5078, 5082). The reason why “work” denotes use is that it is predicated of the will part, or of the sensuous subject to the will part; and whatever is done by means of this, and can be called “work” must be use. All the works of charity are nothing else, for works of charity are works from the will that are uses.

5149. *And the birds did eat them out of the basket from upon my head.* That this signifies that falsity from evil consumed it is evident from the signification of “the birds” as being intellectual things,

and also thoughts, 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 being to consume (in the original tongue also, the word “eat” means to consume); and from the signification of a “basket” as being the will part (n. 5144, 5146), here evil from the will part, because the basket had holes in it (n. 5145). From this it follows that by the “birds eating out of the basket from upon the head” is signified that falsity from evil consumed.

[2] There is falsity from two origins—falsity of doctrine, and falsity of evil. Falsity of doctrine does not consume goods, for a man may be in falsity of doctrine, and yet in good, and therefore men of every doctrine, even gentiles, are saved; but the falsity of evil is that which consumes goods. Evil in itself is opposite to good, yet by itself it does not consume goods, but by means of falsity, for falsity attacks the truths which belong to good, because truths are as it were outworks that encompass good. These outworks are assaulted by means of falsity, and when these are assaulted good is given to destruction.

[3] One who does not know that “birds” signify things of the intellect, cannot know otherwise than 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. Except from the internal sense no one can know that by “birds” are meant things 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 dwelt in the branches of it (Luke 13:19);

the “birds of the heaven” here denotes truths.

[4] In Ezekiel:

It shall go forth into a magnificent cedar; and under it shall dwell every bird of every wing; in the shadow of the branches thereof shall they dwell (Ezek. 17:23);

“bird of every wing” denotes 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 in his shadow dwelt all great nations (Ezek. 31:3, 6);

“birds of the heavens” in like manner denote truths.

[5] 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 (Ezek. 31:13);

where “birds of the heavens” denote falsities. In Daniel:

Nebuchadnezzar saw in a dream; behold a tree in the midst of the earth; the beast of the field had shadow under it, and the birds of the heaven dwelt in the branches thereof (Dan. 4:10, 12, 18);

where again “birds of the heaven” denote falsities.

[6] In Jeremiah:

I beheld and lo there was no man, and all the birds of the heaven were fled (Jer. 4:25);

“no man” denotes no good (n. 4287); the “birds of the heaven that were fled” denotes that truths were dispersed. Again:

From the bird of the heavens, even to the beast, they are fled, they are gone (Jer. 9:10);

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 (Matt. 13:3–4);

where “birds” denote 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 being revelation from perception (of which above, see n. 5121); and from the representation of Joseph, as being the celestial in the natural (n. 5086, 5087, 5106). That here “Joseph” is the celestial in the natural is because the subject here treated of is 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 are accommodated to reception; nevertheless 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 very Divine. 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 is evident what is meant by the celestial in the natural.

[2] The celestial is from the Divine good, and the spiritual is from the Divine truth, both of them being from the Lord; and when these are in the rational they 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, insofar 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. Through influx and according to the reception, a man is called celestial or spiritual—celestial if the Lord’s Divine good is received in the will part, spiritual if it is received in the intellectual part.

5151. *This is the interpretation thereof.* That this signifies what [the dream] had in it is evident from the signification of “interpretation” as being what it has in it, or what is therein (of which above, n. 5093, 5105, 5107).

5152. *The three baskets.* That this signifies the successives of the things of the will is evident from the signification of “three baskets” as being the successives of the things of the will (of which above, n. 5144).

5153. *Three days are these.* That this signifies even to the last is evident from the signification of “three” as being one period and its continuous progression from beginning to end, thus even to the last (n. 2788, 4495, 5122).

5154. *In yet three days.* That this signifies that which is in the last is evident from what was said just above (n. 5152) about the signification of “three.”

5155. *Shall Pharaoh lift off thy head from upon thee.* That this signifies what is concluded from what is foreseen is evident from the signification of “lifting off the head” as being what is provided and therefore concluded, or what is concluded from what is provided (of which above, n. 5124); but here from what is foreseen, because the statement follows that the baker should be hanged upon wood, 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, and therefore this is provided; but all evil is from hell, or from man’s own which makes one with hell; and therefore this is foreseen. As regards evil, providence is nothing but the direction or determination of evil to less evil, and as far as possible to good; but the evil itself is foreseen. In the present instance it is foresight that is signified, because the subject treated of is the sensuous that is subject to the will part and its rejection on account of evil.

5156. *And shall hang thee upon wood.* That this signifies rejection and damnation is evident from the signification of “being hanged upon wood” as being rejection and damnation; for hanging upon wood was a curse, and a curse is a rejection from the Divine, consequently damnation. That hanging upon wood was a curse is evident in Moses:

When there shall be in a man a crime of judgment of death, and he be put to death, so that thou hangest him upon wood, his carcass shall not remain all night upon the wood, but burying thou shalt 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 will give thee for an inheritance (Deut. 21:22–23);

that he “should not remain all night upon the wood” signified perpetual rejection; for in the evening the day began anew, and therefore unless they who had been hanged were cast away before evening, it would have represented that evil was not rejected, and consequently that the land was not freed from it, but was defiled; and therefore it is added, “that thou defile not the land which Jehovah thy God giveth thee for an inheritance.” That the hanged remained until evening and no longer may be seen in Joshua 8:29; 10:26. Among the Jewish nation there were two main penalties—stoning and hanging. Stoning was on account of falsity, and hanging upon wood was 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; and therefore in the prophetic Word mention is occasionally made of “committing adultery with stone and wood” whereby is signified the perversion of truth, which is falsity, and the adulteration of good, which is evil.

5157. *And the birds shall eat thy flesh from upon thee.* That this signifies that the falsity of evil will consume what is of these sensuous things is evident from the signification of “eating” as being to consume (of which above, n. 5149); and from the signification of “birds” as being falsity (of which also above, n. 5149); and from the signification of “flesh” as being good (see n. 3812, 3813), and hence in the opposite sense evil; for most of the

expressions in the Word have also an opposite sense, which is known from their signification in the genuine sense; and from the signification of “from upon thee” as being from the sensuous things subject to the will part, for these are represented by the baker (n. 5078, 5082). That these were evil and therefore to be rejected is evident from what goes before.

[2] How the case is in regard to this—that the sensuous things subject to the intellectual part, which are represented by the butler, were retained, and that the sensuous things subject to the will part, which are represented by the baker, were rejected—is a secret that without enlightenment cannot be comprehended, but what follows may help to throw light upon it. By sensuous things are meant those memory-knowledges and those delights which have been instilled through the five external or bodily senses into man’s memory and into his desires, and which together constitute the exterior natural, from which a man is called a sensuous man. These memory-knowledges are subject to the intellectual part, but the delights are subject to the will part; the memory-knowledges also bear relation to the truths which are of the understanding, and the delights to the 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.

[3] The reason why the former were retained is that for a time they could agree with intellectual things; and the reason why the latter were rejected is that they could not possibly agree. For the will part in the Lord (who is the subject here treated of in the supreme internal sense) was Divine from conception, and was the Divine good itself; but the will part that he had by birth from the mother was evil; and therefore this was to be rejected, and in its place a new one was to be procured from the Divine will part by means of the intellectual, or from the Divine good by means of the Divine truth, thus from his own power. This is the secret that is here described in the internal sense.

5158. Verses 20–23. *And it came to pass on the third day, on Pharaoh’s birthday, and he made a feast to 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 brought back the prince of the butlers upon his butlership, and he gave the cup upon Pharaoh's palm; and he hanged the prince of the bakers; as Joseph interpreted to them. And the prince of the butlers did not remember Joseph, and he forgot him. "And it came to pass on the third day" signifies in the last; "on Pharaoh's birthday" signifies when the natural was being regenerated; "and he made a feast to 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 things subject to both parts, the intellectual part and the will part; "in the midst of his servants" signifies which were among those things that were in the exterior natural; "and he brought back the prince of the butlers upon his butlership" signifies that the sensuous things of the intellectual part were received and made subordinate; "and he gave the cup upon Pharaoh's palm" signifies instrumental to the interior natural; "and he hanged the prince of the bakers" signifies that the sensuous things of the will part were rejected; "as Joseph interpreted to them" signifies prediction from the celestial in the natural; "and the prince of the butlers did not remember Joseph" signifies that there was not as yet conjunction in every way with the celestial of the natural; "and he 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 being the last of a state, for "day" is state (see n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850), and the "third" is what is complete, thus the last (n. 1825, 2788, 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 interior things obtain dominion over exterior things, and the exterior things begin to serve the interior, both as to the things of the intellect and as to those of the will. With those who are being regenerated, this is observed from the fact that something within dissuades them from allowing sensuous delights and bodily or earthly pleasures to reign, and to draw over to their side the things of the intellect to confirm them; and when

this is the case the prior state is at its last, and the new state is at its first. Such is the signification of “on the third day.”

[2] With every man, whether being regenerated or not, there come forth 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, these changes or inversions are owing to causes in the body, and to causes in civil life. The causes in the body are the yearnings that come with the time of life and pass away with the time of life, and are also reflections on the health of the body and long life in the world; the causes in civil life are seeming outward bridlings of yearnings, chiefly in order to acquire the reputation of being wise and of loving justice and goodness, but with the end of getting honors and gain; whereas with those who are being regenerated, the changes or inversions are effected for spiritual reasons, which proceed from goodness and justice itself; and when the man begins to be affected with these, he is at the end of the prior state, and at the beginning of a new one.

[3] But as few are able to know how the case herein is, it shall be illustrated 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, and he also loves the world for the sake of the world, rising no higher because at 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 more interior end; for he loves the things of the body with the end of having a sound mind in a sound body, and he loves his mind and its soundness with an end still more interior—that he may relish (or be wise in) good and understand truth. Like other men he too loves the things of the world; but he loves them for the sake of the end that through the world, its wealth, possessions, and honors, he may have the means of doing what is good and true, and what is just and fair.

[4] This example shows the respective qualities of those who are not being regenerated and of those who are; and that in the

outward form they appear alike, but that in the internal form they are wholly unlike. And from what has been said it is also evident what are the reasons, and of what nature these are, that produce the changes and inversions of state in both these classes of persons. And it can further be seen that in the regenerate interior things have dominion over exterior things, while in the unregenerate exterior things have dominion over interior things. It is the ends in a man that have the dominion, for the ends subordinate and subject to themselves all things that are in him. His veriest life is from no other source than his end, because his end is always his love.

5160. *On Pharaoh's birthday.* That this signifies when the natural was being regenerated is evident from the signification of "being born" as being to be regenerated (of which hereafter); and from the representation of Pharaoh as being the interior natural (see n. 5080, 5095), here the natural in general, because with the regenerate the interior and the exterior natural act as a one through their mutual 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 rebirth; and therefore 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, through faith and charity; because it is by his being born again 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. *And he made a feast to all his servants.* That this signifies initiation and conjunction with the exterior natural is evident from the signification of a "feast" as being initiation to conjunction (see n. 3832), and also conjunction through love, and appropriation (n. 3596); and from the signification of "servants" as being the things of the exterior natural. For when man is being regenerated lower things are subordinated and subjected to higher, or exterior things 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

such servants as are loved by the Lord; for it is mutual love that conjoins them, and causes their service not to be perceived as such, but as compliance from the heart; for good flows in from within, and produces in it this delight. In old time feasts were held for various reasons, and by them was signified initiation into mutual love, and thus conjunction. They were also held on birthdays; and then represented the new birth, or regeneration, which is the conjunction of the interiors with the exteriors in man through love, consequently is the 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 being what is concluded from what is provided, and also from what is foreseen (of which above, n. 5124, 5155). This was provided in respect to the sensuous subject to the intellectual part, and retained as good, which is represented by the butler; and it was foreseen in respect to the sensuous subject to the will 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 own. (That man’s own 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 things subject to both parts, the intellectual part and the will part, is evident from the representation of the butler, as being the sensuous subject to the intellectual part (see n. 5077, 5082); and from the representation of the baker, as being the sensuous subject to the will part (n. 5078, 5082).

5164. *In the midst of his servants.* That this signifies that were among those things that were in the exterior natural is evident from the signification of “in the midst” as being among them; and from the signification of “servants” as being the things in the exterior natural (of which just above, n. 5161). In the Word all things are

called “servants” that are beneath and are therefore subordinate and subject to what is higher, just as those things which are of the exterior natural, or the sensuous things therein, are in respect to the interior natural; and the things of the latter also are called “servants” in respect to the rational; and consequently all things in man both in general and in particular, and equally so whether inmost or outmost, are called “servants” relatively to the Divine, for this is supreme.

[2] 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” relatively to the king (as is also the case in every kingdom at this day) is that royalty 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 (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 the last shall be first (Matt. 19:30; 20:16; Mark 10:31; Luke 13:30).

He that is least among you, the same shall be great (Luke 9:48);

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 10:44; Matt. 20:26–27).

[3] They are called “servants” relatively to the Divine truth which is from the Lord, and “ministers” relatively to the Divine good which is from him. The reason why the “last who are first” are servants more fully than others is that they know, acknowledge,

and perceive, that everything of life and consequently everything of power which they have is from the Lord and not at all from themselves; whereas they who do not perceive this, because they do not so acknowledge, are also servants, yet more in the acknowledgment of the lips than of the heart. But they who are in what is contrary call themselves “servants” relatively to the Divine, and yet desire to be masters; for they are indignant and angry if the Divine does not favor them and as it were obey them; and at last they are opposed to the Divine, and take away all power from the Divine, and attribute all things to themselves. There are very many of this character within the church, who deny the Lord, and say they acknowledge one supreme being.

5165. *And he brought back the prince of the butlers upon his butlership.* That this signifies that the sensuous things of the intellectual part were received and made subordinate is evident from the representation of the prince of the butlers as being in general the sensuous things subject to the intellectual part (of which above); and from the signification of “bringing back upon his butlership” as being to reduce into order under the intellectual. (That “to bring back upon a station” is to reduce into order so as to be in the last place may be seen in n. 5125.) It is here said “upon 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 are drinking and giving to drink (see n. 3069, 3168, 3772, 4017); hence it is plain that by “bringing back the prince of the butlers upon his butlership” is signified reducing into order the sensuous things of the intellectual part, and thus receiving them and making them subordinate.

[2] These sensuous things are received and made subordinate when they minister and serve as means to interior things, both for bringing forth into act and for seeing inwardly; for man sees interior things in the sensuous things of the exterior natural 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, a man in the body cannot think at all of what is above sensuous things, for he sees what is above as one sees the affections and thoughts of

another in his face, while not attending to the face itself; and as when one hears another speak, while not attending to the words, but to the sense of what is said, the very speaking of the words being the plane in which that sense is. It is similar with the exterior natural; unless this served interior things as a plane in which they 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 that which comes forth interiorly in man does not come to view except by interior reflection.

[3] The quality of the exterior natural is very manifest 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 intentions or ends, shine forth through that face. If love to the Lord and charity toward the neighbor have formed the interiors, there is a consequent resplendence in the face, and the face itself is love and charity in form; but if the love of self and of the world, and the derivative hatred, revenge, cruelty, and the like, have formed the interiors, there is a consequent diabolical expression in the face, and the face itself is hatred, revenge, and cruelty in form. From this it is evident what the exterior natural is and what is its use, and also what it is when made subject to interior things, and what it is when interior things are made subject to it.

5166. *And he gave the cup upon Pharaoh's palm.* That this signifies instrumental to the interior natural is evident from what has been said above (n. 5126), where similar words occur.

5167. *And he hanged the prince of the bakers.* That this signifies that the sensuous things of the will part were rejected is also evident from what has been unfolded above (n. 5156), where similar words are used.

5168. *As Joseph interpreted to them.* That this signifies prediction from the celestial in the natural is evident from the signification of "interpreting" as being to say what the dream has in it, or what is within it, and also what would happen (see n. 5093, 5105, 5107, 5141), thus to predict; and from the representation of Joseph as

being the celestial in the natural (n. 5086–5087, 5106). How it was that the sensuous things of the intellectual part were retained, and those of the will part rejected, may be seen above (n. 5157).

[2] The subject treated of in the internal sense of this chapter is the subordination of the exterior natural, which is to be made subordinate in order that it may serve the interior natural as a plane (n. 5165); for unless it is made subordinate, interior 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 mirror; and therefore when there is no subordination the man can have no interior thought; nay, he cannot have any faith; for there is no comprehension, whether distant or eminent, and therefore no perception 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.” Sensuous things and memory-knowledges are only the means into which this good may flow, and in which it may present itself in form, and unfold itself for every use; but without this good in them, memory-knowledges, even if the very truths of faith, are nothing but scales among filth, which fall off.

[3] But how through good by means of memory-knowledges and truths of faith exterior things are reduced into order, and to correspondence with interior things, is at this day further from apprehension than it was formerly; and this for several reasons, 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 therefore there is no affection of knowing such things. For this reason somewhat of aversion at once shows itself when anything is said that is within or above sensuous things, and consequently when anything of angelic wisdom is set forth. But as such things are in the internal sense (for the things contained in this sense are adapted to angelic wisdom), and as the Word is now being unfolded in respect to the internal sense, they must be declared, however remote they will appear from what is sensuous.

5169. *And the prince of the butlers did not 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 being the reception of faith (of which above, see n. 5130), and consequently conjunction, 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 being the sensuous of the intellectual part; and from the representation of Joseph, as being the celestial of the natural (of which above).

5170. *And he forgot him.* That this signifies removal is evident from the signification of “forgetting” when not remembering is nonconjunction, as being removal; for it is according to nonconjunction that removal takes place. That which falls into oblivion is also removed. And such also is the case with the sensuous things subject to the intellectual part, for 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 THE
CORRESPONDENCE WITH THE GRAND
MAN, HERE CONCERNING THE
CORRESPONDENCE THEREWITH OF
THE INTERIOR VISCERA

5171. To what provinces angelic societies belong may be known in the other life from their situation relatively 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 opened to that

extent, nor even then unless the Lord gives him a sensitive reflection joined with perception.

5172. There are certain upright spirits who think without any meditation, and who therefore rapidly and as it were without premeditation utter whatever occurs to their thought. They have an interior perception, which does not become so visual by means of meditations and thoughts as is the case with others; for in the course of their lives they have been as it were self-instructed 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 that is especially serviceable to infants, and during that age is soft. In such spirits likewise there remains a soft infantile quality, into which the perception of good flows, and from which perception truth shines forth in a general manner. These spirits are able to be in great turmoils without being disturbed, as is also the case with the gland in question.

5173. In the other life there are very many methods of agitation, and also very many methods of inaugurations into circles. The purifying in the body of the blood, as well as of the serum or lymph, and also of the chyle, represents these agitations, which are effected also by various castigations; and the subsequent introducing into use of these fluids represents the inaugurations into circles. It is a very common thing in the other life for spirits, after undergoing agitation, to be let into a tranquil and delightful state, thus into the societies into which they are to be inaugurated, and to which they are to be joined.

[2] That the castigation and purifying of the blood, serum, and chyle, and 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 in natural things than what is natural, and especially to those who believe in nothing else, thus denying that there is or can be anything spiritual within natural things 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 is within natural things from the spiritual world is called a force implanted from the first creation; whereas it is an endeavor, on the cessation of which, action or motion ceases. Hence it is that the universal visible world is a theater representative of the spiritual world.

[3] The case herein is like that of the motion of the muscles from which is action; unless there were in this motion an endeavor from man's thought and will it would cease in a moment; for it is according to laws known in the learned world that when endeavor ceases, motion ceases, and also that everything of determination is in endeavor, and that in motion there is nothing real except endeavor. It is clear that this force or endeavor 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. It is true that those who do not think beyond nature do not apprehend this, and yet they cannot deny it. Nevertheless that in the will and thence in the thought, which produces is not alike in form to the action that is produced; for the action merely represents that which the mind wills and thinks.

5174. It is known that the food in the stomach is agitated in many ways, in order that its inner elements may be extracted, and may serve for use, that is, may pass into chyle, and then into blood; and that it is further agitated in the intestines. Such agitations are represented by the first agitations of spirits, which all take place according to their life in the world, in order that evils may be separated, and goods gathered to serve for use; and therefore it may be said of souls or spirits that shortly after death or release from the body, they come first as it were into the region of the stomach, and are there agitated and purified. They in whom evils have obtained the ascendancy, after being agitated with no good result, are conveyed through the stomach into the intestines, even to the last, which are the colon and rectum, and thence are cast forth into the privy, that is, into hell. But they in whom goods have had the ascendancy, after some agitations and purifications become chyle,

and pass into the blood, some by a longer and some by a shorter way, some being agitated severely, some gently, and some scarcely at all. These last are represented in the food juices which are at once imbibed by the veins and carried into the circulation, even into the brain; and so on.

5175. For when a man dies and enters the other life, his life is circumstanced like food, which is softly taken hold of by the lips and is then passed through the mouth, fauces, and esophagus, into the stomach, and this according to the nature that has been contracted in the life of the body by means of various activities. At first most spirits are treated gently, being kept in the company of angels and good spirits, which is represented by the food being first touched softly by the lips, and then tasted by the tongue to discover its quality. Food that is soft, and in which there is what is sweet, oily, and spirituous, is at once absorbed by the veins, and carried into the circulation; but food that is hard, and in which there is what is bitter, noisome, and but little nutritious, is mastered with more difficulty, being let down through the esophagus into the stomach, where it is churned in various ways and windings; and food that is still harder, more noisome, and innutritious is thrust down into the intestines, and at last 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 moral life, he is with angels and upright spirits; but after external things are taken away from him it becomes plain of what quality he had been inwardly in respect to his thoughts and affections, and finally in respect to his ends, his life remaining according to these last.

5176. So long as spirits are in the state in which they are like food in the stomach, so long they are not in the grand man, but are being introduced into it; but when they are representatively in the blood, they are then in the grand man.

5177. They who have been very solicitous about the future, and especially they who have therefore become grasping and avaricious, 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 of this character stay long in this region, because solicitude about the future, when confirmed by act, greatly dulls and retards the influx of spiritual life; for they attribute to themselves that which is of Divine providence; and they who do this obstruct the influx, and take away from themselves the life of good and truth.

5178. As solicitude about things to come is what produces anxieties in man, and as 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 these anxieties are increased and diminished by the presence and removal of the spirits referred to. Some anxieties were perceived interiorly, some more exteriorly, some more above, and some more below, according to the difference of such solicitude as to origin, derivation, and direction. It is for this reason also that when such anxieties take possession of the mind, the region about the stomach is constricted, and at times pain is felt there, and the anxieties also seem to rise up from there; 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 feels delight.

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 should go away, because their sphere induced anxiety and did not agree with the spheres of the spirits who were with me. I then discoursed with them about spheres, saying that there are very many spiritual spheres about man, and that men do not know nor desire to know that such is the case, because 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 take place thereby which the man who attributes all things to nature either denies or

ascribes to a more occult nature—as for example that which is ascribed to fortune; for by their experience some persons are fully persuaded that something called fortune is secretly at work, but they know not what is the source of it. That this hidden something is from a spiritual sphere, and is the ultimate of providence, will of the Lord's Divine mercy 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 drawing, in such a way as to cause pain in the part affected. I noticed a distinct feeling of suction, as if a membrane were being very sensibly sucked up. I doubt whether others could have borne this on account of the pain; but having become accustomed to it, I have at last often borne it without pain. The chief place of the suction was on the top of the head; and from there it spread toward the region of the left ear, and also toward the region of the left eye. That which spread toward the eye was from spirits, and that which spread toward the ear was from genii, both of these 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 there. There were also others, who acted within the head in almost the same way, but not with so great a force of suction. It was said that these are they to whom the subtle 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 on the front side, a little to the left, and afterward in a higher position there; so that their region was observed to be from the plane of the septum of the nose rising toward the plane of the left ear.

[2] They who constitute this province are of two kinds, some being quite modest, while others are wanton. The modest are they who have desired to know men's thoughts for the purpose of alluring and binding them to themselves (for one who knows another's thoughts, knows also his secret and inner things, and this effects conjunction), the end being social intercourse and friendship. These desire to know only what is good in men,

exploring this and putting a good interpretation on everything else. But the wanton 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 a desire and endeavor, they keep the person's mind fixed on the thing they desire to know, never giving way, yielding an affectionate assent, and thus drawing out even the secret thoughts. In the other life they act in a similar manner in the societies there, and still more artfully; for there they do not allow the other to wander from his idea, which they also kindle into activity, and thus lure it forth. By this means they afterward hold the others as it were in bonds, and under their control, being privy to their evils. But these spirits are among the wandering spirits and are often chastised.

5181. From the circles above referred to it may also somewhat be known to what province in the grand man, and correspondently in the body, spirits and angels belong. The circles of those who belong to the province of the lymphatics are slight and rapid, like gently flowing water, so that scarcely any circling 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 grand man to serve for use, as is done with the chyle in the body.

5182. There are circles into which recent spirits have to be inaugurated in order that they may be able to be in the companionship of others, and both speak and think together with them. In the other life there must be a concord and unanimity of all, in order that they may be a one; just as is the case with each and all things in man, which though everywhere various, yet by being of one accord make a one. It is similar in the grand man; and to this end the thought and speech of one must be in accord with those of others. It is a fundamental necessity that the thought and speech should accord together in every individual in a society; otherwise a discordance like a disagreeable grating noise is perceived, which strikes harshly on the minds of the others. Moreover, everything discordant tends to disunite, and is impure, and must be rejected. This impurity arising from discord is represented by the impurity

with and in the blood, from which it needs to be cleansed. This cleansing is effected by means of agitations, which are nothing else than temptations of various kinds; and afterward by means of introduction into circles. The first introduction into circles takes place in order that the spirits may be accommodated together; the second is in order that the thought and speech may be in accord; the third is that the spirits may agree together as to thoughts and affections; and the fourth is that they may agree in truths and goods.

5183. It has been granted me to observe the circles of those who belong to the province of the liver, and this for the space of an hour. The circles were gentle, flowing about variously in accordance with the working of this viscus, and they affected me with much delight. Their working is diverse, but is usually orbicular. That their working 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 working falls on the organ in question.

5185. There are spirits who relate to the pancreatic, hepatic, and cystic ducts, and consequently to the biles in them, which the intestines cast out. These spirits are of different kinds, but act in consort according to the state of those to whom the working is

directed. They present themselves chiefly at chastisements and punishments, which they desire to direct. The worst of them are so stubborn that they are not willing to desist unless deterred by fears and threats; for they dread sufferings, 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 a 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 things unclean.

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 upright, and in a certain way what is pious; and also those who have brought these things 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, there came agitating spirits of this province who tormented him miserably. I was sorry for this, and in vain desired to prevent it. I then noticed that I was in the province of the gall bladder. The agitating spirits were of those who despise what is upright and pious. It was granted me to observe one kind of agitation there, that consists in forcing one to speak faster than he can think. This they effected by abstracting the speech from the thought, and by then forcing the spirit to follow their speech, which it is painful to do. By means of such an agitation the slow are inaugurated into a 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 induce on them the person of having said so and so, when yet they have said nothing of the kind. In a word, they use evil means to arrive at their end, whatever it may be, even 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 wherever these sores take firm hold they spread their poison widely, until at last they bring decay upon the whole membrane.

[2] Such spirits are severely punished; but their punishment is different from that of others, being effected by means of whirlings; for they are whirled round from left to right, like an orbit which at first is a plane, but which in whirling round swells out. Afterward the swelling seems to be pressed in and to grow hollow, whereupon the speed is increased; and wonderful to say this is according to the form and in imitation of such swellings or abscesses. It was observed that while being whirled they tried to draw others, for the most part the guiltless, into their whirl, and thus into destruction; thus that they did not care whom they drew into perdition, so long as these seemed to themselves to perish.

[3] It was also observed that they have a most intense sight, seeing as it were instantly and thereby seizing on as means whatever is favorable; thus that they are sharper than others. They may also be called deadly ulcers, wherever in the chamber of the breast these may be, whether in the pleura, in the pericardium, in the mediastinum, or in the lungs. It was shown that after punishment such spirits 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 sharpsightedness, which had been that of a ferine life. 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 I noticed a sphere from evil spirits, 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 arrived they placed themselves above my 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 are men, because the spirit of the man is truly the man. To this I perceived no dissent, for they confirmed it. They said further that they were men who are unlike;

and because it seemed impossible to me that there could be a society in the other life of those who are unlike, I talked with them about it, and said that if a common cause impelled them to unity, they nevertheless could 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.

[2] They then applied themselves to my left ear and said that they were good spirits, and it was their custom so to speak. It was said of them that they come in a body, 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 agitate. Their society, which is a wandering one, was represented by a man and a woman in a chamber, clothed with a garment that was turned into a robe of an azure 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 fibers pass, and thence spread in various directions, and in every direction operate diversely in the outward things; also that they have reference to the ganglia in the body, into which a nerve flows, and from there is divided into a number of fibers, some of which run one way and some another, their action being dissimilar in ultimates, and yet is from one beginning; thus being in ultimates dissimilar in appearance, yet similar in end. Moreover, it is known that one force acting in the extremities can have a manifold variation, and this according to the form there. Ends also are represented by the beginnings, such as they are in the brain, from which are the fibers; the thoughts from these ends are represented by the fibers from those beginnings; and the actions thence resulting by the nerves which are composed of fibers.

5190. A continuation about the correspondence with the grand man will be found at the end of the following chapter.²

End of volume 4 of the original Latin work.

Genesis 41

1. *And it came to pass from the end of two years of days and Pharaoh dreamed, and behold he stood by the river.*
2. *And behold out of the river there came up seven kine, beautiful in look and fat in flesh; and they fed in the sedge.*
3. *And behold seven other kine came up after them out of the river, evil in look and thin in flesh; and stood by the kine upon the bank of the river.*
4. *And the kine evil in look and thin in flesh did eat up the seven kine beautiful in look and fat. And Pharaoh awoke.*
5. *And he slept and dreamed a second time, and behold seven ears of corn came up upon one stalk, fat and good.*
6. *And behold seven ears thin and parched with the east wind sprung up after them.*
7. *And the thin ears swallowed up the seven fat and full ears. And Pharaoh awoke, and behold it was a dream.*
8. *And it came to pass in the morning that his spirit was troubled; and he sent and called all the magicians of Egypt, and all the wise men thereof; and Pharaoh told them his dream; and no one interpreted these things to Pharaoh.*
9. *And spoke the prince of the butlers unto Pharaoh, saying, I do remember my sins this day.*
10. *Pharaoh was wroth upon his servants, and put me in custody in the house of the prince of the guards, me and the prince of the bakers:*
11. *And we dreamed a dream in one night, I and he; we dreamed each one according to the interpretation of his dream.*
12. *And there was with us there a Hebrew boy, servant to the prince of the guards; and we told him, and he interpreted to us our dreams; to each according to his dream he did interpret.*
13. *And it came to pass, as he interpreted to us, so it was; me he brought back upon my station, and him he hanged.*
14. *And Pharaoh sent and called Joseph, and they brought him hastily out of the pit; and he shaved, and changed his garments, and came unto Pharaoh.*

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

16. *And Joseph answered Pharaoh, saying, Not unto me; God shall answer peace to Pharaoh.*

17. *And Pharaoh spoke unto Joseph, In my dream behold I stood beside the bank of the river:*

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

19. *And behold seven other kine came up after them, thin and evil in form exceedingly, and lean in flesh, such as I have never seen in all the land of Egypt for badness:*

20. *And the lean and evil kine did eat up the first seven fat kine;*

21. *And they came to their inwards and it was not known that they had come to their inwards; and their look was bad as in the beginning. And I awoke.*

22. *And I saw in my dream, and behold seven ears came up upon one stalk, full and good;*

23. *And behold seven ears, withered, thin, and parched with the east wind, sprung up after them;*

24. *And the thin ears swallowed up the seven good ears; and I told it unto the magicians; and no one telleth it to me.*

25. *And Joseph said unto Pharaoh, The dream of Pharaoh is one; what God is about to do he hath shown to Pharaoh.*

26. *The seven good kine are seven years, and the seven good ears are seven years: the dream is one.*

27. *And the seven thin and evil kine that came up after them are seven years, and the seven empty ears parched with the east wind shall be seven years of famine.*

28. *This is the word that I spoke unto Pharaoh; what God doeth he hath caused Pharaoh to see.*

29. *Behold there come seven years of great abundance of produce in all the land of Egypt;*

30. *And there shall arise after them seven years of famine; and all the abundance of produce shall be forgotten in the land of Egypt; and the famine shall consume the land;*

31. *And the abundance of produce shall not be known in the land by reason of that famine after it, for it shall be very grievous.*

32. *And for that the dream was doubled unto Pharaoh twice, it is because the word is established by God, and God is hastening to do it.*

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

34. *Let Pharaoh do this, and let him appoint governors over the land, and take the fifth of the land of Egypt in the seven years of abundance of produce.*

35. *And let them gather all the food of those good years that come, and heap up corn under the hand of Pharaoh for food in the cities, and let them guard it.*

36. *And the food shall be for a store to the land against the seven years of famine that shall be in the land of Egypt; and the land shall not be cut off in the famine.*

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

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

39. *And Pharaoh said unto Joseph, Forasmuch as God has caused thee to know all this, there is no one so intelligent and wise as thou.*

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

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

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

43. *And he made him ride in the second chariot that he had; and they cried before him, Abrech; and he set him over all the land of Egypt.*

44. *And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or his foot in all the land of Egypt.*

45. *And Pharaoh called Joseph's name Zaphenath-paneah; and he gave him Asenath the daughter of Potiphera priest of On for a woman; and Joseph went out over the land of Egypt.*

46. *And Joseph was a son of thirty years when he stood before Pharaoh king of Egypt. And Joseph went out from before Pharaoh, and passed over into all the land of Egypt.*

47. *And the earth made gatherings in the seven years of abundance of produce.*

48. *And he gathered together all the food of the seven years that were in the land of Egypt, and put the food in the cities; the food of the field of the city, that which was round about it, put he in the midst thereof.*

49. *And Joseph heaped up corn as the sand of the sea, exceeding much, until he ceased to number, because it was without number.*

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

51. *And Joseph called the name of the firstborn Manasseh; For God hath made me forget all my toil, and all my father's house.*

52. *And the name of the second called he Ephraim; For God hath made me fruitful in the land of my affliction.*

53. *And the seven years of abundance of produce that was in the land of Egypt were ended.*

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

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

56. *And the famine was over all the faces of the land; and Joseph opened all the storehouses, and sold to Egypt; and the famine was strengthened in the land of Egypt.*

57. *And all the earth came into Egypt to buy, to Joseph; because the famine was strengthened in all the earth.*

THE CONTENTS

5191. In the internal sense of this chapter the subject treated of is the second state of the celestial of the spiritual, which is "Joseph," in its elevation above what is of the natural or external man, and so above all the memory-knowledges therein, which are "Egypt."

5192. "Pharaoh" is the natural in general, which was now at rest, and had left all things to the celestial of the spiritual which is "Joseph." The "seven years of abundance of produce in the land of Egypt" are the memory-knowledges to which good from the celestial of the spiritual can be applied; the "seven years of famine"

are the following states, when there is nothing good in the memory-knowledges except what is from the Divine celestial of the spiritual which is from the Lord's Divine human. These subjects are treated of in detail in what follows.

THE INTERNAL SENSE

5193. Verses 1–4. *And it came to pass from the end of two years of days and Pharaoh dreamed, and behold he stood by the river. And behold out of the river there came up seven kine, beautiful in look and fat in flesh; and they fed in the sedge. And behold seven other kine came up after them out of the river, evil in look and thin in flesh; and stood by the kine upon the bank of the river. And the kine evil in look and thin in flesh did eat up the seven kine beautiful in look and fat. And Pharaoh awoke.* “And it came to pass from the end of two years of days” signifies after a state of conjunction; “and Pharaoh dreamed” signifies what was provided in regard to the natural; “and behold he stood by the river” signifies from boundary to boundary; “and behold out of the river” signifies that in the boundary; “there came up seven kine” signifies were truths of the natural; “beautiful in look” signifies that were of faith; “and fat in flesh” signifies that were of charity; “and they fed in the sedge” signifies instruction; “and behold seven other kine came up after them out of the river” signifies falsities that were of the natural also in the boundary; “evil in look” signifies that were not of faith; “and thin in flesh” signifies nor of charity; “and stood by the kine upon the bank of the river” signifies that they were in the boundaries where truths were; “and the kine evil in look and thin in flesh did eat up” signifies that the falsities which were not of faith nor of charity banished; “the seven kine beautiful in look and fat” signifies the truths of the natural that were of faith and of charity; “and Pharaoh awoke” signifies a state of enlightenment.

5194. *And it came to pass from the end of two years of days.* That this signifies after a state of conjunction of the sensuous things of the exterior natural with things of the interior natural, which has been treated of in the preceding chapter, is evident from the signification of “two years of days,” or of the time of two years, as

being states of conjunction; for “two” signifies conjunction (see n. 1686, 3519), and “years,” as also “days,” signify states. (That “years” have this signification can also be seen above, n. 487, 488, 493, 893; and also “days,” n. 23, 487, 488, 493, 2788, 3462, 3785, 4850.) That “two” signifies conjunction is because all things in general and in particular in the spiritual world, and consequently in the natural world, have reference to two things, namely, good and truth—to good as what acts and flows in, and to truth as what suffers and receives; and because they have reference to these two, and nothing is produced unless the two make a one by a certain image of marriage, therefore conjunction is signified by “two.”

[2] Such an image of marriage is in all and each of the things of nature and its three kingdoms, and without it nothing whatever comes forth; for in order that anything may come forth in nature, there must be heat and light—heat in the natural world corresponding to the good of love in the spiritual world, and light corresponding to the truth of faith. These two, heat and light, must act as a one if anything is to be produced; and if they do not act as a one, as in winter time, nothing at all is produced. That this is also true spiritually is very plain in the case of man. Man has two faculties, the will and the understanding, the will being formed to receive spiritual heat, that is, the good of love and of charity, and the understanding to receive spiritual light, that is, the truth of faith. Unless these two make a one in man nothing is produced; for the good of love without the truth of faith does not determine or qualify anything, and the truth of faith without the good of love does not effect anything; and therefore in order that the heavenly marriage may be in a man, or that he may be in the heavenly marriage, these two must make a one in him. For this reason the ancients compared to marriages one and all of the things in the world, and also in man (n. 54, 55, 568, 718, 747, 917, 1432, 2173, 2516, 2731, 2739, 2758, 3132, 4434, 4823, 5138). From this it is evident why “two” signifies conjunction.

5195. *And Pharaoh dreamed.* That this signifies what was provided in regard to the natural, is evident from the representation of Pharaoh, as being the natural (see n. 5079, 5080, 5095, 5160);

and from the signification of “dreaming,” as being a prediction of things to come, thus in the supreme sense foresight (n. 3698, 4682, 5091, 5092, 5104); and because it is foresight, or what is foreseen, it is also providence or what is provided, as the one does not exist without the other. For providence has regard to the state in its successions to eternity, which cannot be provided for unless foreseen. To make provision for what is present, and not at the same time to foresee what is to come, and so not to make provision for the future during the present, would be without end, without order, and consequently without wisdom and intelligence, thus not from the Divine. Providence is predicated of good, and foresight of what is not good (n. 5155). Foresight cannot be predicated of good, because good is in the Divine, and comes into existence from the Divine itself and according to it; but it can be predicated of what is not good and what is evil; for this comes into existence outside of the Divine, and is from others who are contrary to the Divine. Thus as providence is said of good, it is said also of the conjunction of the natural with the celestial of the spiritual, which conjunction is treated of in this chapter; and therefore by “dreaming” is here signified what is provided.

5196. *And behold he stood by the river.* That this signifies from boundary to boundary is evident from the signification of a “river,” here the river of Egypt or the Nile, as being a boundary. A “river” signifies a boundary because the great rivers—the Euphrates, the Jordan, and the Nile—and withal the sea, were the farthest boundaries of the land of Canaan; and as the land of Canaan itself represented the Lord’s kingdom, and hence all the places in it represented various things in this kingdom, the rivers consequently represented the farthest limits or boundaries of it (see n. 1866, 4116, 4240). The Nile, or river of Egypt, represented the sensuous things subject to the intellectual part, thus the memory-knowledges derived from them; for these are the ultimates of the spiritual things of the Lord’s kingdom. That from boundary to boundary is signified here, is because it is said of Pharaoh that he “stood by the river”; for by Pharaoh is represented the natural in general (n. 5160). To view anything from what is interior down to the ultimate is represented by standing beside the ultimate, as is the case in the spiritual world; and because there is then a view from

boundary to boundary, therefore in the internal sense this is what is signified by these words.

5197. *And behold out of the river.* That this signifies that in the boundary, is evident from the signification of a “river” as being a boundary (as shown just above, see n. 5196). That “out of the river” denotes in the boundary is because they there appeared.

5198. *There came up seven kine.* That this signifies were truths of the natural is evident from the signification of “kine” as being truths of the natural (of which presently). That there were seven is because “seven” signifies what is holy (see n. 395, 433, 716), and hence this number adds holiness to the subject (see n. 881). Moreover, the subject here treated of is holy, for it is the further rebirth of the natural by its conjunction with the celestial of the spiritual. That “kine” or “heifers” signify truths of the natural may be seen from the fact that “oxen” and “bullocks” signify goods of the natural (n. 2180, 2566, 2781, 2830); for wherever in the Word the male signifies good, the female signifies truth; and on the other hand where the male signifies truth, the female signifies good. Hence it is that a “cow” signifies the truth of the natural, for an “ox” signifies its good.

[2] (That all beasts whatever mentioned in the Word signify affections—evil and useless beasts evil affections, but gentle and useful ones good affections—may be seen above, n. 45, 46, 142–143, 246, 714–715, 719, 776, 1823, 2179–2180, 3218, 3519.) The cause of this signification is from representatives in the world of spirits; for when those in heaven are speaking about affections, in the world of spirits are represented beasts corresponding to that kind of affections. This has often been given me to see, and I have sometimes wondered why it was; but I perceived that the lives of beasts are nothing but affections, for they follow their affection from instinct without reason, and so are carried along each to its own use. To these affections without reason no other bodily forms are suitable than such as those in which beasts appear upon the earth. Hence it is that when there is discourse about affections only, ultimate forms of these affections appear that are similar to the

bodily forms of such beasts; for these affections cannot be clothed with any other forms than those which correspond to them. I have also seen strange beasts which exist nowhere in the world, and which were the forms of unknown and of mixed affections.

[3] This then is the reason why in the Word by “beasts” are signified affections; but what affections are signified appears only from the internal sense. That by “oxen” is signified the good of the natural may be seen in the passages cited above, and that by “kine” are signified truths of the natural may be seen from the passages in which they are mentioned (as in Isaiah 11:7; Hosea 4:16; Amos 4:1); and also from the water of separation wherewith the sons of Israel were to be made clean, which was prepared from a red cow burned to ashes outside the camp, and with which cedar wood, hyssop, and double-dyed scarlet were mingled (Num. 19:2–11). When the meaning of this proceeding is disclosed by means of the internal sense, it is seen that by a “red cow” is signified truth of the natural that was unclean, and was made clean by the burning and also by means of such things as are signified by “cedar wood,” “hyssop,” and “double-dyed scarlet”; the “water” therefrom representing the means of purification.

5199. *Beautiful in look.* That this signifies that were of faith, is evident from the signification of “beauty” and of “look.” Spiritual beauty is the affection of interior truth, and spiritual look is faith; hence by “beautiful in look” is signified the affection of the truth of faith (see n. 553, 3080, 3821, 4985). That spiritual beauty is the affection of interior truth, is because truth is the form of good. Good itself which is from the Divine in heaven is that from which angels have life; but the form of their life is given by means of the truths which are from this good. And yet beauty is not produced by the truth of faith, but by the affection itself within the truths of faith, which is from good. Beauty that is from the truth of faith alone is like that of a painted or sculptured face; but beauty from the affection of truth, which is from good, is like that of a living face animated by heavenly love; for such as is the love or affection that beams from the form of the face, such is the beauty. From this it is that the angels appear in ineffable beauty; from their faces

beams forth the good of love through the truth of faith, which not only appear before the sight, but are also perceived from the spheres coming from them. The reason why they have beauty from this is that the universal heaven is a grand man, and corresponds to all things in man both in general and in particular; and therefore the man who is in the good of love, and hence in the truth of faith, is in the form of heaven, and consequently is in the beauty in which heaven is, where the Divine from the Lord is all in all. It is for this reason also that they who are in hell, being against good and truth, are horribly ugly; and that in the light of heaven they appear not as men, but as monsters. The reason why spiritual looking is faith is that in the internal sense “to look” and “to see” are to understand, and in a still more interior sense are to have faith (see n. 897, 2150, 2325, 2807, 3863, 3869, 4403–4421).

5200. *And fat in flesh.* That this signifies that were of charity is evident from the signification of “fat,” or “fatness,” as being what is celestial and as being predicated of the good which is of love and charity (see n. 353); and from the signification of “flesh” as being the will vivified by good from the Lord (n. 148–149, 780, 999, 3812, 3813), thus also the good which is of love and charity. From this it follows that by “fat in flesh” is signified that were of charity, because by “beautiful in look” is signified that were of faith. In this way the truths of the natural, signified by “kine,” are described by their form and by their essence—their form consisting of the things of faith, and their essence of those of charity. That this is so does not appear from the literal sense.

5201. *And they fed in the sedge.* That this signifies instruction is evident from the signification of “feeding” (that is, “pasturing”) as being to be instructed (of which hereafter); and from the signification of “sedge,” or the larger grass that grows near rivers, as being the memory-knowledges of the natural man. That “grass” or “herbage” denotes these knowledges is clear from the Word. To “feed in the sedge” therefore, is to be instructed in memory-knowledges, and by means of these knowledges to learn about truths and good; for memory-knowledges are means, and as it were mirrors, in which an image of interior things shows itself; and in

this image, as again in a mirror, are reflected and represented the truths and goods of faith, and consequently the things which are of heaven and are called spiritual; but this image, being more interior, does not appear to any but those who are in faith from charity. This is what is signified in the genuine sense by “feeding in the sedge.”

[2] That “to feed” denotes to be instructed is plain from those places in the Word where we read of it, as in Isaiah:

Then shall he give the rain of thy seed, wherewith thou sowest the land, and bread of the increase of the land, and it shall be fat and rich; in that day shall thy cattle feed in a broad meadow (Isa. 30:23);

where “cattle” denote those who are in good and truth; “feeding in a broad meadow” denotes being abundantly instructed.

[3] In the same:

I have given thee for a covenant of the people, to restore the land, to distribute the wasted heritages, to say to the bound, Go forth; to them that are in darkness, Be ye revealed. They shall feed upon the ways, and on all hillsides shall be their pasture (Isa. 49:8–9);

this is said of the coming of the Lord, “feeding upon the ways” denotes being instructed in truths (that “ways” are truths see above, n. 627, 2333); “pasture” denotes the instruction itself. In Jeremiah:

Woe unto the shepherds that destroy and scatter the flock of my pasture! Therefore hath said Jehovah the God of Israel against the shepherds that feed my people (Jer. 23:1–2);

“shepherds” denote those who instruct, and the “flock” those who are instructed (n. 343, 3795); thus “feeding” denotes instructing.

[4] As it has become customary to call teachers “pastors,” and learners a “flock,” it has also become common to speak of “feeding” when speaking of preaching, or of instruction from doctrine from the Word; but this is done by way of comparison, and not from the

signification, as in the Word. The reason why “feeding” is spoken of in the Word from its signification is that when instruction or doctrine from the Word is spoken of in heaven, then in the world of spirits, where spiritual things appear naturally, there are represented to the sight meadows green with grass, herbage, and flowers, with flocks therein; and this with all variety, according to what is being said in heaven about instruction and doctrine.

[5] In the same:

I will bring back Israel to his habitation, that he may feed on Carmel and Bashan; and his soul shall be sated upon the mountain of Ephraim and in Gilead (Jer. 50:19);

“to feed on Carmel and Bashan” denotes to be instructed in the goods of faith and of charity. Again:

From the daughter of Zion all her honor is gone forth, her princes are become like harts, they have not found pasture (Lam. 1:6).

In Ezekiel:

I will feed them in a good pasture, and on the mountains of the height of Israel shall their fold be, and they shall lie down in a good fold, and on fat pasture shall they feed upon the mountains of Israel (Ezek. 34:14).

[6] In Hosea:

Now will Jehovah feed them as a sheep in the breadth (Hos. 4:16);

“to feed them in the breadth” denotes to instruct in truths. (That “breadth” is truth may be seen above, n. 1613, 3433, 3434, 4482.)
In Micah:

Thou Bethlehem Ephrathah, out of thee shall he come forth unto me who shall be ruler in Israel. He shall stand and shall feed in the strength of Jehovah (Micah 5:2, 4):

Feed thy people with thy rod, the flock of thy heritage dwelling alone, let them feed in Bashan and Gilead, as in the days of an age (Micah 7:14).

In Zephaniah:

The remains of Israel shall feed and be at rest, none making afraid (Zeph. 3:13).

[7] In David:

Jehovah is my shepherd, in pastures of herb he will make me lie down, to the waters of rest he will lead me (Ps. 23:1–2).

It is he that hath made us, and not we, his people, and the flock of his pastures; (or according to another reading) therefore we are his, his people, and the flock of his pasture (Ps. 100:3).

In Revelation:

The lamb that is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters (Rev. 7:17).

In John:

I am the door; by me if anyone enter in he shall be saved, and shall go in and out, and shall find pasture (John 10:9).

Jesus said to Peter, Feed my lambs; and a second time, Feed my sheep; and a third time, Feed my sheep (John 21:15–17).

5202. And behold seven other kine came up after them out of the river. That this signifies falsities that were of the natural, also in the boundary, is evident from the signification of “kine” as being truths of the natural (of which just above, n. 5198), whence it is that “kine” in the opposite sense are falsities (for most of the expressions in the Word have an opposite sense, which is known from the genuine sense, and therefore as in the genuine sense “kine” are truths of the natural, in the opposite sense they are falsities of the same kind, thus falsities in the natural); and from the signification

of a “river” as being a boundary (of which also above, n. 5196, 5197). That they were in the boundary is plain also from their being said to have “come up out of the river”; for “to come up” is predicated of progression from what is exterior toward things interior (n. 3084, 4539, 4969).

[2] It will be necessary to state how the case is with this matter, because this is the subject treated of in what follows. In the preceding chapter the subject treated of was the exterior natural, and the things in it which belonged to the class of the intellect, and those which belonged to the class of the will—that the former were received, and the latter rejected. Those belonging to the class of the intellect were represented by the butler, and those belonging to the class of the will by the baker; and because those belonging to the class of the intellect were received, they were also made subordinate to the interior natural. These were treated of in the previous chapter, and this was the first of the rebirth of the natural.

[3] In the present chapter, however, the subject treated of is the influx of the celestial of the spiritual into those things of the natural which were retained, namely, those in it that were of the intellectual part, and that are signified by “kine beautiful in look and fat in flesh.” But as the natural cannot be reborn as to intellectual things alone, there were also things of the will; for in every thing there must be something of the intellect and at the same time something of the will in order that it may be anything; and as the former will had been rejected, therefore a new one must flow in, in its place. This new will is from the celestial of the spiritual, which together with its influx into the natural, is treated of in this chapter. How the case is with the natural in this state is described in the internal sense—that the truths in it were banished through falsities, the natural being thus left to the celestial of the spiritual, which is signified by the good kine being eaten up by the evil kine, and by the full ears of corn being swallowed up by the empty ones, and afterward by Joseph’s making provision for all Egypt; but of the Lord’s Divine mercy more will be said on these subjects in the following pages.

[4] They are, moreover, of such a nature as to come with difficulty into the light of the human understanding; for they are secret things of regeneration, of which though in themselves innumerable, man knows scarcely anything. From his early infancy to the last of his life in the world and thereafter to eternity, the man who is in good is being born again every moment, not only as to interiors, but also as to exteriors, and this by amazing processes. It is these processes that for the most part constitute angelic wisdom, which is known to be ineffable, and to contain such things as ear has not heard, nor eye seen, neither have entered into the thought of man. The internal sense of the Word treats of things like these, and thus is adapted to angelic wisdom; and when it flows from this wisdom into the sense of the letter it becomes adapted to human wisdom, and thereby in a hidden way affects those who are in the desire from good of knowing truths from the Word.

5203. *Evil in look.* That this signifies that were not of faith, is evident from the signification of “beautiful in look,” as being that were of faith (of which just above, n. 5199); hence in this passage “evil in look” denotes that were not of faith.

5204. *And thin in flesh.* That this signifies nor of charity, is evident from the signification of “fat in flesh,” as being that were of charity (of which also above, n. 5200); hence in this passage “thin in flesh” denotes that were not of charity, for they are in the opposite.

5205. *And stood by the kine upon the bank of the river.* That this signifies that they were in the boundaries where truths were is evident from the signification of “standing by upon the bank of the river” as being in the boundaries (that a “river” is a boundary, see above, n. 5196, 5197); and from the signification of “kine” as being truths of the natural (of which also above, n. 5198). How the case herein is that falsities stood in the boundaries where truths were, will appear from what follows, specifically when we come to unfold what is signified in the internal sense by the seven years of famine in the land of Egypt, predicted and signified by the seven

kine evil in look and thin in flesh, and also by the seven ears of corn thin and blasted with the east wind.

5206. *And the kine evil in look and thin in flesh did eat up.* That this signifies that the falsities that were not of faith nor of charity banished is evident from the signification of “eating up” as being to consume (see n. 5149, 5157), but here to banish, because until the truths in the natural have been made alive and consequently regenerate by the celestial of the spiritual, they are as it were banished by falsities; and from the signification of “kine evil in look” as being that were not of faith (of which just above, n. 5203); and from the signification of “thin in flesh” as being that were not of charity (of which also above, n. 5204).

5207. *The seven kine beautiful in look and fat.* That this signifies the truths of the natural that were of faith and of charity is evident from the signification of “kine” as being truths of the natural (of which above, n. 5198); and from the signification of “beautiful in look” as being that were of faith (n. 5199); and from the signification of “fat” as being that were of charity (n. 5200). As regards the matter itself, that truths were banished from the natural by falsities in the boundaries, be it known that this takes place at the beginning in all regeneration; for the truths that are instilled into a man, in the beginning, are indeed in themselves truths; but they are not truths in him until good is joined to them. The good when joined causes the truths to be truths. Good is the essential, and truths are its forms; and therefore in the beginning falsities are near truths; that is to say, in the boundaries where truths are there also are falsities; but as fast as good is conjoined with the truths, the falsities take flight. This also actually takes place in the other life, where the sphere of falsity applies itself to truths according to the influx of good into the truths: when only a little good flows in, the sphere of falsity is near; when more good flows in, the sphere of falsity withdraws; and when good is entirely joined to truths, the sphere of falsity is also entirely dispelled. When the sphere of falsity is near, as is the case in the beginning, as just said, then truths seem to be banished; but they are laid by for a while in the interior where they are filled with good, and from thence are let back in

succession. This is what is signified by the “seven kine” and the “seven ears of corn,” and further on by the “seven years of great plenty” and the “seven years of famine”; but one who knows nothing about regeneration, and nothing about man’s internal state, cannot comprehend these things.

5208. *And Pharaoh awoke.* That this signifies a state of enlightenment is evident from the signification of “awakening” as being to be enlightened (see n. 3715); and from the representation of Pharaoh as being the natural (of which above). from this it is plain that by “Pharaoh awoke” is signified a state of enlightenment in the natural. By enlightenment is meant here general enlightenment from the celestial of the spiritual, thus from within. The enlightenment that comes or flows in from within is general in the lower part of the mind, but becomes successively less general, and at last particular, as truths from good are instilled into it; for every truth from good shines, and also enlightens. This then is the reason why as said just above (n. 5206), truths are banished from the natural, which is done in order that the natural may be enlightened in a general manner from within, and that afterward in this general enlightenment or general light, truths may be replaced there in their order, whereby the natural is enlightened in a particular manner.

[2] The correspondence between the spiritual and the natural in man, or between his internal and his external, is effected in this way; for truths are first procured, next are as if banished, yet they are not banished, but are stored away; and then what is lower is enlightened in a general manner by what is higher, or what is exterior by what is interior; and in this light the truths are replaced in their order; whereby all the truths there become images of their general, and correspond. Moreover, in all and each of the things that take place in both the spiritual world and the natural, what is general comes first; and afterward things less general, and finally particulars, are inserted therein in succession. Without such an insertion or fitting-in, nothing at all would inhere; for whatever is not in some general thing, and does not depend upon it, is dissipated (see n. 917, 3057, 4269, 4325e, 4329, 4345, 4383).

5209. Verses 5–7. *And he slept and dreamed a second time, and behold seven ears of corn came up upon one stalk, fat and good. And behold seven ears thin and parched with the east wind sprung up after them. And the thin ears swallowed up the seven fat and full ears. And Pharaoh awoke, and behold it was a dream.* “And he slept” signifies an obscure state; “and dreamed a second time” signifies what was provided; “and behold seven ears of corn came up upon one stalk” signifies the memory-knowledges of the natural joined together; “fat and good” signifies into which the things of faith and charity could be applied; “and behold seven ears, thin” signifies memory-knowledges of no use; “and parched with the east wind” signifies full of longings; “sprung up after them” signifies appeared near; “and the thin ears swallowed up the seven fat and full ears” signifies that the memory-knowledges of no use banished the good memory-knowledges; “and Pharaoh awoke” signifies a general state of enlightenment; “and behold it was a dream” signifies in that obscurity.

5210. *And he slept.* That this signifies an obscure state, is evident from the signification of “sleeping” as being an obscure state. Moreover, in the spiritual sense “sleep” is nothing else, just as “wakefulness” is nothing else than a clear state; for there is spiritual sleep when truths are in obscurity, and spiritual wakefulness when truths are in clearness. Moreover, in the degree of this clearness are spirits awake, and in the degree of the obscurity are they asleep. From this it is plain that “sleeping” means an obscure state.

5211. *And dreamed a second time.* That this signifies what was provided, is evident from the signification of “dreaming,” as being what is provided (see n. 5195).

5212. *And behold seven ears of corn came up upon one stalk.* That this signifies memory-knowledges of the natural joined together is evident from the signification of “ears,” or spikes, of corn, as being memory-knowledges belonging to the natural (of which in what follows); and from the signification of “upon one stalk” as being joined together; for in respect to their origin things on one stalk are joined together. The reason why “ears” or spikes of corn signify

memory-knowledges, is that “corn” signifies the good of the natural (see n. 3580), because memory-knowledges are the containers of the good of the natural, as the ears are of the corn; for in general all truths are vessels of good, and so also are memory-knowledges, for these are lowest truths.

Lowest truths, or truths of the exterior natural, are called memory-knowledges, because they are in man’s natural or external memory, and because they partake for the most part of the light of the world, and hence can be presented and represented to others by forms of words, or by ideas formed into words by means of such things as are of the world and its light. The things in the inner memory, however, insofar as they partake of the light of heaven, are not called memory-knowledges, but truths; nor can they be understood except by means of this light, or expressed except by forms of words, or ideas formed into words, by means of such things as are of heaven and its light. The memory-knowledges here signified by “ears,” or spikes, are memory-knowledges of the church, in regard to which see above (n. 4749, 4844, 4964–4965).

[2] The reason why there were two dreams, one of the seven kine and the other of the seven ears of corn, is that in the internal sense both naturals, the interior and the exterior, are treated of, and in what follows, the rebirth of both. By the “seven kine” are signified the things of the interior natural called truths of the natural (see n. 5198); and by the “seven ears of corn,” the truths of the exterior natural called memory-knowledges.

[3] Interior and exterior memory-knowledges are signified by “ears of the river Euphrates even to the river of Egypt,” in Isaiah:

It shall be in that day that Jehovah will shake off from the ear of the river even unto the river of Egypt, and ye shall be gathered one to another, ye sons of Israel. And it shall be in that day that a great trumpet shall be sounded, and they shall come that are perishing in the land of Assyria, and the outcasts in the land of Egypt; and they shall bow themselves to Jehovah in the mountain of holiness at Jerusalem (Isa. 27:12–13);

“the perishing in the land of Assyria” denote interior truths, and the “outcasts in the land of Egypt,” exterior truths or memory-knowledges.

[4] So also in Mark the comparison with the blade, the ear, and the corn, involves the rebirth of man by means of memory-knowledges, truths of faith, and goods of charity:

Jesus said, So is the kingdom of God, as when a man casteth seed upon the earth; then sleepeth and riseth night and day, but the seed germinates and grows while he knoweth not. For the earth beareth fruit of itself; first the blade, then the ear, after that the corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come (Mark 4:26–29);

the “kingdom of God,” which is compared to the blade, the ear, and the corn, is heaven in man through regeneration; for one who has been regenerated has the kingdom of God within him, and becomes in image the kingdom of God or heaven. The “blade” is the first memory-knowledge; the “ear” is the memory-knowledge of truth thence derived; the “corn” is the derivative good. Moreover, the laws enacted in regard to gleanings (Lev. 19:9; 23:22), and in regard to the liberty of plucking the ears from the standing corn of the neighbor (Deut. 23:25), and also in regard to eating no bread, nor parched corn, nor green ears, until the offering of God was brought (Lev. 23:14), represented such things as are signified by “ears.”

5213. *Fat and good.* That this signifies into which the things belonging to faith and charity could be applied, is evident from the signification of “fat,” when predicated of the memory-knowledges signified by “ears” of corn, as being things capable of receiving the good of faith, consequently those into which the things of faith can be applied; for memory-knowledges are vessels, and when “fatness” is predicated of them, it signifies fitness for receiving such things as are of faith from charity; and from the signification of “good,” when predicated of the memory-knowledges signified by “ears” of corn, as being those receptive of the good of charity, consequently those into which the things of charity can be applied. That “fat”

has regard to the things of faith, and “good” to the things of charity, is in accordance with the constant usage everywhere in the Word, in which wherever two adjectives are applied to one thing, one involves what is of faith, and the other what is of charity; and this because of the marriage of truth and good in every detail of the Word (see n. 683, 793, 801, 2173, 2516, 2712, 4137, 5138). That “fat” signifies the things of faith, and “good” the things of charity, is plain also from the foregoing parallel passages about the kine (n. 5199, 5200). The memory-knowledges into which the things of faith and of charity can be applied are very many, such as all the memory-knowledges of the church which are signified by “Egypt” in a good sense (n. 4749, 4844, 4964, 4965); and consequently all those memory-knowledges which are truths about correspondences, representatives, significatives, influx, order, intelligence and wisdom, and the affections; and also all truths of inner and outer nature, both visible and invisible, because these correspond to spiritual truths.

5214. *And behold seven ears, thin.* That this signifies memory-knowledges of no use is evident from the signification of “ears” as being memory-knowledges (of which above, n. 5212); and from the signification of “thin” as being what is of no use. For “thin” is here contrasted with “full,” and that is said to be “full” in which there is use, or what is the same thing, in which there is good; for every good thing is of use; and therefore “thin” is what is of no use. The memory-knowledges of no use are those which have no other end than glory and pleasure. These ends are of no use, because they do not benefit the neighbor.

5215. *And parched with the east wind.* That this signifies full of longings is evident from the signification of “parched with the east wind” as being to be consumed by the fire of longings. For the “east wind” and the “east,” in the genuine sense, are love to the Lord and love toward the neighbor (see n. 101, 1250, 3249, 3708, 3762); hence in the opposite sense they are love of self and love of the world, consequently evil desires and longings; for these belong to the loves referred to. “Fire” is predicated of these things for the

reason spoken of above (see n. 5071), and consequently “to be parched” is predicated of them.

[2] For there are two sources of heat, as also of light; one source of heat is the sun of the world, and the other source is the sun of heaven, which is the Lord. It is known that the sun of the world pours forth heat into its world, and into all the things therein; but that the sun of heaven pours heat into the whole heaven is not so well known. And yet this may be known, if anyone will reflect upon the heat that is within man, and that has nothing in common with the heat of this world, that is, the heat called vital heat. From this it might be known that this heat is of a different nature from that of the heat of this world; and this true heat is living, while that of this world is not living; and that because spiritual heat is living, it kindles man’s interiors, of his will and understanding, and gives him to desire and to love and also to be affected. For this reason also desires, loves, and affections are spiritual heat, and are so called. That they are heat is very manifest, for heat is exhaled on all sides from living bodies, even in the greatest cold; and also when the desires and affections, that is, the loves, grow warmer, the body also grows warm in the same degree. This is the heat that is meant in the Word by “burning,” “fire,” and “flame”; and in the genuine sense it is heavenly and spiritual love, but in the opposite sense bodily and earthly love. From this it is evident that here by being “parched with the east wind” is signified being consumed by the fire of longings, and when predicated of memory-knowledges, which are the “thin ears” of corn, there is signified that they are full of yearning.

[3] That by the “east wind” is signified what is of longings and the derivative fantasies is evident from the passages in the Word where it is mentioned, as in David:

He made the east wind to go forth in the heavens, and by his power he brought forth the south wind, and he made it rain down flesh upon them as dust, and winged fowl as the sand of the sea (Ps. 78:26–27);

that by the “flesh” which that wind brought are signified evil desires, and by the “winged fowl” the derivative fantasies, is plain in Moses (Num. 11:31–35), where it is said that the name of the place in which the people were smitten with a plague because of their eating flesh was called “The graves of lust, because there they buried the people that lusted.”

[4] In Ezekiel:

Behold the vine that has been planted, shall it prosper? Shall it not utterly wither, when the east wind toucheth it? Upon the beds of its shoots it shall wither (Ezek. 17:10).

The vine was plucked up in anger, it hath been cast forth to the earth, and the east wind hath withered its fruit; all the rods of its strength have been plucked off and withered; the fire hath devoured everyone, for fire hath gone forth from a rod of its branches, it hath devoured its fruit, so that there is not in it a rod of strength, a scepter for ruling (Ezek. 19:12, 14);

where the “east wind” denotes what belongs to longings. In Isaiah:

He meditated upon his rough wind, in the day of the east wind (Isa. 27:8).

[5] In Hosea:

The east wind shall come, the wind of Jehovah coming up from the wilderness; and its spring shall become dry, and its fountain shall be dried up; it shall make a prey of the treasure of all vessels of desire (Hos. 13:15);

where also the “east wind” denotes what belongs to longings. Likewise in Jeremiah:

As the east wind I will scatter them before the enemy (Jer. 18:17).

[6] In David:

With the east wind thou wilt break the ships of Tarshish (Ps. 48:7).

In Isaiah:

Thou hast forsaken thy people, the house of Jacob, because they are filled with the east wind, and the soothsayers are Philistines (Isa. 2:6).

In Hosea:

Ephraim feedeth on wind, and followeth after the east wind; every day he multiplieth a lie and a wasting (Hos. 12:1);

“wind” here denotes fantasies, and the “east wind,” longings. Similar also is the meaning in the internal sense of the “east wind” by which locusts were produced, and by which they were driven into the sea (Exod. 10:13, 19); and also by which the waters of the sea Suph were divided (Exod. 14:21).

5216. *Sprung up after them.* That this signifies appearing near is evident from the signification here of “springing up” as being to appear; and from the signification of “after them” as being near, or in the boundary, just as is signified by the evil and lean kine coming up “after them,” that is, after the beautiful and fat kine (see n. 5202). That “after them” means near is because “after” denotes what is successive in time; and in the spiritual world, and consequently in the spiritual sense, there is no notion of time, but instead of it the kind of state that corresponds.

5217. *And the thin ears swallowed up the seven fat and full ears.* That this signifies that the memory-knowledges of no use banished the good memory-knowledges is evident from the signification of the “thin ears” as being memory-knowledges of no use (of which above, n. 5214); and from the signification of the “fat and full ears” as being memory-knowledges into which the things of faith and charity could be applied (n. 5213), consequently good memory-knowledges; and from the signification of “swallowing up” as being to banish—the same as “eating up,” which is said above of the kine (n. 5206). (That the good memory-knowledges were banished by those of no use, or that truths were banished by falsities may be seen above, n. 5207.)

So also is it in the spiritual world: where falsities are, truths cannot subsist; and on the other hand, where truths are, falsities cannot subsist. The one banishes the other, for they are opposites. The reason is that falsities are from hell and truths are from heaven. It sometimes appears as if falsities and truths are in one subject; but these are not falsities that are opposite to the truths in him, but are those which are associated by applications. The subject in whom truths, and at the same time falsities which are opposite to them, subsist, is called “lukewarm”; and the subject in whom falsities and truths are mingled is called “profane.”

5218. *And Pharaoh awoke.* That this signifies a general state of enlightenment is evident from what was explained above (n. 5208), where the same words occur.

5219. *And behold it was a dream.* That this signifies in that obscurity is evident from the signification of a “dream” as being an obscure state (n. 1838, 2514, 2528, 5210). It is called “obscure” because truths had been banished; for where truths are not there is obscurity, because the light of heaven flows only into truths; for the light of heaven is Divine truth from the Lord. Hence the truths with angels and spirits, and also with men, are subsidiary lights; but they have their light from the Divine truth by means of the good in the truths; for unless truths are from good, that is unless they have good in them, they cannot receive any light from the Divine. They receive it by means of good, for good is like fire or flame, and truths are like the rays of light from it. In the other life truths without good do indeed shine, but they shine with a wintry light, that in the light of heaven is thick darkness. From this it is evident that what is here meant by “obscure” is the state of the natural when the good memory-knowledges had been banished by those of no use. An obscurity like this can be enlightened in a general manner (n. 5208, 5218), but by no means can that obscurity which comes from falsities; for falsities are so many darknesses that shut out the light of heaven, and thus cause an obscurity that cannot be enlightened until the falsities have been removed.

5220. Verse 8. *And it came to pass in the morning that his spirit was troubled; and he sent and called all the magicians of Egypt, and all the wise men thereof; and Pharaoh told them his dream; and no one interpreted these things to Pharaoh.* “And it came to pass in the morning” signifies in this new state; “that his spirit was troubled” signifies disturbance; “and he sent and called all the magicians of Egypt, and all the wise men thereof” signifies in consulting the interior as well as the exterior memory-knowledges; “and Pharaoh told them his dream” signifies about things to come; “and no one interpreted these things to Pharaoh” signifies that it was not known what would happen.

5221. *And it came to pass in the morning.* That this signifies in this new state is evident from the signification of “it came to pass,” or “it was,” as involving what is new (see n. 4979, 4987); and from the signification of the “morning” as being a state of enlightenment (n. 3458, 3723). This is that new state which is meant, in regard to which see just above (n. 5218). This state and its quality are treated of here, showing that there was disturbance therein by reason of obscurity regarding the things that were happening. But as regards the quality of this state scarcely anyone is able to know anything unless he is in a spiritual sphere and at the same time pays attention to the things that are taking place within him. Otherwise he cannot even know what it is to be generally enlightened, and particularly enlightened, nor even what it is to be enlightened at all, still less that there is a disturbance at first in a general state of enlightenment, and that there is no quiet until the time when truths from good are replaced in their order. How the case herein is, is clearly perceived by the angels, and also by good spirits, because they are in a spiritual sphere. To be wise in such subjects, and to think about them, is delightful to them; but to the man who is in a natural sphere, and still more to one who is in a sensuous sphere, and yet more to one who is in a more grossly sensuous sphere from bodily and earthly things, such subjects are wearisome.

5222. *His spirit was troubled.* That this signifies disturbance is evident from the signification of “being troubled in spirit” as being to be disturbed. By “spirit” here, as occasionally elsewhere in the

Word, is meant interior affection and thought, which also are the spirit of man. The ancients called these the spirit; but by the spirit they meant specifically the interior man that would live after the death of the body; while at this day “the spirit,” used in this sense, means mere thought, and this without any subject other than the body in which it may be. This is because it is no longer believed that the interior man is the man himself, but that the interior man who is commonly called the soul or spirit is mere thought without a subject adapted thereto; and that consequently, being thought without a subject, it will be dissipated after the death of the body like something ethereal or flamy. This is what at the present day is understood by spirit,” as when it is said “troubled in spirit,” “sad in spirit,” “glad in spirit,” or “rejoice in spirit”; when yet it is the interior man himself that is called the spirit, and that is troubled, is sad, is glad, and rejoices, and that is a man in a form wholly human (though invisible to bodily sight) in which thought resides.

5223. *And he sent and called all the magicians of Egypt, and all the wise men thereof.* That this signifies in consulting the interior as well as the exterior memory-knowledges is evident from the signification of “magicians” as being in a good sense interior memory-knowledges (of which hereafter); and from the signification of “wise men” as being exterior knowledges (of which also in what follows). The reason why the magicians and wise men of Egypt signified memory-knowledges is that Egypt was one of the kingdoms in which the representative ancient church existed (n. 1238, 2385). But in Egypt attention was paid chiefly to the memory-knowledges of that church, which related to correspondences, representatives, and significatives; and by these knowledges were unfolded the things written in the books of the church, and that had place in their holy worship (n. 4749, 4964, 4966). Hence it came about that by “Egypt” were signified memory-knowledges in general (n. 1164, 1165, 1186, 1462), and also by “Pharaoh” its king. The chief among those who were skilled in and taught these knowledges were called “magi,” or “magicians,” and “wise men”; those who were skilled in mystical memory-knowledges were called “magicians,” and those skilled in memory-knowledges not mystical were called “wise men”; consequently those who taught interior memory-knowledges were called

“magicians,” and those who taught exterior memory- knowledges were called “wise men.” For this reason it is that these knowledges are signified in the Word by “magicians” and “wise men.” But after they began to misuse the interior memory-knowledges of the church, and to turn them into magic, then by “Egypt” began to be signified the memory-knowledge which perverts, and likewise by the “magicians” of Egypt and her “wise men.”

[2] The magicians of that time knew such things as belong to the spiritual world, which they learned from the correspondences and representatives of the church; and therefore many of them were in communication with spirits, and in this way learned deceptive arts, by which they performed magic miracles. But those called “wise men” did not care for such things, but solved difficult problems and taught the causes of natural things. In such things as these the wisdom of that time chiefly consisted, and skill in them was called “wisdom,” as is evident from what is related of Solomon in the first book of Kings:

Solomon’s wisdom was multiplied above the wisdom of all the sons of the East, and above all the wisdom of the Egyptians, insomuch that he was wiser than all men, than Ethan the Ezrahite, and Heman and Calcol and Darda, the sons of Mahol. He spoke three thousand proverbs; and his songs were a thousand and five. Moreover he spoke of trees, from the cedars that are in Lebanon even unto the hyssop that springeth out of the wall; he spoke also of beast and of fowl, and of creeping thing, and of fishes. Therefore there came of all peoples to hear the wisdom of Solomon from all kings of the earth who had heard of his wisdom (1 Kings 4:30).

And what is related of the queen of Sheba in the same book:

She came to try him with hard questions. And Solomon told her all her words, there was not a word hid from the king that he told her not (1 Kings 10:1, 3).

[3] From this it is plain what was called “wisdom” at that time, and who, not only in Egypt, but also elsewhere, as in Syria, Arabia, and Babylon, were called “wise”; but in the internal sense by the “wisdom of Egypt” nothing else is signified than the memory-

knowledge of natural things; and by “magic” the memory-knowledge of spiritual things; thus by “wise men” are signified exterior memory-knowledges, by “magicians” interior memory-knowledges, and by “Egypt” memory-knowledge in general (see n. 1164, 1165, 1186, 1462, 4749, 4964, 4966). By “Egypt” and her “wise men” nothing else was meant in Isaiah:

The princes of Zoan are foolish, the counsel of the wise counselors of Pharaoh is become brutish; how is it said unto Pharaoh, I am the son of the wise, the son of the kings of antiquity? Where now are thy wise men? (Isa. 19:11–12).

[4] That those were called “magicians,” or “magi,” who were in the knowledge of spiritual things, and also in revelations thence, is plain from the Magi who came from the east to Jerusalem, asking where he was that was born king of the Jews, and saying that they had seen his star in the east, and were come to worship him (Matt. 2:1, 2). The same is also evident from Daniel, who is called the “prince of the magicians” (Dan. 4:9); and again:

The queen said to king Belshazzar, There is a man in thy kingdom in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; therefore the king Nebuchadnezzar, thy father, made him prince of the magicians, diviners, Chaldeans, and soothsayers (Dan. 5:11).

Among them all was none found like Daniel, Hananiah, Mishael, and Azariah; for when they stood before the king, in every word of wisdom of understanding concerning which the king enquired of them, he found them ten times better than all the magicians and diviners that were in his realm (Dan. 1:19–20).

[5] That in the opposite sense by “magicians,” such as those mentioned in Exodus 7:11, 22; 8:7, 18, 19; 9:11, are signified those who have perverted spiritual things and thereby have practiced magical arts, is known. For magic was nothing else than a perversion, and a perverted application, of such things as are of order in the spiritual world; from this came down magic. But such magic is at this day called natural, for the reason that anything

above or beyond nature is no longer recognized; and what is spiritual is denied, unless by it is understood an inner natural.

5224. *And Pharaoh told them his dream.* That this signifies about things to come is evident from the signification of a “dream” as being foresight, prediction, the event (see n. 5091–5092, 5104), thus things to come. How this stands in the internal sense is evident from the series of things. The subject treated of in this verse is the new state of the natural, when it is in obscurity because of truths having been banished from it, and that there is then disturbance in it in consulting memory-knowledges about things to come; for when such obscurity happens, the thought at once occurs, What will the event be?

[2] As during man’s regeneration this is common in every such state, this state is here described in the internal sense; but such states are unknown at this day, both because few are being regenerated, and because those who are being regenerated do not reflect upon such things. At this day man cares not what is taking place within him, because external things possess his whole attention, and internal things have no importance to one who is wholly occupied with external things, that is, in whom they are the ends of life. Regarding this obscurity they would say, What are these matters to me, as there is no money or honor to be gained from them? Why should I think about the state of the soul, or the state of the internal man, whether it is in obscurity when truths have been banished, or in clearness when they have been replaced therein? What would it benefit me to know this? Whether there is any internal man is to me a matter of doubt, and also whether there is any other state of the soul than that which is of the body, nay, whether there is any soul that lives after death. Who has come back from the dead and declared it? So speaks the man of the church with himself at this day, and so he thinks when he hears or reads anything about the state of the internal man. From this it is plain why the things that are going on within man are at this day hidden and wholly unknown.

[3] Such an obscurity of the understanding never existed among the ancients. It was their wisdom to cultivate interior things, and thus to perfect the faculties of both understanding and will, and thereby to provide for the welfare of their soul. That the ancients gave their attention to things like these is clear from their writings which are even now extant, and also from the desire of all to hear Solomon:

Therefore there came of all peoples to hear the wisdom of Solomon, from all kings of the earth, who had heard of his wisdom (1 Kings 4:34);

and therefore came the queen of Sheba, who, from the bliss into which she came from hearing the wisdom of Solomon said,

Blest are thy men, blest are these thy servants, who stand continually before thee, and hear thy wisdom (1 Kings 10:8).

Who at this day would call himself blest for this reason?

5225. And no one interpreted these things to Pharaoh. That this signifies that it was not known what would happen is evident from the signification of “interpreting” as being to know what would happen (see n. 5141). Hence “no one interpreted” denotes not to know; for in the internal sense “no one” is the negative of a thing, and thus what is not; for the idea of a person is turned in the internal sense into the idea of a thing—as for instance the idea of a man, a husband, a woman, a wife, a son or daughter, a boy or maiden, is turned into the idea of truth or of good; and as above (n. 5223) the idea of a magician and wise man is turned into that of interior and exterior memory-knowledges. The reason of this is that in the spiritual world, or in heaven, not persons but things come into view, for persons limit the idea, and concentrate it upon something finite; whereas things do not limit and concentrate it, but extend it to the infinite, thus to the Lord. For this reason also, no person named in the Word is perceived in heaven, but in his stead the thing that is represented by that person; so also no people or nation is perceived, but only its quality. Nay, not even is any historic statement of the Word about a person, nation, or people,

known in heaven; and consequently it is not known who Abraham, Isaac, Jacob, the Israelitish people, and the Jewish nation were, but it is there perceived what Abraham, Isaac, Jacob, the Israelitish people, and the Jewish nation denote; and the same in all other cases. Thus the angelic speech is without limitation, and is also relatively universal.

5226. Verses 9–13. *And spoke the prince of the butlers unto Pharaoh, saying, I do remember my sins this day. Pharaoh was wroth upon his servants, and put me in custody in the house of the prince of the guards, me and the prince of the bakers: and we dreamed a dream in one night, I and he; we dreamed each one according to the interpretation of his dream. And there was with us there a Hebrew boy, servant to the prince of the guards; and we told him, and he interpreted to us our dreams; to each one according to his dream he did interpret. And it came to pass, as he interpreted to us, so it was; me he brought back upon my station, and him he hanged.* “And spoke the prince of the butlers unto Pharaoh” signifies thought from the sensuous subject to the intellectual part; “saying” signifies perception therefrom; “I do remember my sins this day” signifies about a state of disjunction; “Pharaoh was wroth upon his servants” signifies when the natural turned itself away; “and put me in custody in the house of the prince of the guards” signifies rejection by the things that are primary for interpretation; “me and the prince of the bakers” signifies both sensuous parts; “and we dreamed a dream in one night” signifies what was foreseen in obscurity; “I and he” signifies concerning both sensuous parts; “we dreamed each one according to the interpretation of his dream” signifies what would be the event to both; “and there was with us there a Hebrew boy” signifies that because of temptation the guiltlessness of the church was rejected thither; “servant to the prince of the guards” signifies wherein was truth that might serve primarily for interpretation; “and we told him” signifies that there was perception therefrom; “and he interpreted to us our dreams” signifies what was in the things foreseen in obscurity; “to each one according to his dream he did interpret” signifies from truth; “and it came to pass, as he interpreted to us, so it was” signifies that such was the event; “me he brought back upon my station” signifies that the sensuous of the

intellectual part was received; “and him he hanged” signifies that the sensuous of the will part was rejected.

5227. *And spoke the prince of the butlers unto Pharaoh.* That this signifies thought from the sensuous subject to the intellectual part is evident from the signification of “speaking” as being to think (see n. 2271, 2287, 2619); and from the representation of the prince of the butlers as being the sensuous subject to the intellectual part (n. 5077, 5082). What thought from the sensuous is may be seen above (n. 5141).

5228. *Saying.* That this signifies perception therefrom is evident from the signification of “saying” as being to perceive (see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3395, 3509). What perception “therefrom” is, or perception from thought, cannot be unfolded so as to be understood, because at this day it is wholly unknown what spiritual perception is; and what is unknown does not enter into the apprehension, however it may be described; for perception is nothing else than the speech or thought of the angels who are with man. When this speech or thought flows in, it becomes the perception that a thing is so, or is not so, but only with those who are in the good of love and of charity, for it flows in through good. With these this perception produces thoughts, for to them what is perceptive is the general of thought. Yet perception from thought is not actually given, but only apparently. But no more can be said regarding this mystery, because, as already said, it is unknown at this day what perception is.

5229. *I do remember my sins this day.* That this signifies about a state of disjunction is evident from the signification of “sins” as being what is of inverted order (see n. 5076); and from the signification of “remembering” as being conjunction (n. 5169). Thus “to remember sins” is to be conjoined with what is of inverted order, and consequently to be disjoined from the natural which is represented by Pharaoh; for whatever is conjoined with what is in inverted order is disjoined from what is in order. The reason why “to remember” is conjunction is that the remembering of anyone in the other life conjoins; for as soon as any spirit calls

another to mind he appears present, and so present that they speak together. It is for this reason that angels and spirits can meet all persons whom they have known or have heard of, can see them present and speak with them, when the Lord allows them to call them to mind (see n. 1114).

5230. *Pharaoh was wroth upon his servants.* That this signifies when the natural averted itself is evident from what was unfolded above (n. 5080, 5081), where similar words occur.

5231. *And put me in custody in the house of the prince of the guards.* That this signifies rejection by the things which are primary for interpretation is also evident from what was unfolded above (n. 5083, 5084), where similar words occur.

5232. *Me and the prince of the bakers.* That this signifies both sensuous parts is evident from the representation of the prince of the butlers, who is here meant by “me,” as being the sensuous subject to the intellectual part in general (see n. 5077, 5082); and from the representation of the prince of the bakers as being the sensuous subject to the will part in general (n. 5078, 5082); thus by “me and the prince of the bakers” both sensuous parts are signified. We say “both” sensuous parts because there are two faculties in man which constitute his life, the will and the understanding, to which each and all things in him have reference. That there are two faculties in man which constitute his life is because there are two things which make life in heaven—good and truth—good having reference to the will, and truth to the understanding. From this it is plain that there are two things which make man spiritual, and consequently make him blessed in the other life, namely, charity and faith; for charity is good and faith is truth, and charity has reference to the will and faith to the understanding.

[2] To these two—good and truth—each and all things in nature bear reference, and from this they come into existence and subsist. That they bear reference to these two things, is very evident from heat and light, of which heat has reference to good and light to truth, and therefore spiritual heat is the good of love, and spiritual

light is the truth of faith. As each and all things in universal nature bear reference to these other two, good and truth, and as good is represented in heat, and faith in light, everyone may judge of what quality a man is from faith alone without charity, or what is the same thing, from merely understanding truth without willing good. Is it not like the state of winter, when the light is brilliant, and yet everything is torpid, because without heat? Such is the state of the man who is in faith alone, and not in the good of love. He is in cold and in darkness, in cold because he is opposed to good, in darkness because thereby he is opposed to truth; for one who is opposed to good is also opposed to truth, however he may seem to himself not to be so; for the one draws the other to its side. Such becomes his state after death.

5233. *And we dreamed a dream in one night.* That this signifies what was foreseen in obscurity is evident from the signification of a “dream” as being what is foreseen (n. 3698, 5091); and from the signification of “night” as being a state of shade (n. 1712), thus obscurity.

5234. *I and he.* That this signifies concerning both sensuous parts is evident from the representation of the butler, who here is “I,” as being one sensuous, and from the representation of the baker, who here is “he,” as being the other sensuous (of which just above, n. 5232).

5235. *We dreamed each one according to the interpretation of his dream.* That this signifies what would be the result to both is evident from the signification of “interpretation” as being what it would have in it, and what would happen (see n. 5093, 5105, 5107, 5141), thus what would be the event of that which was foreseen, which is signified by the “dream” (n. 5233).

5236. *And there was with us there a Hebrew boy.* That this signifies that because of temptation the guiltlessness of the church was rejected thither is evident from the signification of a “boy” as being what is guiltless (of which in what follows); and from the signification of “Hebrew” as being one who is of the church (see n.

5136), thus that which is of the church. Its being rejected thither because of temptation is signified by his being there, namely, in custody, for by the “custody” into which Joseph was put is signified a state of temptation (see n. 5036–5037, 5039, 5044–5045); which state has been treated of in chapters 39 and 40.

[2] The reason why a “boy” denotes guiltlessness is that in the internal sense a “little child” denotes what is innocent; for in the Word we read of “sucklings,” “little children,” and “boys” (or “children”); and by them are signified three degrees of innocence, the first degree by a “suckling,” the second by a “little child,” and the third by a “child.” But as with the “child” innocence begins to be put off, therefore by him is signified that degree of innocence called “guiltlessness.” As by these three are signified three degrees of innocence, three degrees of love and charity are also signified by the same, for the reason that celestial and spiritual love, that is, love to the Lord and charity toward the neighbor, cannot exist except in innocence. But be it known that the innocence of sucklings, little children, and children is only external; and that internal innocence is not possible in man till after he has been born anew, that is, becomes again as it were a suckling, a little child, and a child. It is these states that are signified in the Word by these three; for in the internal sense of the Word nothing but what is spiritual is understood; consequently none but spiritual birth, which is called rebirth and also regeneration.

[3] That the innocent quality which is called “guiltlessness” is signified by a “boy” or “child” is evident in Luke:

Jesus said, Whosoever receiveth not the kingdom of God as a child shall not enter therein (Luke 18:17);

“to receive the kingdom of God as a child” is to receive charity and faith from innocence. In Mark:

Jesus took a child and set him in the midst of them; and when he had taken him in his arms he said to them, Whosoever shall receive one of such children in my name, receiveth me (Mark 9:36–37; Luke 9:47–48);

by a “child” here is represented innocence; and one who receives this receives the Lord, because he is the source of all innocence. Everyone can see that “to receive a child in the Lord’s name” is not literally to receive a child, thus that something heavenly must be represented thereby.

[4] In Matthew:

The children cried in the temple, Hosanna to the son of David. The priests were indignant; and therefore Jesus saith to them, Did ye never read, Out of the mouth of babes and sucklings thou hast perfected praise? (Matt. 21:15–16; Ps. 8:2);

the children’s crying “Hosanna to the son of David” was to represent that only innocence acknowledges and receives the Lord, that is, they in whom there is innocence. By “out of the mouth of babes and sucklings thou hast perfected praise” is signified that praise can come to the Lord by no other way than through innocence; for by this alone is effected all communication and all influx, and consequently access. It is for this reason that the Lord says:

Unless ye be converted, and become as children, ye shall not enter into the kingdom of the heavens (Matt. 18:3).

[5] In the following passages also by a “boy” or “child” is signified innocence. In Zechariah:

The streets of the city shall be full of boys and girls playing in the streets thereof (Zech. 8:5);

speaking of the new Jerusalem, or the Lord’s kingdom. In David:

Praise Jehovah, young men and maidens, old men with children (Ps. 148:12).

Jehovah reneweth thy life from the pit, he sateth thy mouth with good, so that thou renewest thy childhood like the eagle (Ps. 103:4–5).

In Joel:

They have cast a lot upon my people; because they have given a boy for a harlot, and sold a girl for wine that they have drunk (Joel 3:3).

In Jeremiah:

Through thee will I scatter man and woman, and through thee will I scatter the old man and the child, and through thee will I scatter the young man and the maid (Jer. 51:22).

In Isaiah:

Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, God, Hero, Father of Eternity, Prince of Peace (Isa. 9:6).

5237. *Servant to the prince of the guards.* That this signifies wherein was truth that might serve primarily for interpretation is evident from “servant” being predicated of truth (see n. 2567, 3409); and from the signification of the “prince of the guards” as being things primary for interpretation (n. 4790, 4966, 5084); and because truth is of service for the interpretation of the Word, the truth thus serving is signified here by “servant to the prince of the guards.”

5238. *And we told him.* That this signifies that there was perception therefrom is evident from the signification of “telling” as being perception (see n. 3209).

5239. *And he interpreted to us our dreams.* That this signifies what was in the things foreseen in obscurity is evident from the signification of “interpreting” as being what was therein (see n. 5093, 5105, 5107); and from the signification of “dreams” as being things foreseen in obscurity (of which above, n. 5233).

5240. *To each one according to his dream he did interpret* signifies from truth; and *it came to pass, as he interpreted to us, so it was* signifies that such was the event, as may be seen from the fact that

by these words is signified the event of the matter, which in truth was such as he had foretold.

5241. *Me he brought back upon my station.* That this signifies that the sensuous of the intellectual part was received is evident from the signification of the “butler,” who is here meant by “me,” as being the sensuous of the intellectual part (of which above); and from the signification of “bringing back upon the station” as being to reduce into order and make subordinate (see n. 5125, 5165), thus also to receive.

5242. *And him he hanged.* That this signifies that the sensuous of the will part was rejected is evident from the signification of the “baker,” who is here meant by “him,” as being the sensuous of the will part (of which above); and from the signification of “hanging” as being to reject (n. 5156–5167). There is no need to unfold these things any further, because they have been unfolded before, and are here repeated for the sake of the series.

5243. Verse 14. *And Pharaoh sent and called Joseph, and they brought him hastily out of the pit; and he shaved, and changed his garments, and came unto Pharaoh.* “And Pharaoh sent” signifies the inclination of the new natural; “and called Joseph” signifies to receive the celestial of the spiritual; “and they brought him hastily out of the pit” signifies a speedy rejection of such things as from the state of temptation were a hindrance, and thereby a change; “and he shaved” signifies rejection and change as to what is of the exterior natural; “and changed his garments” signifies as to what is of the interior natural, by putting on what is suitable; “and came unto Pharaoh” signifies communication thereby with the new natural.

5244. *And Pharaoh sent.* That this signifies the inclination of the new natural is evident from the representation of Pharaoh, as being the new natural man (as in n. 5079, 5080). The inclination to receive the celestial of the spiritual is signified by his “sending and calling Joseph.” The very inclination is plain from what is said farther on—that he set him over his house and over all the land of

Egypt, and said that upon his mouth all his people should kiss (verses 40–43). In regard to this the case is that when the state is full, that is, when all things have been prepared in the natural for receiving influx from the interior or higher degree, and for applying to itself what flows in, then the natural has an inclination, that is, has an affection, for receiving. In this way the one is accommodated to the other when the man is being made new by the Lord.

5245. *And called Joseph.* That this signifies for receiving the celestial of the spiritual is evident from the representation of Joseph, as being the celestial of the spiritual (see n. 4286, 4585, 4592, 4594, 4963). That receiving this is signified by his “calling,” may be seen just above (n. 5244).

5246. *And they brought him hastily out of the pit.* That this signifies a speedy rejection of such things as from the state of temptation were a hindrance; and thereby a change is evident from the signification of a “pit” as being a state of vastation and also of temptation (see n. 4728, 4744, 5038); and from the signification of “bringing him hastily out of it” as being a speedy rejection of such things as are from it, that is, from a state of temptation. For when a “pit” denotes a state of temptation, “to bring anyone hastily out of it” denotes to remove such things as are from that state, and consequently to reject them, as is plain also from what follows; for he rejected what was of the pit, inasmuch as he shaved himself and changed his garments.

[2] A state of temptation in respect to the state after it is also like the condition of a pit or prison—squalid and unclean; for when man is being tempted, unclean spirits are near him, and surround him, and excite the evils and falsities with him, and also hold him in them and exaggerate them, even to despair. Hence it is that the man is then in squalor and uncleanness. Moreover when this state is presented to view in the other life (for all spiritual states can there be presented to the sight) it appears like a thick mist exhaled from unclean places, and a stench from it is also perceived. Such is the appearance of the sphere that encompasses one who is in

temptation, and also in vastation, that is, who is in a pit in the lower earth (see n. 4728).

[3] But when the state of temptation ceases, the mist is dispersed, and the sky clears. The reason of this is that by means of temptation the falsities and evils with man are laid open and removed; when they are laid open that mist appears, but when they are removed the clear sky appears. The change of this state is also signified by Joseph's "shaving himself and changing his garments."

[4] Moreover, a state of temptation may be compared to the state of a man when among robbers; on escaping from which his hair is disheveled, his countenance wild, and his clothing torn. If he yields in temptation, he remains in a state like this; but if he conquers in temptation, then after he has composed his face, combed his hair, and changed his clothing, he comes into a cheerful and serene state. Moreover, there are infernal spirits and genii, who like robbers surround and attack the man at these times, and bring on the temptations. From this it is now plain that by their "bringing him hastily out of the pit" is signified a speedy rejection of such things as from the state of temptation were a hindrance, and thereby a change.

5247. *And he shaved.* That this signifies rejection and change as to what is of the exterior natural is evident from the signification of "shaving the head and the beard" as being to reject such things as are of the exterior natural; for the "hair" that was shaved off signifies this natural (see n. 3301). The hair both of the head and of the beard corresponds in the grand man to the exterior natural; and therefore sensuous men (that is, they who have believed nothing but what is natural, and have not been willing to understand that there is anything more interior or purer than what they could apprehend by the senses) in the other life when in the light of heaven, they appear hairy, so much so that the face is scarcely anything but beard. Such hairy faces have often been seen by me. But they who have been rational, that is, spiritual men, in whom the natural has been rightly subordinated, appear becomingly furnished with hair. Nay, from the hair in the other life may be

known the quality of spirits in respect to the natural. The reason why spirits appear with hair is that in the other life spirits appear altogether as do men on earth. Hence it is that the angels spoken of in the Word as being seen are sometimes described even in respect to their hair.

[2] From what has now been said it is evident what is signified by “shaving,” as in Ezekiel:

The priests, the Levites, the sons of Zadok, shall put off their garments wherein they minister and lay them in the bedchambers of holiness, and they shall put on other garments, neither shall they sanctify the people in their garments, and they shall not shave their heads and let down their hair, in polling they shall poll their heads (Ezek. 44:19–20);

this is said of the new temple and the new priesthood, that is, of the new church; and the “putting on of other garments” signifies holy truths; their “not shaving their heads nor letting down their hair, but in polling to poll their heads” signifies not rejecting the natural, but accommodating it so that it may be in accord, thus making it subordinate. Everyone who believes the Word to be holy can see that these and the rest of the things said in the prophet about the new earth, the new city, the new temple, and new priesthood, will not be at all as is stated in the letter there; as that the priests the Levites, the sons of Zadok, will minister therein, and will then put off the garments of their ministry and put on other garments, and will poll their heads; but that all and every one of these things signify such things as belong to a new church.

[3] Neither would the statutes have been commanded in regard to the high priest, the sons of Aaron, and the Levites, in the following passages from Moses, if they had not contained holy things within:

The priest chief of his brethren, upon whose head the anointing oil has been poured, and he hath filled his hand to put on the garments, shall not shave his head, and shall not tear his garments (Lev. 21:10).

The sons of Aaron shall not make baldness upon their head, neither shall they shave the corner of their beard; they shall be holy to their God, and not profane the name of their God (Lev. 21:5–6).

Thus shalt thou purify the Levites. Sprinkle the waters of expiation upon them, and they shall make to pass a razor over their flesh, and they shall wash their garments; and they shall be pure (Num. 8:7).

What is there that is holy or that is of the church in these things—that the high priest should not shave his head nor tear his garments; that the sons of Aaron should not make baldness upon their head nor shave the corner of their beard, and that the Levites when being purified should be shaved with a razor upon their flesh? But to have the external or natural man subordinate to the internal or spiritual, and thus to have both subordinate to the Divine, this is a holy thing, and is what the angels perceive when these passages of the Word are being read by man.

[4] So also it was with the Nazirite, who was holy unto Jehovah:

If any man should by chance die very suddenly beside him, and he hath defiled the head of his Naziriteship; then he shall shave his head in the day of his cleansing, on the seventh day shall he shave it. And when the days of his Naziriteship are fulfilled, the Nazirite shall shave the head of his Naziriteship at the door of the tent of meeting; and shall take the hair of his head and put it on the fire that is under the sacrifice of peace-offerings (Num. 6:9, 13, 18);

what the Nazirite was, and what holiness he represented, may be seen above (n. 3301). That holiness should abide in his hair can never be comprehended unless it is known what “hair” is by correspondence, thus to what holiness the hair of the Nazirite corresponded. In like manner it cannot be comprehended how Samson had strength from his hair, of which he speaks thus to Delilah:

There hath not come up a razor upon my head, for I have been a Nazirite of God from my mother’s womb; if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man. And Delilah called a man, who shaved off the seven locks of his head and his strength went from upon him. And afterward when the

hair of his head began to grow after it was shaved off, strength returned to him (Judges 16:17, 19, 22);

who without knowledge derived from correspondence can know that the Lord as to the Divine natural was represented by the Nazirite, and that the Naziriteship had no other meaning, and that Samson's strength was from this representative?

[5] One who does not know, and especially who does not believe, that there is an internal sense in the Word, and that the sense of the letter is representative of the things in the internal sense, will scarcely acknowledge that there is anything holy in these things; when yet that which is most holy is in them. If a man does not know, and especially if he does not believe that the Word possesses an internal sense which is holy, neither can he know what the following passages bear in their bosom, as in Jeremiah:

Truth is perished and is cut off from their mouth. Cut off the hair of thy Naziriteship, and cast it away (Jer. 7:28–29).

In Isaiah:

In that day shall the Lord shave with a razor that is hired in the passages of the river, through the king of Assyria, the head, and the hair of the feet; and shall also consume the beard (Isa. 7:20).

In Micah:

Make thee bald, and shave thee on account of the sons of thy deliciousnesses, enlarge thy baldness as the eagle, because they have migrated from thee (Micah 1:16).

Nor can he know what holiness is involved in that which is related of Elijah, in that he was a hairy man, and girt with a girdle of skin about his loins (2 Kings 1:8); nor why the children who called Elisha bald were torn by she-bears out of the wood (2 Kings 2:23, 24).

[6] By Elijah and by Elisha was represented the Lord as to the Word, thus by them was represented the Word, specifically the prophetic Word, as may be seen in what is prefaced to the eighteenth chapter of Genesis and at n. 2762. The “hairiness” and the “girdle of skin” signified the literal sense, a “hairy man” this sense in respect to truths, and a “girdle of skin” about the loins this sense in respect to goods. For the literal sense of the Word is its natural sense, because it is from the things in the world; and the internal sense is the spiritual sense, because it is from the things in heaven. These two senses are circumstanced as are the internal and external of man; and because there is no internal without an external, for the external is the ultimate of order in which the internal subsists, therefore it was a reproach against the Word to call Elisha bald, implying that it is devoid of an external, thus that the Word has no sense that is adapted to the apprehension of man.

[7] From all this it is evident that all the details of the Word are holy; but the holiness therein is not apparent to the understanding, except that of one who knows its internal sense; nevertheless by influx from heaven it comes to the perception of him who believes the Word to be holy. This influx is effected through the internal sense in which the angels are; and although this sense is not understood by the man, still it affects him, because the affection of the angels who are in it is communicated. From this it is plain also that the Word has been given to man in order that he may have communication with heaven, and that the Divine truth which is in heaven may affect him by means of the influx.

5248. *And changed his garments.* That this signifies as to what is of the interior natural, by putting on what is suitable is evident from the signification of “changing” as being to remove and reject; and from the signification of “garments” as being what is of the interior natural (of which presently); hence it follows that what was suitable (signified by the new “garments”) was put on. “Garments” are often mentioned in the Word, and thereby are meant things beneath or without, and that cover things above or within; and therefore by “garments” are signified man’s external, consequently his natural, because this covers his internal and spiritual.

Specifically by “garments” are signified truths that are of faith, because these cover the goods that are of charity.

This signification has its origin from the garments in which spirits and angels appear clothed. Spirits appear in garments devoid of brightness, but angels in garments that are bright and are as it were made of brightness, for the very brightness around them appears as a garment, as appeared the raiment of the Lord when he was transfigured, which was “as the light” (Matt. 17:2), and was “white and flashing” (Luke 9:29). From their garments also the quality of spirits and angels can be known in respect to the truths of faith, because these are represented by garments, but truths of faith such as they are in the natural; for such as they are in the rational appears from the face and its beauty.

The brightness of their garments comes from the good of love and of charity, which by shining through causes the brightness. From all this it is evident what is represented in the spiritual world by the garments, and consequently what is meant by “garments” in the spiritual sense. But the garments that Joseph changed, that is, put off, were the garments of the pit or prison, and by these are signified things fallacious and false, which in a state of temptations are excited by evil genii and spirits; and therefore by his “changing his garments” is signified rejection and change in respect to what is of the interior natural, and the garments he put on denoted such things as would be suitable, and therefore the putting on of things suitable is signified. See what has before been said and shown concerning garments: that what is celestial is not clothed, but what is spiritual and natural (n. 297); that “garments” denote truths relatively lower (n. 1073, 2576); that changing the garments was a representative of holy truths being put on, whence also came the changes of garments (n. 4545); that rending the garments was representative of mourning over truth lost and destroyed (see n. 4763); and what is signified by him that came in, not having on a wedding garment (n. 2132).

5249. *And came unto Pharaoh.* That this signifies communication with the new natural is evident from the signification of “coming”

as here being communication by influx; and from the representation of Pharaoh as being the new natural (see n. 5079–5080, 5244). What the words in this verse involve is manifest from what has been unfolded, for they treat of Joseph, how he was freed from the pit and came unto Pharaoh. By Joseph in the internal sense is represented the Lord as to the celestial of the spiritual, and by Pharaoh is represented the natural or external man; by the pit in which Joseph was is represented the state of the Lord's temptation as to the celestial of the spiritual; and by his being called from the pit by Pharaoh is signified the state of deliverance from temptations, and further, the subsequent state of influx and communication with the new natural. From this it is plain that in the internal sense is here described how the Lord made his natural new, and at last Divine.

[2] These are the things the celestial angels think when this history is being read by man; moreover, to think such things is to them most delightful, for they are in the Lord's Divine sphere, thus as it were in the Lord, and in a perception of inmost joy when thinking of the Lord and of the salvation of the human race by the Lord's making Divine the human in him; and in order that the angels might be kept in this most heavenly joy, and at the same time in wisdom, that Divine process is fully described in the internal sense of the Word, and at the same time therein the process of man's regeneration; for the regeneration of man is an image of the Lord's glorification (n. 3138, 3212, 3296, 3490, 4402). Some may possibly wonder what the angels converse together about, and consequently what men who become angels converse about after death; but be it known to them that it is about such things as are contained in the internal sense of the Word, namely, about the Lord's glorification, his kingdom, the church, the regeneration of man through the good of love and the truth of faith; but they speak about these things by means of secret things that are for the most part inexpressible.

5250. Verses 15, 16. *And Pharaoh said unto Joseph, I have dreamed a dream, and no one interpreteth it; and I have heard upon thee, saying, Thou hearest a dream to interpret it. And Joseph answered*

Pharaoh, saying, Not unto me; God shall answer peace to Pharaoh. “And Pharaoh said unto Joseph” signifies the perception of the celestial of the spiritual from the natural; “I have dreamed a dream” signifies prediction; “and no one interpreteth it” signifies ignorance of what was therein; “and I have heard upon thee” signifies the capacity of the celestial of the spiritual; “saying, thou hearest a dream to interpret it” signifies of perceiving what is in the things foreseen; “and Joseph answered Pharaoh” signifies knowledge; “saying, Not unto me” signifies that it was not from the human alone; “God shall answer peace to Pharaoh” signifies from the Divine human through conjunction.

5251. *And Pharaoh said unto Joseph.* That this signifies the perception of the celestial of the spiritual from the natural is evident from the signification of “saying” in the historicals of the Word as being to perceive (as often shown above); and from the representation of Pharaoh as being the natural (see n. 5079–5080, 5095, 5160); and from the representation of Joseph as being the celestial of the spiritual (n. 4286, 4592, 4594, 4963, 5086–5087, 5106, 5249). That the perception of the celestial of the spiritual from the natural is signified is because the Lord is represented both by Joseph and by Pharaoh—by Joseph as to the celestial of the spiritual, and by Pharaoh as to the natural. Hence by “Pharaoh said unto Joseph” is signified the Lord’s perception from the celestial of the spiritual in the natural. But what and of what quality this perception is cannot be told so as to be apprehended, unless there has first been formed some idea of spiritual perception, and of the celestial of the spiritual, and also of the manner in which the natural is distinct from the spiritual. On these subjects some things have indeed been said already, which should now be recalled.

5252. *I have dreamed a dream.* That this signifies prediction is evident from the signification of a “dream” as being foresight and hence prediction (see n. 3698, 5091–5092, 5104, 5233); that a “dream” here is prediction is plain also from what follows, for in the dream the seven years of abundance of provision and the seven years of famine were foretold.

5253. *And no one interpreteth it.* That this signifies ignorance of what was therein is evident from the signification of “interpreting” as being what was therein (n. 5093, 5105, 5107, 5141); hence ignorance of what was therein is signified by “no one interpreteth it.” In the internal sense by “no one” is not meant no one or none, the expression being merely negative; and here simply not, thus that it is not known, or that there is ignorance regarding it. The reason is that in the internal sense no person, nor even anything determined to a person, is regarded (n. 5225); and in the expression “no one,” or none, something of person in general is implied. There are three things in general that perish from the literal sense of the Word when it becomes the internal sense, namely, what is of time, what is of space, and what is of person. The reason is that in the spiritual world there is neither time nor space, these two belonging to nature; and therefore it is said of those who die, that they pass out of time, and leave behind all that is of time. That in the spiritual world nothing is regarded as determined to person is because directing the attention in speech to person narrows and limits the idea, instead of extending it and making it unlimited. Extension and absence of limitation in speech cause it to be universal, and to comprise and be able to express innumerable and also ineffable things. Hence the speech of the angels is of this character, especially the speech of the celestial angels, which is relatively unlimited; and in consequence everything of their speech flows into the infinite and the eternal, consequently into the Divine of the Lord.

5254. *And I have heard upon thee,* signifies the capacity of the celestial of the spiritual; *saying thou hearest a dream to interpret it,* signifies of perceiving what is in the things foreseen; as is evident from the signification of “hearing upon thee” as being to perceive and know that it is such, and consequently that there is the capacity; from the representation of Joseph, to whom these words are spoken, as being the celestial of the spiritual (see n. 4286, 4592, 4594, 4963, 5086, 5087, 5106); from the signification of “hearing” as being to perceive (n. 5017); from the signification of a “dream” as being what is foreseen (of which just above, n. 5252); and from the signification of “interpreting” as being what was therein (of which also above, n. 5253). From this it is plain that by the words

“I have heard upon thee, saying, Thou hearest a dream to interpret it” is signified the capacity of the celestial of the spiritual for perceiving what is in the things foreseen.

5255. *And Joseph answered Pharaoh.* That this signifies knowledge is evident from the signification of “answering” to anything when questioned as being to give one to know how the case is, consequently knowledge.

5256. *Saying, Not unto me.* That this signifies that it was not from the human alone is evident from the signification of “not unto me,” or not belonging to him, when said of the Lord, who is represented by Joseph, as being not to be from the human alone, but from the Divine; for the Divine foresees, consequently knows what is therein. For when the Lord was in the world he indeed had foresight and providence in the human, but from the Divine; but since his glorification these are from the Divine alone; for the human glorified is the Divine. Regarded in itself the human is nothing but a form receptive of life from the Divine; but the Lord’s glorified human, or his Divine human, is not a form recipient of life from the Divine, but is the very being of life; and that which proceeds therefrom is life. Such is the idea that the angels have in regard to the Lord; but they who at this day come from the Christian Church into the other life have nearly all an idea of the Lord as being like any other man, not only separate from the Divine (though indeed they adjoin what is Divine to him), but also separate from Jehovah, and what is more, separate even from the holy that proceeds from him. They do indeed say “one God,” but still they think of three; and they actually divide the Divine among three; for they distinguish it into persons, calling each God, and attribute to each a distinct property. Consequently it is said of Christians in the other life that they worship three gods, because they think of three, however much they may say one. But they who have been gentiles and have been converted to Christianity in the other life adore the Lord alone; and this for the reason that they have believed that it could not but be that the supreme God has manifested himself on earth as a man, and that the supreme God is a Divine man; and that if they had not this idea of the supreme

God they could have none at all, and so could not think about God, consequently could not know him, still less love him.

5257. *God shall answer peace to Pharaoh.* That this signifies from the Divine human by conjunction is evident from what was said just above (n. 5256); and from the signification of the “peace that God shall answer” as being from the Lord’s Divine human. That “God” denotes the Divine is evident without any unfolding, and that “peace” in the supreme sense is the Lord may be seen above (n. 3780, 4681). That this answer comes through conjunction, namely, with the celestial of the spiritual, and thereby with the natural, is because this conjunction is here treated of.

5258. Verses 17–24. *And Pharaoh spoke unto Joseph, In my dream behold I stood beside the bank of the river; and behold out of the river there came up seven kine, fat in flesh and beautiful in form, and they fed in the sedge; and behold seven other kine came up after them, thin and evil in form exceedingly, and lean in flesh, such as I have never seen in all the land of Egypt for badness; and the lean and evil kine did eat up the first seven fat kine, and they came to their inwards and it was not known that they had come to their inwards; and their look was bad as in the beginning. And I awoke. And I saw in my dream, and behold seven ears came up upon one stalk, full and good; and behold seven ears, withered, thin, and parched with the east wind, sprung up after them; and the thin ears swallowed up the seven good ears; and I told it unto the magicians, and no one telleth it to me.* “And Pharaoh spoke unto Joseph” signifies the thought of the celestial of the spiritual from the natural; “In my dream” signifies what was foreseen in obscurity; “behold I stood beside the bank of the river” signifies from boundary to boundary; “and behold out of the river” signifies that in the boundary; “there came up seven kine” signifies truths of the natural; “fat in flesh” signifies that were of charity; “and beautiful in form” signifies that were of faith thence; “and they fed in the sedge” signifies instruction; “and behold seven other kine came up after them” signifies falsities that were of the natural, near; “thin and evil in form exceedingly” signifies that were empty and of no faith; “and lean in flesh” signifies that neither were of charity; “such as I have never seen in all the land of Egypt for

badness” signifies such as could in no way be conjoined with truths and goods; “and the lean and evil kine did eat up” signifies that falsities not of charity nor of faith banished; “the first seven fat kine” signifies the truths of faith from charity; “and they came to their inwards” signifies interior banishment; “and it was not known that they had come to their inwards” signifies that the truths of good were no longer perceived; “and their look was bad as in the beginning” signifies that there was nothing of communication and conjunction; “and I awoke” signifies a state of enlightenment; “and I saw in my dream” signifies what was further foreseen in obscurity; “and behold seven ears came up upon one stalk” signifies memory-knowledges that were of the natural, conjoined; “full and good” signifies to which the things of faith and charity could be applied; “and behold seven ears, withered, thin, and parched with the east wind” signifies memory-knowledges of no use and full of longings; “sprung up after them” signifies appearing near; “and the thin ears swallowed up the seven good ears” signifies that the memory-knowledges of no use banished those that were of use; “and I told it unto the magicians” signifies a consultation with interior memory-knowledges; “and no one telleth it to me” signifies that nothing was perceived from them.

5259. *And Pharaoh spoke unto Joseph.* That this signifies the thought of the celestial of the spiritual from the natural is evident from what was said above (n. 5251), where similar words are used, save only that it is there written that “Pharaoh said unto Joseph,” while here it is said that he “spoke unto him”; for “saying” signifies perception, but “speaking” thought (see n. 2271, 2287, 2619). That by “Pharaoh spoke unto Joseph” is signified the thought of the celestial of the spiritual from the natural, and not the converse, is because what is exterior never thinks from itself, but from what is interior, or what is the same thing, what is lower does not think except from what is higher; although while the interior or higher is thinking in the exterior or lower, it appears as if the exterior or lower thought from itself, which, however, is a fallacy. It is like one who sees something in a mirror, and not knowing that a mirror is there, imagines that the object is where it appears to be, when yet it is not there.

[2] Now because the celestial of the spiritual is interior or higher, and the natural is exterior or lower, the thought of the celestial of the spiritual from the natural is signified in the internal sense by “Pharaoh spoke unto Joseph.” In a word, nothing that is beneath can do anything of itself; but that which it can do, it has from what is higher; and because this is so, it evidently follows that everything is from the most high, that is, from the Divine. Consequently man’s thinking from the understanding and acting from the will, he has from the most high or from the Divine. But his thinking falsely and acting evilly comes from the form he has impressed upon himself; and his thinking truly and acting well is from the form he has received from the Lord; for it is known that one and the same power and energy produces different motions according to the configurations in the mediates and the extremes; thus in man, life from the Divine produces diverse thoughts and actions, according to the forms.

5260. The things that follow in this series are almost the same as those before unfolded in this chapter (from n. 5195–5217); and therefore any further unfolding is needless.

5261. Verses 25–27. *And Joseph said unto Pharaoh, The dream of Pharaoh is one; what God doeth he hath shown to Pharaoh. The seven good kine are seven years, and the seven good ears are seven years; the dream is one. And the seven thin and evil kine that came up after them are seven years, and the seven empty ears parched with the east wind shall be seven years of famine.* “And Joseph said unto Pharaoh” signifies the perception of the natural from the celestial of the spiritual; “the dream of Pharaoh is one” signifies the like in both, foreseen; “what God doeth he hath shown to Pharaoh” signifies what was provided, that it was given the natural to perceive; “the seven good kine are seven years” signifies states of the multiplication of truth in the interior natural; “and the seven good ears are seven years” signifies states of the multiplication of truth in the exterior natural; “the dream is one” signifies that there will be both by conjunction; “and the seven thin and evil kine that came up after them are seven years” signifies states of the multiplication of falsity that infests the interior natural; “and the seven empty ears

“parched with the east wind” signifies states of the multiplication of falsity that infests the exterior natural; “shall be seven years of famine” signifies hence a lack and seeming privation of truth.

5262. *And Joseph said unto Pharaoh.* That this signifies the perception of the natural from the celestial of the spiritual is evident from the signification of “saying” in the historicals of the Word as being to perceive; from the representation of Joseph as being the celestial of the spiritual; and from the representation of Pharaoh as being the natural, of all which often before.

5263. *The dream of Pharaoh is one.* That this signifies the like in both, foreseen is evident from the signification of a “dream” as being what is foreseen (n. 3698, 5091, 5092, 5104, 5233); from the representation of Pharaoh as being the natural (n. 5079–5080, 5095, 5160); and from the signification of “is one” as here being the like in both, namely, in the interior and the exterior natural. That the natural is twofold may be seen above (n. 5118, 5126); for what Pharaoh dreamed about the kine was foreseen concerning the interior natural, and what he dreamed about the ears of corn was foreseen concerning the exterior natural; and because both naturals should act as one by conjunction, the like in both is signified.

5264. *What God doeth he hath shown to Pharaoh.* That this signifies what was provided, that it was given the natural to perceive is evident from the signification of “what God doeth” as being what is provided (of which in what follows); from the signification of “showing” as being to communicate and give to perceive (see n. 3608, 4856); and from the representation of Pharaoh as being the natural (n. 5263). From this it is plain that by “what God doeth he hath shown to Pharaoh” is signified what was provided, that it was given the natural to perceive. That “what God doeth” is what is provided is because everything that God (that is, the Lord) does, is providence, which being from the Divine has within it what is eternal and infinite—what is eternal, because it does not look to any terminus from which, nor to any terminus to which, it proceeds; and what is infinite, because it simultaneously regards what is infinite in every singular, and every singular in what is

universal. This is called “providence”; and because there is such a quality in each and all things the Lord does, therefore his doing cannot be expressed by any other word than “providence.” That in each and all things the Lord does there is what is infinite and eternal, will of the Lord’s Divine mercy be elsewhere illustrated by examples.

5265. *The seven good kine are seven years.* That this signifies states of the multiplication of truth in the interior natural is evident from the signification of “kine” as being in a good sense truths of the interior natural (see n. 5198); and from the signification of “years” as being states (n. 482, 487–488, 493, 893). That there were seven is because “seven” signifies what is holy, and hence adds holiness to the subject treated of (n. 395, 433, 716, 881); and it also involves an entire period from beginning to end (see n. 728). Hence it is that seven kine and seven ears of corn were seen in the dream, and afterward that there were seven years of plenty, and seven years of famine. Hence also it is that the seventh day was hallowed, and that in the representative church the seventh year was the sabbatical year, and that after seven times seven years was the jubilee.

[2] That “seven” signifies holy things comes from the signification of numbers in the world of spirits, where every number involves some thing. Numbers, simple and compound, have sometimes appeared to my sight, and once in a long series; and when I wondered what they signified, I was told that they came forth from angelic speech, and that sometimes real things are wont to be expressed by numbers. These numbers do not appear in heaven, but in the world of spirits, where such things are presented to view. This was known to the most ancient people who were celestial men and conversed with angels, and hence they formed an ecclesiastical reckoning by means of numbers, by which they expressed universally the things they expressed particularly by words. But what each number had involved did not remain with their posterity, except only what was signified by the simple numbers, two, three, six, seven, eight, twelve; and derivatively by twenty-four, seventy-two, and seventy-seven—especially that by “seven” was signified what is most holy, in the supreme sense the

Divine itself, and in the representative sense the celestial of love. This is the reason why the state of the celestial man was signified by the “seventh day” (n. 84–87). That numbers signify real things is obvious from very many numbers in the Word, as from these in Revelation:

Let him that hath intelligence compute the number of the beast, for it is the number of a man, and his number is six hundred and sixty-six (Rev. 13:18).

The angel measured the wall of the holy Jerusalem, a hundred and forty-four cubits, which is the measure of a man, that is of an angel (Rev. 21:17);

the number a hundred and forty-four is from twelve multiplied into itself, and from this comes seventy-two.

5266. *And the seven good ears are seven years.* That this signifies states of the multiplication of truth in the exterior natural is evident from the signification of “ears” of corn as being in a good sense memory-knowledges (n. 5212), and consequently truths of the exterior natural, for these are called memory-knowledges; and from the signification of “years” as being states (of which just above, n. 5265). What “seven” signifies can also be seen there.

5267. *The dream is one.* That this signifies that there will be both by conjunction is evident from what was said above (n. 5263).

5268. *And the seven thin and evil kine that came up after them are seven years.* That this signifies states of the multiplication of falsity that infests the interior natural is evident from the signification of “kine” as being in the genuine sense truths in the interior natural (see n. 5198, 5265), but in the opposite sense falsity therein (n. 5202), and therefore the former are called “good” kine, but the latter “thin and evil”; from the signification of “coming up” as being progression toward interior things (n. 5202); and from the signification of “years” as being states (of which just above, n. 5265). As “seven” signifies what is holy, so too in the opposite sense it signifies what is profane; for most of the expressions in the

Word have also an opposite sense, and this for the reason that the same things that take place in heaven, on flowing down toward hell, are turned into the opposite things, and actually become opposite. Hence the holy things signified by “seven” there become profane.

[2] That by “seven” both holy and profane things are signified may be confirmed from the passages in Revelation alone where seven is mentioned. First, that holy things are signified:

John to the seven churches, Grace and peace from him who is, and who was, and who is to come; and from the seven spirits that are before his throne (Rev. 1:4).

These things saith he that hath the seven spirits, and the seven stars (Rev. 3:1).

Out of the throne went forth seven lamps of fire burning before the throne, which are the seven spirits of God (Rev. 4:5).

I saw upon the right hand of him that sat on the throne a book written within and on the back, sealed with seven seals (Rev. 5:1).

I saw and behold in the midst of the throne stood a lamb, as though it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth (Rev. 5:6).

To the seven angels were given seven trumpets (Rev. 8:2).

In the days of the voice of the seventh angel the mystery of God should be consummated (Rev. 10:7).

The seven angels that had the seven plagues went forth from the temple, clothed in linen white and shining, and girt about their breasts with golden girdles. Then one of the four animals gave unto the seven angels seven golden vials (Rev. 15:6–7).

[3] That in the opposite sense “seven” signifies profane things is plain from these passages also in Revelation:

Behold a great red dragon, having seven heads and ten horns, and upon his heads seven diadems (Rev. 12:3).

I saw a beast coming up out of the sea, having seven heads and ten horns, and upon his horns ten diadems, and upon his heads a name of blasphemy (Rev. 13:1).

I saw a woman sitting upon a scarlet beast, full of names of blasphemy, having seven heads and ten horns. Here is intelligence, if anyone hath wisdom. The seven heads are seven mountains, where the woman sitteth upon them; and they are seven kings. The beast that was, and is not, is himself the eighth king, and is of the seven; and he goeth into perdition (Rev. 17:3, 7, 9–11).

5269. *And the seven empty ears parched with the east wind.* That this signifies states of the multiplication of falsity that infests the exterior natural is evident from the signification of “ears” of corn as being memory-knowledges, which are truths of the exterior natural (as shown above, n. 5266), and therefore in the opposite sense falsities there (n. 5202–5204). What is meant by being “empty and parched with the east wind” may be seen above.

5270. *Shall be seven years of famine.* That this signifies a lack and seeming privation of truth is evident from the signification of a “famine” as being a lack of knowledges (see n. 1460, 3364), thus also a privation of truth; for that falsities banished truths so that it appeared as if they no longer existed, is signified by “the thin and evil kine did eat up the seven fat kine; and they came to their inwards, and it was not known that they had come to their inwards”; and also by “the thin ears swallowed up the seven good ears” (verses 4, 7, 20, 21, 24; see n. 5206, 5207, 5217). The things here treated of, that in the beginning truth will be multiplied in both naturals, and that afterward it will so fail as scarcely to appear, is a secret no one can know unless it is given him to know how the case is with the reformation and regeneration of man. As this is the subject treated of in the internal sense of the following verses, a few words shall be said about it in advance.

[2] During his reformation a man first learns truths from the Word or from doctrine, and stores them up in the memory. When

one who cannot be reformed has learnt truths and stored them up in the memory, he believes that this is sufficient; but he is much mistaken. The truths he has acquired must be initiated and conjoined with good; and this cannot be done so long as the evils of the love of self and the love of the world remain in the natural man. These loves were the first introducers, but the truths cannot possibly be conjoined with them; and therefore in order that conjunction may be effected, the truths introduced and retained by these loves must first be banished, though they are not really banished, but are drawn within so as not to appear, for which reason it is called a “seeming” privation of truth. When this has been done, the natural is illumined from within, and the evils of the love of self and the love of the world give way; and in the degree in which they give way truths are stored up, and are conjoined with good. The state when man is seemingly deprived of the truths is called in the Word “desolation,” and is also compared to “evening,” in which man is before he comes into the morning; and therefore in the representative church the day began from the evening.

5271. Verses 28–32. *This is the word that I spoke unto Pharaoh; what God doeth he hath caused Pharaoh to see. Behold there come seven years of great abundance of produce in all the land of Egypt; and there shall arise after them seven years of famine; and all the abundance of produce shall be forgotten in the land of Egypt; and the famine shall consume the land; and the abundance of produce shall not be known in the land by reason of that famine after it, for it shall be very grievous. And for that the dream was doubled unto Pharaoh twice, it is because the word is established by God, and God is hastening to do it.*

“This is the word that I spoke unto Pharaoh” signifies what the natural thought from the celestial of the spiritual; “what God doeth” signifies concerning what is provided; “He hath caused Pharaoh to see” signifies the perception of the natural; “behold there come seven years” signifies states of providence; “of great abundance of produce in all the land of Egypt” signifies the multiplication of truth in both naturals; “and there shall arise after

them seven years of famine” signifies the states that follow when there is a lack of truth; “and all the abundance of produce shall be forgotten in the land of Egypt” signifies the removal of truth and the apparent privation of it in both naturals; “and the famine shall consume the land” signifies even to despair; “and the abundance of produce shall not be known in the land” signifies that nothing shall be perceived therein of truth previously there; “by reason of that famine after it, for it shall be very grievous” signifies on account of such a lack; “and for that the dream was doubled unto Pharaoh twice” signifies because foreseen concerning both naturals; “it is because the word is established by God” signifies that it is Divine; “and God is hastening to do it” signifies in every event.

5272. *This is the word that I spoke unto Pharaoh.* That this signifies what the natural thought from the celestial of the spiritual is evident from the signification of a “word” as being a real thing (of which hereafter); from the signification of “speaking” as being to think (see n. 2271, 2287, 2619, 5259); from the representation of Joseph, who here speaks, as being the celestial of the spiritual; and from the representation of Pharaoh as being the natural (of which above). From all this it is plain that by “this is the word that I spoke unto Pharaoh” is signified that real thing, or that which the natural thought from the celestial of the spiritual (see also n. 5262). As regards what is meant by the “word,” in the original language by “word” is meant some real thing; and hence Divine revelation is called the “Word,” and so also is the Lord in the supreme sense. And by the “Word,” when predicated of the Lord, and also of revelation from him, in the proximate sense is signified Divine truth, from which all things that are real have their existence.

[2] That all things that are real have come into existence and do come into existence through the Divine truth that is from the Lord, and thus through the Word, is a secret that has not yet been disclosed. It is believed that by this is meant that all things have been created by God’s saying and commanding as a king in his kingdom. It is not this, however, that is meant by all things having been made and created through the Word, but it is the Divine truth that proceeds from the Divine good, that is, from the Lord,

from which all things have come into existence and do come into existence. The Divine truth proceeding from the Divine good is the veriest reality and the veriest essential in the universe, and it is this that makes and creates. Scarcely anyone has any other idea of the Divine truth than as of a word that issues from the mouth of a speaker and is dispersed in the air. This idea of the Divine truth has produced the opinion that by the “Word” is meant only a command, thus that all things were made merely by a command, and thus not from any real thing that has proceeded from the Divine of the Lord; but as already said it is the Divine truth proceeding from the Lord, the veriest reality and essential, that is the source of all things, and from which are the forms of good and of truth. Regarding this secret however, of the Lord’s Divine mercy more will be said in the following pages.

5273. *What God doeth.* What this signifies concerning what is provided is evident from the signification of “what God doeth” as being what is provided (of which above, n. 5264).

5274. *He hath caused Pharaoh to see.* That this signifies the perception of the natural is evident from the signification of “seeing” as being to understand and perceive (see n. 2150, 2325, 2807, 3764, 4567, 4723), and from the representation of Pharaoh, as being the natural, as already shown.

5275. *Behold there come seven years.* That this signifies states of providence is evident from the signification of “years” as being states (see n. 487, 488, 493, 893); and from the signification of “coming” as being of providence. For “coming” and “coming to pass,” when predicated of the Divine or of that which God does, denotes that which happens in accordance with providence, and consequently is of providence. (That what God does is providence may be seen above, n. 5264, 5273.) The seven years of abundance of produce and the seven years of famine are treated of in the following verses, and there by “years” are signified states—by the “years of abundance of produce,” states of the multiplication of truth in the natural, and by the “years of famine,” states of the lack and privation of truth in the natural. In general by the seven years

of abundance of produce and the seven years of famine in the land of Egypt are described in the internal sense the states of man's reformation and regeneration, and in the supreme sense the states of the glorification of the Lord's human. It was in order that these things might be represented that such events took place in the land of Egypt; and they took place there because by the land of Egypt and by Pharaoh is meant in the internal sense the natural, the glorification of which in the Lord is here treated of.

[2] Be it known that the things which came to pass at that time, and which are described in the Word, were representative of the Lord himself, of the glorifying of his human, and in the representative sense of his kingdom, consequently of the church in general and of the church in the singular, and thus of the regeneration of man; for by regeneration a man is made the church in the singular. That what took place at that time was representative of such things, was chiefly for the sake of the Word, that it might be written, and thus might contain such things as would represent Divine, celestial, and spiritual things in continuous series, and thus might be of service not only to the man of the church, but also to the angels in heaven; for the angels perceive from it Divine things, and thereby are affected with holy feelings that are communicated to the man who reads the Word with affection, whence he also feels the holiness. This is the reason why such events took place in the land of Egypt.

5276. *Of great abundance of produce in all the land of Egypt.* That this signifies the multiplication of truth in both naturals is evident from the signification of "abundance of produce" as being the multiplication of truth (of which presently); and from the signification of the "land of Egypt" as being both naturals. For by "Egypt" is signified memory-knowledge (see n. 1164–1165, 1186, 1462, 4749, 4964, 4966); and as memory-knowledge is signified, so too is the natural, for the reason that what is in the natural is called memory-knowledge; and therefore the "land of Egypt" is the natural mind in which is memory-knowledge. Hence by "all the land of Egypt" is signified both the interior and the exterior natural (that the natural is both interior and exterior may be seen above, n.

5118, 5126). That “abundance of produce” signifies a multiplication of truth is because it is contrasted with famine, which signifies a lack of truth. The term by which “abundance of produce” is expressed in the original tongue is one that expresses the opposite of famine, and in the internal sense signifies a full store and sufficiency of knowledges, because “famine” signifies a lack of them. Knowledges are nothing else than the truths of the natural man, but which have not yet been made his own; the multiplication of such truths is here meant. Knowledges do not become truths in man until they are acknowledged by the understanding, which takes place when they are confirmed by him; and these truths do not become his own until he lives according to them; for nothing is made man’s own except that which becomes of his life, for thus he himself is in the truths, because his life is in them.

5277. *And there shall arise after them seven years of famine.* That this signifies the states that follow when there is a lack of truth is evident from the signification of “years” as being states (see n. 482, 487, 488, 493, 893); and from the signification of “famine” as being a lack of knowledges (n. 1460, 3364); and from the signification of “after them” as being those which follow.

5278. *And all the abundance of produce shall be forgotten in the land of Egypt.* That this signifies the removal of truth and the apparent privation of it in both naturals is evident from the signification of “forgetting,” or “being forgotten,” as being removal and hence apparent privation; and from the signification of “abundance of produce” as being the multiplication of truth, or truth multiplied (of which just above, n. 5276); and from the signification of the “land of Egypt” as being the natural mind or the natural of man, here both naturals (as just above, n. 5276). That “forgetting,” or “being forgotten,” denotes removal and apparent privation is because such is the case with the memory and hence with the thought. What a man thinks about is directly under his view, and things related thereto present themselves around in order, even to those unrelated, which are most remote, and thus forgotten. Things opposite are separated from the rest and hang

down, and present themselves underneath, and balance those above. This setting in order is effected by means of the good that flows in, and such is the case with all man's thinking. That such is the case appears from thoughts in the other life; for in the light of heaven thoughts there are wont to be sometimes presented to view, and then such a form of their arrangement is seen. From this it is evident that "forgotten," in the internal sense, is nothing else than removal and apparent privation.

5279. *And the famine shall consume the land.* That this signifies even to despair is evident from the signification of "famine" as being a lack of knowledges, and hence a privation of truth (of which above, n. 5277, 5278); and from the signification of the "land," here of Egypt, as being the natural mind (of which also above, n. 5276, 5278). That it signifies even to despair is because it is said that "the famine shall consume the land"; for when by "land" is signified the natural mind, and by "famine" the privation of truth, nothing else than despair is signified; for then consumption takes place in a spiritual manner. In this passage is described a state of desolation caused by the privation of truth, the last stage of which state is despair. That despair is the last stage of this state is because thereby the delight of the love of self and of the world is removed, and the delight of the love of good and of truth is instilled in its place; for in the case of those to be regenerated, the despair is about spiritual life, consequently is about the privation of truth and good, because when these persons are deprived of truth and good they despair of spiritual life; hence they have delight and bliss when they come out of their despair.

5280. *And the abundance of produce shall not be known in the land.* That this signifies that nothing shall be perceived therein of the truth previously there is evident from the signification of "being known" as being to be perceived; from the signification of "abundance of produce" as being truth multiplied (of which above, n. 5276, 5278); and from the signification of "land," here the land of Egypt, as being the natural mind (of which also above, n. 5276, 5278, 5279). From this it is plain that by the "abundance of produce not being known in the land" is signified that nothing

shall be perceived in the natural concerning the truth previously there.

[2] In this verse the subject treated of is the last state of desolation, when there is the despair which next precedes regeneration; and as this is the subject treated of in the present verse, it must be stated how the case is. Every man must be reformed and be born anew or regenerated that he may be able to come into heaven, for “Except a man be born again, he cannot see the kingdom of God” (John 3:3, 5–6). Man is born into sin, which has been increased in a long line from parents, grandparents, and ancestors, and made hereditary, and thus transmitted to the offspring. Every man who is born, is born into all these inherited evils thus increased in succession, and consequently is nothing but sin; and therefore unless he is regenerated he remains wholly in sin. But in order that man may be regenerated he must first be reformed, and this is done by means of the truths of faith; for he has to learn from the Word and from doctrine therefrom what good is. The knowledges of good from the Word, or from doctrine therefrom, are called the truths of faith, because all the truths of faith spring from good, and flow to good, for they look to good as the end.

[3] This is the first state, and is called the state of reformation. During their childhood and youth most of those who are in the church are introduced into this state, and yet few are regenerated; for most in the church learn the truths of faith or the knowledges of good for the sake of reputation and honor, and also for gain; and when the truths of faith have been introduced by means of these loves, the man cannot be born anew or regenerated until these loves have been removed. In order therefore that they may be removed, the man is let into a state of temptation, and this in the following manner. The loves referred to are excited by the infernal crew, for they desire to live in them; but the affections of truth and good that have been instilled from infancy in a state of innocence, and afterward stored up interiorly and preserved for this use, are then excited by angels. The result is a conflict between the evil spirits and the angels which is felt in the man as temptation; and because

the conflict is about truths and goods, the truths previously instilled are as it were banished by means of the falsities injected by the evil spirits, so that they no longer appear (of which see above, n. 5268–5270). And then as the man suffers himself to be regenerated, the light of truth from good is instilled by the Lord through an internal way into the natural, into which light the truths are returned in order.

[4] This is the case with the man who is being regenerated; but few at this day are admitted into this state. Insofar as they permit it, all do indeed begin to be reformed by means of instruction in the truths and goods of spiritual life; but as soon as they come to the age of early manhood they suffer themselves to be carried away by the world, and thus go over to the side of infernal spirits, by whom they are gradually so estranged from heaven that they scarcely believe any longer that there is a heaven. Thus they cannot be let into any spiritual temptation, for if they were they would at once yield, and then their last state would be worse than the first (Matt. 12:45). From this it may be seen how the case is with what is here contained in the internal sense, namely, with the state of reformation and that of regeneration; but in this verse is described the last state of temptation which is a state of despair (of which just above, n. 5279).

5281. *By reason of that famine after it, for it shall be very grievous.* That this signifies on account of such a lack is evident from the signification of “famine” as being a lack of the knowledges of good, consequently a lack of truth (of which above, n. 5277, 5278), and finally despair on account of such a lack (n. 5279); and from the signification of “very grievous” as being what is huge. The subject of the last state of desolation, which is one of despair, and of its increasing grievousness, is here continued (of which above, n. 5279).

5282. *And for that the dream was doubled unto Pharaoh twice.* That this signifies because foreseen concerning both naturals is evident from the signification of a “dream” as being what is foreseen (see n. 3698, 5091–5092, 5104); from the representation

of Pharaoh as being the natural (see n. 5079–5080, 5095, 5160); and from the signification of “being doubled twice” as being concerning both naturals, the interior and the exterior (that the natural is twofold, interior and exterior, may be seen above, n. 5118, 5126). It was foreseen concerning the interior natural in the first dream, which was about the kine (n. 5198, 5202), and concerning the exterior natural in the second dream, which was about the ears of corn (n. 5212). Hence “being doubled twice” denotes concerning both.

5283. *It is because the word is established by God.* That this signifies that it is Divine may be seen without explication; for “word,” when predicated of God, is Divine truth; and when this is said to be “established by God,” it signifies that the thing will surely come to pass.

5284. *And God is hastening to do it.* That this signifies in every event is evident from the signification of “doing,” when predicated of God as being providence (n. 5264), whence also it is the event, for whatever is of Divine providence is certain to be the event; and from the signification of “hastening to do it” as being in every event. In the internal sense, “to hasten” or “haste” does not mean quickly, but certainly, and also fully, thus in every event; for haste implies time, and in the spiritual world there is no time, but instead of time state; thus haste in time has reference there to such a condition of state as corresponds; and the condition of state that corresponds is that there are many things acting together toward the result, and thus insuring a certain and full event.

5285. Verses 33–36. *And now let Pharaoh see a man intelligent and wise, and set him over the land of Egypt. Let Pharaoh do this, and let him appoint governors over the land, and take the fifth of the land of Egypt in the seven years of abundance of produce. And let them gather all the food of those good years that come, and heap up corn under the hand of Pharaoh for food in the cities, and let them guard it. And the food shall be for a store to the land against the seven years of famine that shall be in the land of Egypt, and the land shall not be cut off in the famine.* “And now let Pharaoh see” signifies the looking

forward of the natural; “a man intelligent and wise” signifies about the inflowing truth and good; “and set him over the land of Egypt” signifies that will bring into order all things in the natural mind; “let Pharaoh do this” signifies further looking forward; “and let him appoint governors over the land” signifies the orderly arrangement of generals in the natural; “and take up the fifth of the land of Egypt” signifies that were to be preserved and afterward stored up; “in the seven years of abundance of produce” signifies that had been instilled at the times when truths with goods were multiplied; “and let them gather all the food” signifies all things that are of use; “of those good years that come” signifies that are to be gathered in at those times; “and heap up corn” signifies every good of truth at the same time; “under the hand of Pharaoh” signifies for need and consequent disposal in the natural; “for food in the cities” signifies such things in the interiors of the natural mind; “and let them guard it” signifies there to be laid up in store; “and the food shall be for a store to the land” signifies that it shall be there for every use of the natural; “against the seven years of famine” signifies according to the need in cases of deficiency; “that shall be in the land of Egypt” signifies that shall be in the natural; “and the land shall not be cut off in the famine” signifies lest the man should perish.

5286. *And now let Pharaoh see.* That this signifies the looking forward of the natural is evident from the signification of “seeing,” or “looking,” as being to look forward; for “seeing” here implies activity, namely, in doing; but when it does not imply that something is to be done, it signifies understanding and perceiving (as was shown above, n. 2150, 2325, 2807, 3764, 3863, 4403–4421, 4567, 4723, 5114). With the looking forward of the natural the case is this. Man’s natural, or his natural mind, which is beneath his rational mind, does not of itself look forward to anything, although it appears to do this as of itself; but its looking forward is from within, for the inner looks forward in the outer very much as a man looks at himself in a mirror, in which the figure appears as if it were there. This is also presented in the internal sense by Joseph’s speaking thus to Pharaoh; for by Joseph is represented the celestial of the spiritual, which is inner, and by Pharaoh the natural, which is outer; and Joseph seemed to Pharaoh to be that very man intelligent and wise who is here spoken of.

5287. *A man intelligent and wise.* That this signifies about the inflowing truth and good is evident from the signification of an “intelligent man” as being truth, and of a “wise man” as being the good of truth. Be it known that in the internal sense by a “man intelligent and wise” is not meant any such man, but abstractedly from person that which belongs to one who is intelligent and wise, thus truth and good. In the other life, especially in the heavens, all thought, and hence all speech, are carried on by means of what is abstracted from persons, and therefore thought and speech there are universal, and are relatively without limit; for so far as thought and speech are determined to persons and their specific qualities, and to names, and also to words, so far they become less universal, and are determined to the actual thing, and there abide. On the other hand, insofar as they are not determined to persons and what is connected with them, but to realities abstracted from them, so far they are determined away from the actual thing, and are extended beyond self, and the mental view becomes higher and consequently more universal.

[2] This is very apparent from man’s thought, which insofar as it regards the words of one speaking, so far it does not regard his meaning; and which insofar as it regards the particular things of the memory, and dwells on them, so far it does not perceive the nature of the real things; and, still more important, insofar as it regards itself in everything, so far it narrows the thoughts and removes itself from viewing a subject in a universal manner. Hence it is that in proportion as anyone loves himself more than others, in the same proportion he is less wise. From this it is now plain why things abstracted from persons are signified in the internal sense by the things which in the sense of the letter are determined to persons (see also n. 5225). In the Word a distinction is occasionally made between “wisdom,” “intelligence,” and “knowledge”; and by “wisdom” is meant what is from good, by “intelligence” what is from truth, and by “knowledge” both of these in man’s natural; as in Moses:

I have filled Bezaleel with the spirit of God, in wisdom, and in intelligence, and in knowledge, and in all work (Exod. 31:2–3; 35:30–31);

Give you men, wise and understanding, and knowing, according to your tribes; that I may set them for your heads (Deut. 1:13).

5288. *And set him over the land of Egypt.* That this signifies that will bring into order all things in the natural mind is evident from the signification of “setting over” anything as being to appoint one who will bring into order, thus also to bring into order; and from the signification of the “land of Egypt” as being the natural mind (as above, n. 5276, 5278, 5279). By “him” is here meant a “man intelligent and wise,” by whom is signified truth and good. From this it is plain that by these words is signified that truth and good will bring into order all things in the natural. It is indeed good and truth that bring into order each and all things in the natural mind; for they flow in from within, and thus arrange them. One who does not know how the case is with man’s intellectual faculty, and how man can mentally view things, perceive them, think analytically, draw conclusions thence, and at last pass them over to the will, and through the will into act, sees nothing to wonder at in these things; he supposes that all things flow naturally in this way, being quite unaware that they are one and all from influx through heaven from the Lord, and that without this influx a man could not think at all, and that when the influx ceases so does everything of thought.

So neither does he know that the good flowing in through heaven from the Lord brings all things into order, and insofar as the man allows, forms them after the image of heaven, and that from this the thought flows agreeably to the heavenly form. The heavenly form is that form into which the heavenly societies are brought into order, and they are brought into order in accordance with the form that is induced by the good and truth that proceed from the Lord.

5289. *Let Pharaoh do this.* That this signifies further looking forward is evident from what was unfolded above (n. 5286).

5290. *And let him appoint governors over the land.* That this signifies the orderly arrangement of generals in the natural is evident from the signification of “appointing over” as being to bring into order; from the signification of “governors” as being

generals (of which presently); and from the signification of the “land,” here the land of Egypt, as being the natural mind (as just above, n. 5288). The reason why “governors” signify generals, is that it is generals in which and under which are particulars (see n. 917, 4269, 4325, 4329, 4345, 4383, 5208); by “princes” however are signified primary things (n. 1482, 2089, 5044).

5291. *And take the fifth of the land of Egypt.* That this signifies that are to be preserved and afterward stored up is evident from the signification of “taking a fifth” as here involving the same as tithing or taking a tenth; “to tithe,” in the Word, signifies to make remains, and to make remains is to gather truths and goods, and then to store them up. (That remains are goods and truths stored up by the Lord in the inner man may be seen above, n. 468, 530, 560, 561, 661, 1050, 1906, 2284, 5135; and that by “tithes” in the Word are signified remains, see n. 576, 1738, 2280; and likewise by “ten,” n. 1906, 2284; and hence also by “five,” which number is the half of ten.) Half and double in the Word involve the like as the numbers to which they are applied—as “twenty” the like as “ten,” “four” the like as “two,” “six” as “three,” “twenty-four” as “twelve,” and so on; so also numbers still further multiplied involve the like, as a “hundred” and also a “thousand” the like as “ten,” “seventy-two” and also a “hundred and forty-four” the like as “twelve.” What therefore compound numbers involve can be known from the simple numbers from which and with which they are multiplied; also what the more simple numbers involve can be known from the whole numbers, as what “five” is can be known from “ten,” and what “two and a half” is from “five,” and so on. In general it is to be known that numbers multiplied involve the like as the simple numbers, but what is more full; and that numbers divided involve the same, but what is not so full.

[2] As regards “five” in particular, this number has a twofold signification, signifying a little and hence something, and also signifying remains. That it signifies a little is from its relation to those numbers which signify much, namely, to a “thousand” and a “hundred,” and hence also to “ten.” (That a “thousand” and a “hundred” signify much may be seen above, n. 2575, 2636; and

hence also “ten,” n. 3107, 4638.) Hence it is that “five” signifies a little and also something (n. 649, 4638). “Five” signifies remains when it has reference to “ten,” “ten” signifying remains, as already said. (That all numbers in the Word signify real things may be seen above, n. 575, 647–648, 755, 813, 1963, 1988, 2075, 2252, 3252, 4264, 4495, 4670, 5265.)

[3] He who does not know that the Word has an internal sense, not appearing in the letter, will be greatly surprised that the numbers in the Word signify real things, chiefly because he cannot form any spiritual idea from numbers; nevertheless, that numbers flow from the spiritual idea the angels have may be seen above (n. 5265). What the ideas or real things are to which numbers correspond he may indeed know, but the source of this correspondence still lies hidden from him—such as the correspondence of “twelve” to all things of faith, and the correspondence of “seven” to holy things, also the correspondence of “ten,” and of “five,” to the goods and truths stored up by the Lord in the inner man, and so on. It suffices to know that there is a correspondence, and that it is from this correspondence that all the numbers in the Word signify something in the spiritual world, consequently that the Divine inspired into them lies hidden within them.

[4] Take for instance the following passages in which “five” is mentioned, as in the Lord’s parable about the man who went into another country, and delivered to his servants according to their abilities, to one five talents, to another two, and to a third one:

And he that had received the five talents traded with them, and gained other five talents; and likewise he that had received two gained other two; but he that had received one hid his lord’s silver in the earth (Matt. 25:14 seq.);

one who does not think beyond the literal sense cannot know but that the very numbers, five, two, and one, were taken simply for composing the story of the parable, and that they involve nothing further, whereas there is a secret in these numbers themselves; for by the “servant who received five talents” are signified those who

have admitted goods and truths from the Lord, thus who have received remains; by “him who received two” are signified those who have joined charity to faith when well on in years; and by “him who received one,” those who have received faith alone without charity. Of the last it is said that he “hid his lord’s silver in the earth”; for by the “silver” he had is signified in the internal sense the truth that is of faith (see n. 1551, 2954); and faith without charity cannot make gain or bear fruit. Such are the things in these numbers.

[5] It is similar with other parables, as with the one about the man who, going into a far country to receive for himself a kingdom, gave to his servants ten pounds, and told them to trade with them till he came. When he returned the first said:

Lord, thy pound hath gained ten pounds. And he said unto him, Well done, thou good servant, because thou hast been faithful in a very little, be thou over ten cities. And the second said, Lord, thy pound hath made five pounds. And he said unto him also, Be thou also over five cities. The third had laid up the pound in a napkin. But the lord said, Take away from him the pound, and give it unto him that hath ten pounds (Luke 19:12 seq.);

here in like manner “ten” and “five” signify remains—“ten” more, “five” fewer. He who laid up the pound in a napkin denotes those who procure for themselves the truths of faith but do not conjoin them with the goods of charity, and so have no gain or fruit from them.

[6] It is the same where the Lord mentions these numbers in other places as with him that was called to the supper and said, “I have bought five yoke of oxen, and I go to prove them” (Luke 14:19); with the rich man who said to Abraham, “I have five brethren”; that one might be sent to tell them, lest they also come into this place of torment (Luke 16:28); with the ten virgins, five of whom were prudent, and five foolish (Matt. 25:1–13); and likewise in these words of the Lord: “think ye that I am come to give peace upon earth? I tell you, Nay; but division; for from henceforth there shall be five in one house divided, three against two, and two against three” (Luke 12:51); and also even in the historic facts that

the Lord fed five thousand men with five loaves and two fishes, and that he commanded them to sit down by hundreds and by fifties; and after they had eaten they took up twelve baskets of fragments (Matt. 14:15–21; Mark 6:38 seq.; Luke 9:12–17; John 6:5–13).

[7] As these passages are historic it can hardly be believed that the numbers in them are significant as the number “five thousand” of the men, and also the number “five” of the loaves, and “two” of the fishes, as also the number “one hundred,” and the number “fifty,” of the companies that sat down, and lastly “twelve” which was the number of the baskets containing the fragments; when yet there is a secret in each number. For every detail happened of providence, in order that Divine things might be represented.

[8] In the following passages also, “five” signifies in both the genuine and the opposite sense such things in the spiritual world as it corresponds to. In Isaiah:

There shall be left therein gleanings as in the shaking of an olive tree, two or three berries in the head of the bough, four or five in the branches of a fruitful tree (Isa. 17:6).

In that day there shall be five cities in the land of Egypt that speak with the lips of Canaan, and swear to Jehovah Zebaoth (Isa. 19:18).

One thousand shall flee before the rebuke of one, before the rebuke of five shall ye flee; till ye be left as a mast upon the head of a mountain, and as an ensign on a hill (Isa. 30:17).

In Revelation:

The fifth angel sounded, then I saw a star from heaven fallen into the earth; and there was given to him the key of the pit of the abyss. To the locusts that came out thence it was said that they should not kill the men who had not the seal of God on their foreheads, but that they should be tormented five months (Rev. 9:1, 3–5, 10).

Here is intelligence, if anyone has wisdom: The seven heads are seven mountains, where the woman sitteth upon them; and they are

seven kings; five are fallen, and one is, the other is not yet come; and when he cometh, he must remain a little while (Rev. 17:9–10).

[9] In like manner the number “five” was representative in the following instances—that the valuation of a man and of a woman should be according to years, from a month to five years, and from five years to twenty (Lev. 27:1–9). Again, if a field were redeemed, a fifth part should be added (Lev. 27:19). And if tithes were redeemed, a fifth part should be added (Lev. 27:31). That the superfluous firstborn were to be redeemed for five shekels (Num. 3:46 to the end). That the firstborn of an unclean beast was to be redeemed by adding a fifth part (Lev. 27:27). That as a fine for certain transgressions a fifth part was to be added (Lev. 22:14; 27:13, 15; Num. 5:6–8). And that if a man shall steal an ox or a sheep, and kill it or sell it, he shall pay five oxen for an ox, and four sheep for a sheep (Exod. 22:1).

[10] That the number “five” holds within it a heavenly secret, and that “ten” does the same is evident from the cherubim of which we read in the first book of Kings:

Solomon made in the adytum two cherubim of olive wood, each ten cubits high. Five cubits was the wing of the one cherub, and five cubits the wing of the other cherub; it was ten cubits from the ends of its wings even unto the ends of its wings; so the cherub was ten cubits. Both the cherubim were of one measure and one form (1 Kings 6:23–27).

The same is evident also from the lavers around the temple, and from the lampstands, of which it is written in the same book:

The bases of the lavers were placed, five by the shoulder of the house to the right, and five by the shoulder of the house to the left. Also that the lampstands were placed, five on the right and five on the left, before the adytum (1 Kings 7:39, 49).

That the brazen sea was ten ells from brim to brim, and five ells in height, and thirty ells in circumference (1 Kings 7:23), was in order that holy things might be signified by the numbers “ten” and “five,” and also by “thirty,” which number of the circumference

does not indeed geometrically answer to the diameter, but still it spiritually involves that which is signified by the compass of that vessel.

[11] That in the spiritual world all numbers signify real things is plainly manifest from the numbers in Ezekiel where is described the new earth, the new city, and the new temple, which the angel measured in detail (see Ezek. 40–43, 45–49). The description of nearly all the holy things there is set forth by numbers, and therefore one who does not know what those numbers involve can know scarcely anything about the secrets contained therein. The number “ten” and the number “five” occur there (Ezek. 40:7, 11, 48; 41:2, 9, 11–12; 42:4; 45:11, 14), besides the multiplied numbers, “twenty-five,” “fifty,” “five hundred,” and “five thousand.” It is manifest from the details in these chapters that the new earth, the new city, and the new temple signify the Lord’s kingdom in the heavens, and hence his church on earth.

[12] These instances of the use of the number “five” are here brought together because in this and the following verses it is told of the land of Egypt that a fifth part of the produce was to be collected there in the seven years of plenty, and to be preserved for use in the following years of famine. Therefore it has been shown that by a “fifth part” are signified goods and truths stored up in man by the Lord, and reserved for use when there shall be a famine, that is when there shall be a lack and privation of good and truth; for unless such things were stored up in man by the Lord, there would be nothing to uplift him in a state of temptation and vastation, consequently nothing through which he could be regenerated; and thus he would be without the means of salvation in the other life.

5292. *In the seven years of abundance of produce.* That this signifies that had been instilled at the times when truths with goods were multiplied is evident from the signification of “years” as being states, and hence also times (of which in what follows); and from the signification of “abundance of produce” as being the multiplication of truth, or truth multiplied (of which above, n.

5276, 5278, 5280); here therefore are signified truths with goods multiplied, because truths are nothing without goods, and no truths are stored up in the inner man (of which just above, n. 5291), except such as are conjoined with goods. That “years” signify not only states, but also times, is because in the internal sense “years” signify entire states, that is, entire periods from the beginning of a state to the end. These periods cannot be expressed otherwise than by times, nor can they be apprehended as anything else by those who are in time. (That “years” and “days” are both states and times, may be seen above, n. 23, 487, 488, 493, 893, 2906.)

5293. *And let them gather all the food.* That this signifies all things that are of use is evident from the signification of “gathering” as being to bring together and preserve; and from the signification of “food” as being things that are of use. In the internal sense “food” properly signifies the things that nourish the soul of man, that is, that nourish him after death, for he then lives as a soul or spirit, and no longer needs material food, but spiritual food, which consists in everything that is of use, and everything that is conducive to use. That which is conducive to use is to know what is good and true; that which is of use is to will and do what is good and true. These are the things that nourish the angels, and are therefore called spiritual and heavenly food. Man’s mind within which are his interior understanding and interior will, or his intentions or ends, is not nourished by any other food even while he lives in the body. Material food does not penetrate to the mind, but only to the things of the body, which that food sustains to the end that this mind may enjoy its food while the body enjoys its food, that is, that this mind may be sound in a sound body.

[2] That “food” in the spiritual sense denotes everything that is of use is because all man’s knowing, and all his understanding and being wise, and therefore all his willing, ought to have use for their end; hence the quality of his life is according to the quality of his use. That “food” in the internal sense denotes everything that is of use is plain from these words of the Lord:

Jesus said to the disciples, I have food 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 food is to do the will of him that sent me, and to perfect his work (John 4:32–34);

and in another place:

Labor not for the food that perisheth, but for that food that remaineth unto eternal life, which the son of man shall give unto you; for him hath God the father sealed (John 6:27).

5294. *Of those good years that come.* That this signifies that are to be gathered in at those times is evident from the signification of “years” as being states, and also times (of which just above, n. 5292). The “good years that come” are therefore those times when truths with goods are multiplied, which are signified by the “seven years of abundance of produce.”

5295. *And let them heap up corn.* That this signifies every good of truth at the same time is evident from the signification of “heaping up” as being to gather and at the same time preserve; and from the signification of “corn” as being the good of the natural (see n. 3580), here the good of truth that is in the natural. The good of truth is truth in the will and in act. That “corn” signifies good is because a “field” in the spiritual sense is the church; and hence whatever belongs to a field, such as seed, sowing, harvest, crop, corn, and also the head or ear of corn, and in particular wheat, barley, and other kinds of grain, denote such things as are of the church; and all the things of the church bear relation to good and truth.

5296. *Under the hand of Pharaoh.* That this signifies for need and consequent disposal in the natural is evident from the signification of the “hand” as being power (see n. 878, 3387, 4931–4937); hence “under the hand” denotes for disposal in every case of need, for what is in the power of anyone is at his disposal; and from the representation of Pharaoh as being the natural (of which above).

5297. *For food in the cities.* That this signifies such things in the interiors of the natural mind is evident from the signification of “food” as being all things that are of use, thus truths and goods (of which just above, n. 5293); and from the signification of “cities” as being the interiors of the natural mind. In the universal sense “cities” signify the doctrinal things of the church (see n. 402, 2268, 2449, 2451, 2712, 2943, 3216, 4492–4493); but in an individual sense they signify the interiors of man where doctrinal things are, or rather where are truths conjoined with good. That the truths and goods in man form as it were a city may be seen above (n. 3584); and hence that man himself in whom is the church is called the “city of God.” The signification of a “city” is circumstanced as is that of a “house.” In the universal sense a “house” signifies good, but in the individual sense it signifies a man (n. 3128), and specifically his mind as to the good and truth conjoined in it (n. 3538, 4973, 5023); and a house with its apartments, outbuildings, and courts, is a city in the least form.

[2] The interiors of the natural mind are signified by “cities” in Isaiah:

In that day there shall be five cities in the land of Egypt that speak with the lips of Canaan, and that swear to Jehovah Zebaoth (Isa. 19:18);

and the goods and truths in the interiors are signified by the “cities” in the Lord’s parable in Luke:

He said to him that by the pound had made ten pounds, Well done thou good servant; because thou hast been faithful in a very little, be thou over ten cities. And he said to the second, who had made five pounds, Be thou also over five cities (Luke 19:12 seq.).

Here therefore by “heaping up food in the cities and guarding it” is signified that truths conjoined with good were to be stored up in the interiors of the natural mind; and when these truths and goods have been stored up there, they are called “remains,” in which the veriest spiritual life of man consists, and from which he is spiritually nourished in every case of need and want, that is, in every spiritual famine.

5298. *And let them guard it.* That this signifies there to be laid up in store is evident from the signification of “guarding” as being to store up, namely, in the interiors of the natural mind, which are signified by “cities” (of which just above, n. 5297).

5299. *And the food shall be for a store to the land.* That this signifies that it should be there for every use of the natural is evident from the signification of “food” as being goods and truths (of which above, n. 5293); and from the signification of “for a store” as being what is laid up for every use, because for use in the following years of famine; and from the signification of the “land,” here the land of Egypt, as being the natural mind (of which also above, n. 5276, 5278–5279, 5288).

5300. *Against the seven years of famine.* That this signifies according to the need in cases of deficiency is evident from the signification of “famine” as being a lack of truth (of which above, n. 5277, 5278). That it is for a case of need then is plain; for “years” in the internal sense are states (as often shown), and therefore “against those years” denotes those states when there is need.

5301. *That shall be in the land of Egypt.* That this signifies that shall be in the natural is evident from the signification of the “land of Egypt” as being the natural mind (see n. 5276, 5278–5279, 5288). It is here and elsewhere said “the natural,” and thereby is meant the natural mind; for man has two minds, a rational mind and a natural mind; the rational mind is of the internal man, and the natural mind is of the external man. This mind or this man is what is meant by “the natural” simply so called. That the mind is the man himself will be seen in what now follows.

5302. *And the land shall not be cut off in the famine.* That this signifies lest the man should perish, namely, by the lack of truth is evident from the signification of “being cut off” as being to perish; and from the signification of “land,” here the land of Egypt as being the natural mind (of which just above, n. 5301); and because it is the natural mind, it is the man himself, for man is man from

his mind; for the mind itself constitutes the man, and such as the mind is, such is the man. By the “mind” is meant man’s intellect and will, and consequently his veriest life. Stupid people suppose that man is man from his outward form, in that he has a face like a man’s; those less stupid say man is man because he can speak; and those still less stupid, that man is man because he can think. But man is not man from these things, but from the fact that he can think what is true and will what is good, and that when he thinks truth and wills good he can look up to the Divine and perceptibly receive it. It is in this that man is distinguished from the brute animals.

[2] But his seeming like a man, and his ability to speak and to think, do not make him a man; for if he thinks what is false and wills what is evil, this makes him not merely like a brute animal, but worse; for by means of these very faculties he destroys what is human in himself, and makes himself a wild beast. This is especially evident from such persons in the other life, who when seen in the light of heaven and looked at by angels, appear as monsters, and some of them as wild beasts, the deceitful as serpents, and others in other forms. But when they are removed from that light and are let back into their own light which they have in hell, they seem to one another like men. But how the case stands that man would perish when the truth fails him, had he not goods and truths stored up by the Lord in the interiors (signified by the “food for a store to the land against the seven years of famine, that the land shall not be cut off in the famine”) will be told in the following verses of this chapter.

5303. Verses 37–40. *And the word was good in the eyes of Pharaoh, and in the eyes of all his servants. And Pharaoh said unto his servants, Shall we find such a one as this, a man in whom is the spirit of God? And Pharaoh said unto Joseph, Forasmuch as God hath caused thee to know all this, there is no one so intelligent and wise as thou; thou shalt be over my house, and upon thy mouth shall all my people kiss; only in the throne will I be greater than thou.* “And the word was good in the eyes of Pharaoh” signifies what is very pleasing to the natural; “and in the eyes of all his servants” signifies what is very pleasing to

all things in the natural; “and Pharaoh said unto his servants” signifies the perception of the natural together with all things therein; “Shall we find such a one as this, a man in whom is the spirit of God” signifies about the influx of truth in which is good from the interior, thus the celestial of the spiritual; “and Pharaoh said unto Joseph” signifies the perception of the natural from the celestial of the spiritual; “Forasmuch as God hath caused thee to know all this” signifies because it has foresight and providence; “there is no one so intelligent and wise as thou” signifies that this is the only source of truth and good; “thou shalt be over my house” signifies that the natural mind shall be subordinate and submissive thereto; “and upon thy mouth shall all my people kiss” signifies that everything therein shall be in obedience to him; “only in the throne will I be greater than thou” signifies that nevertheless it will appear as if from the natural, because from the celestial of the spiritual through the natural.

5304. *And the word was good in the eyes of Pharaoh.* That this signifies what is very pleasing to the natural is evident from the signification of the “word being good” as being to please; it is said “in the eyes” from a customary form of speech, because the “eye” signifies the interior sight, thus understanding, perception, attention, and other things belonging to this sight (see n. 2701, 2789, 2829, 3198, 3202, 3820, 4083, 4086, 4339, 4403–4421, 4523–4534), and therefore by the “word being good in his eyes” is signified what is very pleasing; and from the representation of Pharaoh, as being the natural, as often shown before.

5305. *And in the eyes of all his servants.* That this signifies what is very pleasing to all things in the natural is evident from the signification of the “word being good in their eyes” as being what is very pleasing (of which just above, n. 5304); and from the signification of “servants” as being the things in the natural, especially in the exterior natural. A “servant” is occasionally mentioned in the Word, and thereby in the internal sense is meant that which is of service to something else, and in general all that which is below relatively to what is above; for it is in accordance with order that the lower should be of service to the higher, and

insofar as it is of service it is called a “servant.” In the present case it is the things in the natural that are called “servants”; for the natural in general is represented by Pharaoh, and the general itself is that to which the particulars are to be of service, as to the common good in kingdoms. (That “Pharaoh” is the natural in general, may be seen above, n. 5160.)

5306. *And Pharaoh said unto his servants.* That this signifies the perception of the natural together with all things therein is evident from the signification of “saying,” in the historicals of the Word, as being to perceive (see n. 1791, 1815, 1819, 1822, 1898, 1919, 2061, 2080, 2238, 2619, 2862, 3395, 3509); and from the representation of Pharaoh, as being the natural (see n. 5079, 5080, 5095, 5160); and from the signification of “his servants” as being all things in the natural (of which just above, n. 5305).

5307. *Shall we find such a one as this, a man in whom is the spirit of God?* That this signifies about the influx of truth in which is good from within, thus about the celestial of the spiritual is evident from the signification of a “man” as being truth (see n. 3134, 3309, 3459); and from the signification of the “spirit of God” as being good from within, thus from the Divine. For the “spirit of God” denotes that which proceeds from the Divine, thus from good itself, because the Divine is good itself, and that which proceeds from it is truth in which is good, which is what is signified in the Word by the “spirit of God”; for the spirit itself does not go forth, but truth itself in which is good, or holy truth, the spirit being instrumental in bringing it forth. This truth in which is good is here the celestial of the spiritual, which is represented by Joseph.

[2] It is known in the church that “Joseph” in the spiritual sense is the Lord, and therefore the Lord is called the “heavenly Joseph”; but it is not known what in the Lord Joseph represents. For the Lord is represented by Abraham, and also by Isaac, as well as by Jacob, and he is also represented by Moses and Elijah, by Aaron, by David, besides by many others in the Word, and yet not in the same way by one as by another. By Abraham the Lord is represented as to the Divine itself, by Isaac as to the Divine

rational, by Jacob as to the Divine natural, by Moses as to the law or historic Word, by Elijah as to the prophetic Word, by Aaron as to the priesthood, and by David as to the royalty. But what is represented by Joseph may be seen above (n. 3969, 4286, 4585, 4592, 4594, 4669, 4723, 4727, 4963, 5249). That which Joseph represents is called “the celestial of the spiritual from the natural,” the only words by which it can be expressed. For the celestial is good from the Divine, and the spiritual is truth from that good, and thus is the truth of the good from his Divine human. This the Lord was when he lived in the world; but when he had glorified himself, he passed above it, and became the Divine good itself or Jehovah even as to the human.

[3] No more can be said in detail about this mystery, except that Joseph came to Egypt and first served in the house of Potiphar the prince of the guards and then was held in custody, but afterward became ruler over Egypt, in order that he might represent how the Lord progressively made the human in himself Divine, about which the Word was to be written, that it might contain Divine things in the internal sense; which sense was to be of service more especially to the angels (whose wisdom, which is incomprehensible and ineffable in comparison with human wisdom, consists in such things) and at the same time to men, who are especially fond of histories and revolve these in their minds, while the angels by influx from the Lord perceive in them what is Divine.

5308. *And Pharaoh said unto Joseph.* That this signifies the perception of the natural from the celestial of the spiritual is evident from the signification of “saying” in the historic parts of the Word as being perception (of which just above, n. 5306); and from the representation of Pharaoh as being the natural; and from the representation of Joseph as being the celestial of the spiritual, as often shown above.

5309. *Forasmuch as God hath caused thee to know all this.* That this signifies because it has foresight and providence is evident from the signification of “knowing,” when predicated of God, as being foresight and providence; for it cannot be said of God that he takes

knowledge of a thing, because he knows all things from himself, and the faculty of taking knowledge in man is from him. Therefore in God “to know” is to foresee and to provide: to foresee is to know from eternity to eternity, and to provide is to do this. The reason why the celestial of the spiritual has foresight and providence is that in the internal sense the Lord is here treated of, who is the celestial of the spiritual represented by Joseph.

5310. *There is no one so intelligent and wise as thou.* That this signifies that this is the only source of truth and good is evident from the signification of “intelligent” as being truth, and from the signification of “wise” as being good (of which above, n. 5287). That truth and good are from no other source than this is signified by “no one,” because in the internal sense “no one” or “none” is negative, thus is exclusive of every other (see n. 5225, 5253).

5311. *Thou shalt be over my house.* That this signifies that the natural mind shall be subordinate and submissive thereto is evident from the signification of a “house” as being the mind (see n. 3538, 4973, 5023), here the natural mind, because it is called “my house” by Pharaoh, by whom is represented the natural. That it shall be subordinate and submissive is signified by “thou shalt be over it,” for he that is over anyone’s house really rules it, and has all who are in it subordinate and submissive to him, though in appearance the master of the house still retains the name and dignity.

5312. *And upon thy mouth shall all my people kiss.* That this signifies that everything therein shall be in obedience to him is evident from the signification of “kissing upon the mouth” as being to acknowledge and do what he bids, thus to obey; and from the signification of “all my people” as being everything in the natural. (By “people” are signified truths, n. 1259–1260, 3581, 4619, thus the knowledges of good and truth in the natural, and also memory-knowledges, for these are the truths of the natural, n. 5276.)

5313. *Only in the throne will I be greater than thou.* That this signifies that nevertheless it will appear as if from the natural, because from the celestial of the spiritual through the natural, is

manifest from the signification of “being greater than another” as here being to be greater in appearance or to the sight; and from the signification of a “throne” as here being the natural. For the natural is meant by a “throne” when the celestial of the spiritual is meant by “him that sitteth upon it”; for the natural is like a throne for the spiritual, here the celestial of the spiritual. In general that which is lower is like a throne for the higher; for the higher is and acts therein, and indeed through the lower, and what is done appears as if done by the lower, because, as just said, it is done through it. This is what is meant by Pharaoh saying to Joseph, “Only in the throne will I be greater than thou.”

[2] A “throne” is often mentioned in the Word where the subject treated of is Divine truth and judgment therefrom; and by “throne” in the internal sense is signified that which belongs to the Divine royalty, and by “him that sitteth upon it,” the Lord himself as king or judge. But the signification of “throne,” like that of many other things, is according to the application. When the Divine itself and the Lord’s Divine human are meant by “him that sitteth on the throne,” then the Divine truth which proceeds from him is meant by the “throne”; but when the Divine truth that proceeds from the Lord is meant by “him that sitteth on the throne,” then the universal heaven filled with Divine truth is meant by the “throne”; but when the Lord as to the Divine truth in the higher heavens is meant by “him that sitteth on the throne,” then the Divine truth in the lowest heaven and also in the church, is meant by the “throne.” Thus the significations of “throne” are relative. That by a “throne” is signified that which belongs to Divine truth, is because truth is signified in the Word by a “king,” and also by a “kingdom.” (That truth is signified by a “king” may be seen above, n. 1672, 1728, 2015, 2069, 3009, 3670, 4581, 4966, 5044, 5068; and by a “kingdom,” n. 1672, 2547, 4691.)

[3] But what is specifically meant in the Word by a “throne” is plain from the connection in which it is spoken of, as in Matthew:

I say unto you, Swear not at all; neither by heaven, for it is God’s throne; nor by the earth, for it is his footstool; nor by Jerusalem, for it is the city of the great king (Matt. 5:34–35).

Again in another place:

He that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon (Matt. 23:22).

Here it is expressly said that heaven is “God’s throne”; and by the “earth,” called his “footstool,” is signified that which is below heaven, thus the church. (That the “earth” is the church may be seen above, n. 566, 662, 1066, 1068, 1262, 1413, 1607, 1733, 1850, 2117, 2118, 2928, 3355, 4447, 4535.) Likewise in Isaiah:

Thus saith Jehovah, The heavens are my throne, and the earth is my footstool (Isa. 66:1);

and in David:

Jehovah hath made firm his throne in the heavens (Ps. 103:19).

In Matthew:

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 (Matt. 25:31);

speaking of the last judgment, and he that sitteth on the throne is called the “king” (Matt. 25:34, 40). Here the “throne of glory” in the internal sense is Divine truth that is from Divine good in heaven; “he that sitteth on that throne” is the Lord, who, being the judge from Divine truth, is here called the “king.”

[4] In Luke:

He shall be great, and shall be called the son of the most high; and the Lord God will give unto him the throne of his father David (Luke 1:32);

said by the angel to Mary. Everyone can see that the throne of David here is not the kingdom David had, or a kingdom on earth, but a kingdom in heaven; and therefore by “David” is not meant

David, but the Lord's Divine royalty; and by "throne" is signified the Divine truth that goes forth and makes the Lord's kingdom. In Revelation:

I was in the spirit; and behold a throne was set in heaven, and on the throne was one sitting. And he that sat was to look upon like a jasper stone and a sardius; and there was a rainbow round about the throne in look like an emerald. And round about the throne were four and twenty thrones, and upon the thrones I saw four and twenty elders sitting. And out of the throne went forth lightnings and thunderings and voices. And there were seven lamps of fire burning before the throne that are the seven spirits of God. And before the throne there was a glassy sea like unto crystal; and in the midst of the throne, and round about the throne, four animals full of eyes before and behind. And when the animals have given glory and honor and thanks to him that sitteth upon the throne, who liveth forever and ever, the four and twenty elders shall fall down before him that sitteth upon the throne, and shall worship him that liveth forever and ever, and shall cast their crowns before the throne (Rev. 4:2–10).

[5] In these verses is representatively described the throne of the Lord's glory, and thereby the Divine truth proceeding from him, but if the signification of these representatives is not known, scarcely anything can be known of the meaning of these prophetic words, and they will be supposed to be devoid of anything more deeply Divine than the sense of the letter; in which case the heavenly kingdom will be thought of as if it were an earthly kingdom. And yet by a "throne set in heaven" is signified the Divine truth there, thus heaven as to Divine truth; and by "him that sat upon the throne" is meant the Lord. That "to look upon he appeared like a jasper stone and a sardius" is because by these stones, as by all the precious stones spoken of in the Word, is signified Divine truth (see n. 114, 3858, 3862); and by "stones" in general the truths of faith (n. 643, 1298, 3720, 3769, 3771, 3773, 3789, 3798).

[6] By the "rainbow round about the throne" are signified truths pellucid from good; and this because colors in the other life are from the light of heaven, and the light of heaven is Divine truth (in regard to rainbows in the other life see what is said above, n. 1042, 1043, 1053, 1623–1625; and also in regard to colors, n. 1053,

1624, 3993, 4530, 4677, 4741, 4742, 4922). By the “twenty-four thrones round about the throne” are signified all things of truth in one complex, the like as is signified by “twelve.” (That “twelve” denotes all things of truth in a complex may be seen above, n. 577, 2089, 2129, 2130, 3272, 3858, 3913.) The “lightnings, thunderings, and voices that proceeded out of the throne” signify the terrors caused by the Divine truth with those who are not in good. The “seven lamps of fire burning” are affections of truth from good, which do hurt to those who are not in good, and therefore are called the “seven spirits of God who do hurt” as is plain from the following verses.

[7] The “glassy sea before the throne” is all the truth in the natural, thus knowledges (that these things are the “sea” may be seen above, n. 28, 2850). The “four animals in the midst of the throne and round about the throne full of eyes before and behind” are things of the understanding from the Divine in the heavens, “four” signifying their conjunction with the things of the will. For truths are of the intellectual part and goods are of the will part, whence it is said that they were “full of eyes before and behind,” because “eyes” signify things of the understanding, and hence in a higher sense the things of faith (see n. 2701, 3820, 4403–4421, 4523–4534). (That “four” denotes conjunction, the same as “two,” may be seen above, n. 1686, 3519, 5194.) The holiness of the Divine truth proceeding from the Lord is described in the rest of the passage.

[8] As by the “twenty-four thrones and the twenty-four elders” are signified all things of truth or all things of faith in one complex, and the like by “twelve,” it is evident that all things of truth, from which and according to which judgment is effected, are what is meant in the internal sense by the “twelve thrones on which the twelve apostles were to sit,” of which we read thus in Matthew:

Jesus said to the disciples, Verily I say unto you, that ye who have followed me, in the regeneration, when the son of man shall sit upon the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel (Matt. 19:28);

and in Luke:

I appoint unto you a kingdom, as the father hath appointed unto me; that ye may eat and drink upon my table in my kingdom, and sit on thrones judging the twelve tribes of Israel (Matt. 22:29–30).

That the “twelve apostles” denote all things of truth may be seen above (n. 2129, 2553, 3354, 3488, 3858); and also the “twelve sons of Jacob,” and hence the “twelve tribes of Israel” (n. 3858, 3913, 3926, 3939, 4060, 4603); and that the apostles cannot judge even one person (n. 2129, 2553).

[9] Likewise in Revelation:

I saw thrones, and they sat upon them, and judgment was given unto them (Rev. 20:4);

where also by “thrones” are signified all things of truth, from which and according to which judgment is effected. The like is also meant by the “angels with whom the Lord is to come to judgment” (Matt. 25:31); that by “angels” in the Word something in the Lord is signified may be seen above (n. 1705, 1925, 2319, 2821, 3039, 4085), in this instance they signify truths from the Divine, which truths in the Word are also called “judgments” (n. 2235).

[10] In very many other places also a “throne” is attributed to Jehovah or the Lord, and this because there is in thrones what is representative of a kingdom. When there is discourse in a higher heaven about Divine truth and judgment, a throne appears in the ultimate heaven. This is the reason why a “throne” is representative, and is so often spoken of in the prophetic Word, and why from most ancient times thrones became the mark of kings, and as such a mark signify royalty, as in the following passages. In Moses:

Moses built an altar, and called the name of it Jehovah-nissi, and he said, Because a hand is upon the throne of Jah, there shall be the war of Jehovah against Amalek from generation to generation (Exod. 17:15–16).

What is meant by a “hand upon the throne of Jah,” and by the “war of Jehovah against Amalek from generation to generation,” no one can know except from the internal sense, and unless he knows what is meant by a “throne,” and what by “Amalek.” By “Amalek” in the Word are signified the falsities that assail truths (n. 1679), and by a “throne” the Divine truth itself that is assailed.

[11] In David:

Jehovah, thou hast maintained my judgment and my cause; thou hast sat upon the throne, the judge of justice. Jehovah shall remain to eternity, he hath prepared his throne for judgment (Ps. 9:4, 7).

Thy throne, O God, is forever and to eternity, a scepter of rectitude is the scepter of thy kingdom (Ps. 45:6).

Clouds and thick darkness are round about him; justice and judgment are the support of his throne (Ps. 97:2).

In Jeremiah:

In that time they shall call Jerusalem the throne of Jehovah; and all the nations shall be gathered unto it (Jer. 3:17);

“Jerusalem” denotes the Lord’s spiritual kingdom.

[12] This kingdom is meant also by the “new Jerusalem” in Ezekiel, and by the “holy Jerusalem coming down from heaven” in Revelation. The Lord’s spiritual kingdom is where Divine truth in which is good is the chief thing, and the celestial kingdom is where the chief thing is Divine good from which as Divine truth, and this shows why Jerusalem is called the “throne of Jehovah”; and why it is said in David:

In Jerusalem are set thrones for judgment (Ps. 122:5).

But Zion is called the “throne of the glory of Jehovah” in Jeremiah:

Hast thou utterly renounced Judah? Hath thy soul loathed Zion?
 Despire it not for thy name's sake, defile not the throne of thy glory
 (Jer. 14:19, 21);

where by "Zion" is meant the Lord's celestial kingdom.

[13] The manner in which the Lord in respect to judgment is represented in heaven, where things such as are occasionally related in the prophets are visibly presented to the sight, is seen in Daniel:

I beheld till the throne were cast down, and the ancient of days did sit; his garment was white as snow, and the hair of his head like clean wool; his throne was a flame of fire, and the wheels thereof burning fire; a stream of fire issued and went forth before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened (Dan. 7:9–10).

Such things are constantly seen in heaven, all being representative, and they appear from the discourse of the angels in the higher heavens, which on descending presents such objects to the sight. Angelic spirits to whom perception is given by the Lord know what these things signify, as for instance the "ancient of days," the "garment white as snow," the "hair like clean wool," the "throne like a flame of fire," the "wheels a burning fire," the "stream of fire issuing from him." By the "flame of fire" and the "stream of fire" is there represented the good of Divine love (see n. 934, 4906, 5071, 5215).

[14] So in Ezekiel:

Above the expanse that was over the head of the cherubim was the likeness of a throne, as the look of a sapphire stone; and upon the likeness of the throne was a likeness as the look of a man upon it above (Ezek. 1:26; 10:1).

And also in the first book of Kings:

I saw, said Micaiah the prophet, Jehovah sitting on his throne, and the universal army of the heavens standing by him on his right hand and on his left (1 Kings 22:19).

One who is not aware what these terms represent, and thence signify, must believe that the Lord has a throne like kings on earth, and that there are such things as are here mentioned; yet there are not such things in the heavens, but they are so presented to view before those who are in the ultimate heaven, and from them as from pictures they see Divine arcana.

[15] The Lord's royalty, by which is signified the Divine truth that proceeds from him, was represented also by the throne constructed by Solomon, regarding which it is thus written in the first book of Kings:

Solomon made a great throne of ivory, and overlaid it with the finest gold. There were six steps to the throne, and the top of the throne was round behind; and there were hands on either side by the place of the seat, and two lions standing beside the hands, and twelve lions stood there on the one side and on the other upon the six steps (1 Kings 10:18–21).

Thus was represented the "throne of glory," the "lions" being Divine truths fighting and conquering, and the "twelve lions" all these truths in one complex.

[16] As almost all the things in the Word have also an opposite sense, so too has a "throne," and in this sense it signifies the kingdom of falsity, as in Revelation:

To the angel of the church in Pergamos: I know thy works, and where thou dwellest, even where Satan's throne is (Rev. 2:12–13).

The dragon gave the beast that came up out of the sea his power, and his throne, and great authority (Rev. 13:2).

The fifth angel poured out his vial upon the throne of the beast; and his kingdom was darkened (Rev. 16:10).

And in Isaiah:

Thou hast said in thy heart, I will ascend into the heavens, I will exalt my throne above the stars of God (Isa. 14:13);

speaking of Babylon.

5314. Verses 41–44. *And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took off his ring from upon his hand, and put it upon Joseph's hand, and clothed him in garments of fine linen, and put a necklace of gold upon his neck; and he made him ride in the second chariot that he had; and they cried before him, Abrech; and he set him over all the land of Egypt. And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or his foot in all the land of Egypt.* “And Pharaoh said unto Joseph” signifies the further perception of the natural from the celestial of the spiritual; “See, I have set thee over all the land of Egypt” signifies dominion over both naturals. “And Pharaoh took off his ring from upon his hand” signifies a confirming of the power the natural previously had; “and put it upon Joseph's hand” signifies that the natural yielded all the power to the celestial of the spiritual; “and clothed him in garments of fine linen” signifies an external significative of the celestial of the spiritual (“garments of fine linen” are truths from the Divine); “and put a necklace of gold upon his neck” signifies a significative of the conjunction of interior things with exterior, effected by good; “and he made him ride in the second chariot” signifies a significative that from this comes all the doctrine of good and truth; “that he had” signifies that comes by means of the natural; “and they cried before him, Abrech” signifies acknowledgment through faith, and adoration; “and he set him over all the land of Egypt” signifies that such was its authority; “and Pharaoh said unto Joseph” signifies still further perception; “I am Pharaoh” signifies that the natural is thence derived; “and without thee shall no man lift up his hand” signifies that from the celestial of the spiritual is everything of power in the spiritual; “or his foot” signifies and everything of power in the natural; “in all the land of Egypt” signifies in both naturals.

5315. *And Pharaoh said unto Joseph.* That this signifies the further perception of the natural from the celestial of the spiritual is evident from the signification of “saying” in the historicals of the Word as being to perceive (as often shown above); and from the

representation of Pharaoh as being the natural, and of Joseph as being the celestial of the spiritual (of which also above). The reason why it is the perception of the natural from the celestial of the spiritual that is signified, is that the natural has all its perception from what is higher than itself; here from the celestial of the spiritual, which is higher.

5316. *See, I have set thee over all the land of Egypt.* That this signifies dominion over both naturals is evident from the signification of “setting anyone over” as being dominion; and from the signification of “all the land of Egypt” as being both naturals (of which above, n. 5276). This treats still further of the dominion that Pharaoh gave Joseph over the land of Egypt, namely, that Pharaoh deprived himself of his own authority, and put all Egypt under Joseph. These things were so done of Divine providence, in order that Joseph might put on the representation of the celestial of the spiritual the Lord had when he was in the world, and by means of which he disposed his natural and also his sensuous, in order that progressively he might make them both Divine. This was done to Joseph to the end that the Word that was to be written about him might contain Divine things, thus such things as in the heavens are most holy and are suited to the angels who are in the heavens; for the angels there are in the Lord, because they are in the sphere of Divine truth proceeding from him; and therefore the Divine things in the Word’s internal sense relative to the Lord and to the glorification of his human so greatly affect them that they perceive thence all the blessedness of their wisdom and intelligence.

5317. *And Pharaoh took off his ring from upon his hand.* That this signifies a confirming of the power the natural previously had is evident from the representation of Pharaoh, as being the natural (of which above); and from the signification of a “ring” as being that which confirms (of which hereafter); and from the signification of the “hand” as being power (see n. 878, 3091, 3387, 4931–4937, 5296). From this it is plain that by his “taking off his ring from upon his hand” is signified that the natural gave up the power it had before; and that by his “putting it upon Joseph’s hand” as below, is signified that the natural yielded all the power to the

celestial of the spiritual. That a ring upon the hand denotes confirmation of power, cannot be so well established from parallel passages in the Word; because rings upon the hand are nowhere else mentioned, save only in Luke, where the father of the son who had wasted all his substance said to the servants:

Bring forth the chief robe, and put it on him; and put a ring upon his hand, and shoes upon his feet (Luke 15:22);

where also a “ring” signifies confirmation of his power in the household as a son, just as above. Nevertheless this signification of a ring upon the hand is evident from the rites that have come down to us from ancient times, as from the rites of betrothals and unions, and also of inaugurations, in which rings are put upon the hand, and by them is signified confirmation of power. Moreover, that signets, which also were worn on the hand (Jer. 22:24), signify consent and confirmation, see n. 4874.

5318. *And put it upon Joseph's hand.* That this signifies that the natural yielded all the power to the celestial of the spiritual is evident from the signification of “putting a ring upon another's hand” as being a confirmation that one yields to him the power that he himself has (see n. 5317); and from the representation of Joseph as being the celestial of the spiritual, as often shown above.

5319. *And clothed him in garments of fine linen.* That this signifies an external significative of the celestial of the spiritual, and that “garments of fine linen” denote truths from the Divine, is manifest from the signification of “garments” as being truths (see n. 1073, 2576, 4545, 4763, 5248). That “garments of fine linen” are truths from the Divine is because a garment made of fine linen was of purest white and lustrous; and truth from the Divine is represented by garments of such whiteness and luster. The reason is that the shining whiteness and luster of heaven is from the light that is from the Lord, and this light is the Divine truth itself (n. 1053, 1521–1533, 1619–1632, 2776, 3195, 3222, 3339, 3485, 3636, 3643, 3862, 4415, 4419, 4526, 5219); and therefore when the Lord was transfigured before Peter, James, and John, his garments

appeared “as the light” (Matt. 17:2); “shining, exceeding white as snow, so as no fuller on earth can whiten them” (Mark 9:3); and “glistening” (Luke 9:29). It was the Divine truth itself that is from the Lord’s Divine human that was thus represented. Yet it is exterior truths that are represented by the white radiance of garments in the heavens, and interior truths by the brightness and splendence of the face. Hence it is that to be “clothed in garments of fine linen” is here an external significative of the truth proceeding from the celestial of the spiritual; for it was in this that the Divine of the Lord then was.

[2] By “fine linen” and “garments of fine linen” in other parts of the Word also is signified truth from the Divine, as in Ezekiel:

I clothed thee with broidered work, and shod thee with badger, and I girded thee with fine linen, and covered thee with silk; thus wast thou decked with gold and silver, and thy garments were of fine linen and silk and broidered work (Ezek. 16:10, 13);

speaking of Jerusalem, by which in these verses is meant the ancient church. The truths of that church are described by “garments of broidered work, fine linen, and silk,” and by being “decked with gold and silver.” By “broidered work” are signified truths that are a matter of memory-knowledge; by “fine linen,” natural truths; and by “silk,” spiritual truths.

[3] Again:

Of fine linen in broidered work from Egypt was thy sail, that it might be to thee for an ensign; blue and crimson from the Isles of Elishah was thy covering (Ezek. 27:7);

speaking of Tyre, by which also is meant the ancient church, but as to knowledges of good and truth; and by “fine linen in broidered work from Egypt of which was her sail,” is signified truth from memory-knowledges, as a sign or external significative of that church.

[4] In Revelation:

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 pearl, and fine linen, and crimson, and silk, and every vessel of ivory, and every vessel of most precious wood, and of brass, and iron, and marble (Rev. 18:11–12);

in this passage all and each of the expressions signify such things as are of the church, thus such as are of truth and good; but here in the opposite sense, because spoken of Babylon. Everyone can see that such things would never have been enumerated in the Word which came down from heaven, unless there was something heavenly in each one; for why should mention be made of worldly wares in treating of Babylon, by which is signified the profane church?

[5] Again in the same:

Woe, woe, the great city, she that was clothed in fine linen, and crimson, and scarlet, and gilded with gold, and precious stone, and pearls (Rev. 18:16);

that every detail here signifies some heavenly Divine thing is obvious in the same book, where it is said of fine linen that it is the “righteousness of the saints”:

The time of the wedding of the lamb is come, and his wife hath made herself ready. Then to her was granted that she should be clothed in fine linen, clean and bright; for the fine linen is the righteousness of the saints (Rev. 19:7–8);

that “fine linen is the righteousness of the saints” is because all who are in truth from the Divine put on the Lord’s righteousness; for their garments are white and shining from the light that is from the Lord, and therefore truth itself is represented in heaven by what is shining white (n. 3301, 3993, 4007). It is for this reason also that they who are taken up into heaven out of a state of vastation appear clad in shining white, because they then put off that which is of their own righteousness, and put on that which is of the Lord’s righteousness.

[6] In order that truth from the Divine might be represented in the Jewish Church, it was commanded that there should be fine linen in the garments of Aaron, and also in the curtains about the ark, as we read in Moses:

For Aaron thou shalt weave the tunic in checker work of fine linen, and thou shalt make a miter of fine linen (Exod. 28:39).

They made the tunics of fine linen the work of the weaver for Aaron, and for his sons (Exod. 39:27).

Thou shalt make the habitation with ten curtains; of fine twined linen, and blue, and crimson, and scarlet double-dyed (Exod. 26:1; 36:8).

Thou shalt make the court of the habitation, there shall be hangings for the court of fine twined linen (Exod. 27:9, 18; 38:9).

The veil for the gate of the court was the work of the embroiderer, of blue, and crimson, and scarlet double-dyed, and fine twined linen (Exod. 37:18).

Fine linen was to be used because all things in the ark and about it, and also all things upon Aaron's garments, were representative of spiritual and celestial things. This shows how little the Word is understood when it is not known what things like these represent, and that it is scarcely understood at all when it is believed that there is no other holiness in the Word than that which appears in the letter.

[7] That angels who are in truth from the Divine appear clothed as in fine linen, that is, in what is white and shining, appears from Revelation in connection with the "white horse":

He that sat upon the white horse was clothed in a vesture dipped in blood; and his name is called the Word. His armies in heaven followed him upon white horses, clothed in fine linen, white and clean (Rev. 19:13-14).

From all this it is very evident that fine linen is an outward thing significative of truth from the Divine; for he that sat upon the white horse is the Lord as to the Word, as is there openly said, and the “Word” is truth itself from the Divine. That the “white horse” is the internal sense of the Word may be seen above (n. 2760–2762); hence “white horses” are truths from the Divine, for all things of the internal sense of the Word are truths from the Divine, and therefore his armies were seen upon white horses, and were clothed in fine linen white and clean.

5320. *And put a necklace of gold upon his neck.* That this signifies a significative of the conjunction of interior things with exterior, effected by good is evident from the signification of the “neck” as being the influx and also the communication of higher things with lower things, or what is the same, of interior things with exterior (see n. 3542); hence a “necklace,” because it encircles the neck, is a significative of the conjunction of these things. A “necklace of gold” signifies conjunction through good, or effected by good, because “gold” signifies good (n. 113, 1551, 1552). A mark of the conjunction of interior with exterior truth is signified by a “necklace upon the throat” in Ezekiel:

I decked thee with ornament, and I put bracelets upon thy hands,
and a necklace upon thy throat (Ezek. 16:11).

5321. *And he made him ride in the second chariot.* That this signifies a significative that from him comes all the doctrine of good and truth is evident from the signification of a “chariot” as being the doctrine of good and truth (of which presently); hence his “making him ride in a chariot” is a significative that this doctrine comes therefrom. These words refer to what was previously said by Pharaoh: “Thou shalt be over my house, and upon thy mouth shall all my people kiss; only in the throne will I be greater than thou” (verse 40). That the doctrine of good and truth coming from him is signified, is because by Joseph is represented the Lord as to the Divine spiritual (see n. 3971, 4669), thus as to the Divine truth from the Lord’s Divine human (n. 4723, 4727), from which Divine truth is the celestial of the spiritual. That everything of the doctrine of good and truth is from

this source, is because the Lord is doctrine itself, for everything of doctrine proceeds from him, and everything of doctrine treats of him; for all doctrine treats of the good of love and of the truth of faith. These are from the Lord, and therefore the Lord is not only in them, but also is both. From this it is evident that the doctrine that treats of good and truth, treats of the Lord only; and that it proceeds from his Divine human.

[2] From the Divine itself nothing of doctrine can possibly proceed except through the Divine human, that is, through the Word, which in the supreme sense is the Divine truth from the Lord's Divine human. Not even the angels in the inmost heaven can apprehend that which proceeds immediately from the Divine itself, because it is infinite, and therefore transcends all apprehension, even that of angels. But that which proceeds from the Lord's Divine human they can apprehend, because it treats of God as a Divine man, concerning whom some idea can be formed from the human; and any idea whatever formed about the human is accepted, provided it flows from the good of innocence, and is in the good of charity. This is what is meant by the Lord's words in John:

No man hath seen God at any time; the only begotten son, who is in the bosom of the father, he hath set him forth (John 1:18).

Ye have neither heard the father's voice at any time, nor seen his shape (John 5:37).

And in Matthew:

No one knoweth the father, save the son, and he to whomsoever the son willeth to reveal him (Matt. 11:27).

[3] "Chariots" are very frequently mentioned in the Word, but hardly anyone knows that they signify doctrinal things of good and truth, and also the memory-knowledges belonging to doctrinal things. The reason is that when a "chariot" is mentioned nothing spiritual enters the idea, but only the natural historical, and it is the same with the horses in front of the chariot; and yet by "horses" in

the Word are signified things of the understanding (see n. 2760–2762, 3217), and therefore by a “chariot” are signified doctrinal things and the memory-knowledges belonging thereto.

[4] That “chariots” denote the doctrinal things of the church, and also memory-knowledges, has been evident to me from the chariots so often seen in the other life. There is also a place to the right near the lower earth where chariots and horses appear, with stalls set in order, and where are seen walking and conversing men who in the world have been learned, and have regarded the life as the end of learning. Such things appear to them from the angels in the higher heavens; for when these are discoursing about things of the understanding, of doctrine, and of knowledge, such objects appear to the spirits there.

[5] That such things are signified by “chariots” and “horses” is very obvious from the fact that Elijah appeared to be carried into heaven by a chariot of fire and horses of fire, and that he and also Elisha were called “the chariot of Israel and the horsemen thereof,” as we read in the second book of Kings:

Behold a chariot of fire and horses of fire came between them; and Elijah went up in a whirlwind into heaven. And Elisha saw it, and he cried, my father, my father, the chariot of Israel and the horsemen thereof (2 Kings 2:11–12);

and regarding Elisha in the same book:

When Elisha was fallen sick of his sickness whereof he died, and Joash the king of Israel came down unto him, and wept before his faces, and said, my father, my father, the chariot of Israel and the horsemen thereof (2 Kings 13:14);

the reason why they were so called is that by both Elijah and Elisha was represented the Lord as to the Word (see preface to chapter 18 of Genesis, and n. 2762, 5247e). The Word itself is chiefly the doctrine of good and truth, for from it is everything of doctrine. It was for the same reason that to the boy whose eyes Jehovah opened,

the mountain appeared “full of horses and chariots of fire round about Elisha” (2 Kings 6:17).

[6] That a “chariot” signifies what is doctrinal, and a “horse” what is intellectual is evident also from other passages in the Word, as in Ezekiel:

Ye shall be sated upon my table with horse and chariot, with mighty man and every man of war. So will I set my glory among the nations (Ezek. 39:20; Rev. 19:18);

where the coming of the Lord is treated of. That by “horse and chariot” here are not signified horse and chariot, is plain to everyone; for they were not to be sated upon the Lord’s table with these, but with such things as are signified by “horse and chariot,” which are the things of the understanding and of the doctrine of good and truth.

[7] Similar things are signified by “horses” and “chariots” in the following passages. In David:

The chariots of God are two myriads, thousands of peaceful ones; the Lord is in them; Sinai is in the sanctuary (Ps. 68:17).

Jehovah covereth himself with light as with a garment, he stretcheth out the heavens like a curtain, he layeth the beams of his chambers in the waters, he maketh the clouds his chariots, he walketh upon the wings of the wind (Ps. 104:2–3).

In Isaiah:

The prophecy of the wilderness of the sea. Thus hath the Lord said unto me, Set a watchman to watch, he will declare; so he saw a chariot, a pair of horsemen, a chariot of an ass, a chariot of a camel, and he hearkened a hearkening, a great hearkening; for a lion cried upon the watchtower, Lord, I stand continually in the daytime, and upon my ward I am set all the nights; then in very deed lo a chariot of a man, a pair of horsemen; and he said, Babylon is fallen, is fallen (Isa. 21:1, 6–9).

[8] In the same:

Then will they bring all your brethren in all nations an offering to Jehovah, upon horses, and upon chariot, and upon litters, and upon mules, and upon couriers, to the mountain of my holiness, Jerusalem (Isa. 66:20).

Behold Jehovah will come in fire, and his chariots shall be like the whirlwind (Isa. 66:15).

In Habakkuk:

Was Jehovah enraged with the rivers? Was thine anger against the rivers? Was thy wrath against the sea, that thou didst ride upon thy horses? Thy chariots are salvation (Hab. 3:8).

In Zechariah:

I lifted up mine eyes and saw, and behold four chariots coming out from between two mountains; and the mountains were mountains of brass. In the first chariot were red horses; in the second chariot, black horses; in the third chariot, white horses; and in the fourth chariot, grizzled horses (Zech. 6:1-3).

[9] Also in Jeremiah:

There shall enter in by the gates of this city kings and princes sitting upon the throne of David, riding in the chariot and on horses, they and their princes, the man of Judah, and the inhabitants of Jerusalem; and this city shall be inhabited forever (Jer. 17:25; 22:4).

The “city that shall be inhabited forever” is not Jerusalem, but the Lord’s church signified by “Jerusalem” (n. 402, 2117, 3654); the “kings who shall enter in by the gates of that city” are not kings, but the truths of the church (n. 1672, 1728, 2015, 2069, 3009, 3670, 4575, 4581, 4966, 5044, 5068); thus “princes” are not princes, but the primary things of truth (n. 1482, 2089, 5044); “they who sit upon the throne of David” are Divine truths that proceed from the Lord (n. 5313); “they who ride in chariot and on horses” are the derivative things of understanding and of doctrine.

“Chariots” are frequently mentioned also in the histories of the Word; and because these histories are all representative, and the expressions signify things such as are in the Lord’s kingdom and in the church, “chariots” therein also have a similar signification.

[10] As most of the expressions in the Word have also an opposite sense, so have “chariots,” and in this sense they signify doctrinal things of evil and falsity, and also the memory-knowledges that confirm them, as in these passages:

Woe unto them that go down into Egypt for help, and depend upon horse, and trust upon chariot, because they are many, and upon horse men because they are very strong; but they look not unto the holy one of Israel (Isa. 31:1).

By the hand of thy servants hast thou blasphemed the Lord, and hast said, By the multitude of my chariot am I come to the height of the mountains, the sides of Lebanon; where I will cut off the loftiness of its cedars, the choice of its fir trees (Isa. 37:24);

a prophetic reply to the haughty words of Rabshakeh, the king of Assyria’s general. In Jeremiah:

Behold waters coming up from the north that shall become an overflowing stream and shall overflow the land and the fullness thereof, the city and them that dwell therein, and all the inhabitant of the land shall howl at the voice of the stamping of the hoofs of his strong horses, at the tumult of his chariot, at the rumbling of his wheels (Jer. 47:2–3).

[11] In Ezekiel:

By reason of the abundance of his horses their dust shall cover thee; thy walls shall shake by reason of the voice of the horseman and of the wheel and of the chariot, when he shall come into thy gates, beside the entrances of a city wherein is made a breach; by the hoofs of his horses shall he tread down all thy streets (Ezek. 26:10–11).

In Haggai:

I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the nations; I will also overthrow the

chariot and those that ride in it, and the horses and their riders shall come down (Hag. 2:22).

In Zechariah:

I will cut off the chariot from Ephraim, and the horse from Jerusalem, I will cut off the battle bow; and he shall speak peace unto the nations (Zech. 9:10).

In Jeremiah:

Egypt riseth up like a stream, and his waters toss themselves like the streams; for he said, I will go up, I will cover the earth, I will destroy the city and the inhabitants therein. Go up, ye horses; rage, ye chariots (Jer. 46:8–9).

[12] By the “horses and chariots” with which the Egyptians pursued the sons of Israel, and with which Pharaoh entered the sea Suph, where the wheels of the chariots were taken off, and by other things said of the horses and chariots, which make the larger part of that description (Exod. 14:6–7, 9, 17, 23, 25–26; 15:4, 19), are signified the things of understanding, of doctrine, and of false knowledge, together with the reasonings founded on them, that pervert and extinguish the truths of the church. The destruction and death of such things is there described.

5322. *That he had.* That this signifies that comes by means of the natural, namely, the doctrine of good and truth that does so is evident from the series of things in the internal sense, and also from what has been unfolded above (see n. 5313).

5323. *And they cried before him, Abrech.* That this signifies acknowledgment through faith, and adoration is evident from the signification of “crying” as being acknowledgment through faith (of which hereafter); and from the signification of “abrech” as being adoration; for in the original language “abrech” means “bend the knees,” and the bending of the knees is adoration. For all inward endeavors that are of the will, thus of the love or affection, consequently of the life, have outward acts or gestures

corresponding to them; which acts or gestures flow from the very correspondence of outward things with inward ones. Holy fear with its consequent humiliation (and therefore adoration) has acts or gestures corresponding to itself, namely, bending the knees, falling down upon the knees, and also prostrating the body down to the earth. In this state, if the adoration is from genuine humiliation, or if the humiliation is from genuine holy fear, there is a failing of the spirits, and hence a giving way of the joints in the border or intermediate region where the spiritual is conjoined with the natural, thus where the knees are; for the parts below have correspondence with natural things, and those above with spiritual things. Hence it is that the bending of the knees is a sign representative of adoration. With celestial men this act is spontaneous; but with spiritual men it is a result of will.

[2] When the kings of old rode in a chariot, knees were bent because kings represented the Lord as to Divine truth, and a “chariot” signified the Word. The rite of this adoration began when it was known what it represented; and at that time the kings did not ascribe the adoration to themselves, but to the royalty apart from themselves, although adjoined to them. With them the royalty was the law, which, being from Divine truth, was to be adored in the king insofar as he was the custodian of it. Thus the king ascribed none of the royalty to himself beyond the custody of the law; and insofar as he receded from this, so far he receded from the royalty, knowing that adoration on any other ground than the law, that is, any other adoration than of the law in itself, would be idolatry. That the royalty is Divine truth may be seen above (n. 1672, 1728, 2015, 2069, 3009, 3670, 4581, 4966, 5044, 5068); consequently the royalty is the law, which in itself is the truth of a kingdom according to which its inhabitants are to live. From what has been said it is now evident that “abrech,” or “bend the knees” signifies adoration.

[3] As a “cry” also is an act that corresponds to a living confession or acknowledgment from faith, the rite of crying out was observed among the ancients when this confession was to be signified; and for this reason “crying” or “shouting” is frequently mentioned in

the Word in connection with confession and acknowledgment from faith, as where it is said of John the Baptist:

John bare witness of Jesus and cried, saying, This was he of whom I said, he that cometh after me was before me; for he was prior to me. I am the voice of one crying in the wilderness, Make straight the way of the Lord (John 1:15, 23).

They took branches of the palm trees, and went to meet Jesus, and cried, Hosanna, blessed is he that cometh in the name of the Lord, the king of Israel (John 12:13).

And in Luke:

Jesus said to the Pharisees, If these should be silent, the stones would cry out (Luke 19:40).

As “crying” signified acknowledgment from faith, and hence reception from this acknowledgment, we therefore sometimes read of the Lord that he “cried out,” as in John 7:28, 37; 12:44; and also in Isaiah:

Jehovah shall go forth as a hero, he shall stir up zeal like a man of wars, he shall shout, yea, he shall cry out (Isa. 42:13).

That in the opposite sense by “crying” is meant nonacknowledgment, thus aversion, may be seen above (n. 5016, 5018; 5027); and that it is predicated of falsity (n. 2240).

5324. *And he set him over all the land of Egypt.* That this signifies that such was its authority is evident from the signification of “setting him over all the land of Egypt” as being dominion over both naturals (of which above, n. 5316); but here that the dominion is such as has been described in the above pages; thus that such was its authority.

5325. *And Pharaoh said unto Joseph.* That this signifies still further perception is evident from the signification of “saying,” from the representation of Pharaoh, and from the representation of

Joseph, as being the perception of the natural from the celestial of the spiritual (see n. 5315); here further perception, because the words are repeated.

5326. *I am Pharaoh.* That this signifies that the natural is thence derived is evident from the representation of Pharaoh as being the natural (see n. 5079, 5080, 5095, 5160). That by “I am Pharaoh” is signified that the natural is thence derived is plain from the words just below: “without thee shall no man lift up his hand or his foot in all the land of Egypt,” by which is signified that all the power in both naturals is from that source; and because things in the natural are meant by the words that follow, it is therefore first said “I am Pharaoh.” By the natural being thence derived is meant that the natural is from the celestial of the spiritual. In regard to this the case is that the natural in the man who is being created anew, that is who is being regenerated, is entirely different from what it is in the man who is not being regenerated. The natural in the man who is not being regenerated is everything; from it the man thinks and desires, and not from the rational, still less from the spiritual, because these are closed and for the most part extinct.

[2] But in the man who is being regenerated the spiritual becomes everything, and not only disposes the natural in its thinking and desiring, but also determines the character of it, just as the cause determines the character of the effect; for in every effect the only thing that acts is the cause. Thus the natural becomes as the spiritual is for the natural things in the natural, such as the knowledges that derive somewhat from the natural world do nothing from themselves; they merely agree that the spiritual should act in the natural, and by means of it, thus naturally; just as is the case in the effect, in which there are more things than in the cause, but only such as enable the cause to perform the effect itself in the effect, and to produce itself in act in that degree. From these few remarks it may be seen how the case is with the natural in the man who has been created anew, that is, regenerated. This is what is meant by the natural being thence derived, which is signified by “I am Pharaoh.”

5327. *And without thee shall no man lift up his hand.* That this signifies that from the celestial of the spiritual is everything of power in the spiritual is evident from the signification of the “hand” as being power (see n. 878, 3387, 4931–4937, 5296); hence “no man lifting up his hand without thee” means that they have no power except from this alone, and therefore that this, namely, the celestial of the spiritual, has all power. That power in the spiritual is signified by the “hand” will be seen in what now follows.

5328. *Or his foot.* That this signifies that thence too is everything of power in the natural is evident from the signification of the “foot” as being the natural (see n. 2162, 3147, 3761, 3986, 4280, 4938–4952); here power in the natural, because by “lifting up the foot,” as by “lifting up the hand,” is signified power; but by “lifting up the hand” power in the spiritual, and by “lifting up the foot” power in the natural; for the parts of the body above the feet bear relation to spiritual things. This is very evident from the grand man, or three heavens. When the whole heaven is presented before the sight as one man, the inmost or third heaven answers to the head, the middle or second heaven to the body, and the lowest or first to the feet. The inmost or third heaven answers to the head because it is celestial, and the middle or second answers to the body because it is spiritual, and the lowest or first answers to the feet because it is natural. Therefore by the “neck,” because it is intermediate, is signified the influx and communication of what is celestial with what is spiritual; and by the “knees,” because they also are intermediate, is signified the influx and communication of what is spiritual with what is natural. From this it is plain that by “lifting up the hand” is signified power in the spiritual, by “lifting up the foot” power in the natural; and therefore the power signified by the “hand” is predicated of the spiritual, namely, of truth from good (see n. 3091, 3563, 4931). By “the spiritual” is meant that in the natural which is of the light of heaven, and by “the natural” that in the natural which is of the light of the world; for all the former is called “spiritual,” and all the latter “natural.”

5329. *In all the land of Egypt.* That this signifies in both naturals is evident from the signification of “all the land of Egypt” as being both naturals (of which above, n. 5276). Such then are the things the angels perceive when man reads that “Pharaoh took off his ring from upon his hand, and put it upon Joseph’s hand, and clothed him in garments of fine linen, and put a necklace of gold upon his neck, and made him ride in the second chariot he had, and they cried before him, Abrech, and he set him over all the land of Egypt”; for the angels cannot possibly perceive the historicals themselves, because they are such things as are of the world, and not such as are of heaven, and the things of the world do not appear to them. Yet because there is a correspondence of all things in the world with those in heaven, the angels perceive heavenly things when man perceives worldly ones. Unless this were the case no angel from heaven could possibly be with man. But in order that angels may be with man, the Word has been given, in which the angels may perceive a Divine holiness which they can communicate to the man with whom they are present.

5330. Verse 45. *And Pharaoh called Joseph’s name Zaphenath-paneah; and gave him Asenath the daughter of Potiphera priest of On for a woman; and Joseph went out over the land of Egypt.* “And Pharaoh called Joseph’s name Zaphenath-paneah” signifies the quality of the celestial of the spiritual at that time; “and he gave him Asenath the daughter of Potiphera priest of On for a woman” signifies the quality of the marriage of truth with good and of good with truth; “and Joseph went out over the land of Egypt” signifies when both naturals were its own.

5331. *And Pharaoh called Joseph’s name Zaphenath-paneah.* That this signifies the quality of the celestial of the spiritual at that time is evident from the signification of a “name” and of “calling a name” as being the quality (see n. 144, 145, 1754, 1896, 2009, 2628, 2724, 3006, 3237, 3421). In its original language “Zaphenath-paneah” means “a revealer of hidden things and an opener of things to come,” by which in the celestial sense is signified the Divine therein; for to reveal hidden things, and to open things to come, is of God alone. This is the quality this name

involves, and it is also the quality of the celestial of the spiritual; for the celestial of the spiritual is the good of truth in which is the Divine, or which is immediately from the Divine. This, namely the celestial of the spiritual in which is the Divine, belonged to the Lord alone when he was in the world, and was the human in which the Divine itself could be, and which could be put off when the Lord made all the human in himself Divine.

5332. *And he gave him Asenath the daughter of Potiphera priest of On for a woman.* That this signifies the quality of the marriage of truth with good and of good with truth is evident from the signification of “giving for a woman” as being marriage. That it is the marriage of good with truth and of truth with good is because nothing else is meant in the spiritual sense by marriages, and hence nothing else is meant by them in the Word. By the “daughter of the priest of On” is signified the truth of good, for a “daughter” is the affection of truth, and a “priest” is good; but “Joseph” is the good of truth in which is the Divine, which is the same as the celestial of the spiritual. From this it is plain that the marriage of truth with good and of good with truth is signified. It is the quality of this marriage that is signified, but this quality cannot be further set forth, because the quality the Lord had in the world cannot be comprehended, even by angels, and only some shadowy idea can be formed of it from such things as are in heaven—as from the grand man, and from the celestial of the spiritual which is therein from the influx of the Lord’s Divine; but still this idea is as dense shade to light itself, for it is most general, and relatively is therefore scarcely anything.

5333. *And Joseph went out over the land of Egypt.* That this signifies when both naturals were its own is evident from the signification of “going out” as here being to flow in; and from the signification of the “land of Egypt” as being the natural mind (of which often above), thus both naturals; and because “to go out” signifies to flow in, and the “land of Egypt” signifies both naturals, by these words together with the preceding is signified the quality of the celestial of the spiritual, and the quality of the marriage of good with truth and of truth with good, when the celestial of the

spiritual by influx made both naturals its own. What is meant by “making the natural its own” may be seen just above (n. 5326).

5334. Verses 46–49. *And Joseph was a son of thirty years when he stood before Pharaoh king of Egypt. And Joseph went out from before Pharaoh, and passed over into all the land of Egypt. And the earth made gatherings in the seven years of abundance of produce. And he gathered together all the food of the seven years that were in the land of Egypt, and put the food in the cities, the food of the field of the city, that which was round about it, put he in the midst thereof. And Joseph heaped up corn as the sand of the sea, exceeding much, until he ceased to number, because it was without number.* “And Joseph was a son of thirty years” signifies a full state of remains; “when he stood before Pharaoh king of Egypt” signifies when its presence was in the natural; “and Joseph went out from before Pharaoh” signifies when the natural in general belonged to the celestial of the spiritual; “and passed over into all the land of Egypt” signifies when it made everything therein subordinate and submissive; “and the earth made gatherings in the seven years of abundance of produce” signifies the first states when truths are multiplied in series; “and he gathered together all the food of the seven years” signifies the preservation of truth adjoined to good multiplied during the first times; “that were in the land of Egypt” signifies in the natural; “and put the food in the cities” signifies that it stored up in the interiors; “the food of the field of the city” signifies things that belong and are suitable to them; “that which was round about it he put in the midst thereof” signifies the things previously in the exterior natural, it stored up in the interiors of the interior natural; “and Joseph heaped up corn as the sand of the sea, exceeding much” signifies the multiplying of truth from good; “until he ceased to number, because it was without number” signifies such as had in it the celestial from the Divine.

5335. *And Joseph was a son of thirty years.* That this signifies a full state of remains is evident from the signification of “thirty” as being full of remains (of which below); and from the signification of “years” as being states (see n. 482, 487–488, 493, 893). The number “thirty” in the Word signifies somewhat of combat, and it

also signifies full of remains. The reason why it has this twofold signification is that it is composed of five and six multiplied together, and also of three and ten so multiplied. From five multiplied by six it signifies somewhat of combat (n. 2276), because “five” signifies somewhat (n. 4638, 5291), and “six” combat (n. 720, 730, 737, 900, 1709); but from three multiplied by ten it signifies full of remains, because “three” signifies what is full (n. 2788, 4495), and “ten” remains (n. 576, 1906, 2284); that a compound number involves the like as its components, see n. 5291. (That remains are the truths joined to good stored up by the Lord in man’s interiors, see n. 468, 530, 560, 561, 576, 660, 1050, 1738, 1906, 2284, 5135.)

[2] A fullness of remains is signified also by “thirty,” by “sixty,” and by a “hundred,” in Mark:

The seed that fell into the good ground yielded fruit that sprang up and increased, and brought forth, one thirty, and another sixty, and another a hundred (Mark 4:8, 20);

as all these numbers arise from ten by multiplication, they signify a fullness of remains. And as man cannot be regenerated, that is, be admitted to the spiritual combats through which regeneration is effected, until he has received remains to the full, it was ordained that the Levites should not do any work in the tent of meeting until they had completed thirty years, which work or function is also called “warfare,” as we read in Moses:

Take the sum of the sons of Kohath from the midst of the sons of Levi, from a son of thirty years and upward to a son of fifty years, everyone that cometh to the warfare, to do the work in the tent of meeting (Num. 4:2–3).

Something similar is said of the sons of Gershon, and of the sons of Merari (Num. 4:22–23, 29–30, 35, 39, 43). The like is involved in David’s being thirty years old when he began to reign (2 Sam. 5:4).

[3] From all this it is now plain why the Lord did not manifest himself until he was thirty years of age (Luke 3:23); for he was then

in the fullness of remains. But the remains the Lord had he himself procured for himself, and they were of the Divine; and by means of them he united the human essence to the Divine essence, and made the human essence Divine (n. 1906). From him then it is that “thirty years” signify a full state as to remains, and that the priests the Levites entered upon their functions when they were thirty years old, and that David, because he was to represent the Lord as to the royalty, did not begin to reign until he was thirty; for every representative is derived from the Lord, and therefore every representative looks to the Lord.

5336. *When he stood before Pharaoh king of Egypt.* That this signifies when its presence was in the natural is evident from the signification of “standing before anyone” as being presence; and from the representation of Pharaoh king of Egypt, as being a new state of the natural, or a new natural man (see n. 5079, 5080), thus the natural in which the celestial of the spiritual now was, and which the celestial of the spiritual now made its own—as is also signified by the words immediately following, “and Joseph went out from before Pharaoh.”

5337. *And Joseph went out from before Pharaoh.* That this signifies when the natural in general belonged to the celestial of the spiritual is evident from the signification of “going out” as being to belong thereto (of which below); and from the representation of Joseph as being the celestial of the spiritual, and of Pharaoh as being the natural (of which above). That “to go out” is to belong thereto, or to be its own, is plain from what precedes and what follows, and also from the spiritual sense of this expression; for “to go out” or proceed, in the spiritual sense, is to present one’s self before another in a form accommodated to him, thus to present one’s self the same, but in a different form. In this sense “going out” is said of the Lord in John:

Jesus said about himself, I went out and am come from God (John 8:42).

The father loveth you, because ye have loved me, and have believed that I went out from God. I went out from the father, and am come

into the world; again, I leave the world, and go to the father. His disciples said, We believe that thou wentest out from God (John 16:27–30).

They knew of a truth that I went out from God (John 17:8).

[2] To illustrate what is meant by “going out” or proceeding, let us take the following examples. Truth is said to “go out” or proceed from good, when truth is the form of good, or when truth is good in a form that the understanding can apprehend. The understanding also may be said to “go out” or proceed from the will, when the understanding is the will formed, or when it is the will in a form perceivable by the internal sight. So in regard to the thought of the understanding, this may be said to “go out” or proceed when it becomes speech; and of the will, that it “goes out” when it becomes action. Thought clothes itself with another form when it becomes speech, but still it is the thought that so goes out or proceeds; for the words and tones with which it is clothed are mere additions that cause the thought to be appropriately perceived. In like manner the will becomes of another form when it becomes action, but still it is the will that is presented in such a form; the gestures and movements that are put on are merely additions that cause the will to appear and affect the beholder appropriately. So also it may be said of the external man, that it “goes out” or proceeds from the internal man, nay, that it does so substantially, because the external man is nothing else than the internal man so formed that it may act suitably in the world in which it is. From all this it is evident what “to go out” or proceed is in the spiritual sense, namely, that when predicated of the Lord it is the Divine formed as a man and thereby accommodated to the perception of those who believe; nevertheless both of these are one.

5338. *And passed over into all the land of Egypt.* That this signifies when it made everything therein (namely in the natural) subordinate and submissive is evident from the signification of “all the land of Egypt” as being both naturals (see n. 5276, 5278, 5280, 5288, 5301). From this it follows that “to pass over into all that land” is to make everything in the natural subordinate and submissive.

5339. *And the earth made gatherings [collections] in the seven years of abundance of produce.* That this signifies the first states when truths are multiplied in series is evident from the signification of “seven years” as being the first states, for the seven years of abundance of produce came first, and the seven years of famine came after (that “years” are states, see n. 482, 487, 488, 493, 893); and from the signification of “abundance of produce” as being the multiplication of truth (n. 5276, 5280, 5292); by “the earth made” is signified that this multiplication took place in the natural, for the “earth” here is the natural (as just above, n. 5338); and from the signification of “gatherings” as being series.

In regard to the series signified by “gatherings,” the case is this. With the man who is being reformed, general truths are first instilled, then the particulars of the generals, and finally the singulars of the particulars; the particulars are arranged under the generals, and the singulars under the particulars (n. 2384, 3057, 4269, 4325, 4329, 4345, 4383, 5208). These arrangements or settings in order are signified in the Word by “bundles,” here by “handfuls” or “gatherings,” and they are nothing but the series into which truths when multiplied are arranged or set in order. With the regenerate these series are according to the setting in order of the societies in the heavens; but with those who are not and cannot be regenerated, they are according to the setting in order of the societies in the hells. Hence the man who is in evil, and thence in falsity, is a hell in the least form; and the man who is in good, and thence in truth, is a heaven in the least form. But in regard to these series, of the Lord’s Divine mercy more elsewhere.

5340. *And he gathered together all the food of the seven years.* That this signifies the preservation of truth adjoined to good multiplied during the first times is evident from the signification of “gathering together” as here being to preserve; for he gathered it together and put it in the cities and in the midst, and by this is signified that he stored it up in the interiors, thus that he preserved it, for it came into use in the years of famine; and from the signification of “food” as being all that by which the internal man is nourished. That this is good and truth is evident from the correspondence of the earthly

food by which the outward man is nourished, with the spiritual food by which the internal man is nourished. Here therefore it is truth adjoined to good, for this is what is preserved and stored up in the interiors.

By the “seven years” are signified the first states when truths are multiplied (n. 5339). From this it is plain that the preservation of truth adjoined to good, multiplied during the first times, is signified by “he gathered together all the food of the seven years.” It is said “the preservation of truth adjoined to good,” but as few know what truth adjoined to good is, and still less how and when truth is adjoined to good, something must be said about it. Truth is conjoined with good when a man feels delight in doing well to the neighbor for the sake of what is true and good, and not for the sake of self or the world. When a man is in this affection, the truths he hears or reads or thinks are conjoined with good, as is usually noticeable from the affection of truth for the sake of that end.

5341. *That were in the land of Egypt.* That this signifies that was in the natural is evident from the signification of the “land of Egypt” as being the natural mind (n. 5276, 5278, 5280, 5288, 5301), thus the natural.

5342. *And put the food in the cities.* That this signifies that he stored it up in the interiors, namely, truths adjoined to good is evident from the signification here of “putting” as being to store up; from the signification of “food” as being truth adjoined to good (of which just above, n. 4340); and from the signification of “cities” as being the interiors of the natural mind (of which also above, n. 5297). That truths adjoined to good are stored up in the interiors of the natural mind, and there preserved for use in after life, especially for use in temptations during man’s regeneration is a secret known to few at this day; and therefore something must be said about this. For by the “seven years of abundance of produce” are signified the truths first multiplied, and by the corn being “put in the cities” and “in the midst” is signified that these truths adjoined to good are stored up in man’s interiors; and by the “seven years of famine,” and by the sustenance at that time from the

gatherings is signified a state of regeneration through truths adjoined to good, stored up in the interiors.

[2] The secret is this: from earliest infancy even to the first of childhood, man is being introduced by the Lord into heaven, and indeed among celestial angels, by whom he is kept in a state of innocence; a state in which (as is known) infants are up to the first of childhood. When the age of childhood begins, the child gradually puts off the state of innocence, though he is still kept in a state of charity by means of the affection of mutual charity toward those like himself, which state with many continues up to youth, and meanwhile he is among spiritual angels. Then, because he begins to think from himself and to act accordingly, he can no longer be kept in charity as before; for he then calls forth inherited evils, by which he suffers himself to be led. When this state comes, the goods of charity and innocence that he had previously received, are banished according to the degree in which he thinks evils and confirms them by act; and yet they are not banished, but are withdrawn by the Lord toward the interiors and there stored up.

[3] But as he does not yet know truths, the goods of innocence and charity he had received in the two preceding states have not yet been qualified, for truths give quality to good, and good gives essence to truths; wherefore from this age he is imbued with truths by instruction, and especially by means of his own thoughts and confirmations from them. Insofar therefore as he is then in the affection of good, so far truths are conjoined with good in him by the Lord (see n. 5340), and are stored up for use. This state is what is signified by the “seven years of abundance of produce.” It is these truths adjoined to good that in the proper sense are called “remains.” Insofar therefore as the man suffers himself to be regenerated, so far the remains serve for use; for so far a supply from them is drawn forth by the Lord, and is sent back into the natural, in order to produce a correspondence of the exteriors with the interiors, or of what is natural with what is spiritual; and this is effected in the state signified by the “seven years of famine.” Such is the secret.

[4] The man of the church at this day believes that no matter what anyone's life is, he may of mercy be received into heaven, and there enjoy eternal bliss; for he supposes admission to be all that is necessary. But he is much mistaken, for no one can be admitted and received into heaven unless he has received spiritual life, and no one can receive spiritual life unless he is being regenerated, and no one can be regenerated except through the good of life conjoined with the truth of doctrine: from this he has spiritual life. That no one can come into heaven unless he has received spiritual life through regeneration, the Lord plainly declares in John:

Verily, verily I say unto thee, Except a man be born anew, he cannot see the kingdom of God (John 3:3);

and then he says:

Verily, verily I say to thee, Except a man be born of water and of the spirit, he cannot enter into the kingdom of God (John 3:5);

“water” is the truth of doctrine (n. 2702, 3058, 3424, 4976), and “spirit” is the good of life. No one enters by baptism; but baptism is significative of that regeneration which the man of the church ought to keep in mind.

5343. *The food of the field of the city.* That this signifies things that belong and are suitable to them, namely, truths adjoined to good in the interiors is evident from the signification of “food” as being truths adjoined to good (see n. 5340, 5342). The truths that belong and are suitable to the interiors are signified by the “food of the field of the city” because the field belonged to the city, and made its surrounding compass. Things that do this signify in the internal sense things suitable and belonging thereto; wherefore also it is immediately said, “that which was round about it, put he in the midst thereof.” The reason why those things which make the surrounding compass signify things that belong and are suitable to is that all truths joined to good are arranged in series; and the series are such that in the midst or inmost of each series there is truth joined to good, and round about this midst or inmost are the truths belonging and suitable thereto, and so on in order to the very

outermost, where the series vanishes. The series themselves are also similarly arranged in relation to one another, but are varied according to changes of state.

That there are such arrangements of truths joined to good, is wont to be presented to the very sight in the other life; for in the light of heaven, in which are intelligence and wisdom, such things can be presented to view, though not in the light of the world; nor in the light of heaven with the man whose interiors are not open; and yet they may be acknowledged by him from rational insight, and in this way be rationally seen from the light of heaven. These arrangements originate from the arrangements of the angelic societies in heaven; for as these are arranged, so are the series of truths joined to good arranged in the regenerate; for the latter correspond to the former.

5344. *That which was round about it he put in the midst thereof.* That this signifies that the things previously in the exterior natural is stored up in the interiors of the interior natural is evident from the signification of “round about” as being the things outside, thus which were in the exterior natural; and from the signification of the “midst” as being the things within (see n. 1074, 2940, 2973), thus which were in the interior natural. That “in the midst thereof,” or of the city, denotes in the interiors of the interior natural, is because the interiors are signified by a “city” (n. 5297, 5342). The interior things of the interior natural are those in it called spiritual, and the spiritual things therein are those which are from the light of heaven, from which light are illumined the things therein which are from the light of the world, and which are properly called natural; in the spiritual things therein are stored up truths adjoined to good. The spiritual things therein are those which correspond to the angelic societies in the second heaven, with which heaven man communicates by means of remains. This is the heaven that is opened when man is being regenerated, and is closed when he does not suffer himself to be regenerated; for remains—or truths and goods stored up in the interiors—are nothing else than correspondences with the societies of that heaven.

5345. *And Joseph heaped up corn as the sand of the sea, exceeding much.* That this signifies the multiplying of truth from good is evident from the signification of “heaping up” as here being to multiply; and from the signification of “corn” as being truth in the will and in act (n. 5295), the multiplying of which, when compared to the sand of the sea, signifies that it is from good, and here from the good of the celestial of the spiritual by influx; for truth in the interiors is never multiplied from any other source than good. The multiplying of the truth which is not from good is not the multiplying of truth, because it is not truth, however much in the outward form it may appear to be truth. It is a sort of image with no life in it, and being dead, does not approach truth; for truth to be truth in man, must live from good, that is, through good from the Lord; and when it so lives, multiplying may be predicated of it in the spiritual sense. That the multiplying of truth is solely from good, may be seen from the fact that nothing can be multiplied except from something like a marriage, and truth cannot enter into marriage with anything but good; if with anything else, it is not marriage, but adultery. What therefore is multiplied from marriage is legitimate, thus is truth; but what is multiplied from adultery is not legitimate, but spurious, thus is not truth.

5346. *Until he ceased to number, because it was without number.* That this signifies such as had in it the celestial from the Divine is evident from the fact that the truth in which is the celestial from the Divine is without limit, thus is without number. Only the Lord, who is here represented by Joseph, had such truth when he was in the world; and the glorification of his natural is here treated of in the supreme sense.

5347. Verses 50–52. *And to Joseph were born two sons before the year of famine came, whom Asenath the daughter of Potiphera priest of On bare to him. And Joseph called the name of the firstborn Manasseh; For God hath made me forget all my toil, and all my father's house. And the name of the second called he Ephraim; For God hath made me fruitful in the land of my affliction.* “And to Joseph were born two sons” signifies good and truth therefrom; “before the year of famine came” signifies that came through the natural; “whom Asenath the

daughter of Potiphera priest of On bare to him” signifies that came from the marriage; “and Joseph called the name of the firstborn Manasseh” signifies a new will in the natural, and its quality; “For God hath made me forget all my toil” signifies removal after temptations; “and all my father’s house” signifies the removal of hereditary evils; “and the name of the second called he Ephraim” signifies a new understanding in the natural, and its quality; “For God hath made me fruitful” signifies the consequent multiplication of truth from good; “in the land of my affliction” signifies where temptations were suffered.

5348. *And to Joseph were born two sons.* That this signifies good and truth therefrom, namely from the influx of the celestial of the spiritual into the natural is evident from the signification of “being born” as being to be reborn, thus the birth of truth from good, or of faith from charity (see n. 4070, 4668, 5160)—that the births spoken of in the Word are spiritual births may be seen above (n. 1145, 1255, 1330, 3263, 3279, 3860, 3866); and from the signification of “sons,” here Manasseh and Ephraim, as being good and truth (of which just below). For by “Manasseh” is signified the will of the new natural, and by “Ephraim” its understanding; or what is the same thing, by “Manasseh” is signified the good of the new natural, because good is predicated of the will; and by “Ephraim” is signified its truth, because truth is predicated of the understanding. In other passages also where we read of two sons being born, by one is signified good, and by the other truth, as by Esau and Jacob (that good is signified by “Esau” may be seen n. 3302, 3322, 3494, 3504, 3576, 3599, and truth by “Jacob,” n. 3305, 3509, 3525, 3546, 3576); so likewise with the two sons of Judah by Tamar, Perez and Zerah (n. 4927–4929); and so here with Manasseh and Ephraim. Their birth is now treated of, because in what immediately precedes was described the influx of the celestial of the spiritual into the natural, and hence its rebirth, which is effected solely by means of good and truth.

5349. *Before the year of famine came.* That this signifies that came through the natural is evident from the signification of “before the year of famine came” as being while the state of the multiplication

of truth from good lasted, which state is signified by the years of abundance of produce, and thus before the state of desolation signified by the years of famine. As in the former state truth from good was multiplied in the natural, and thus good and truth were born to the celestial of the spiritual through the natural, therefore this consequence is signified by the words, “before the year of famine came.”

5350. *Whom Asenath the daughter of Potiphera priest of On bare to him.* That this signifies that came from the marriage is evident from what was said above (see n. 5332).

5351. *And Joseph called the name of the firstborn Manasseh.* That this signifies a new will in the natural, and its quality is evident from the representation of Manasseh in the Word as being spiritual good in the natural, and thus a new will (of which below): this name also involves the very quality of this good, or of this new will. That the “name” involves this quality may be seen from the names given to others also, the quality of which is at the same time indicated, as is the name “Manasseh” in the words, “for God hath made me forget all my toil, and all my father’s house”; for in this way is described the quality signified by “Manasseh.” Moreover when it is said “he called the name,” there is also signified that the name itself contains the quality; for the “name” and “calling the name” signifies the quality (see n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421).

[2] The reason why the firstborn, who is named Manasseh, signifies spiritual good in the natural, or the new will therein, is that good is actually the firstborn in the church, or in the man who becomes a church; whereas truth is not the firstborn, and yet it appears as if it were (n. 352, 367, 2435, 3325, 3494, 4925, 4926, 4928, 4930) as may also be seen from the fact that in man the will precedes; for man’s willing is the first of his life, and his understanding comes after, and applies itself in accordance with his willing. What proceeds from the will is called “good” in those who by regeneration have received from the Lord a new will, but “evil” in those who have not desired to receive it; and what proceeds from

the understanding is called “truth” in the regenerate, but “falsity” in the unregenerate. Yet as man’s will does not appear to the sense except through the understanding (for the understanding is the will in form, or the will formed to the sense), it is therefore supposed that the truth which proceeds from the understanding is the firstborn, and yet it is not, except in appearance, for the reason given.

[3] Hence the old controversy as to whether the truth which is of faith, or the good which is of charity, is the firstborn of the church. They who decided from the appearance said that truth is the firstborn, but they who did not decide from the appearance, acknowledged that good is the firstborn. Hence also it is that at the present day faith is made the first and very essential of the church, and charity is made secondary and not essential; but men have gone into error much further than the ancients, by declaring that faith alone saves. In the church by “faith” is meant all the truth of doctrine, and by “charity” all the good of life. They indeed call charity and its works the “fruits of faith”; but who believes that fruits do anything for salvation when it is believed that a man may be saved by faith at the last hour of his life, whatever his previous life has been, and when in their teaching they even separate works, which are of charity, from faith, saying that faith alone saves without good works, or that works, which are of the life, do nothing toward salvation? Oh, what a faith! And oh, what a church! They adore dead faith, and reject living faith; and yet faith without charity is as a body without a soul, and we know that a body without a soul is removed from sight and cast forth, because of its stench: so is it with faith without charity in the other life. All those who have been in faith so called without charity are in hell, while all who have been in charity are in heaven; for everyone’s life remains, but not his doctrine except insofar as it is derived from his life.

[4] That by “Manasseh” is signified the new will in the natural, or what is the same, spiritual good there, cannot be so well shown from other passages of the Word as that by “Ephraim” is signified the new understanding in the natural, or spiritual truth therein.

Nevertheless the signification of “Manasseh” can be inferred from that of “Ephraim”; for in the Word where two are thus mentioned, by the one is signified good, and by the other truth; and therefore that by “Manasseh” is signified spiritual good in the natural, which good is of the new will, will be seen in what presently follows about “Ephraim.”

5352. *For God hath made me forget all my toil.* That this signifies removal after temptations is evident from the signification of “forgetting” as being removal (see n. 5170, 5278); and from the signification of “toil” as being combats, thus temptations. Hence it follows that by the words “God hath made me forget all my toil” is signified removal after temptations, that is, the removal of the evils which have caused pain. That this is signified is plain also from what is related of Joseph in the land of Canaan among his brethren, and afterward in Egypt—in the land of Canaan that he was cast into a pit and sold, in Egypt that he served and was kept in prison for some years. That temptations are signified by these events has already been shown, and that these are what are meant by his “toil” is plain.

5353. *And all my father’s house.* That this signifies the removal of hereditary evils is evident from the signification of “father’s house,” as here being hereditary evils; for by a “house” in the internal sense is signified a man, and indeed his mind either rational or natural, but specifically the will therein, consequently good or evil, because these are predicated of the will (see n. 710, 2233, 2234, 3128, 4973, 4982, 5023); and therefore by “father’s house” here are signified hereditary evils. The quality signified by “Manasseh” is contained in these and the immediately preceding words. In the original language “Manasseh” means “forgetfulness,” thus in the internal sense the removal of evils, both actual and hereditary; for when these are removed, a new will arises, for the new will comes into existence through the influx of good from the Lord. The influx of good from the Lord with man is continuous; but there are evils both actual and hereditary that hinder and obstruct the reception of it; and therefore when these are removed, a new will comes into existence. This is very evident in the case of those who are in

misfortune, misery, and illness; for as in these the loves of self and of the world, from which come all evils, are removed, the man thinks well about God and the neighbor, and also wishes his neighbor well. It is similar in temptations, which are spiritual pains, and hence inward miseries and despairings: by these chiefly are evils removed, and after they have been removed, heavenly good flows in from the Lord, whereby a new will is formed in the natural, and this new will is “Manasseh” in the representative sense.

5354. *And the name of the second called he Ephraim.* That this signifies a new understanding in the natural, and its quality is evident from the signification of a “name” and “calling a name” as being the quality (see n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421); and from the representation of Ephraim, as being the understanding in the natural (of which in what follows). But first must be told what is meant by the new understanding and the new will signified by “Ephraim and Manasseh.” In the church it is indeed known that man must be born again (that is, must be regenerated) in order that he may enter the kingdom of God; for the Lord has plainly declared this in John 3:3, 5. But what it is to be born again is known only to few, for the reason that few know what good and evil are, and this because they do not know what charity toward the neighbor is; if they knew this, they would also know what good is, and from good what evil is; for all that is good which comes from genuine charity toward the neighbor.

[2] But no one can be in this good from himself, because it is the celestial itself which flows in from the Lord. This celestial flows in continually, but evils and falsities stand in the way of its being received; and therefore in order that it may be received it is necessary for man to remove evils, and as far as he is able falsities also, and thus dispose himself to receive the influx. When after evils have been removed the man receives the influx, he at the same time receives a new will and a new understanding; and from the new will he feels delight in doing good to the neighbor from no selfish end, and from the new understanding he perceives delight in learning what is good and true for its own sake and for the sake of the life. Inasmuch as this new understanding and new will come into

existence through influx from the Lord, the man who has been regenerated acknowledges and believes that the good and truth with which he is affected are not from himself but from the Lord, and also that whatever is from himself, or of his own, is nothing but evil.

[3] From all this it is plain what it is to be born again, and also what the new will and new understanding are. But the regeneration through which come the new understanding and the new will is not accomplished in a moment, but goes on from earliest infancy even to the close of life, and afterward in the other life to eternity, and this by Divine means, innumerable and unspeakable; for man of himself is nothing but evil, which continually exhales as from a furnace, and continually endeavors to extinguish the nascent good. The removal of such evil, and the inrooting of good in its place, cannot be effected short of the whole course of life, and through Divine means numberless and unspeakable. Of these means scarcely any are known at the present day, for the reason that man does not suffer himself to be regenerated, nor does he believe regeneration to be anything, because he does not believe in a life after death. The process of regeneration, which includes indescribable things, makes up the main part of angelic wisdom, and is of such a nature that it cannot be fully exhausted by any angel to eternity. Hence it is that this is the chief subject treated of in the internal sense of the Word.

[4] That “Ephraim” is the new understanding in the natural is plain from very many passages in the Word, especially in the prophet Hosea, which treats much of “Ephraim,” and in which we read as follows:

I know Ephraim, and Israel is not hid from me, in that thou hast wholly committed whoredom, O Ephraim, Israel is defiled. Israel and Ephraim shall go to ruin by their iniquity; Judah shall also go to ruin with them. Ephraim shall become a solitude in the day of reproof. And I am as a moth to Ephraim, and as a boring-worm to the house of Judah. And Ephraim saw his sickness, and Judah his wound, and Ephraim went to the Assyrian, and sent to king Jareb; and this one could not heal you (Hos. 5:3, 5, 9, 12–13).

When I healed Israel, then was the iniquity of Ephraim unveiled, and the evils of Samaria; for they have wrought a lie; and a thief cometh, and a troop spreadeth itself abroad. And Ephraim was like a silly dove without heart; they called Egypt, they went to Assyria. When they shall go I will spread my net over them (Hos. 7:1, 11–12).

[5] Again:

Israel is swallowed up; now shall they be among the nations as a vessel wherein is no desire; when they went up to Assyria, a wild ass alone; Ephraim winneth him loves with a harlot's hire (Hos. 8:8–9);

Israel shall not dwell in the land of Jehovah, and Ephraim shall return to Egypt, and they shall eat what is unclean in Assyria (Hos. 9:3);

Ephraim hath compassed me about with a lie, and the house of Israel with deceit; and Judah yet ruleth with God, and is faithful with the saints; Ephraim feedeth on wind, and followeth after the east wind; every day he multiplieth a lie and wasting, and they make a covenant with the Assyrian, and oil is carried down into Egypt (Hos. 11:12; 12:1);

besides many other passages in the same prophet concerning Ephraim (as chap. 4:17–19; 5:3, 5, 9, 11–14; 7:8, 9; 9:8, 11, 13, 16; 10:6, 11; 11:3, 8, 9; 12:8, 14; 13:1, 12; 14:8).

[6] In all these passages by “Ephraim” is meant the intellectual of the church, by “Israel” its spiritual, and by “Judah” its celestial; and it is because the intellectual of the church is signified by “Ephraim” that it is so often said of him that he “goes away into Egypt,” and “into Assyria”; for by “Egypt” are signified memory-knowledges, and by “Assyria” reasonings from these; both being predicated of the understanding. (That “Egypt” signifies memory-knowledge may be seen above, n. 1164–1165, 1186, 1462, 2588, 3325, 4749, 4964, 4966; and also that “Assyria” signifies reason and reasoning, n. 119, 1186.)

[7] In like manner in the following passages by “Ephraim” is signified the understanding of the church:

Exult greatly, O daughter of Zion; sound, O daughter of Jerusalem; behold thy king cometh to thee. I will cut off the chariot from Ephraim, and the horse from Jerusalem, and I will cut off the battle bow; he shall speak peace against the nations; and his dominion shall be from sea to sea, and from the river even to the ends of the earth. I will bend Judah for me, I will fill Ephraim with the bow, and I will stir up thy sons, O Zion, with thy sons, O Javan (Zech. 9:9–10, 13);

said of the coming of the Lord and of the church of the gentiles. “To cut off the chariot from Ephraim, and the horse from Jerusalem” denotes to cut off all the understanding of the church; “to fill Ephraim with the bow” denotes to give a new understanding. That a “chariot” signifies what is of doctrine may be seen above (n. 5321), a “horse,” what is of the understanding (n. 2760–2762, 3217, 5321); and a “bow” also what is of doctrine (2685–2686, 2709); for what is of doctrine depends on what is of the understanding, for it is believed as it is understood, the understanding of the doctrine determining the quality of the faith.

[8] Hence also the sons of Ephraim are called “shooters with the bow,” in David:

The sons of Ephraim, who were armed and shooters with the bow, turned back in the day of battle (Ps. 78:9).

In Ezekiel:

Son of man, take thee one stick, and write upon it, For Judah, and for the sons of Israel his companions; then take another stick, and write upon it, For Joseph, the stick of Ephraim, and of all the house of Israel his companions; afterward join them for thee one to another into one stick, that the two may become one in my hand. Behold I will take the stick of Joseph that is in the hands of Ephraim and of the tribes of Israel his companions, and will add those who are upon it with the stick of Judah, and I will make them one stick, that they may be one in my hand (Ezek. 37:16–17, 19);

where also by “Judah” is meant the celestial of the church, by “Israel” its spiritual, and by “Ephraim” its intellectual. That these are made one through the good of charity is signified by one stick being made out of two. (That a “stick of wood” is the good of

charity and consequently the good of works may be seen above, n. 1110, 2784, 2812, 3720, 4943.)

[9] In Jeremiah:

There shall be a day that the watchman from the mountain of Ephraim shall cry, Arise ye, let us go up to Zion unto Jehovah our God. I will be a father to Israel, and Ephraim my firstborn is he (Jer. 31:6, 9).

I have surely heard Ephraim bemoaning himself, Thou hast chastised me, and I was chastised, as a calf unaccustomed; turn thou me, that I may be turned. Is not Ephraim a precious son to me? Is he not a child of delights? For after I have spoken against him, I will surely remember him again (Jer. 31:18, 20).

I will bring back Israel to his habitation, that he may feed in Carmel and Bashan, and his soul shall be sated in the mountain of Ephraim and in Gilead (Jer. 50:19).

In Isaiah:

Woe to the crown of pride, to the drunkards of Ephraim, and to the fading flower and to the glory of his adornment, which are upon the head of the valley of the fat ones that are troubled with wine (Isa. 28:1).

[10] In these passages also by “Ephraim” is signified the understanding of the church. The understanding of the church is the understanding of the men of the church have of truths and goods, that is, of the doctrinal things of faith and charity; thus their notion, concept, or idea about them. Truth itself is the spiritual of the church, and good is its celestial; but truth and good are understood differently by different men; such therefore as is the understanding of truth, such is the truth with everyone. It is similar with the understanding of good.

[11] What the will of the church is that is signified by “Manasseh” may be known from its understanding, which is “Ephraim.” It is with the will of the church as with its understanding, namely, that it is varied with each person. “Manasseh” signifies this will in Isaiah:

In the wrath of Jehovah Zebaoth the land is darkened, and the people is become like food for the fire; no man shall spare his brother; they shall eat every man the flesh of his own arm: Manasseh, Ephraim; and Ephraim, Manasseh: they together are against Judah (Isa. 9:19–21);

where “every man eating the flesh of his own arm, Manasseh, Ephraim, and Ephraim, Manasseh” denotes that the will of the man of the church will be against his understanding, and his understanding against his will.

[12] In David:

God hath spoken by his holiness: I will exult, I will divide Shechem, and mete out the valley of Succoth. Gilead is mine, and Manasseh is mine; and Ephraim is the strength of my head (Ps. 60:6–7).

Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that sittest upon the cherubim, shine forth. Before Ephraim and Benjamin and Manasseh stir up thy might (Ps. 80:1–2);

where also “Ephraim” denotes the understanding of the church, and “Manasseh” its will. The same is plain also from the blessing of Ephraim and Manasseh by Jacob before his death (Gen. 48:13–20); and also from Jacob’s accepting Ephraim in place of Reuben, and Manasseh in place of Simeon (Gen. 48:3, 5); for by Reuben was represented the understanding of the church, or faith in the understanding and in doctrine (see n. 3861, 3866), and by Simeon, faith in act, or obedience and will to do the truth, from which and by which is charity, and thus truth in act, which is the good of the new will (n. 3869–3872).

[13] The reason why Jacob, then Israel, blessed Ephraim in preference to Manasseh, by putting his right hand upon the former and his left upon the latter (Gen. 48:13–20), was the same that Jacob had for diverting to himself the birthright of Esau, and the same as in the case of Perez and Zerah the sons of Judah by Tamar, when Zerah, who was the firstborn, came forth after Perez (Gen. 38:28–30). This reason was that the truth of faith, which is of the understanding, is apparently in the first place during man’s

regeneration, and then the good of charity, which is of the will, is apparently in the second place; and yet good is actually in the first place, and is manifestly so when the man has been regenerated (as may be seen above, n. 3324, 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3701, 4243, 4244, 4247, 4337, 4925, 4926, 4928, 4930, 4977).

5355. *For God hath made me fruitful.* That this signifies the consequent multiplication of truth from good is evident from the signification of “making fruitful” as being multiplication, namely, of truth from good; for “fruitfulness” is predicated of good, and “multiplication” of truth (n. 43, 55, 913, 983, 1940, 2846, 2847). Hence in the original language “Ephraim” was named from fruitfulness, and his quality is contained in the words, “for God hath made me fruitful in the land of my affliction.” This quality is that truth from good was multiplied in the natural after the temptations suffered there. What the multiplication of truth from good is shall be briefly stated. When man is in good, that is, in love toward the neighbor, he is also in the love of truth; consequently insofar as he is in this good, so far he is affected by truth, for good is in truth as the soul in its body. As therefore good multiplies truth, so it propagates itself; and if it is the good of genuine charity, it propagates itself in truth and by truth indefinitely; for there is no limit to good or to truth. The infinite is in all things in general and in particular, because they are all from the infinite; but still the indefinite can never in any way reach the infinite, because there is no ratio between the finite and the infinite. In the church today there is rarely any multiplication of truth, for the reason that at this day there is no good of genuine charity. It is believed to be sufficient to know the dogmas of faith of the church in which the man is born, and to confirm them by various means. But one who is in the good of genuine charity, and thence in the affection of truth, is not content with this, but desires to be enlightened from the Word as to what truth is, and to see the truth before he confirms it. Moreover, he sees it from good, because the perception of truth is from good; for the Lord is in good, and gives the perception. When a man receives truth in this way, it increases indefinitely. In this respect it is like a little seed, which grows into a

tree, and produces other little seeds, which in turn produce a garden, and so on.

5356. *In the land of my affliction.* That this signifies where temptations were suffered is evident from the signification of the “land,” here the land of Egypt, as being the natural (see n. 5276, 5278, 5280, 5288, 5301); and from the signification of “affliction” as being temptation (n. 1846). From this it is plain that by “in the land of my affliction” is signified in the natural where temptations were suffered, and consequently that truth from good was multiplied therein. As this fruitfulness or multiplication of truth from good is effected chiefly by means of temptations, it was thus expressed. The reasons why this fruitfulness is effected chiefly by means of temptations are these. Temptations remove the loves of self and of the world, thus evils; on the removal of which the affection of good and truth flows in from the Lord (see just above, n. 5354). Temptations also give quality to the perception of good and truth, by means of the opposite things which evil spirits then infuse; and it is by perceiving opposites that we get relatives, from which comes all quality; for no one knows what is good without also knowing what is not good, nor what is true without knowing what is not true. Temptations also confirm goods and truths, for the man then fights against evils and falsities, and by conquering comes into a stronger affirmative. Moreover, by means of temptations evils and falsities are subdued, so that they no longer venture to rise up; and in this way evils with falsities are rejected to the sides, and there hang, but drooping downward; while goods with truths are in the midst, and according to the zeal of affection are lifted upward, thus to heaven toward the Lord, by whom they are lifted up.

5357. Verses 53–57. *And the seven years of abundance of produce that was in the land of Egypt were ended. And the seven years of famine began to come, as Joseph had said; and there was famine in all lands; and in all the land of Egypt there was bread. And all the land of Egypt was famished, and the people cried unto Pharaoh for bread; and Pharaoh said to all Egypt, Go unto Joseph; what he saith unto you, do. And the famine was over all the faces of the land, and Joseph opened all*

the storehouses, and sold to Egypt; and the famine was strengthened in the land of Egypt. And all the earth came into Egypt to buy, to Joseph; because the famine was strengthened in all the earth. “And the seven years of abundance of produce were ended” signifies after the states of the multiplication of truth; “that was in the land of Egypt” signifies in the natural; “and the seven years of famine began to come” signifies the following states of desolation; “as Joseph had said” signifies as had been foreseen by the celestial of the spiritual; “and there was famine in all lands” signifies desolation everywhere in the natural; “and in all the land of Egypt there was bread” signifies remains in consequence of truths from good having been multiplied; “and all the land of Egypt was famished” signifies desolation in both naturals; “and the people cried unto Pharaoh for bread” signifies the need of good for truth; “and Pharaoh said to all Egypt” signifies perception; “Go unto Joseph” signifies that it was from the celestial of the spiritual; “what he saith to you, do” signifies provided there is obedience; “and the famine was over all the faces of the land” signifies that there was desolation even to despair; “and Joseph opened all the storehouses” signifies communication from remains; “and sold to Egypt” signifies appropriation; “and the famine was strengthened in the land of Egypt” signifies increasing severity; “and all the earth came into Egypt” signifies that truths and goods were brought into the memory knowledges of the church; “to buy” signifies appropriation therefrom; “to Joseph” signifies where the celestial of the spiritual was; “because the famine was strengthened in all the earth” signifies that everywhere, except there, was there desolation in the natural.

5358. *And the seven years of abundance of produce were ended.* That this signifies after the states of the multiplication of truth is evident from what was unfolded above (n. 5276, 5292, 5339), where similar words occur.

5359. *That was in the land of Egypt.* That this signifies in the natural is evident from the signification of the “land of Egypt” as being the natural (see n. 5080, 5095, 5276, 5278, 5280, 5288).

5360. *And the seven years of famine began to come.* That this signifies the following states of desolation is evident from the signification of “years” as being states (see n. 482, 487, 488, 493, 893); and from the signification of “famine” as being a lack of the knowledges of truth and good (n. 1460, 3364), consequently desolation. That a famine denotes such a lack, or desolation, is because celestial and spiritual food are nothing else than good and truth. These are what angels and spirits are nourished by, and what they hunger for when hungry, and thirst for when thirsty; and therefore also material food corresponds thereto—as bread to celestial love, and wine to spiritual love, as well as everything that pertains to bread or food, and to wine or drink. When therefore there is a lack of such things, there is a “famine,” and in the Word this is called “desolation” and “vastation”—“desolation” when truths fail, and “vastation” when goods fail. This desolation and vastation is treated of in many passages of the Word, and is there described by the desolation of the earth, of kingdoms, of cities, of nations, and of peoples, and is also termed a “pouring out,” a “cutting off,” a “consummation,” a “desert,” and a “void”; and the state itself is called the “great day of Jehovah,” the “day of his wrath” and “vengeance,” a “day of darkness,” and “thick darkness,” of “cloud” and of “obscurity,” a “day of visitation,” also the “day when the earth shall perish,” thus the “last day” and the “day of judgment”; and because men have not understood the internal sense of the Word, they have hitherto supposed that it meant a day when the earth will perish, and that then for the first time will there be a resurrection and a judgment, not being aware that by a “day” in such passages is signified a state, and by the “earth” the church, and thus by a “day when the earth will perish,” a state when the church will come to its end; therefore when this perishing is described in the Word, a “new earth” is also described, by which is meant a new church. (In regard to the “new earth” and “new heaven,” see what is said above, n. 1733, 1850, 2117, 2118, 3355, 4535.) That last state of a church which precedes the state of a new church, is properly meant and described in the Word by “vastation” and “desolation.” By the same words is described also the state that precedes man’s regeneration, which state is here signified by the seven years of famine.

5361. *As Joseph had said.* That this signifies as had been foreseen by the celestial of the spiritual is evident from the signification of “saying” in the historicals of the Word as being to perceive (as often shown above), and therefore when predicated of the Lord, who here is “Joseph,” to perceive from himself, thus to foresee; and from the representation of Joseph as being the celestial of the spiritual (n. 5249, 5307, 5331–5332).

5362. *And there was famine in all lands.* That this signifies desolation everywhere in the natural is evident from the signification of “famine” as being desolation (see above, n. 5360); and from the signification of “all lands” as being everywhere in the natural. (That “land” denotes the natural mind, thus the natural, may also be seen above, n. 5276, 5278, 5280, 5288, 5301.)

5363. *But in all the land of Egypt there was bread.* That this signifies remains in consequence of truths from good having been multiplied is evident from the fact that by the “bread in all the land of Egypt” is meant the corn gathered in the seven years of abundance of produce, and laid up in the cities, by which are signified the remains stored up in the interiors of the natural mind, as has frequently been stated and shown above. Hence by the “bread in all the land of Egypt” are signified the remains in consequence of truths from good having been multiplied. That remains are here meant by the “bread in the land of Egypt” is evident also from the fact that the years of famine had already begun, in which the land of Egypt suffered famine equally with the other lands, except that it had stores laid up which the other lands had not, and therefore these words now follow, “and all the land of Egypt was famished.”

5364. *And all the land of Egypt was famished.* That this signifies desolation in both naturals is evident from the signification of “famine” as being desolation (of which above, n. 5360, 5362); and from the signification of “all the land” as being both naturals (n. 5276).

5365. *And the people cried unto Pharaoh for bread.* That this signifies the need of good for truth is evident from the signification of “crying” as being the act of a person in grief and mourning, thus being that of a person in need; from the signification of “people” as being truth (see n. 1259–1260, 3295, 3581); from the representation of Pharaoh, as being the natural (n. 5079, 5080, 5095, 5160); and from the signification of “bread” as being the celestial of love, thus good (n. 276, 680, 2165, 2177, 3464, 3478, 3735, 3813, 4211, 4217, 4735, 4976). From this it follows that by “the people cried unto Pharaoh for bread” is signified the need in the natural of good for truth. This meaning indeed appears remote from the historic sense of the letter; but still when they who are in the internal sense understand by “crying,” by “people,” by “Pharaoh,” and by “bread,” nothing else than what has been said, it follows that this meaning results therefrom.

[2] How the case is in regard to the need of good for truth must be told. Truth has need of good, and good has need of truth; and when truth has need of good, truth is conjoined with good, and when good has need of truth, good is conjoined with truth; for the reciprocal conjunction of good and truth, namely of truth with good and of good with truth, is the heavenly marriage. In the early stages of man’s regeneration, truth is multiplied, but not good; and as truth has then no good with which to be conjoined, it is drawn in and stored up in the interiors of the natural mind, that it may be called forth thence according to the increasings of good. In this state truth is in need of good, and moreover conjunction of truth with good takes place according to the inflow of good into the natural; but still no fruitfulness is effected by this conjunction. But when man has been regenerated, then good increases; and as it increases it is in need of truth, and also procures truth for itself with which it may be conjoined, and thereupon there is a conjunction of good with truth. When this takes place, truth is made fruitful from good, and good from truth.

[3] That this is the case is entirely unknown in the world, but is very well known in heaven; and yet were it known in the world (not only by knowledge but also by perception) what celestial love or love to the Lord is, and what spiritual love or charity toward the

neighbor is, it would also be known what good is, for all good is of these loves; and moreover it would be known that good desires truth, and truth good, and that they are conjoined according to the desire and its quality. This might be plain from the fact that when truth is thought of, the good adjoined to it is presented at the same time; and when good is stirred, the truth adjoined to it is presented at the present time—in both cases with affection, desire, delight, or holy aspiration; and from this the quality of the conjunction might be known. But as it is not known from any inward sensation or perception what good is, such things cannot come to knowledge; for that about which nothing is known is not understood, even when it comes to view.

[4] And as it is not known what spiritual good is, and that it is charity toward the neighbor, therefore it is a matter of dispute in the world, especially among the learned, what is the highest good; and scarcely anyone has maintained that it is that delight, satisfaction, blessedness, and happiness which is perceived from mutual love devoid of any selfish or worldly end, and which makes heaven itself. From this also it is plain that in the world at this day it is not at all known what spiritual good is, and still less that good and truth form a marriage together, and that heaven is in this marriage, and that those who are in it are in wisdom and intelligence and have satisfactions and happinesses with unlimited and inexpressible variety, not one of which is known by the world, nor is its existence even recognized and believed; when in fact it is heaven itself, or that very heavenly joy of which so much is said in the church.

5366. *And Pharaoh said to all Egypt.* That this signifies perception is evident from the signification of “saying” in the historicals of the Word as being to perceive (n. 1791, 1815, 1819, 1822, 1898, 1919, 2061, 2080, 2862, 3395, 3509); from the representation of Pharaoh as being the natural in general (n. 5160); and from the signification of “all Egypt” as being both naturals (n. 5276, 5364). From this it is plain that by “Pharaoh said to all Egypt” is signified perception in both naturals, in general and in particular.

5367. *Go unto Joseph.* That this signifies that it was from the celestial of the spiritual is evident from the representation of Joseph as being the celestial of the spiritual (of which often above). “To go unto him” signifies that it was from him, namely, the good of truth which is signified by the “bread for which the people cried unto Pharaoh” (see n. 5365).

5368. *What he saith to you, do.* That this signifies provided there is obedience is evident from the signification of “doing what anyone says” as being to obey. By this is signified that good is adjoined to truth in the natural, provided the natural applies itself and obeys. Something must be said about the natural’s applying itself and obeying. They who are in worldly things only, and yet more they who are in bodily things, and still more they who are in earthly ones, cannot apprehend what is meant by saying that the natural ought to apply itself and obey. They suppose that there is only one thing that acts in man, and therefore that there is not one thing in him to command, and another to obey; and yet it is the internal man that should command, and the external that should obey, and that does obey when the man has not the world as the end, but heaven, and not self but the neighbor, consequently when he regards bodily and worldly things as means and not as the end; and he so regards them when he loves his neighbor more than himself, and the things of heaven more than those of the world. When this is the case, the natural obeys; the natural is the same as the external man.

5369. *And the famine was over all the faces of the earth.* That this signifies when there was desolation even to despair is evident from the signification of “famine” as being desolation (of which above, n. 5360, 5362, 5364); and from the signification of the “earth” as being the natural. When famine is said to be “over all the faces” of this, despair is signified, because the desolation is then everywhere; for the height and extremity of desolation is despair (see n. 5279–5280).

5370. *And Joseph opened all the storehouses.*¹ That this signifies communication from remains is evident from the signification of

“opening,” as here being to communicate. “All the storehouses” are the repositories in which the corn was stored, and by which are signified remains, as has been repeatedly shown above. (That remains are goods and truths stored up by the Lord in the interiors may be seen above, n. 468, 530, 560–561, 660, 661, 798, 1050, 1738, 1906, 2284, 5135, 5342, 5344.)

5371. *And sold to Egypt.* That this signifies appropriation is evident from the signification of “selling” as being to appropriate to anyone; for what is sold becomes his who buys it. (That “selling” and “buying” signify appropriation will be seen below, n. 5374.)

5372. *And the famine was strengthened in the land of Egypt.* That this signifies increasing severity, that is, of the desolation is evident from the signification of “famine” and of the “land of Egypt” as being desolation in the natural, the increasing severity of which is signified by its “being strengthened.”

5373. *And all the earth came into Egypt.* That this signifies that goods and truths were brought into the memory-knowledges of the church is evident from the signification of the “earth.” The signification of “earth” or “land” in the Word is various: in general it signifies the church, and hence the things belonging to the church, which are goods and truths; and because it signifies the church, it signifies also the man of the church, for he is the church in particular; and because it signifies the man of the church, it signifies that in him which is the man, namely, the mind. Hence it is that by the “land of Egypt” is occasionally above signified the natural mind. In this passage, however, the land of Egypt is not meant, but the earth in general, consequently the things of the church, which are goods and truths. (That the signification of “land” or “earth” is various may be seen above, n. 620, 636, 2571; and that in general it signifies the church, n. 566, 662, 1068, 1262, 1413, 1607, 1733, 1850, 2117, 2118, 2928, 3355, 3404, 4447, 4535.)

[2] That by “all the earth coming to Egypt” is signified that goods and truths were brought into memory-knowledges is evident from

the signification of “Egypt” in the proper sense, as being memory-knowledge, consequently matters of memory-knowledge (see n. 1164, 1165, 1186, 1462); and that the memory-knowledges signified in a good sense by “Egypt” are those of the church (n. 4749, 4964, 4966). That this is the internal sense of these words is plain not only from the signification of the word “earth” or “land” when the land of Egypt is not meant, and from that of “Egypt” in the proper sense, and from its being said, “all the earth came” [*venerunt*] in the plural, but also from the very connection of things in the internal sense; for in this connection it now follows that the truths and goods of remains are brought into memory-knowledges.

[3] For the case is this: during man’s regeneration as to the natural, goods and truths are one and all brought together into memory-knowledges. Those which are not in the memory-knowledges there, are not in the natural; for the natural mind, as regards that part of it which is subject to the understanding, consists solely of memory-knowledges. The memory-knowledges that belong to the natural are the ultimates of order, and things prior must be in ultimates in order to come into existence and to appear in that sphere; and besides this all prior things tend to ultimates as to their boundaries or ends, and come into existence together therein as causes do in their effects, or as higher things do in lower as in their vessels. The memory-knowledges of the natural are such ultimates. Hence it is that the spiritual world is terminated in man’s natural, in which the things of the spiritual world are representatively presented. Unless spiritual things were presented representatively in the natural, thus by such things as are in the world, they would not be apprehended at all. From all this it is evident that during the regeneration of the natural all interior truths and goods, which are from the spiritual world, are brought into memory-knowledges, in order that they may appear.

5374. *To buy*. That this signifies appropriation therefrom is evident from the signification of “buying” as being to procure for one’s self, thus to appropriate. Procuring and appropriating spiritually are effected by means of good and truth. To this corresponds the procuring and appropriating that in the world are effected by means of silver and gold; for in the spiritual sense

“silver” is truth, and “gold” is good. Hence “buying” signifies appropriation, as also in the following passages in the Word:

Everyone 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 (Isa. 55:1); and also in Jeremiah (Jer. 13:1–2, 11).

In Matthew:

The kingdom of the heavens is like unto treasure hid in the field; which when a man hath found, he hideth, and in his joy he goeth and selleth all that he hath, and buyeth that field. Again, the kingdom of the heavens is like unto a merchantman, seeking goodly pearls, and he went and sold all that he had, and bought it (Matt. 13:44–46).

The prudent virgins said to the foolish ones, Go ye to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came (Matt. 25:9–10).

[2] As “buying” signifies appropriation, therefore in the Word the things bought with silver are well distinguished from those otherwise obtained. Moreover, the servants bought with silver were as one’s own, and in a lower degree like those born in the house; and therefore they are often mentioned together, as in Genesis:

Circumcising he shall be circumcised that is born in thy house, and he that is bought with thy silver (Gen. 17:13);

and in Leviticus:

If a priest buy any soul with the purchase of silver, he and one that is born in his house, they shall eat of his bread (Lev. 22:11).

Hence it is evident what is signified by the “redeemed (or those bought back) of Jehovah,” in the Word, namely, those who have received good and truth, and thus those to whom the things of the Lord have been appropriated.

5375. *To Joseph.* That this signifies where the celestial of the spiritual was is evident from the representation of Joseph as being the celestial of the spiritual, as often shown above. The celestial of the spiritual is the good of truth from the Divine.

5376. *Because the famine was strengthened in all the earth.* That this signifies that everywhere, except there, was there desolation in the natural is evident from the signification of “famine” as being desolation (of which above); and from the signification of “earth” as being the natural (of which also above). Its being everywhere except there, namely, in the memory-knowledges where the celestial of the spiritual was, follows from what goes before. How the case is with the desolation of the natural, or the deprivation of truth there, has already been told; but as the same subject is continued in what follows, it must be told again. The man who is born within the church, from earliest childhood learns from the Word and from the doctrinal things of the church what the truth of faith is, and also what the good of charity is. But when he grows up to manhood he begins either to confirm or to deny in himself the truths of faith that he has learned; for he then looks at these truths with his own sight, and thereby causes them either to be made his own or else to be rejected; for nothing can become one’s own that is not acknowledged of one’s own insight, that is, which the man does not know to be so from himself, and not from somebody else; and therefore the truths learned from childhood enter no further into the man’s life than the first entrance, from which they can either be admitted more interiorly, or else be cast out.

[2] With those who are being regenerated, that is, who the Lord foresees will suffer themselves to be regenerated, these truths are greatly multiplied, for these persons are in the affection of knowing truths; but when they come nearer to the very act of regeneration, they are as it were deprived of these truths, for these are drawn inward, and then the man appears to be in desolation; nevertheless as regeneration goes on these truths are successively let back into the natural, and are there conjoined with good. But with those who are not being regenerated, that is, who the Lord foresees will not

suffer themselves to be regenerated, truths are indeed usually multiplied, for these persons are in the affection of knowing such things for the sake of reputation, honor, and gain; yet when they advance in years and submit these truths to their own sight, they then either do not believe them, or they deny them, or they turn them into falsities; thus with them truths are not withdrawn inward, but are cast forth, although they still remain in the memory for the sake of ends in the world, though without life. This state also is called in the Word “desolation” or “vastation,” but differs from the former state in the desolation of the former being apparent, while the desolation of this state is absolute; for in the former state man is not deprived of truths, while in this state he is entirely deprived of them. The desolation of the former state has been treated of in the internal sense in this chapter, and is still further treated of in the following one, and is what is signified by the “famine of seven years.”

[3] This same desolation is often treated of in other parts of the Word, as in Isaiah:

Awake, awake, O Jerusalem, who hast drunk at the hand of Jehovah the cup of his anger; two things are befallen thee, who shall bemoan thee? Wasting and breaking, famine and the sword; how shall I comfort thee? Thy sons have fainted, they lie at the head of all the streets. Therefore hear, do this, thou afflicted and drunken one, but not with wine, behold I have taken out of thy hand the cup of trembling, the dregs of the cup of my wrath; thou shalt no more drink it again, but I will put it into the hand of them that make thee sad (Isa. 51:17–23);

in this passage is described the state of desolation in which is the man of the church who is becoming a church, or who is being regenerated. This desolation is called “wasting,” “breaking,” “famine,” “sword,” and also the “cup of the anger and wrath of Jehovah,” and the “cup of trembling.” The truths of which he is then deprived are the “sons who faint, and lie at the head of all the streets.” That “sons” are truths may be seen above (n. 489, 491, 533, 1147, 2623, 2803, 2813, 3373), and that “streets” are where truths are (n. 2336); hence “to lie at the head of all the streets” means that truths appear to be dispersed. It is evident that this desolation is apparent, and that by it as by temptations

regeneration is effected, for it is said that she “shall no more drink,” but that “He will put the cup into the hand of them that make her sad.”

[4] In Ezekiel:

Thus hath said the Lord Jehovih, Because they lay waste and swallow you up on every side, that ye be an inheritance unto the remains of the nations, therefore ye mountains of Israel hear the word of the Lord Jehovih: thus hath said the Lord Jehovih to the mountains and to the hills, to the watercourses and to the valleys, and to the desolate wastes and to the cities that are forsaken, which became a prey and derision to the remains of the nations that are round about; I have spoken in my zeal and in my wrath, because ye have borne the reproach of the nations. Surely the nations that are round about you, these shall bear their reproach; but ye mountains of Israel shall put forth your branch and yield your fruit to my people Israel. For behold I am with you, and I will have regard unto you, that ye may be tilled and sown; and I will multiply man upon you, the whole house of Israel, and the cities shall be inhabited, and the wastes builded. I will cause you to dwell according to your times of old, and will do better to you than at your beginnings (Ezek. 36:3–12);

here also the subject treated of is the desolation that precedes regeneration, the desolation being signified by the “desolate wastes,” and the “cities that are forsaken, which became a prey and derision”; but regeneration being signified by “putting forth branch and yielding fruit,” by “having regard unto them that they may be tilled and sown, that man may be multiplied, the cities inhabited, and the wastes built,” and by “causing them to dwell according to their times of old,” and “doing better to them than at their beginning.”

[5] How the case is in regard to desolation is plain from those who are in desolation in the other life. They who are in desolation there are harassed by evil spirits and genii, who pour in persuasions of evil and falsity until they are almost overwhelmed, the result being that truths do not appear; but as the time of desolation draws to a close they are enlightened by light from heaven, and in this way the evil spirits and genii are driven away, everyone into his own hell, where they undergo punishments. These are the things

signified by “the cities becoming a prey and derision to the remains of the nations that are round about,” and by “the nations that are round about bearing their reproach”; and above in Isaiah by “the cup being put into the hand of them that make her sad”; and also in other passages in Isaiah by the “waster being laid waste” (Isa. 33:1). Also in Jeremiah:

I will visit upon the wasters, and will make them everlasting desolations (Jer. 25:12).

In Isaiah:

Thy destroyers will hasten thy sons, and thy wasters shall go forth from thee. Lift up thine eyes round about and see; all gather together, they come to thee. For as to thy wastes and the land of thy destruction, thou shalt be too straitened for an inhabitant, they that swallow thee up shall be far away (Isa. 49:17–19);

[6] here again, and in this whole chapter, the subject treated of is the desolation of those who are being regenerated, and their regeneration and fruitfulness after desolation, and lastly the punishment of those who oppressed them (verse 26). In the same:

Woe to thee that layest waste when thou art not laid waste! When thou hast ceased to lay waste, thou shalt be laid waste (Isa. 33:1);

meaning that they who vastate are punished, as above. In the same:

Let mine outcasts tarry in thee; Moab, be thou a covert to them before the waster; for the oppressor hath ceased, the wasting is ended (Isa. 16:4).

The day of Jehovah is near, it shall come as a wasting from Shaddai (Isa. 13:6);

“a wasting from Shaddai” denotes vastation in temptations; that God as to temptations was by the ancients called Shaddai may be seen above (n. 1992, 3667, 4572).

[7] Again:

Then they shall not thirst; he shall lead them in wastes, he shall cause the waters to flow out of the rock for them; and he will cleave the rock that the waters flow out (Isa. 48:21);

speaking of the state after desolation. Again:

Jehovah will comfort Zion, he will comfort all the wastes thereof, so as to make the wilderness thereof as Eden, and the solitude thereof as the garden of Jehovah; gladness and joy shall be found therein, confession and the voice of a song (Isa. 51:3).

Where the subject treated of is the same, for as before said desolation is for the sake of the end that the man may be regenerated, that is, that after evils and falsities are separated, truths may be conjoined with goods, and goods with truths. The regenerate man as to good is what is compared to “Eden,” and as to truths to the “garden of Jehovah.” In David:

Jehovah hath made me come up out of the pit of devastation, out of the mire of clay, and hath set my feet upon a rock (Ps. 40:2).

[8] The vastation and desolation of the man of the church, or of the church in man, was represented by the captivity of the Jewish people in Babylon; and the raising up of the church by the return from that captivity, as occasionally described in Jeremiah, especially in chapter 32, verse 37 to the end; for desolation is captivity, the man then being kept as it were bound, and therefore by “those bound,” “in prison,” and “in the pit” are signified those who are in desolation (see n. 4728, 4744, 5037, 5038, 5085, 5096).

[9] The state of desolation and vastation with those who are not being regenerated is also occasionally treated of in the Word. In this state are they who deny truths, or turn them into falsities: this is the state of the church toward its end, when there is no longer any faith or charity. Thus in Isaiah:

I will make known to you what I will do to my vineyard, in removing the hedge thereof so that it shall be eaten up, in breaking through the fence thereof that it may be trodden down. I will then make it a desolation; it shall not be pruned nor hoed, that there may come up brier and shrub; nay, I will command the clouds that they rain no rain upon it (Isa. 5:5–6).

Tell this people, Hearing hear ye, but understand not; and seeing see ye, but know not. Make the heart of this people fat, and make their ears heavy, and smear over their eyes; lest they see with their eyes, and hear with their ears, and their heart should understand, and they should be converted, and be healed. Then said I, Lord, how long? And he said, Until the cities be devastated that they be without inhabitant, and the houses that there be no man in them, and the land be reduced into a solitude; Jehovah will remove man. And the desert shall be multiplied in the midst of the land; scarcely a tenth part shall be in it any more, and yet it shall be banished (Isa. 6:9–13).

[10] In the same:

Remains shall return, the remains of Jacob, unto the mighty God; for a consummation is decreed, overflowing with righteousness; for a consummation and a decree shall the Lord Jehovih Zebaoth make in all the earth (Isa. 10:21–23).

Jehovah maketh the earth void, and maketh it empty, and will overturn the faces thereof. The earth shall be utterly void, the habitable earth shall mourn, shall be confounded, the world shall languish and be confounded, a curse shall devour the earth; the new wine shall mourn, the vine shall languish; that which is left in the city shall be a waste, the gate shall be smitten even to devastation; breaking, the earth is broken; breaking, the earth is broken in pieces; moving, the earth is moved; reeling, the earth reeleth like a drunkard (Isa. 24:1–23).

The paths are devastated, the wayfaring man ceaseth, the land mourneth and languisheth, Lebanon is ashamed and withered away, Sharon is become like a desert (Isa. 33:8–9).

I will make desolate and swallow up together, I will make waste mountains and hills, and dry up all their herb (Isa. 42:14–15).

[11] In Jeremiah:

I will give to the curse all the nations round about, and will make them a desolation, and a derision, and perpetual wastes; I will take from them the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of the millstones and the light of the candle; that the whole land may be a desolation and a devastation. It shall come to pass when seventy years are fulfilled, that I will visit their iniquity upon the king of Babylon, and upon this nation, and upon the land of the Chaldees, and will make it everlasting desolations (Jer. 25:9–12 seq.).

Bozrah shall become a desolation, a reproach, a waste, and a curse; and all the cities thereof shall become perpetual wastes; Edom shall be a desolation, everyone that goeth by it shall be amazed, and shall hiss over all the plagues thereof (Jer. 49:13–18).

In Ezekiel:

Thus saith the Lord to the inhabitants of Jerusalem concerning the land of Israel, They shall eat their bread with solicitude, and drink their waters with amazement; that her land may be devastated from its fulness, because of the violence of all them that dwell therein; the cities that are inhabited shall be devastated, and the land shall be made desolate (Ezek. 12:19–20).

[12] Again:

When I shall make thee a desolate city, like the cities that are not inhabited; when I shall make the deep come up against thee, and many waters shall cover thee, and I shall make thee go down with them that descend into the pit, to the people of old time, and shall make thee to dwell in the earth of the lower things, for a desolation from eternity with them that go down into the pit (Ezek. 26:19–21);

speaking of Tyre. In Joel:

A day of darkness and of thick darkness, a day of cloud and of obscurity; a fire devoureth before him and behind him a flame burneth; the land is as the garden of Eden before him, but behind him a wilderness of waste (Joel 2:2–3).

In Zephaniah:

The day of Jehovah is near, a day of wrath is this day, a day of distress and of cramping, a day of wasteness and devastation, a day of darkness and thick darkness, a day of cloud and shade; the whole land shall be devoured by the fire of the zeal of Jehovah, for I will make a consummation, yea, a speedy one, with all the inhabitants of the land (Zeph. 1:14–18).

In Matthew:

When ye shall see the abomination of desolation, foretold by Daniel the prophet, standing in the holy place, then let them that are in Judea flee into the mountains (Matt. 24:15–16; Mark 13:14; Dan. 9:27; 12:10–12).

From these passages it is evident that desolation is the apparent deprivation of truth with those who are being regenerated, but is the absolute deprivation of it with those who are not being regenerated.

CONTINUATION CONCERNING THE
CORRESPONDENCE WITH THE GRAND
MAN; HERE CONCERNING THE
CORRESPONDENCE OF THE INTERIOR
VISCERA THEREWITH

5377. The subject treated of at the close of the preceding chapter was the correspondence of some of the interior viscera of the body with the grand man, namely, of the liver, the pancreas, the stomach, and some others. The subject is now continued with the correspondence therewith of the peritoneum, the kidneys, the ureters, the bladder, and also of the intestines; for whatever is in man, both what is in the external man and what is in the internal, has a correspondence with the grand man. Without correspondence therewith (that is, with heaven, or what is the same, with the spiritual world) nothing would ever come into existence and subsist, for the reason that it would have no connection with what is prior to itself, nor consequently with the first, that is, with the

Lord. What is unconnected, and thus independent, cannot subsist for a single moment; for its subsistence is from its connection with that from which is all existence, and its dependence upon it, because subsistence is a perpetual coming into existence.

[2] Hence it is that not only all things in general and particular in man correspond, but also all and each in the universe. The sun itself corresponds, and also the moon; for in heaven the Lord is the sun, and also the moon. The sun's flame and heat, and also its light, correspond; for it is the Lord's love toward the whole human race to which the flame and heat correspond, and the Divine truth to which the light corresponds. The very stars correspond, the societies of heaven and their habitations being what they have correspondence with; not that they are in the stars, but that they are in a similar order. Whatever appears under the sun corresponds, as all and each of the subjects in the animal kingdom, and also all and each of the subjects in the vegetable kingdom; and unless there were an influx from the spiritual world into all and each, they would instantly sink down and shrivel away. This has been granted me to know by much experience; for I have been shown with what things in the spiritual world many things in the animal kingdom, and many more in the vegetable kingdom, correspond, and also that without influx they would by no means subsist; for when that which is prior is taken away, that which is posterior necessarily falls, and the same is the case when what is prior is separated from what is posterior. As there is an especial correspondence of man with heaven, and through heaven with the Lord, a man appears in the other life in the light of heaven according to the quality of his correspondence. Hence the angels appear in ineffable brightness and beauty, but the infernals in inexpressible blackness and deformity.

5378. Some spirits came to me, but were silent. After a while, however, they spoke, yet not as many, but all as one. I noticed from their speech that they were such that they desired to know everything, and were eager to explain everything, and in this way to confirm themselves that a thing is so. They were modest, and said that they do nothing of themselves, but from others, although it

appears to be from them. They were then infested by others, who were said to be those who constitute the province of the kidneys, ureters, and bladder, and whom they answered modestly; yet these continued to infest and assail them, for such is the nature of the kidney spirits. And as they could not prevail against them by their modesty, they resorted to what was according to their nature, namely, to enlarging themselves, and thereby causing terror. Thereupon they seemed to become great, but only as a one, who so swelled in stature, that like Atlas he seemed to reach to heaven; a spear appeared in his hand, but still he did not wish to do any harm beyond exciting terror. In consequence of this the kidney spirits fled away, and then there appeared one who pursued them in their flight, and another who flew in front between the feet of that great one; moreover, that great one seemed to have wooden shoes, which he threw at the kidney spirits.

[2] Angels told me that those modest spirits who made themselves great were those who bear relation to the peritoneum. The peritoneum is the common membrane that surrounds and encloses all the viscera of the abdomen, as the pleura does all the viscera of the chest; and as it is so extensive, and relatively large, and also expansible, the spirits who belong to this province, when infested by others, are allowed to present themselves great in appearance, and at the same time to strike with terror, especially in the case of those who constitute the province of the kidneys, ureters, and bladder; for these viscera or vessels lie in the folds of the peritoneum, and are constrained by it. The wooden shoes represented the lowest natural things, such as the kidneys, ureters, and bladder absorb and carry off. (That shoes are the lowest natural things may be seen n. 259, 4938–4952.) And in saying that they do nothing of themselves, but from others, in this respect also these spirits bear relation to the peritoneum, which is also of such a nature.

5379. It was also representatively shown what happens when they who constitute the colon intestine infest those who are in the province of the peritoneum. They who constitute the colon intestine become puffed up, like the colon with its wind, and when

they desired to assail those of the peritoneum, it appeared as if a wall were thrown in the way; and when they attempted to overturn the wall, there always rose up a new wall. In this manner they were kept away from them.

5380. It is known that there are secretions and excretions, in a series, from the kidneys down to the bladder. In the first of the series are the kidneys, in the middle of it are the ureters, and in the last is the bladder. They who constitute these provinces in the grand man are in like manner in a series; and although they are of one genus, they differ as do the species of this genus. They speak with a raucous voice as if cracked, and desire to introduce themselves into the body; but this is only an endeavor. Their situation in respect to the human body is as follows. They who relate to the kidneys are on the left side close to the body under the elbow; they who relate to the ureters are to the left farther off from the body; and they who relate to the bladder are still farther away. Together they form almost a parabola from the left side toward the front; for in this way they project themselves from the left toward the front; thus in a rather long course. This is one common way to the hells, the other is through the intestines, for both these ways end in the hells; for they who are in the hells correspond to such things as are excreted by the intestines and the bladder, the falsities and evils in which they are being nothing but urine and excrement in a spiritual sense.

5381. They who constitute the province of the kidneys, ureters, and bladder in the grand man, are of such a disposition that they desire nothing more than to explore and to search out the quality of others; and there are some of them who are eager to chastise and to punish, provided there is some justice in the case. The functions of the kidneys, ureters, and bladder are of this kind; for they explore the blood thrown into them to see whether there is any useless and hurtful serum in it, which they separate from what is useful, and then correct it; for they drive it down toward lower positions, and on the way and afterward they agitate it in various ways. These are the functions of those who constitute the province of the parts in question. But the spirits and societies of spirits to which the urine

itself, especially fetid urine, corresponds, are infernal; for as soon as the urine is separated from the blood, although it is in the little tubes of the kidneys or within the bladder, still it is out of the body; for what has been separated no longer circulates in the body, and therefore does not contribute anything to the coming into existence and subsistence of its parts.

5382. I have often observed that they who constitute the province of the kidneys and ureters are quick to explore or search out the quality of others—what they think and what they will—and that they are yearning to find occasions, and make out others to be guilty of some fault, chiefly in order to be able to chastise them, and I have talked with them about this yearning and this intention. Many of this kind in the world had been judges, who rejoiced at heart when they found an occasion which they believed just, to fine, chastise, and punish. The operation of such is felt in the region at the back where are the kidneys, ureters, and bladder. They who belong to the bladder stretch out toward gehenna, where some of them sit as it were in judgment.

5383. The methods by which they explore or search out the dispositions of others are very numerous; but I may adduce only the following one. They lead other spirits to speak (which in the other life is done by an influx that cannot be intelligibly described), and if the speech they have thus led follows readily they judge thereby of the character of the spirits. They also lead into a state of affection. But they who explore in this way are among the grosser of them. Others use other methods. There are some of them who on approaching at once perceive another's thoughts, desires, and acts, and also anything he has done that pains him to think of: this they seize upon, and also condemn, if they think there is just cause. It is one of the wonders of the other life—incredible to almost all in this world—that as soon as any spirit comes to another, and especially when he comes to a man, he instantly knows the other's thoughts and affections and what he has been doing, thus all his present state, just as if he had been a long time with him—so perfect is the communication. But there are differences in these perceptions, some spirits perceiving interior things, and others

perceiving only exterior ones. These latter, if they are yearning to know, explore the interiors of others by various methods.

5384. The methods by which those chastise who constitute the province of the kidneys, ureters, and bladder in the grand man, are also various; for the most part they take away joyous and glad things, and induce such as are joyless and sad. By this yearning these spirits communicate with the hells; but by the justness of the cause, which they inquire into before chastising, they communicate with heaven. For this reason they are kept in this province.

5385. From all this it is evident what is signified by its being said in the Word, that “Jehovah tries and searches the reins and the heart,” and that the “reins chasten,” as in Jeremiah:

Jehovah trieth the reins and the heart (Jer. 11:20).

Jehovah that trieth the righteous, and seeth the reins and the heart (Jer. 20:12).

In David:

The just God trieth the hearts and reins (Ps. 7:9).

O Jehovah explore my reins and my heart (Ps. 26:2).

Jehovah thou hast possessed my reins (Ps. 139:13).

In Revelation:

I am he that searcheth the reins and the heart (Rev. 2:23).

In these passages spiritual things are signified by the “reins” [or “kidneys”] and celestial things by the “heart”; that is, the things which are of truth are signified by the “reins,” and those which are of good by the “heart.” The reason of this is that the kidneys purify the serum, and the heart purifies the blood itself; hence by “trying, exploring, and searching the reins” is signified to try, explore, and

search out the quantity and quality of truth, or the quantity and quality of faith, in man. That this is the signification is plain also in Jeremiah:

Jehovah thou art near in their mouth, but far from their reins (Jer. 12:2);

and in David:

Jehovah, behold thou desirest truth in the reins (Ps. 51:6).

That “chastening” is attributed to the kidneys is clear also in David:

My reins chasten me in the night seasons (Ps. 16:7).

5386. There are also secretories and excretories in other parts of the body: in the brain there are ventricles and mammillary processes which carry off the phlegmy substances there; and there are also little glands everywhere, as the mucous and salivary glands in the head, and very many others in the body, and myriads next the cuticles, by which the sweat and more subtle used-up matters are thrown off. To these correspond in the spiritual world—to speak generally—tenacities of opinions, and also conscientious scruples in unimportant matters. Some of these spirits appear at a moderate distance above the head, and are such that they raise scruples in matters where there need be none; hence because they burden the consciences of the simple, they are called conscience-mongers. What true conscience is, they know not, because they make everything that comes up a matter of conscience; for when any scruple or doubt is suggested, if the mind is anxious and dwells on it, there are never wanting things to strengthen the doubt and make it burdensome. When such spirits are present they also induce a sensible anxiety in the part of the abdomen immediately under the diaphragm. They are also present with man in temptations. I have talked with them, and noticed that they have not enough extension of thought to acquiesce in the more useful and necessary things; for they were unable to give attention to reasons, being tenaciously set in their own opinion.

5387. They who correspond to the urine itself however are infernal; for as before said the urine is out of the body, because already separated from the blood, and in itself is nothing but unclean and used-up serum, which is thrown down. I may relate the following things concerning them. A certain spirit was perceived at first as if within the body, but presently below at the right; and when he stood there, he was invisible, having the power to render himself so by art. When he was questioned, he made no reply whatever. It was said by others that in the life of the body he had been engaged in piratical pursuits; for in the other life it is plainly perceived, from the sphere of the life's affections and thoughts, who and of what quality everyone has been, because his life remains.

[2] He changed his place, appearing now at the right, and now at the left. I saw that he did this for fear of its being known who he was, and of being forced to make some confession. It was said by other spirits that such are most timorous at the least sign of danger, and most courageous when there is nothing to fear; and that they are the opposite of those to whom the discharge of the urine corresponds, and strive in every way to injure this. And that I might have no doubt, it was shown me by experience. When they who correspond to the discharge of the urine withdrew a little, and that pirate stood by, the discharge was completely stopped, and effort was attended with danger; but when they were recalled, the emission of the urine was intensified according to their presence.

[3] He afterward confessed that he had been a pirate, and said that he could then artfully hide himself, and by cunning and activity elude his pursuers; and that he now loves urinous filth much more than any clear water, and that the fetid smell of urine is what most delights him, so much so that he wishes to have his abode in pools, or even in casks, of fetid urine. It was shown also what sort of face he had; it was not really a face, but something with a black beard in place of one.

[4] Afterward other pirates also, who were not so active, were sent for, who also spoke but little, and strange to say gnashed their

teeth. They too said that they love urine more than all other liquids, and feculent urine the most. These, however, had not something bearded for a face, as the first had, but a kind of dreadful grate of teeth; for the beard and teeth signify the lowest natural things. Their being without a face signifies that they have no rational life, because when no face appears it is a sign that there is no correspondence of the interiors with the grand man; for in the other life everyone appears in the light of heaven in accordance with his correspondence, and hence the infernals appear in horrible deformity.

5388. A certain spirit was with me, talking with me, who in the life of the body had had no faith, and had not believed in any life after death; he also had been one of the dexterous. He could captivate the minds of others by flattery and by giving assent, on which account his quality was not apparent at first from his discourse; he could also talk with volubility, like a stream, and like a good spirit. But his quality was first known by his not liking to speak about matters of faith and charity, for then he could not follow in thought, but drew back; and it was afterward perceived from several indications that he had been an assentor for the purpose of deceiving. For assentations are according to ends; if the end is friendship, or the pleasure of conversation, or the like, or even rightful gain, there is not so much harm in it; but if the end is to elicit secrets, and thereby bind another to evil services—in general if the end is to do harm—it is evil. Such was the end this spirit had in view, and he was also in opposition to those who are in the province of the kidneys and ureters. He too said that he loved the smell of urine above all other odors; and he caused a painful contraction or cramp in the lower region of the belly.

5389. There are troops of spirits who wander about, and by turns come back to the same places. Evil spirits greatly fear them, for they torment them with a certain kind of torture. I was informed that they correspond to the fundus or upper part of the bladder in general, and to the muscular ligaments converging therefrom toward the sphincter, where the urine is driven out by a kind of contortion. These spirits apply themselves to the part of the back

where is the *cauda equina*. Their mode of operating is by quick movements to and fro which no one can stop. It is a method of constriction and restriction directed upward, and pointed in the form of a cone. The evil spirits who are thrown within this cone, especially at the upper part, are miserably tormented by being twisted to and fro.

5390. There are other spirits also who correspond to unclean excretions, namely, such as in the world have been tenacious of revenge: these appeared to me in front to the left. To these unclean excretions also correspond those who debase spiritual things to unclean earthly ones. Such spirits came to me and brought with them filthy thoughts, from which they spoke filthy things, and also warped clean things to unclean things, and turned them into such. Many of this kind had belonged to the lowest orders, and some to people of higher station in the world, who during their bodily life had not indeed so spoken in company, but still had so thought; for they had refrained from speaking as they thought, lest they should come to shame, and lose friendship, gain, and honor. Nevertheless, among their like, when in freedom, their conversation had been like that of the lowest orders, and even fouler, because they possessed a certain intellectual capacity which they misused to defile even the holy things of the Word and of doctrine.

5391. There are also kidneys called the subsidiary kidneys, or renal capsules. Their function is to secrete not so much the serum as the blood itself, and to transmit the purer blood toward the heart by a short circuit, and thus prevent the spermatic vessels, which are near, from carrying off all the purer blood. But these organs perform their main work in embryos, and also in newborn infants. It is chaste virgins who constitute this province in the grand man: prone to anxieties, and fearful of being disturbed, they lie quiet at the lower left side of the body. If there is any thought about heaven, or about a change of their state, they become anxious and sigh, as I have several times been given plainly to feel. When my thoughts were led to infants, they felt great comfort and inward joy, which they frankly confessed; and when there was any thought that had nothing heavenly in it, they were distressed. Their anxiety

comes chiefly from their being of such a nature that they keep their thoughts fixed on one subject, and do not dispel anxious feelings by variety. The reason why they belong to this province is that in this way they keep another's lower mind fixed on certain thoughts, the result being that such things arise and show themselves as cohere in a series, and as are to be drawn away, or from which the man is to be purified. In this way also interior things lie in plainer view to the angels; for when such things as obscure and turn away the thoughts are removed, there results a clearer insight and influx.

5392. Who they are that constitute the province of the intestines in the grand man, may be seen to some extent from those who relate to the stomach; for the intestines are continued from the stomach, and the functions of the stomach become there more vigorous and harsh down to the last intestines, which are the colon and rectum; for which reason they who are in these are near the hells which are called excremental. In the region of the stomach and intestines are they who are in the earth of lower things, who, because they have brought with them from the world unclean things that cling to their thoughts and affections, are kept there for some time, until such things have been wiped away, that is, cast to the sides; after this is done, they can be taken up into heaven. They who are there are not as yet in the grand man; for they are like food taken into the stomach, which is not admitted into the blood, and thus into the body, until it has been cleared of dregs. They who have been defiled with more earthly dregs are under these in the region of the intestines; but the excrements themselves that are discharged correspond to the hells called the excremental hells.

5393. It is well known that the colon intestine spreads out wide, and so do those who are in this province. They spread out in front toward the left in a curved line, leading to a hell. In that hell are they who have been merciless, and who without conscience have desired to destroy mankind, namely, to kill and to plunder them without respect or distinction of persons, whether they resist or not, and whether they are men or women. Of such a ferocious disposition are a great part of the soldiery and their officers, who, not in battle but after it, rage ferociously against the conquered and

unarmed, and kill and despoil them in their fury. I have conversed with angels about such men, as to what they are when left to themselves and permitted to act without law and with freedom, how they are much more savage than the worst wild beasts, which do not so rush to the destruction of their own species, but merely defend themselves and appease their hunger with what is allotted them for food, and when sated do no such things. It is otherwise with the man who acts thus from cruelty and ferocity. The angels were horrified that mankind should be of such a nature as to first begin to rejoice at heart and be elated in mind when they see the whole field strewn with fallen troops, and reeking with blood—not rejoicing that their country has been freed, but only in being themselves lauded as great men and heroes. And yet they call themselves Christians, and even believe that they will come into heaven, where there is nothing but peace, mercy, and charity. Such are in the hell of the colon and rectum. But those of them in whom there had been any humanity appear in front to the left in a curved line, within a kind of wall; yet there is still much of the love of self in them. If any of these have a regard for what is good, this is sometimes represented by little stars almost fiery, but not of white light. A wall appeared to me as it were of plaster with molded figures, near the left elbow, which wall became more extended and at the same time higher, the upper part verging in color to sky-blue; and I was told that this was a representative of some spirits of this kind who were better.

5394. They who have been cruel and adulterers, in the other life love nothing so well as filth and excrements, the stench from such things being most sweet and delightful to them, and being preferred by them to all other delights. The reason is that these things correspond. These hells are partly under the buttocks, partly under the right foot, and partly deep down in front. These are the hells into which the way by the rectum intestine leads. A certain spirit being conveyed thither, and speaking with me therefrom, said that nothing but privies were to be seen there. They who were in the place spoke to him, and led him to various privies, which were very numerous there. He was afterward led to another place a little to the left; and when he was there, he said that a most dreadful stench exhaled from the caverns there, and that he could not stir a

step without almost falling into some cavern. A cadaverous stench also was exhaled from the caverns, and the reason was that they who were there were cruel and deceitful, to whom a cadaverous stench is most delightful. But these will be described in the following pages, when I come to speak of the hells, and specifically of the excremental and cadaverous hells.

5395. There are some who live not for the sake of any use to their country or to its communities, but with a view to live for themselves, taking no delight in public employments, but only in being honored and courted (to which end they indeed seek office); and also in eating, drinking, making merry and conversing with no other end than pleasure. Such in the other life cannot possibly be in the company of good spirits, still less in that of angels; for with these the use causes the delight, and according to the uses is the amount and quality of the delight. For the Lord's kingdom is nothing but a kingdom of uses; and if in an earthly kingdom everyone is valued and honored according to his use, how much more is this the case in the heavenly kingdom! They who have lived solely for themselves and pleasure, without any useful end, are also under the buttocks, and pass their time in things unclean in accordance with the kinds of their pleasures and their ends.

5396. By way of appendix I may relate what follows. There was a numerous crowd of spirits about me that was heard like something devoid of order flowing. They were complaining that everything was going to destruction; for in that crowd nothing appeared consociated, and this made them fear destruction. They also supposed that it would be total, as is the case when such things happen. But in the midst of them I perceived a soft sound, angelically sweet, having nothing in it that was out of order. Angelic choirs were there within, and the crowd of spirits devoid of order was without. This angelic strain continued a long time; and I was told that by it was represented how the Lord rules confused and disorderly things which are without from what is peaceful in the midst, by which the disorderly things in the circumference are brought back into order, each from the error of its own nature.

Genesis 42

1. *And Jacob saw that there was produce in Egypt, and Jacob said to his sons, Why do ye look at one another?*

2. *And he said, Behold I have heard that there is produce in Egypt; get you down thither, and buy for us from thence; and we shall live, and not die.*

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

4. *And Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Peradventure mischief may befall him.*

5. *And the sons of Israel came to buy in the midst of those that came; for the famine was in the land of Canaan.*

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

7. *And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spoke hard things with them; and he said unto them, Whence came ye? And they said, From the land of Canaan to buy food.*

8. *And Joseph knew his brethren; but they knew not him.*

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

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

11. *We are all one man's sons; we are upright; thy servants are no spies.*

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

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

14. *And Joseph said unto them, This is it that I spoke unto you, saying, ye are spies.*

15. *Hereby ye shall be proved; by the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither.*

16. *Send one of you, and let him get your brother, and ye shall be bound, and your words shall be proved, whether there be truth with you; or else by the life of Pharaoh surely ye are spies.*

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

18. *And Joseph said unto them in the third day, This do, and live; I fear God.*

19. *If ye be upright, let one of your brethren be bound in the house of your custody; and go ye, bring produce for the famine of your houses.*

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

21. *And they said a man to his brother, We are surely guilty concerning our brother, in that we saw the distress of his soul, when he besought us, and we would not hear; therefore is this distress come unto us.*

22. *And Reuben answered them, saying, Spoke I not unto you, saying, Do not sin against the child; and ye would not hearken? Moreover, behold his blood is searched for.*

23. *And they knew not that Joseph heard them; for there was an interpreter between them.*

24. *And he turned about from upon them, and wept; and he returned to them, and spoke unto them, and took Simeon from them, and bound him before their eyes.*

25. *And Joseph commanded, and they filled their vessels with corn, and to restore their silver everyone's into his sack, and to give them provision for the way; and he did thus to them.*

26. *And they lifted their produce upon their asses, and went thence.*

27. *And one opened his sack to give his ass provender in the inn, and he saw his silver; and behold it was in the mouth of his bag.*

28. *And he said unto his brethren, my silver is restored, and lo it is even in my bag; and their heart went forth, and they trembled a man to his brother, saying, What is this that God hath done to us?*

29. *And they came unto Jacob their father to the land of Canaan, and told him all that had befallen them, saying,*

30. *The man, the lord of the land, spoke hard things with us, and took us for spies of the land.*

31. *And we said unto him, We are upright; we are no spies.*

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

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

34. *And bring your youngest brother unto me, then shall I know that ye are no spies, but that ye are upright; I will give you your brother, and ye shall go about trading in the land.*

35. *And it came to pass as they emptied their sacks, and behold everyone's bundle of silver was in his sack; and they saw the bundles of their silver, they and their father, and they were afraid.*

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

37. *And Reuben spoke unto his father, saying, Slay my two sons if I bring him not to thee; give him upon my hand, and I will bring him unto thee again.*

38. *And he said, My son shall not go down with you; for his brother is dead, and he only is left; and mischief will befall him in the way wherein ye shall go, and ye will make my gray hairs go down in sorrow to the grave.*

THE CONTENTS

5396a.¹ In the latter part of the last chapter the subject treated of was the influx and conjunction of the celestial of the spiritual with the memory-knowledges in the natural; and now the subject treated of is the influx and conjunction of the celestial of the spiritual with the truths of faith therein which are of the church.

5397. First is described the endeavor to appropriate these truths by means of the memory-knowledges of the church, which are "Egypt," and without the intermediate, which is "Benjamin," together with truth from the Divine, which is "Joseph"; but in vain, wherefore they were sent back and some good of natural truth was given freely.

THE INTERNAL SENSE

5398. In this chapter and in those which follow about Joseph and the sons of Jacob, in the internal sense is described the regeneration of the natural as to the truths and goods of the church—that this is not effected by means of memory-knowledges, but by influx from the Divine. At the present day they who are of the church know so little about regeneration that it is scarcely anything. They do not even know that regeneration goes on through the whole course of life of one who is being regenerated, and that it is continued in the other life; or that the arcana of regeneration are so innumerable that scarcely a ten thousandth part of them can be known by the angels, and that those they do know are what effect their intelligence and wisdom. The reason why they who are of the church at this day know so little about regeneration is that they talk so much about remission of sins and about justification, and believe that sins are remitted in a moment, and some that they are wiped away like filth from the body by water, and that man is justified by faith alone or by the confidence of a single moment. The reason why the men of the church so believe is that they do not know what sin or evil is. If they knew this, they would know that sins can by no means be wiped away from anyone, but that when the man is kept in good by the Lord they are separated or rejected to the sides so as not to rise up, and that this cannot be effected unless evil is continually cast out, and this by means which are unlimited in number, and for the most part unutterable.

[2] Those in the other life who have brought with them the opinion that man is justified in a moment by faith, and wholly cleansed from sins, are astounded when they see that regeneration is effected by means unlimited in number and unutterable, and they then laugh at and call insane the ignorance in which they had been in the world in regard to the instantaneous remission of sins and justification. They are sometimes told that the Lord remits the sins of those who desire it from the heart; yet still they are not thereby separated from the diabolical crew, to whom they are held fast by the evils that attend their life, which they have with them complete. They then learn by experience that to be separated from the hells is

to be separated from sins, and that this cannot be done except by thousands upon thousands of ways known to the Lord only, and this—if you will believe it—in a continual succession to eternity. For man is so evil that he cannot to eternity be fully delivered from even one sin, but can only by the mercy of the Lord (if he has received it) be withheld from sin, and kept in good.

[3] In what manner therefore man receives new life and is regenerated is contained in the sanctuary of the Word, that is, in its internal sense, chiefly to the end that when the Word is being read by man the angels may thereby be in their happiness of wisdom, and also be at the same time in the delight of serving as means. In this and the following chapters about Joseph's brethren, the subject treated of in the supreme internal sense is the glorification of the Lord's natural, and in the representative sense, the regeneration of the natural in man by the Lord, here as to the truths of the church therein.

5399. Verses 1–5. *And Jacob saw that there was produce in Egypt, and Jacob said to his sons, Why do ye look at one another? And he said, Behold I have heard that there is produce in Egypt; get you down thither, and buy for us from thence; and we shall live, and not die. And Joseph's ten brethren went down to buy corn from Egypt. And Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Peradventure mischief may befall him. And the sons of Israel came to buy in the midst of those that came; for the famine was in the land of Canaan.* “And Jacob saw” signifies the things which are of faith (“Jacob” signifies the natural as to the truth which is of the church); “that there was produce in Egypt” signifies a disposition to procure truths by means of memory-knowledges, which are “Egypt”; “and Jacob said to his sons” signifies perception regarding truths in general; “Why do ye look at one another?” signifies why did they hesitate; “and he said, Behold I have heard that there is produce in Egypt” signifies that truths can be procured by means of memory-knowledges; “get you down thither, and buy for us from thence” signifies appropriation by means of them; “and we shall live, and not die” signifies spiritual life thereby; “and they went down” signifies endeavor and act; “Joseph's ten brethren” signifies

such truths of the church as corresponded; “to buy corn from Egypt” signifies to appropriate to themselves the good of truth by means of memory-knowledges; “but Benjamin, Joseph’s brother” signifies the spiritual of the celestial, which is the intermediate; “Jacob sent not with his brethren” signifies that they were without this intermediate; “for he said, Peradventure mischief may befall him” signifies that without the celestial of the spiritual, which is “Joseph,” it would perish; “and the sons of Israel came to buy in the midst of those that came” signifies that it desired that spiritual truths, like all others, should be procured by means of memory-knowledges; “for the famine was in the land of Canaan” signifies that there was desolation as to the things of the church in the natural.

5400. *And he saw.* That this signifies the things which are of faith is evident from the signification of “seeing” as being the things which are of faith (see n. 897, 2325, 2807, 3863, 3869, 4403–4421). For spiritual sight abstracted from such things as are of the world is nothing else than a perception of truth, or of the things of faith; and therefore in the internal sense nothing else is signified by “seeing.” For the internal sense comes forth when the things of the world are removed, because the internal sense relates to such things as are of heaven. The light of heaven, by which is sight there, is Divine truth from the Lord, which appears before the eyes of the angels as light, a thousand times brighter than the midday light in the world; and as this light has life in it, therefore at the same time that it illumines the eyesight of the angels, it illumines also the sight of their understanding, and causes a perception of truth in accordance with the amount and quality of the good in which they are. As in the internal sense of this chapter are described the things of faith, or the truths of the church, therefore at the very beginning of the chapter it is said that “he saw”; and by his “seeing” are signified the things of faith.

5401. *Jacob.* That this signifies the natural as to the truth which is of the church is evident from the representation of Jacob as being the doctrine of truth in the natural, and in the supreme sense the

Lord's natural as to truth (see n. 3305, 3509, 3525, 3546, 3599, 4009, 4538).

5402. *That there was produce in Egypt.* That this signifies a disposition to procure truths by means of memory-knowledges which are "Egypt" is evident from the signification of "produce" as being the truths of the church, or the truths which are of faith (that "abundance of produce" denotes the multiplication of truth may be seen above, n. 5276, 5280, 5292); and from the signification of "Egypt" as being memory-knowledges (n. 1164–1165, 1186, 1462), and in the genuine sense the memory-knowledges of the church (see n. 4749, 4964, 4966). That a disposition to procure these things is involved is plain from what presently follows. By the memory-knowledges of the church, which here are "Egypt," are meant all knowledges of truth and good, before they have been conjoined with the interior man, or through the interior man with heaven, and thus through heaven with the Lord. The doctrinals of the church and its rituals, as also the knowledges of what spiritual things these represent and how, and the like, are nothing but memory-knowledges until the man has seen from the Word whether they are true, and in this way has made them his own.

[2] There are two ways of procuring the truths which are of faith—by means of doctrinal things, and by means of the Word. When man procures them only by doctrinal things, he then has faith in those who have drawn them from the Word, and he confirms them in himself to be true because others have said so; thus he does not believe them from his own faith, but from that of others. But when he procures them for himself from the Word, and thereby confirms them in himself to be true, he then believes them because they are from the Divine, and thus believes them from faith given from the Divine. Everyone who is within the church first procures the truths which are of faith from doctrinal things, and also must so procure them, because he has not yet sufficient strength of judgment to enable him to see them himself from the Word; but in this case these truths are to him nothing but memory-knowledges. But when he is able to view them from his own judgment, if he then does not consult the Word in order to

see from it whether they are true, they remain in him as memory-knowledges; while if he does consult the Word from the affection and end of knowing truths, he then, when he has found them, procures for himself the things of faith from the genuine fountain, and they are appropriated to him from the Divine. These and other like things are what are here treated of in the internal sense; for “Egypt” denotes these memory-knowledges, and “Joseph” is truth from the Divine, thus truth from the Word.

5403. *And Jacob said to his sons.* That this signifies perception regarding truths in general is evident from the signification of “saying,” in the historicals of the Word, as being perception (see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3395, 3509); and from the signification of “sons” as being the truths of faith (n. 489, 491, 533, 1147, 2623, 3373, 4257); and because they were the sons of Jacob, truths in general are signified; for by Jacob’s twelve sons, as by the twelve tribes, were signified all things of faith, thus truths in general (n. 2129, 2130, 3858, 3862, 3926, 3939, 4060).

5404. *Why do ye look at one another?* That this signifies why did they hesitate may be seen without explication.

5405. *And he said, Behold I have heard that there is produce in Egypt.* That this signifies that truths can be procured by means of memory-knowledges may be seen from what was unfolded just above (n. 5402), where it was shown that by there being “produce in Egypt” is signified a disposition to procure truths by means of memory-knowledges, which are “Egypt,” and also what is meant by the memory-knowledges, which are “Egypt.” “Produce” is here expressed in the original language by a word that means “breaking,” and by a similar word are also meant “buying” and “selling” where it is said that Jacob’s sons “bought” it in Egypt, and that Joseph “sold” it there. The reason of this is that in the ancient church bread was broken when it was given to another, and by this was signified to communicate good from one’s own, and [at the same time] to appropriate it from one’s own, thus to make love mutual. For when bread is broken and given to another it is communicated

from one's own; or when bread is broken among several, then the one piece of bread becomes a mutual possession, and consequently there is conjunction through charity. From this it is plain that the breaking of bread was significative of mutual love.

[2] As this rite was accepted and customary in the ancient church, therefore the "breaking" itself meant produce that was made common. (That "bread" is the good of love may be seen above, n. 276, 680, 1798, 2165, 2177, 3464, 3478, 3735, 3813, 4211, 4217, 4735, 4976.) It was for this reason that the Lord brake the bread when he gave it, as in Matthew:

Jesus took the five loaves, and the two fishes, and looking up to heaven, he blessed and brake and gave the bread to the disciples (Matt. 14:19; Mark 6:41; Luke 9:16).

Jesus took the seven loaves and the fishes; and he gave thanks and brake, and gave to his disciples, and the disciples to the multitude (Matt. 15:36; Mark 8:6).

Jesus took bread, and blessed, and brake it, and he gave to the disciples, and said, Take, eat; this is my body (Matt. 26:26; Mark 14:22; Luke 22:19).

In Luke:

It came to pass when the Lord was reclining with them, he took the bread, and blessed it and brake and gave to them. And their eyes were opened, and they knew him. And the disciples told how the Lord was known of them in the breaking of the bread (Luke 24:30–31, 35).

In Isaiah:

This is the fast that I choose, to break thy bread to the hungry (Isa. 58:6–7).

5406. *Get you down thither, and buy for us from thence.* That this signifies appropriation by means of them is evident from the signification of "going down" as being said of going toward exterior things (of which in what follows); and from the signification of "buying" as being appropriation (n. 4397, 5374); that this is

effected by means of memory-knowledges is signified by “from thence,” that is, from Egypt (that “Egypt” denotes memory-knowledges has been shown above). In the Word we often read of “going up” and “going down,” when going from one place to another is spoken of—not because one place was more elevated than the other, but because “going up” is predicated of going toward what is interior or higher, and “going down” of going toward what is exterior or lower; that is to say “going up” is predicated of going toward spiritual and celestial things, for these are interior, and are also believed to be higher, and “going down” is predicated of going toward natural and earthly things, for these are exterior and are also in appearance lower. For this reason it is that not only here but also everywhere else in the Word, we read of “going down” from the land of Canaan to Egypt, and of “going up” from Egypt to the land of Canaan; for by the “land of Canaan” is signified what is heavenly, and by “Egypt” what is natural. For the land of Canaan in the representative sense is the heavenly kingdom, and consequently celestial and spiritual goods and truths, which also are interiorly in the man who is a kingdom of the Lord; while Egypt in the representative sense is the natural kingdom, and consequently the goods and truths which are of the external church, and are for the most part memory-knowledges. (That “going up” is predicated of going toward interior things may be seen above, n. 4539.)

5407. *And we shall live, and not die.* That this signifies spiritual life is evident from the signification of “living and not dying” as being spiritual life, because nothing else is signified in the internal sense by “living and not dying.” For in the other world by “life” is signified in general heaven, and in particular eternal happiness; and by “death” is signified in general hell, and in particular eternal unhappiness there, as is plain from many passages in the Word. That heaven in general and eternal happiness in particular is called “life” is because the wisdom of good and the intelligence of truth are there; and in the wisdom of good and the intelligence of truth is life from the Lord, from whom is the all of life. But because in hell there is the contrary—evil in place of good and falsity in place of truth, thus the extinction of spiritual life—therefore in hell relatively there is death; for spiritual death is evil and falsity, and in

man it is to will evil, and thence to think falsity. Evil genii and spirits are unwilling to hear it said of them that they do not live, or that they are dead; for they say that they have life because they are able to will and to think. But they are told that as life is in good and truth, it cannot possibly be in evil and falsity, for these are contrary.

5408. *And they went down.* That this signifies endeavor and act, namely to procure and appropriate truths to themselves by means of memory-knowledges, is plain from the signification of “going down,” namely, to Egypt, as being both the endeavor and the act.

5409. *Joseph’s ten brethren.* That this signifies such truths of the church as corresponded is evident from the signification of “brethren” as being the truths which are of the church. It is from the correspondence that these are called the “brethren” of Joseph, who is truth from the Divine; for the correspondence causes them to be conjoined as brother with brother. By the “sons of Jacob” are signified all things of faith, or the truths of the church in general (see n. 5403); and the same are signified by “Joseph’s brethren,” but from the correspondence. By the ten sons of Jacob by Leah are signified the truths of the external church, and by the two sons of Jacob by Rachel are signified the truths of the internal church, as is plain from what has been shown concerning Leah and Rachel, that “Leah” is the affection of exterior truth, and “Rachel” the affection of interior truth (n. 3758, 3782, 3793, 3819). That the internal and the external of the church are “brothers” may be seen above (n. 1222). The Lord himself calls “brethren” the derivative truths and goods in correspondence through charity and faith, that is, those who are in truths and the derivative good; as in Matthew:

The king shall say unto them, Verily I say unto you, insofar as ye have done it unto one of the least of these my brethren, ye have done it unto me (Matt. 25:40).

And in another passage:

Jesus answered them, saying, Who is my mother, or my brethren?
And looking round about he said, Behold my mother and my brethren!

For whosoever shall do the will of God, the same is my brother, and my sister, and my mother (Mark 3:33–35; Matt. 12:49; Luke 8:21).

5410. *To buy corn from Egypt.* That this signifies to appropriate to themselves the good of truth by means of memory-knowledges is evident from the signification of “buying” as being to appropriate (see n. 4397, 5374, 5406); from the signification of “corn” as being the good of truth (n. 5295); and from the signification of “Egypt” as being memory-knowledges (of which above, n. 5402).

5411. *And Benjamin, Joseph’s brother.* That this signifies the spiritual of the celestial, which is the intermediate,² is evident from the representation of Benjamin as being the spiritual of the celestial (as may be seen above, n. 4592; and also that the spiritual of the celestial is the intermediate). In general it should be known that the internal cannot have communication with the external, and the converse, unless there is an intermediate; consequently that truth from the Divine, which is “Joseph,” cannot have communication with truths in general in the natural, which are the “sons of Jacob,” without the intermediate represented by Benjamin, and called the “spiritual of the celestial.” An intermediate, to be such, must partake of both the internal and the external. The reason why there must be an intermediate is that the internal and the external are most distinct from each other, and so distinct that they can be separated, just as man’s ultimate external, which is the body, is separated when he dies from his internal, which is his spirit. The external dies when the intermediate is sundered, and the external lives when the intermediate is between; and just so far and in such a way does the external live, as is the intermediate between. As Jacob’s sons were without Benjamin (that is, without the intermediate), therefore Joseph could not manifest himself to his brethren; and for the same reason spoke hardly to them, calling them spies, and putting them in custody; and for the same reason also they did not know Joseph.

[2] But what is the nature of this intermediate represented by Benjamin and called the spiritual of the celestial, cannot be described so as to be apprehended, for there is a want of knowledge about the celestial of the spiritual, which is “Joseph,” and about the

truths of the church insofar as they are only memory-knowledges, which are the “sons of Jacob”; hence also about the spiritual of the celestial, which is “Benjamin.” But in heaven the nature of this intermediate appears as in clear day, being there shown in the light of heaven, in which at the same time is perception by means of unutterable representatives; for the light of heaven is intelligence itself from the Divine, and from it there is perceptive power in regard to every thing that is represented by means of this light. This is not the case with the world’s light, which has nothing of intelligence in it; but by its means understanding is induced by the influx of the light of heaven into it, and at the same time by the influx of the perception that is in the light of heaven. Hence it is that man is so far in the light of heaven as he is in intelligence, and that he is so far in intelligence as he is in the truths of faith, and that he is so far in the truths of faith as he is in the good of love; consequently that man is so far in the light of heaven as he is in the good of love.

5412. *Jacob sent not with his brethren.* That this signifies that they were without this intermediate may be seen from what has just now been said.

5413. *For he said, Peradventure mischief may befall him.* That this signifies that without the celestial of the spiritual which is “Joseph,” it would perish is evident from the signification of “mischief befalling,” as here being to perish. This was said by the father because he loved him, and feared lest he should perish among his brethren, like Joseph; but these same words were adduced and received in the Word on account of the internal sense, which is, that with its externals only, without the internal, the intermediate would perish; for the intermediate is “Benjamin,” the externals are the “sons of Jacob,” and the internal is “Joseph.” Every intermediate perishes when it has only the external things without the internal, because it comes into existence from the internal, and hence also subsists from it; for it comes into existence by the internal’s looking into the external from the affection and end of associating the external with itself. Thus the intermediate is conjoined with the internal, and from the internal with the external, but not with the external without the internal. From this

it is plain that the intermediate would perish if it were with the external alone without the internal. Moreover, it is a general law, as well of the things of the spiritual world as of those of the natural world, that a thing can subsist with its prior, but not without this with its posterior, and that it would perish if it were with this alone. The reason is that everything without connection with what is prior to itself is without connection with the first, from whom is all coming into existence, and subsistence.

5414. *And the sons of Israel came to buy among those that came.* That this signifies that it desired that like all other truths, spiritual truths should be procured by means of memory- knowledges is evident from the signification of the “sons of Israel” as being spiritual truths (for “sons” are truths, as may be seen above, n. 5403; and “Israel” is the celestial spiritual man from the natural, n. 4286, 4570, 4598; thus the “sons of Israel” are spiritual truths in the natural); from the signification of “buying” as being to be procured; and from the signification of “in the midst of those that came” as being like all other truths, that is, in that they are procured by means of memory-knowledges.

5415. *For the famine was in the land of Canaan.* That this signifies that there was desolation as to the things of the church in the natural is evident from the signification of “famine,” as being a lack of knowledges, and the consequent desolation (see n. 3364, 5277, 5279, 5281, 5300, 5349, 5360, 5376); and from the signification of the “land of Canaan” as being the church (n. 3686, 3705, 4447); and because it is the church, it is also that which is of the church. Hence it is that by the “famine being in the land of Canaan” is signified desolation as to the things of the church. That the desolation was in the natural is because these things are predicated of the sons of Jacob, by whom are signified the things of the external church (n. 5409), consequently those of the church in the natural.

5416. Verses 6–8. *And Joseph he was the governor over the land; he it was that sold to all the people of the land; and Joseph’s brethren came, and bowed down themselves to him with their faces to the earth.*

And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spoke hard things with them; and he said unto them, Whence came ye? And they said, From the land of Canaan to buy food. And Joseph knew his brethren, but they knew not him. “And Joseph he was the governor over the land” signifies that the celestial of the spiritual, or truth from the Divine, reigned in the natural where memory-knowledges were; “he it was that sold to all the people of the land” signifies that from this was all appropriation; “and Joseph’s brethren came” signifies the general truths of the church without mediation; “and bowed down themselves to him with their faces to the earth” signifies humiliation; “and Joseph saw his brethren, and he knew them” signifies perception and acknowledgment by the celestial of the spiritual; “but made himself strange unto them” signifies nonconjunction because without an intermediate; “and spoke hard things with them” signifies hence also noncorrespondence; “and he said unto them, Whence came ye?” signifies exploration; “and they said, From the land of Canaan” signifies that they were of the church; “to buy food” signifies to appropriate the truth of good; “and Joseph knew his brethren” signifies that these truths of the church appeared to the celestial of the spiritual from its light; “but they knew not him” signifies that truth from the Divine did not appear in natural light not yet illumined by heavenly light.

5417. *And Joseph he was the governor over the land.* That this signifies that the celestial of the spiritual, or truth from the Divine, reigned in the natural where memory-knowledges were is evident from the representation of Joseph as being the celestial of the spiritual (see n. 4286, 4963, 5249, 5307, 5331, 5332; that the celestial of the spiritual is truth from the Divine will be seen below); from the signification of a “governor” as being one who reigns; and from the signification of “land,” here the land of Egypt, as being the natural mind, thus the natural (n. 5276, 5278, 5280, 5288, 5301). (That the celestial of the spiritual reigned in the natural where memory-knowledges were, may be seen above, n. 5313; and also that “Egypt” in the internal sense is memory-knowledge, n. 1164, 1165, 1186, 1462, 4749, 4964, 4966.) That the celestial of the spiritual is truth from the Divine is because the Lord’s internal human, before it was fully glorified, being the

receptacle of the Divine itself, was the celestial of the spiritual, which must be so called because it cannot be expressed in any other words or forms of thought. This receptacle or recipient of the Divine is the same as truth from the Divine (that “Joseph” is this truth may be seen above, n. 4723, 4727).

5418. *He it was that sold to all the people of the land.* That this signifies that all appropriation is from him is evident from the signification of “selling” as being appropriation (see n. 5371, 5374); and from the signification of the “people of the land,” as being the truths of the church (n. 2928), here in the natural (n. 5409).

5419. *And Joseph’s brethren came.* That this signifies the general truths of the church without mediation is evident from the signification of “Joseph’s brethren” as being the general truths of the church (of which above, n. 5409). They were “without mediation” because they were without Benjamin, who is the intermediate (as may be seen above, n. 5411, 5413).

5420. *And bowed down themselves to him with their faces to the earth.* That this signifies humiliation is evident from the signification of “bowing down themselves” as being humiliation (see n. 2153), and of “with their faces to the earth” as being the humiliation of adoration (n. 1999). By humiliation here is not meant humiliation from acknowledgment, thus internal humiliation, but external humiliation, because it was in the presence of the governor of the land in accordance with established custom. That not internal but external humiliation is meant, is because there was not yet correspondence, and through correspondence conjunction. When the natural is in this state it can indeed humble itself, even to the last degree, but only from acquired habit. It is a gesture without the genuine affection that produces it, thus it is of the body without its soul. Such is the humiliation here meant.

5421. *And Joseph saw his brethren, and he knew them.* That this signifies perception and acknowledgment by the celestial of the

spiritual is evident from the signification of “seeing” as being perception (see n. 2150, 3764, 4567, 4723); from the representation of Joseph as being the celestial of the spiritual (n. 5417); from the signification of “his brethren” as being the general truths of the church (also spoken of above, n. 5419); and from the signification of “knowing,” as being acknowledgment from perception. In regard to this acknowledgment on the part of Joseph, and nonacknowledgment on the part of his brethren, see below (n. 5422, 5427, 5428).

5422. *But made himself strange unto them.* That this signifies nonconjunction because without an intermediate is evident from the signification of “making himself strange” as here being nonconjunction because without an intermediate; for one who is not in reciprocal conjunction, because without an intermediate, appears strange, just as internal truth, or truth immediately from the Divine, appears strange to those who are in external truths. For this reason it is that Joseph made himself strange to his brethren, not because he was estranged, for he loved them, so that he turned from them and wept (verse 24); but the strangeness on their part, because of nonconjunction, is represented by his so bearing himself. As for example, where it is said in the Word that Jehovah or the Lord “makes himself strange” to the people, “opposes” them, “rejects” them, “condemns,” “casts into hell,” “punishes,” and “delights” in such things, in the internal sense is meant that the people make themselves strange to Jehovah or the Lord, oppose him, are in evils which reject them from his face, and which condemn them, cast them into hell, and punish them, and that such things never proceed from Jehovah or the Lord. But it is so stated in the Word on account of the appearance; for so it appears to the simple. The case is similar with internal truths when they are viewed by external truths without conjunction by what is intermediate; for then these truths appear altogether strange to external truths, and even sometimes opposite; when in fact the opposition is not in the internal, but in the external truths; for these without conjunction by what is intermediate cannot view the former except from the light of the world separate from the light of heaven, and consequently as strange to them. But in regard to this matter more will be said in what follows.

5423. *And spoke hard things with them.* That this signifies hence also noncorrespondence is evident from the same explication that was given above of his “making himself strange” to them. To “make one’s self strange” has regard to the affection of the will, and to “speak hardly” has regard to the thought of the understanding, for in the internal sense “to speak” is to think (see n. 2271, 2287, 2619); and the internal appears strange to the external when there is no affection, and the internal appears to speak hard things when there is no correspondence. Correspondence is the appearing of the internal in the external, and its representation therein; wherefore when there is no correspondence, there is no appearing of the internal in the external, and therefore no representation of it therein. Hence comes the hardness.

5424. *And he said unto them, Whence came ye?* That this signifies exploration is evident without explication.

5425. *And they said, From the land of Canaan.* That this signifies that they were of the church is evident from the signification of the “land of Canaan” as being the church (see n. 3686, 3705, 4447).

5426. *To buy food.* That this signifies to appropriate the truth of good is evident from the signification of “buying,” as being to appropriate to themselves (see n. 4397, 5374, 5406, 5410); and from the signification of “food” as being the truth of good (n. 5293, 5340, 5342).

5427. *And Joseph knew his brethren.* That this signifies that these truths of the church appeared to the celestial of the spiritual from its light is evident from the signification of “knowing” as being to perceive, to see, and thus to appear; from the representation of Joseph as being the celestial of the spiritual (of which above); and from the signification of “his brethren” as being the general truths of the church (of which also above, n. 5409, 5419). And because by “Joseph’s knowing his brethren” is signified that the general truths of the church appeared to the celestial of the spiritual, it follows that they appeared from the light in which the celestial of the spiritual was, thus from the celestial light of the spiritual. From this

light, which is truth from the Divine (n. 5417), appear all and each of the truths that are below, or that are in the natural; but not the converse unless there is an intermediate, still less unless there is correspondence and through correspondence conjunction. This may be seen from the fact that the angels who are in the heavens, and thus in the light of heaven, can see everything that is taking place in the world of spirits, which world is next beneath the heavens, and also everything that is taking place in the lower earth, and even in hell; but not the converse.

[2] It is also the case that the angels of a higher heaven can see all that is going on below them in a lower heaven; but not the converse, unless there is an intermediate. There are also intermediate spirits through whom the communication is effected to and fro. When therefore they who are below and have no intermediate, and still more if they have no correspondence, look into the light of heaven, they see nothing at all, but everything there appears in darkness; when yet they who are there are in the clearest day. This may be illustrated by this single experience. There appeared to me a great city in which were thousands upon thousands of various objects, all pleasing and beautiful. I saw them because an intermediate was given me, but the spirits who were with me, being without an intermediate, could not see the least thing there; and it was said that they who are not in correspondence, even if they are in the city, do not perceive a single thing therein.

[3] Such also is the case with the interior man, or man's spirit, which is also called the soul, and which can see everything that exists and takes place in the exterior man; but not the converse, unless there is a correspondence and an intermediate. Consequently, to the exterior man not in correspondence the interior appears as nothing, so much so that when anything is said about the interior man, it appears to the exterior either so obscure that he is unwilling even to look in that direction, or else it appears as naught and not to be credited. But when there is correspondence, then the exterior man sees through an intermediate what is going on in the interior; for the light which

the interior man has flows through the intermediate into the light which the exterior has, that is, heavenly light flows into natural light, and illumines it; from which illumining appears that which takes place in the interior man. Hence come intelligence and wisdom to the exterior or natural man. But if there is no intermediate, and especially if there is no correspondence, the interior man sees and perceives what is going on in the exterior, and in a measure leads it; but not the converse. If however there is contrariety, that is to say, if the exterior man entirely perverts or extinguishes what flows in through the interior, the interior man is then deprived of his light which is from heaven, and communication heavenward is closed to him; but communication from hell is opened toward the exterior man. On this subject more will be seen in what now follows.

5428. *But they knew not him.* That this signifies that truth from the Divine did not appear in natural light not yet illumined by heavenly light is evident from what immediately precedes; for as by “Joseph’s knowing his brethren” is signified that the general truths of the church appeared to the celestial of the spiritual from its light, it follows that by “their not knowing him” is signified that the celestial of the spiritual, or truth from the Divine, did not appear to the general truths of the church in natural light not yet illumined by heavenly light. How this matter stands is indeed plain from what was said just above; but as it is a mystery it may be illustrated by examples—as for instance by the glory of heaven. They who think about the glory of heaven from natural light unillumined by the light of heaven, being without an intermediate, and much more if there is no correspondence, can form no other idea of it than such as they may have of the glory of the world; as when they read the prophetic revelations, especially those of John in the Revelation, that all things in heaven are most magnificent. And if they are told that the glory of heaven so far surpasses all the magnificence of the world that the latter can scarcely be compared with it, and yet that this is not the glory of heaven, but the glory of heaven is the Divine that shines forth from every thing that appears there, and is the perception of Divine things, and the consequent wisdom; but that this glory is possessed only by those in heaven who regard the magnificence there as nothing in comparison with wisdom, and

attribute all wisdom to the Lord and none at all to themselves—when this glory of heaven is viewed by natural light without an intermediate, and much more if there is no correspondence, it is not at all acknowledged.

[2] Let us take as another example, angelic power. They who think about angelic power, especially about the power of the archangels mentioned in the Word, from natural light not illumined by the light of heaven, because without an intermediate, and much more so if there is no correspondence, cannot form any other idea of it than as of the power of the mighty in the world, namely, that they have thousands upon thousands of inferiors over whom they rule, and that eminence in heaven consists in such rule. And if they are told that angelic power indeed surpasses all the power of the mighty in the world, and that it is so great that one of the lesser angels can drive away myriads of the infernals and thrust them down into their hells, and that this is the reason why in the Word they are called “powers” and also “dominions”; while nevertheless the least of them is the greatest, that is, he is most powerful who believes, wills, and perceives that all power is from the Lord and none from himself, and thus they who are powers in heaven are utterly averse to all self-derived power—this too, when viewed by natural light without an intermediate, and much more if there is no correspondence, is not acknowledged.

[3] Let us take another example. He who looks at freedom from what is natural without an intermediate, and much more if there is no correspondence, cannot know otherwise than that freedom consists in thinking and willing from himself, and in being able to act without check as he thinks and wills. Wherefore the natural man, in order that he may have whatever he thinks and wills, desires to be the richest; and in order that he may be able to do whatever he thinks and wills, desires to be the most powerful; and he believes that he would then be in the height of freedom, and hence in happiness itself. But if he is told that real freedom, which is called heavenly freedom, is not at all like this, but consists in willing nothing from self, but from the Lord, and also in thinking nothing from self, but from heaven, and hence that the angels are overwhelmed with sorrow and grief if permitted to think and to

will from themselves—this is not acknowledged. From these examples it will to some extent be seen how it is that truth from the Divine does not appear in natural light not yet illumined by heavenly light, which is signified by Joseph’s brethren “not knowing him.”

5429. Verses 9–16. *And Joseph remembered the dreams that he dreamed of them, and said unto them, Ye are spies; to see the nakedness of the land ye are come. And they said unto him, Nay my lord, but to buy food are thy servants come. We are all one man’s sons; we are upright; thy servants are no spies. And he said unto them, Nay, but to see the nakedness of the land ye are come. And they said, we thy servants are twelve brethren, the sons of one man in the land of Canaan; and behold the youngest is this day with our father, and one is not. And Joseph said unto them, This is it that I spoke unto you, saying, ye are spies; hereby ye shall be proved; by the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither. Send one of you, and let him get your brother, and ye shall be bound, and your words shall be verified whether there be truth with you; or else by the life of Pharaoh surely ye are spies.* “And Joseph remembered the dreams that he dreamed of them” signifies that the celestial of the spiritual foresaw what would happen in regard to the general truths of the church in the natural; “and said unto them” signifies perception thence; “Ye are spies” signifies that they came only to seek gain; “to see the nakedness of the land ye are come” signifies that they would like nothing better than to know in themselves that there are no truths; “and they said unto him, Nay my lord, we are upright” signifies that they are truths in themselves; “but to buy food are thy servants come” signifies that they are to be appropriated to the natural by means of good; “we are all one man’s sons” signifies that these truths are from one origin; “we are upright” signifies that thus they are truths in themselves; “thy servants are no spies” signifies that therefore it was not for the sake of gain; “and he said unto them, Nay, but to see the nakedness of the land ye are come” signifies that they do not care whether there are truths; “and they said, We thy servants are twelve brethren” signifies that all things of faith were thus conjoined together; “the sons of one man” signifies from one origin; “in the land of Canaan” signifies in the church; “and behold the youngest is this day with

our father” signifies that there was also conjunction with spiritual good; “and one is not” signifies that the Divine spiritual from which it is does not appear; and Joseph said unto them” signifies perception concerning that matter; “This is it that I spoke unto you” signifies that the truth is as I thought; “saying, ye are spies” signifies that they are in the truths of the church for the sake of gain; “hereby ye shall be proved” signifies it will be seen whether it is so; “by the life of Pharaoh” signifies of a certainty; “ye shall not go forth hence, except your youngest brother come hither” signifies that it must needs be that the truths with you are such, unless they are conjoined with spiritual good; “send one of you, and let him get your brother” signifies if only there is some conjunction with that good; “and ye shall be bound” signifies even though there is separation in all other respects; “and your words shall be verified, whether there be truth with you” signifies that it will then be so; “or else by the life of Pharaoh surely ye are spies” signifies otherwise it is certain that you have truths only for the sake of gain.

5430. *And Joseph remembered the dreams that he dreamed of them.* That this signifies that the celestial of the spiritual foresaw what would happen in regard to the general truths of the church in the natural is evident from the signification of “remembering” as being presence, for the thing which is remembered becomes present (that “to be remembered” is predicated of foresight may be seen above, n. 3966); from the representation of Joseph as being the celestial of the spiritual (of which often above); and from the signification of “dreams” as being foresight, prediction, and the event (see n. 3698, 5091, 5092, 5104); here therefore foresight of what would happen to the general truths of the church in the natural because these truths are signified by the “sons of Jacob” (n. 5409, 5419). Wherefore also it is said “that he dreamed of them.”

5431. *And said unto them.* That this signifies perception thence is manifest from the signification of “saying” as being perception (see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3509).

5432. *Ye are spies.* That this signifies only to seek gain is evident from the signification of “spies” as being to seek gain. That nothing

else is signified in the internal sense by “spies” is evident from the series, for in the internal sense the truths of the church are treated of, that they are to be appropriated to the natural, and that they cannot be appropriated to it except by means of influx from the celestial of the spiritual through an intermediate. These truths of the church are the “sons of Jacob,” or “Joseph’s brethren”; the celestial of the spiritual is “Joseph”; and the intermediate is “Benjamin.” How the case herein is has been told above (n. 5402), that the truths of faith of the church, which are called doctrinal things, when learned in early life, are taken into the mind and committed to memory just like any other memory-knowledges, and remain as such until the man begins to view them with his own eyes, and see whether they are true, and after seeing that they are true, wills to act according to them. This viewing of them, and this will, make them no longer memory-knowledges, but precepts of life, and finally life; for in this way they enter into the life to which they are appropriated.

[2] They who have arrived at maturity, and still more they who have arrived at old age, and have not viewed with their own eyes the truths of the church, which are called doctrinal things, and seen whether they are true, and then been willing to live according to them, retain them merely as they do all other memory-knowledges; they are in their natural memory only, and thence on their lips; and when they utter them, they utter them not from their interior man or from the heart, but only from the exterior man and from the mouth. When a man is in this state he cannot possibly believe that the truths of the church are true, although it seems to him that he so believes. The reason why it seems to him that he believes them to be true, is that he relies on others, and has confirmed in himself the teachings of others. It is very easy to confirm things taken from others, whether true or false; for this needs nothing but ingenuity.

[3] These truths of the church, or they who are in this manner in the truths of the church, are signified by “spies coming to see the nakedness of the land.” For they do not believe the doctrinal things of their church from any affection of truth, but from an affection of winning honors or getting gain; wherefore in themselves they

believe scarcely anything, for the most part denying at heart, and regarding these doctrinal things as a merchant does his merchandise; and they appear to themselves learned and wise when from themselves they see that truths are not truths, and yet can persuade the common people that they are truths. That many of the church dignitaries are of this character is very manifest from them in the other life; for wherever they go there, they are in the sphere of their affections and derivative thoughts, which sphere is plainly perceived by others, and it causes the quality of their affection of truth, and the quality of their faith, to be known to the very senses. In the world this is not made manifest, for there is not there any spiritual perception of such things; and this being so they do not expose themselves, for they would lose their gain.

[4] That they are spies may be evident enough from the fact that such persons seek nothing but faults in those who are in truths from good, in order that they may accuse and condemn them. Are such persons anything but spies, whether they belong to the so called Papists, or the Reformed, Quakers, Socinians, or Jews, when they have once confirmed in themselves the doctrinals of their church? They ridicule and condemn the veriest truths, if any such are to be found; for they do not comprehend that truths are true. The reason of this is that they have no affection of truth for its own sake, still less for the sake of life, but only for the sake of gain. Moreover, when such men read the Word they search it with the sole end of confirming doctrinal memory-knowledges for the sake of gain; and many of them search the Word that they may see the nakedness of the land, that is, may see that the truths of the church are not truths, but only serviceable for persuading others that they are truths, for the sake of gain.

[5] But they who are in the affection of truth for the sake of truth and of life, consequently for the sake of the Lord's kingdom, have indeed faith in the doctrinal things of the church; but still they search the Word for no other end than the truth, from which their faith and their conscience are formed. If anyone tells them that they ought to stay in the doctrinal things of the church in which they were born, they reflect that if they had been born in Judaism,

Socinianism, Quakerism, Christian Gentilism, or even out of the church, the same would have been told them; and that it is everywhere said, Here is the church! Here is the church! Here are truths and nowhere else! And this being the case the Word should be searched with devout prayer to the Lord for enlightenment. Such do not disturb anyone within the church, nor do they ever condemn others, knowing that everyone who is a church lives from his faith.

5433. *To see the nakedness of the land ye are come.* That this signifies that they would like nothing better than to know in themselves that there are no truths is evident from the signification of “coming to see” as being to desire to know that it is so, thus that they would like nothing better than to know; from the signification of “nakedness” as being to be without truths, thus that there are no truths (of which in what follows); and from the signification of “land” as being the church (see n. 566, 662, 1067, 1262, 1733, 1850, 2117, 2118, 3355, 4447, 4535); here therefore the “nakedness of the land” denotes no truths in the church. That “nakedness” signifies deprived of truths, or without truths, is because “garments” in general signify truths, and each specific garment signifies some particular truth (see n. 2576, 3301, 4545, 4677, 4741, 4742, 4763, 5248, 5319). Hence “nakedness” signifies being without truths, as will also be seen below from passages taken from the Word.

[2] How the case is herein is plain from what was said just above (n. 5432), that they who learn truths not for the sake of truth and of life, but for the sake of gain, cannot but think within themselves that the truths of the church are not truths. The reason is that the affection of gain is an earthly affection, and the affection of truth is a spiritual affection. One or the other must have the dominion, for no man can serve two masters. Therefore where one affection is, the other is not; thus where there is the affection of truth, there is not the affection of gain; and where there is the affection of gain, there is not the affection of truth. Consequently, if the affection of gain has dominion, it must needs be that nothing is more desired than that truths should not be truths, and also that they should be

believed to be truths by others; for if the internal man looks downward to earthly things, and vests everything in them, it is impossible for him to look upward, and to vest anything in heavenly things, because the earthly things completely absorb and stifle the heavenly things. The reason is that the angels of heaven cannot be with man in earthly things, and therefore they draw back, and the infernal spirits then come near, who cannot be with man in heavenly things. The result is that heavenly things are naught to him, and earthly things are everything; and when earthly things are everything to him, he believes himself to be more learned and wise than anyone else, in that to himself he denies the truths of the church, saying at heart that they are for the simple. Man must therefore be either in earthly affection or in heavenly affection, for he cannot be at the same time with the angels of heaven and with the infernals; because he would then hang between heaven and hell. But when he is in the affection of truth for the sake of truth, that is, for the sake of the Lord's kingdom, where the Divine truth is, thus for the sake of the Lord himself, he is then among angels, nor does he then despise gainsofar as it is useful for his life in the world; but he has as the end, not gain, but uses therefrom, which he looks upon as mediate ends to the final heavenly end; thus by no means does he set his heart upon gain.

[3] That “nakedness” signifies to be without truths may be seen from other passages in the Word, as in the Revelation:

To the angel of the church of the Laodiceans write, Because thou sayest I am rich, and have been enriched, so that I have need of nothing; and knowest not that thou art wretched and miserable and needy and blind and naked (Rev. 3:17);

where “naked” denotes penury of truth. In the same:

I counsel thee to buy of me gold purified in the fire, that thou mayest be rich, and white garments, that thou mayest be clothed, and the shame of thy nakedness be not made manifest (Rev. 3:18);

“to buy gold” denotes to procure and appropriate good to one's self; “that thou mayest be rich” denotes being in celestial and

spiritual good; “white garments” denote spiritual truths; the “shame of thy nakedness” denotes being without goods and truths. (That “to buy” is to procure and to appropriate to one’s self may be seen above, n. 5374; also that “gold” is celestial and spiritual good, n. 1551, 1552; that “garments” are truths, n. 1073, 2576, 4545, 4763, 5248, 5319; and that “white” is predicated of truth, because from the light of heaven, n. 3301, 3993, 4007, 5319.)

[4] Again:

Behold I come as a thief, blessed is he that watcheth, and keepeth his garments, lest he walk naked (Rev. 16:15);

“he that keepeth his garments” denotes him that keepeth truths; “lest he walk naked,” denotes being without truths. In Matthew:

The king shall say unto them on his right hand, I was naked, and ye clothed me; and to them on his left, I was naked, and ye clothed me not (Matt. 25:36, 43);

where “naked” denotes the good who acknowledge that there is nothing of good and truth in themselves (n. 4958).

[5] In Isaiah:

Is not this the fast, to break thy bread to the hungry, and that thou bring the afflicted that are cast out into thy house? When thou seest the naked that thou cover him? (Isa. 58:7);

where the meaning is similar. In Jeremiah:

Jerusalem hath sinned a sin; therefore she hath become a menstruous woman; all that honored her despise her, because they have seen her nakedness (Lam. 1:8);

where “nakedness” denotes without truths. In Ezekiel:

Thou hast come into comelinesses of comelinesses, the paps have been made firm, and thy hair was grown, yet thou wast naked and bare.

I spread my skirt over thee, and covered thy nakedness. Thou hast not remembered the days of thy youth, when thou wast naked and bare (Ezek. 16:7–8, 22);

[6] this is said of Jerusalem, by which is meant the ancient church, as it was when set up, and as it afterward became, namely, that at first it was without truths, but afterward was instructed in them, and at last rejected them. Again:

If a just man who hath done judgment and justice give his bread to the hungry, and cover the naked with a garment (Ezek. 18:5, 7);

where “to cover the naked with a garment” denotes to instruct in truths those who desire them. In Hosea:

Lest I strip her naked, and show her as in the day that she was born, and make her as a wilderness, and set her like a land of drought, and slay her with thirst (Hos. 2:3);

where “stripping naked” denotes to deprive of truths. In Nahum:

I will show the nations thy nakedness, and the kingdoms thy shame (Nah. 3:5);

where “showing the nations the nakedness” denotes to show the ugliness; for all ugliness is from want of truths, and all beauty is from truths (n. 4985, 5199).

5434. *And they said unto him, Nay my lord, we are upright.* That this signifies that they are truths in themselves is evident from the signification of “saying to him, Nay my lord” as being that they did not come to seek gain, which is signified by Joseph’s words, “Ye are spies” (see n. 5432), and that it was not the case that they would like nothing better than to know in themselves that there are no truths as is signified by Joseph’s words, “To see the nakedness of the land ye are come” (n. 5433); and from the signification of “we are upright,” as being that they are truths in themselves; for in the internal sense “upright” signifies truth, in this as in many other passages of the Word. This meaning—that they are truths in

themselves—follows from the series; for to those who have procured for themselves the truths of the church for the purpose of gain, truths are indeed not truths (as was shown above, n. 5433); yet they may be truths in themselves, for the very truths of the church in general are signified by the “sons of Jacob.” That by the “upright” are meant truths in the abstract is because in the internal sense everything is abstracted from person, and the idea of person is turned into the idea of thing (see n. 5225, 5287). The reason of this is that otherwise the thought and derivative speech must needs be drawn away and lost from the thing itself and the view of it, to such things as are of person; and moreover the thought and derivative speech can in no other way become universal, and comprehend many things at the same time, still less things unlimited and unutterable, as with the angels. Nevertheless this abstracted idea involves persons, namely, those who are in the things in question. Hence it is that by “the upright” are signified truths.

5435. *But to buy food are thy servants come.* That this signifies that they, namely these truths, are to be appropriated to the natural by means of good is evident from the signification of “servants” as being things lower and relatively natural (see n. 2541, 3019, 3020, 5161, 5164, 5305); hence also truths (n. 3409), for truths are subject to good, and things subject are in the Word called “servants”—here therefore truths in the natural in respect to the celestial of the spiritual; from the signification of “buying” as being to be appropriated (n. 4397, 5374, 5406, 5410); and from the signification of “food” as being celestial and spiritual good (n. 5147), and also truth adjoined to good (n. 5340, 5342); here therefore truth to be adjoined to the natural by means of good, and thus to be appropriated. Truth is never appropriated to man otherwise than by means of good; but when it is so appropriated, then truth becomes good, because it then acts as one with it; for together they make as it were one body, the soul of which is good, the truths in this good being as it were the spiritual fibers which form the body. Wherefore by fibers are signified the inmost forms proceeding from good, and by nerves are signified truths (see n. 4303, 5189).

5436. *We are all one man's sons.* That this signifies that these truths are from one origin is evident from the signification of "sons," here the sons of Jacob as being truths in general (of which often before). That their being "one man's sons" signifies that they are from one origin is evident without explication.

5437. *We are upright.* That this signifies that thus they are truths in themselves is evident from the signification of "we are upright" as being truths in themselves (of which just above, n. 5434).

5438. *Thy servants are no spies.* That this signifies that it was not for the sake of gain, is evident from the signification of "spies," as being those who are in the truths of the church for the sake of gain (as shown above, n. 5432); here that it was not so.

5439. *And he said unto them, Nay, but to see the nakedness of the land ye are come.* That this signifies that they did not care whether there are truths is evident from the signification of "coming to see the nakedness of the land" as being to like nothing better than to know in themselves that there are no truths (see n. 5433); here, that they did not care whether there are truths.

5440. *And they said, We thy servants are twelve brethren.* That this signifies that all things of faith were thus conjoined together is evident from the signification of "twelve" as being all things, and when as here predicated of the sons of Jacob, or of the tribes named after them, and also of the apostles, all things of faith in one complex (see n. 577, 2089, 2129, 2130, 2553, 3272, 3488, 3858, 3862, 3913, 3926, 3939, 4060); and from the signification of "brethren" as being conjunction through good; for when truths are conjoined by means of good, they take on as it were a brotherhood among themselves. If when without good they appear conjoined, they nevertheless are not conjoined; for falsities of evil are always entering and disjoining them. The reason of this is that they have not one origin from which they are derived, nor one end to which they are directed. For there to be conjunction the first and the last must be conjoined; the first must be the good from which they come, and the last must be the good to which they tend.

Furthermore, for truths to be conjoined, good must reign universally; for that which reigns universally conjoins. (That a “brother” denotes the affection of good, thus good, may be seen above, n. 2360, 2524, 3303, 3459, 3803, 3815, 4121.)

5441. *The sons of one man.* That this signifies from one origin is evident from what was said just above (n. 5436), where similar words occur.

5442. *In the land of Canaan.* That this signifies in the church is evident from the signification of the “land of Canaan” as being the Lord’s kingdom and the church (see n. 1413, 1437, 1607, 3038, 3481, 3686, 3705, 4447).

5443. *And behold the youngest is this day with our father.* That this signifies that there was also conjunction with spiritual good is evident from the representation of Benjamin, who is here “the youngest” as being an intermediate that conjoins (of which in what follows); and from the representation of Jacob, here Israel, who is the “father” as being spiritual good (n. 3654, 4598). That “Benjamin” is the spiritual of the celestial, which is an intermediate, may be seen above (n. 4592, 5411, 5413, 5419); that is, an intermediate between the natural, or the things of the natural, and the celestial of the spiritual, which is “Joseph.” And as “Benjamin” is an intermediate, and “Israel” spiritual good, therefore by the words, “Behold the youngest is this day with our father” is signified conjunction with spiritual good.

5444. *And one is not.* That this signifies that the Divine spiritual, which is the source, does not appear is evident from the representation of Joseph, who here is the “one,” as being the celestial of the spiritual, or what is the same thing, the Divine spiritual, or truth from the Divine (see n. 3969, 4286, 4592, 4723, 4727, 4963, 5249, 5307, 5331, 5332, 5417), and because all conjunction of truth in the natural proceeds from the Divine spiritual, it is called “the Divine spiritual which is the source”; and from the signification of “is not” as being that it does not appear;

for it was, but did not appear to them, because the intermediate, which is “Benjamin,” was not there.

5445. *And Joseph said unto them.* That this signifies perception concerning this matter, namely, concerning the things which his brethren spoke, is evident from the signification of “saying” in the historicals of the Word as being perception (see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 3509).

5446. *This is it that I spoke unto you.* That this signifies that the truth is as I thought is evident from the signification of “speaking” as being to think (see n. 2271, 2287, 2619); that it signifies that this is the truth is evident without explication.

5447. *Saying, ye are spies.* That this signifies that they are in the truths of the church for the sake of gain is evident from the signification of “spies” as being those who are in the truths of the church only to seek gain (n. 5432, 5438).

5448. *Hereby ye shall be proved.* That this signifies that it will be seen whether it is so is evident without explication.

5449. *By the life of Pharaoh.* That this signifies of a certainty is evident from the fact that “by the life of Pharaoh” is a form of emphatic assertion, thus implying that it is certain. Joseph indeed knew that they were not spies, and that they did not come to see the nakedness of the land; yet he so asserted because in the internal sense it was certain that the truths of the church, in whomsoever they are, without conjunction through good with the interior man, have as the end nothing but gain; but when they have been conjoined through good with the interior man, they have as the end good and truth itself, thus the church, the Lord’s kingdom, and the Lord himself; and when they have these as the end, then as much gain falls to their share as is needed, according to the Lord’s words in Matthew:

Seek ye first the kingdom of God, and his righteousness, and all things shall be added unto you (Matt. 6:33).

5450. *Ye shall not go forth hence, except your youngest brother come hither.* That this signifies that it must needs be that the truths with you are such, unless conjoined with spiritual good, cannot be so well unfolded according to the significations of the words themselves; but this meaning results therefrom; for conjunction with spiritual good is here signified by the “youngest brother” (see n. 5443).

5451. *Send one of you, and let him get your brother.* That this signifies if only there is some conjunction with this good, is evident from the signification of “your brother,” namely, the youngest, as being conjunction with spiritual good (as just above, n. 5450); and from the signification of “sending one and getting him,” as being if only there is some conjunction; for something of doubt is expressed.

5452. *And ye shall be bound.* That this signifies even though there is separation in all other respects, is evident from the signification of “binding,” as here being to be separated; for he who is kept bound is separated, namely, from spiritual good, which is signified by the “father Israel.”

5453. *And your words shall be proved, whether there be truth with you.* That this signifies that it will then so take place is evident from the signification of “words being proved,” and “whether there is truth” as being that it is certain that it will then take place as they said. The certainty has reference to the things told by them, and contained in the internal sense (regarding which see above, n. 5434–5444).

5454. *Or else by the life of Pharaoh surely ye are spies.* That this signifies that otherwise it is certain that you have truths only for the sake of gain is evident from the signification of “by the life of Pharaoh” as being of a certainty (see n. 5449); and from the signification of “spies” as being they who are in the truths of the church only to seek gain (n. 5432, 5438, 5447). A further explication of these and the immediately preceding words is omitted, because they have been unfolded already in a general way,

and moreover they are such as cannot fall distinctly into the understanding; for general things must first be in the understanding, and then particular things may come in under them, such as are contained in the preceding words. If the generals have not been first received, the particulars are not admitted, and even excite disgust; for there can be no affection for particulars, unless generals have previously entered with affection.

5455. Verses 17–20. *And he shut them up in custody three days. And Joseph said unto them in the third day, This do, and live; I fear God. If ye be upright let one of your brethren be bound in the house of your custody; and go ye, bring produce for the famine of your houses; and bring your youngest brother unto me; and your words shall be verified, and ye shall not die. And they did so.* “And he shut them up in custody” signifies separation from itself; “three days” signifies to the full; “and Joseph said unto them in the third day” signifies perception of the celestial of the spiritual concerning those truths separated from itself, when there was fulfillment; “This do, and live; I fear God” signifies that so it shall be if they have life from the Divine; “if ye be upright” signifies if they are truths in themselves; “let one of your brethren be bound in the house of your custody” signifies that faith in the will must be separated; “and go ye, bring produce for the famine of your houses” signifies that in the meantime they are free to look out for themselves; “and bring your youngest brother unto me” signifies until an intermediate is present; “so shall your words be verified” signifies that then it will be with truths as has been declared; “and ye shall not die” signifies that in this way truths will have life; “and they did so” signifies the end of this state.

5456. *And he shut them up in custody.* That this signifies separation from itself is evident from the signification of “shutting up in custody” as being rejection, thus separation (see n. 5083, 5101).

5457. *Three days.* That this signifies to the full is evident from the signification of “three days” as being from beginning to end, thus what is full (see n. 2788, 4495); for it is a new state that is now

described. This entire state is signified by “three days”; and the last of it, and thereby what is new, is signified by the “third day,” as presently follows.

5458. *And Joseph said unto them in the third day.* That this signifies the perception of the celestial of the spiritual concerning these truths separated from itself, when there was fulfillment, is evident from the signification of “saying” as being perception (see n. 1791, 1815, 1819, 1822, 1898, 1919, 2619, 3509); and from the representation of the sons of Jacob as being the truths of the church in general (of which above), here these truths separated from the celestial of the spiritual (n. 5436); from the representation of Joseph as being the celestial of the spiritual (of which also above); and from the signification of the “third day” as being the last of a state when what is new begins (n. 5159, 5457), thus when there was fulfillment. From this it is plain that by “Joseph’s saying unto them in the third day” is signified the perception of the celestial of the spiritual concerning these truths separated from itself, when there was fulfillment.

5459. *This do, and live; I fear God.* That this signifies that so it shall be if they have life from the Divine is evident from the signification of “this do” as being that so it shall be; and from the signification of “and live” as being that they, namely the truths here signified by the “sons of Jacob,” shall have life; and from the signification of “I fear God” as being from the Divine. For by Joseph is represented the Lord as to truth from the Divine, which is the same as the celestial of the spiritual; wherefore by “I” is here signified in the supreme sense truth from the Divine itself which is in the celestial of the spiritual, or the Divine which is in truth. By “fearing,” in the supreme sense, when predicated of the Lord, is not signified fear, but love; and moreover the “fear of God” occasionally in the Word signifies love to God. For love to God is according to the subjects of it; it becomes fear with those who are in external worship without internal, it becomes holy fear with those who are in spiritual worship, and it becomes love in which is holy reverence with those who are in celestial worship; but in the Lord there was not fear, but pure love. From this it may be seen

that by “I fear God,” when predicated of the Lord, is signified Divine love, thus the Divine.

5460. *If ye be upright.* That this signifies if they are truths in themselves is evident from the signification of “being upright” as being that they are truths in themselves (of which above, n. 5434, 5437).

5461. *Let one of your brethren be bound in the house of your custody.* That this signifies that faith in the will must be separated is evident from the representation of Simeon, who is “one of their brethren who was to be bound” (verse 24) as being faith in the will (see n. 3869–3872, 4497, 4502–4503); and from the signification of “being bound in the house of your custody” as being to be separated (n. 5083, 5101, 5452, 5456). The case herein is that when faith in the will, or the will of doing the truth of faith, is separated from those who are in the truths of the church, then connection with the Divine is so slight that it is hardly more than acknowledgment; for the influx of the Divine from the Lord with the regenerate man is into good and thence into truth, or what is the same, into the will and thence into the understanding. Insofar therefore as the man who is in the truths of faith receives good from the Lord, so far the Lord forms in him a new will in his intellectual part (that it is in the intellectual part may be seen above, n. 927, 1023, 1043, 1044, 2256, 4328, 4493, 5113), and so far the Lord flows in, and produces the affection of doing what is good, that is, of exercising charity toward the neighbor. From all this it is evident what is meant by faith in the will (represented by Simeon) being separated before the intermediate, which is “Benjamin,” became present.

5462. *And go ye, bring produce for the famine of your houses.* That this signifies that in the meantime they are free to look out for themselves is evident from the signification of “go ye,” after their being bound and one of them being held in their stead, as being that in the meantime they were free; from the signification of “produce” as being truth (see n. 5276, 5280, 5292); from the signification of “famine” as being a lack of knowledges and

desolation (n. 5360, 5376); and from the signification of “your houses” as being the abodes where were the truths of each in particular, thus the natural mind. (That a “house” denotes the natural mind may be seen above, n. 4973, 5023; and that the truths here represented by the sons of Jacob are of the external church, thus in the natural, n. 5401, 5415, 5428.) From these significations taken together it is evident that by “bringing produce for the famine of your houses” is signified that in the desolation of truth in which they are, they may look out for themselves and their own.

5463. *And bring your youngest brother unto me.* That this signifies until an intermediate is present is evident from the representation of Benjamin as being an intermediate between the celestial of the spiritual and the natural (of which above, n. 5411, 5443).

5464. *And your words shall be verified.* That this signifies that then it will be with truths as had been declared is evident without explication. What they had declared about themselves, and consequently about the truths of the church which they represented, may be seen above (n. 5434–5444). The case herein is that they who are in the truths of the church merely for the sake of their own advantage can, equally with others, declare how the case is with truths, as for example that truths are not appropriated to anyone unless they are conjoined with the interior man, nay, that they cannot be conjoined therewith except by means of good, and that until this is done truths have no life. These and like things they sometimes see equally as well as others, and sometimes apparently more clearly than others; but this is only when they are talking about them. But when they are speaking to themselves, thus to their interior man (that is, when they are thinking), then they who are in the truths of the church merely for the sake of their own advantage see the contrary; and though they see the contrary and at heart deny truths, they can nevertheless persuade others that the case is so, and even that they themselves are in this way in truths. The yearning for gain, honor, and reputation for their own sake, imbibes all means of persuading, and none more readily than such things as in themselves are true; for these have within them a

hidden power of attracting minds. Every man whatever, unless densely stupid, is endowed with the capacity to understand whether things are true, to the end that by means of the intellectual part he may be reformed and regenerated. But when he has wandered into perverse ways, and has completely rejected the things of the faith of the church, he then indeed has the same faculty of understanding truths, but no longer desires to understand them, being averse to them as soon as he hears them.

5465. *And ye shall not die.* That this signifies that in this way truths will have life, namely, when the truths are as declared, is evident from the signification of “ye shall not die” as being ye shall live, thus that the truths represented by them will have life.

5466. *And they did so.* That this signifies the end of this state is evident from the signification of “doing,” or “done,” as being the end of a prior state, and as involving the beginning of a following one (see n. 4979, 4987, 4999, 5074). It is needless to explain these matters more at length, for the same reason that was given above (n. 5454). Be it known, however, that they contain within them unutterable arcana, which shine forth from the several words in the heavens, though not the least of them appears before man. The holiness sometimes perceived with a man when he is reading the Word has many such arcana within it; for in the holiness by which man is affected lie hidden innumerable things that are not manifest to him.

5467. Verses 21–24. *And they said a man to his brother, We are surely guilty concerning our brother, in that we saw the distress of his soul, when he besought us, and we would not hear; therefore is this distress come unto us. And Reuben answered them, saying, Spoke I not unto you, saying, Do not sin against the child; and ye would not hearken? And moreover behold his blood is searched for. And they knew not that Joseph heard them; for there was an interpreter between them. And he turned about from upon them and wept; and he returned to them, and spoke unto them, and took Simeon from them, and bound him before their eyes.* “And they said a man to his brother” signifies perception concerning the cause; “We are surely guilty concerning

our brother” signifies that they are to blame because they have alienated the internal by non-reception of good; “in that we saw the distress of his soul” signifies the state of the internal in regard to good when it was alienated; “when he besought us, and we would not hear” signifies its continual entreaty without reception; “and Reuben answered them, saying” signifies perception still from faith in doctrine and in the understanding; “Spoke I not unto you, saying” signifies the degree of perception thence; “Do not sin against the child” signifies that they should not be disjoined; “and ye would not hearken” signifies nonreception; “and moreover behold his blood is searched for” signifies the stings of conscience thence; “and they knew not that Joseph heard them” signifies that from the natural light in which those truths are, it is not believed that all things appear from spiritual light; “for there was an interpreter between them” signifies that then spiritual things are apprehended quite differently; “and he turned about from upon them” signifies somewhat of drawing back; “and wept” signifies mercy; “and he returned to them, and spoke to them” signifies influx; “and took Simeon from them” signifies faith in the will; “and bound him” signifies separation; “before their eyes” signifies to the perception.

5468. *And they said a man to his brother.* That this signifies perception concerning the cause is evident from the signification of “saying” in the historicals of the Word as being perception (see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 3509); and from the signification of “a man to his brother” as being mutually (n. 4725). The reason why their “saying a man to his brother” here signifies perception concerning the cause, namely, why Joseph spoke hardly to them, calling them spies, and keeping them in custody three days, is that in the verses which now follow, their mutual discourse treats of the cause; wherefore perception concerning this is signified.

5469. *We are surely guilty concerning our brother.* That this signifies that they are to blame because they have alienated the internal by nonreception of good is evident from the signification of “being guilty” as being to be at fault and under the imputation

of rejection of good and truth (see n. 3400); and from the representation of Joseph, who is the “brother concerning whom they were guilty” as being the internal they had rejected or alienated. For by Joseph and Benjamin is represented the internal of the church, but by the other ten sons of Jacob its external; for Rachel, who was the mother of Joseph and Benjamin, is the affection of interior truth, and Leah is the affection of exterior truth (see n. 3758, 3782, 3793, 3819). In this chapter, by Joseph is represented the celestial of the spiritual, or truth from the Divine, which is the internal; by Benjamin the spiritual of the celestial, which is the intermediate proceeding thence, and by the other ten sons of Jacob the truths of the external church, thus truths in the natural (as often said above). This chapter treats also of the conjunction of the internal of the church with its external in general and in particular; for every man must be a church in particular in order to be a part of the general church. But in the supreme sense the subject treated of is the Lord, how he united the internal with the external in his human, that he might make it Divine.

5470. *In that we saw the distress of his soul.* That this signifies the state of the internal in the meantime when it was alienated is evident from the signification of “distress of soul” as being the state in which the internal is when alienated from the external. As regards this state, the Lord continually flows in with man with good, and in good with truth; but man either receives or does not receive; if he receives, it is well with him; but if he does not receive, it is ill with him. If when he does not receive he feels some anxiety (here meant by “distress of soul”), there is hope that he may be reformed; but if he has no feeling of anxiety the hope vanishes. With every man there are two spirits from hell, and two angels from heaven; for man being born in sins cannot possibly live unless on one side he communicates with hell, and on the other with heaven; all his life is thence. When man is grown up and begins to rule himself from himself, that is, when he seems to himself to will and to act from his own judgment, and to think and to conclude concerning the things of faith from his own understanding, if he then betakes himself to evils, the two spirits from hell draw near, and the two angels from heaven withdraw a little; but if he betakes

himself to good, the two angels from heaven draw near, and the two spirits from hell are removed.

[2] If therefore when a man betakes himself to evils, as is the case with many in youth, he feels any anxiety when he reflects upon his having done what is evil, it is a sign that he will still receive influx through the angels from heaven, and it is also a sign that he will afterward suffer himself to be reformed; but if when he reflects upon his having done what is evil, he has no anxious feeling, it is a sign that he is no longer willing to receive influx through the angels from heaven, and it is also a sign that he will not afterward suffer himself to be reformed. Here therefore where the truths of the external church are treated of, which are represented by the ten sons of Jacob, mention is made of the distress of soul in which Joseph was when alienated from his brethren, and also next that Reuben admonished them, whereby is signified that when this state had preceded, reformation or the conjunction of the internal with the external would afterward take place (of which conjunction in the following pages); for with those who are then in anxiety there is an internal acknowledgment of evil, which when recalled by the Lord becomes confession, and finally repentance.

5471. *When he besought us, and we would not hear.* That this signifies its continual entreaty without reception is evident from the signification of “beseeching” as being entreaty; for beseeching not to be alienated, when the influx of good from the Divine is treated of, is an entreaty to be received; because the good which flows in from the Lord is continually urging and as it were entreating, but its reception rests with the man. Hence it is that beseeching not to be alienated signifies continual entreaty. From this it follows that “not to hear” signifies not to be received. In the sense of the letter a number of persons are treated of, as the ten sons of Jacob and Joseph; but in the internal sense these are treated of in one subject. The truths of the external church or in the natural, represented by the ten sons of Jacob, are the truths in the external man; and the celestial of the spiritual, represented by Joseph, is truth from the Divine in the internal man. It is similar with other historicals of the

Word; for things are what are signified by persons, and the things themselves have reference to one subject.

5472. *And Reuben answered them, saying.* That this signifies perception still from faith in doctrine and in the understanding is evident from the signification of “answering” or “saying” to his brethren as being perception (that “saying” denotes perception may be seen above, n. 5468); and from the representation of Reuben as being faith in doctrine and in the understanding, or the truth of doctrine through which the good of life can be attained (see n. 3861, 3866). As the subject here treated of is the entreaty of good, or of the Divine in good, to be received, mention is made of faith, and the way in which it teaches concerning the reception of good; for if when a man recedes from good he feels any anxiety, this is not from any innate dictate, but from the faith he has acquired from infancy, and which then dictates and causes this anxiety. This is the reason why Reuben, by whom this faith is represented, here speaks. It is called faith in doctrine and in the understanding, to distinguish it from faith in life and in the will, which faith is represented by Simeon.

5473. *Spoke I not unto you, saying.* That this signifies the degree of perception thence is evident from the signification of “saying” in the historicals of the Word as being perception (see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 3509); and because “speaking” or “saying” is twice mentioned, as also just above, it is the degree of perception that is signified.

5474. *Do not sin against the child.* That this signifies that they should not be disjoined, namely, the external from the internal, is evident from the signification of “sinning” as being disjunction (see n. 5229) for all sin disjoins; and from the representation of Joseph, who is here the “child,” as being the internal (as above, n. 5469).

5475. *And ye would not hearken.* That this signifies nonreception is evident from the signification of “hearing,” or “hearkening,” as being to obey (see n. 2542, 3869, 4652–4660, 5017); and because it denotes to obey, it also denotes to receive (as above, n. 5471); for

one who obeys what faith dictates, receives. In this instance it is nonreception, because it is said, “ye would not hearken.”

5476. *And moreover behold his blood is searched for.* That this signifies the stings of conscience thence is evident from the signification of “blood” as being violence offered to good or to charity (see n. 374, 1005). When this violence or this blood is searched for, it causes internal anxiety, which is called stings of conscience; but this is the case only with those who have been in anxiety when they sinned (n. 5470).

5477. *And they knew not that Joseph heard them.* That this signifies that from the natural light in which those truths are it is not believed that all things appear from spiritual light is evident from the representation of the sons of Jacob, who “knew not,” as being the truths of the external church, thus truths in the natural (of which often before), whence follows the signification that from the natural light in which these truths are it is not believed; and from the representation of Joseph as being the celestial of the spiritual, which is in spiritual light. That from this light appear the truths in the natural is signified by “Joseph’s hearing them”; for “to hear” signifies both to obey and to perceive (see n. 5017), thus that the truths in the natural appeared from spiritual light, but not the converse.

[2] In regard to natural light and spiritual light the case is this: natural light is from the sun of the world, and spiritual light is from the sun of heaven, which is the Lord. All the truths of faith that man learns from infancy are apprehended by means of such objects and derivative ideas as are from the light of the world, thus all and each are apprehended naturally; for all the ideas of man’s thought, so long as he lives in the world, are founded upon such things as are in the world; and therefore if these were taken away from him, his thought would utterly perish. The man who has not been regenerated is wholly ignorant that there is spiritual light, or even that there is in heaven a light that has nothing in common with the light of the world, still less does he know that it is this light that enlightens the ideas and objects which are from the light of the

world, and enables man to think, infer, and reflect. That spiritual light can do this is because this light is the wisdom itself that proceeds from the Lord, and this is presented as light before the sight of the angels in heaven. From this light appear all and each of the things that are below, or that are in man from natural light; but not the converse, unless the man has been regenerated, in which case the things of heaven, that is, of good and truth, by enlightenment from spiritual light appear in the natural as in a representative mirror. From this it is evident that the Lord, who is light itself, sees all things and each that are in the thought and will of man, nay, that are in universal nature, and that nothing whatever is hidden from him.

[3] From all this it is now evident how the case herein is, namely, that from the natural light in which these truths are, it is not believed that all things appear from spiritual light, as is signified by their “not knowing that Joseph heard them.” Joseph’s knowing his brethren, and their not knowing him (verse 8 above), involves a similar meaning; for thereby is signified that these truths of the church appeared to the celestial of the spiritual from its light, and that truth from the Divine did not appear in natural light not yet illumined by heavenly light (see n. 5427–5428).

5478. *For there was an interpreter between them.* That this signifies that then spiritual things are apprehended quite differently is evident from the signification of there being “an interpreter between them” as being that the spiritual things are apprehended differently; for an interpreter translates the language of one into the language of another, and thus sets forth the meaning of the one to the apprehension of the other. Hence it is that by there being “an interpreter between them” is signified that then spiritual things are apprehended quite differently by those who are in the truths of the church not yet conjoined by means of good with the internal man. That the truths of the church are apprehended by those who are in good (that is those with whom these truths are conjoined with good) quite differently from what they are by those who are not in good, seems indeed like a paradox, but still it is the truth. For truths are spiritually apprehended by those who are in good,

because these persons are in spiritual light; but they are apprehended naturally by those who are not in good, because these are in natural light. Hence truths on the part of those who are in good have truths continually conjoined with them; but on the part of those who are not in good they have conjoined with them very many fallacies, and also falsities. The reason of this is that truths with those who are in good extend themselves into heaven; while truths with those who are not in good do not extend themselves into heaven. Hence truths with those who are in good are full, but with those who are not in good they are nearly empty. This fullness and this emptiness are not apparent to man so long as he lives in the world, but they appear to the angels. Did man but know how much of heaven there is in truths conjoined with good, he would feel very differently about faith.

5479. *And he turned about from upon them.* That this signifies somewhat of drawing back is evident from the signification of “turning about from upon them,” when predicated of the influx of good from the Divine or the Lord, as being somewhat of drawing back; for the Lord never turns himself from anyone, but moderates the influx of good according to the state of the man or angel. It is this moderating that is meant by “drawing back.”

5480. *And wept.* That this signifies mercy is evident from the signification of “weeping,” when predicated of the Lord, who is here represented by Joseph, as being to be merciful. That weeping is expressive of grief and love is well known, and consequently it is expressive of mercy or pity, for mercy is love grieving. The Divine love is therefore called mercy, because the human race is of itself in hell; and when man perceives this in himself, he implores mercy. As weeping is also mercy in the internal sense, therefore in the Word “weeping” is sometimes predicated of Jehovah or the Lord, as in Isaiah:

I will weep with weeping for Jazer, the vine of Sibmah; I will water thee with my tears, O Heshbon and Elealeh (Isa. 16:9);

and in Jeremiah:

I know the indignation of Moab, saith Jehovah, that it is not right. Therefore will I howl over Moab, and I will cry out for all Moab; above the weeping of Jazer will I weep for thee, O vine of Sibmah (Jer. 48:30–32);

“Moab” denotes those who are in natural good and suffer themselves to be led astray, and when led astray adulterate goods (see n. 2468); “to howl,” “cry out,” and “weep over” denote pitying and grieving. Likewise in Luke:

When Jesus drew nigh he beheld the city, and wept over it (Luke 19:41);

Jerusalem, over which Jesus wept, or which he pitied and over which he grieved, was not only the city Jerusalem, but also the church, the last day of which; when there would no longer be any charity nor consequently any faith is meant in the internal sense; and hence from pity and grief he wept. (That “Jerusalem” is the church may be seen above, n. 2117, 3654.)

5481. *And he returned to them, and spoke to them.* That this signifies influx is evident from the signification of “returning to them and speaking to them” after he had turned about from them, as being influx; for the celestial of the spiritual or truth from the Divine, represented by Joseph, flows into the truths that are in the natural. This is expressed in the sense of the letter by “returning to them and speaking to them.” (That “speaking” also denotes to flow in, may be seen above, n. 2951.)

5482. *And took Simeon from them.* That this signifies faith in the will is evident from the representation of Simeon as being faith in the will (see n. 3869–3872, 4497, 4502–4503). The reason why faith in the will was separated from them is that there was not yet present the intermediate represented by Benjamin; for truth from the Divine, represented by Joseph, flows in through an intermediate into the good of faith, and through this into its truth; or what is the same, into the willing of truth, and through this into the understanding of truth; or what is still the same, into charity toward the neighbor, and through this into faith. No other way of

influx is possible with the man who has been regenerated, nor is there any other way of influx with the angels. This is comparatively like the influx of the sun into its earthly subjects. While it is producing them from seed, and renewing them, it flows in with heat, as is the case in the time of spring and summer, and at the same time with light, and thereby produces them; but by light alone it produces nothing at all, as is plain from these subjects in winter time. Spiritual heat is the good of love, and spiritual light is the truth of faith; moreover, spiritual heat in the subjects of the animal kingdom produces the vital heat, and spiritual light produces the life thence derived.

5483. *And bound him.* That this signifies separation is evident from the signification of “binding” as being separation (see n. 5083, 5101, 5452, 5456).

5484. *Before their eyes.* That this signifies to the perception is evident from the signification of “eyes” as being the understanding and perception (see n. 2701, 4083, 4403–4421, 4523–4534).

5485. Verses 25–28. *And Joseph commanded, and they filled their vessels with corn, and to restore their silver, everyone’s into his sack, and to give them provision for the way; and he did thus to them. And they lifted their produce upon their asses, and went thence. And one opened his sack to give his ass provender in the inn, and he saw his silver; and behold it was in the mouth of his bag. And he said unto his brethren, My silver is restored, and lo it is even in my bag; and their heart went forth, and they trembled a man to his brother, saying, What is this that God hath done to us?* “And Joseph commanded” signifies influx from the celestial of the spiritual; “and they filled their vessels with corn” signifies that the memory-knowledges were endowed with good from truth; “and to restore their silver” signifies without any ability of theirs; “everyone’s into his sack” signifies wherever there was a receptacle in the natural; “and to give them provision for the way” signifies and that it would support the truths they had; “and he did thus to them” signifies the effect; “and they lifted their produce upon their asses” signifies that truths were gathered into memory-knowledges; “and they went thence” signifies the

consequent life; “and one opened his sack” signifies observation; “to give his ass provender in the inn” signifies when there was reflection upon the memory-knowledges in the exterior natural; “he saw his silver” signifies perception that it was without any ability of their own; “and behold it was in the mouth of his bag” signifies that they were bestowed and stored up in the threshold of the exterior natural; “and he said unto his brethren” signifies general perception; “my silver is restored” signifies that there was no aid from them; “and lo it is even in my bag” signifies that it was in the exterior natural; “and their heart went forth” signifies fear; “and they trembled a man to his brother” signifies general terror; “saying, What is this that God hath done to us?” signifies on account of so much providence.

5486. *And Joseph commanded.* That this signifies influx from the celestial of the spiritual is evident from the signification of “commanding,” when predicated of the celestial of the spiritual, or of the internal in respect to the external, as being influx, for the internal commands in no other way than by influx, and then by disposal for use; and from the representation of Joseph as being the celestial of the spiritual (of which often above).

5487. *And they filled their vessels with corn.* That this signifies that the memory-knowledges were endowed with good from truth is evident from the signification of “filling,” which being free signifies to be endowed with; from the signification of “vessels” as being memory-knowledges (see n. 3068, 3079); and from the signification of “corn” as being good from truth, or the good of truth (n. 5295).

5488. *And to restore their silver.* That this signifies without any ability of theirs is evident from the signification of “buying with silver” as being to procure for oneself from one’s own; here therefore “to restore silver” is to endow gratis, or without any ability of theirs; as also in Isaiah:

Everyone 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 (Isa. 55:1).

5489. *Into his sack.* That this signifies wherever there was a receptacle in the natural is evident from the signification of a “sack” as being a receptacle (of which in what follows); that it is in the natural is because the subject treated of is the truths and memory-knowledges that are in the natural. Here a “sack” specifically signifies memory-knowledge, for the reason that as a sack is a receptacle of corn, so memory-knowledge is a receptacle of good, here of the good that is from truth (as above, n. 5487). Few know that memory-knowledge is a receptacle of good, because few reflect upon such things, and yet this may be known from the following considerations. The memory-knowledges that enter into the memory are always introduced by means of some affection; those not introduced by any affection do not stick there, but slip away. The reason of this is that in affection there is life, but not in memory-knowledges except through affection. From this it is plain that memory-knowledges always have conjoined with them such things as are of affection, or what is the same, as are of some love, consequently some good, for everything that is of love is called good, whether it be good or thought to be so. Memory-knowledges therefore together with these goods form as it were a marriage, and hence it is that when this good is excited, the memory-knowledge with which it is conjoined is also at once excited; and conversely, when the memory-knowledge is recalled, the good conjoined with it also comes forth, as everyone can put to the test in himself if he chooses.

[2] This then is the reason why with the unregenerate, who have rejected the good of charity, the memory-knowledges which are truths of the church, have adjoined to them such things as are of the love of self and of the world, thus evil things, which by reason of the delight that is in them they call good, and also by wrong interpretations make out to be good. These memory-knowledges make a fair show when the loves in question reign universally, and according to the degree in which they reign. But with the regenerate the memory-knowledges which are truths of the church have joined with them such things as are of love toward the neighbor and love to God, thus genuine good things. These are stored up by the Lord in the truths of the church with all who are being regenerated; and therefore when the Lord instills into such

persons a zeal for good, these truths show themselves in their order; and when he instills a zeal for truth, this good is present and enkindles it. From all this it is evident how the case is with memory-knowledges and with truths—that they are receptacles of good.

5490. *And to give them provision for the way.* That this signifies, and that it would support the truths which they had, is evident from the signification of “giving provision” as being support; and from the signification of a “way” as being truth (see n. 627, 2333); here, however, “for the way” denotes so long as they were in that state, because to be “on the way” signifies a state of truth conjoined with good (n. 3123). By “provision” is also signified support from truth and good in David:

He made it rain manna upon them for food, and gave them the corn of the heavens. Man did eat the bread of the mighty; he sent them provision to satiety (Ps. 78:24–25).

5491. *And he did so.* That this signifies the effect is evident without explication.

5492. *And they lifted their produce upon their asses.* That this signifies that truths were gathered into memory-knowledges is evident from the signification of “produce” as being truth (see n. 5276, 5280, 5292, 5402); and from the signification of an “ass” as being memory-knowledge (n. 2781). Hence it follows that by their “lifting their produce upon their asses” is signified that truths were gathered into memory-knowledges. That this is the signification of these words seems strange to him who keeps his mind in the historic sense of the letter, especially if he believes that there is no other internal sense than that which proximately shines forth from the letter; for he says to himself, How can lifting produce upon their asses signify truths gathered into memory-knowledges? But let him know that the literal sense of the Word passes into such a spiritual sense when it passes from man to the angels, or into heaven, and even into a still more remote sense when it passes into the inmost heaven, where all and each of the things of the Word

pass into affections which are of love and charity, to which sense the internal sense serves as a plane.

[2] That the historicals of the Word pass into another sense when they are elevated into heaven, may be seen by the man who concludes from reason, and who knows anything about the natural and the spiritual. He can see that to lift produce upon their asses is a purely natural act, and that there is nothing spiritual in it whatever; and he can also see that the angels who are in heaven, or they who are in the spiritual world, cannot apprehend these words otherwise than spiritually, and that they are apprehended spiritually when in their place are understood their correspondences, namely, the truth of the church in place of “produce,” and the memory-knowledges that are in the natural in place of “asses.” That by “asses” in the Word are signified things that serve, and thus memory-knowledges (for these are things that serve relatively to things spiritual and also to things rational), may be seen explained at n. 2781. Hence also it is plain what angelic thought and speech are relatively to man’s thought and speech—that angelic thought and speech are spiritual, but man’s natural; and that the former falls into the latter when it descends, and that the latter is turned into the former when it ascends. Unless this were so, there would be no communication whatever of man with angels, or of the world with heaven.

5493. *And they went thence.* That this signifies the consequent life is evident from the signification of “going” as being to live (see n. 3335, 3690, 4882). The case is the same with “going” (which in the spiritual sense denotes to live) as with what was said just above (n. 5492).

5494. *And one opened his sack.* That this signifies observation is evident from the signification of a “sack” as being a receptacle in the natural (n. 5489, 5497), which was endowed with good from truth (n. 5487). That to “open” it denotes to observe is plain from the series; for by the words which follow, “to give his ass provender in the inn,” is signified when they reflected upon the memory-knowledges in the exterior natural.

5495. *To give his ass provender in the inn.* That this signifies when they reflected upon the memory-knowledges in the exterior natural is evident from the signification of “giving his ass provender” as being to reflect upon memory-knowledges; for provender is the food with which asses are fed, consisting of straw and chaff, and hence it denotes all reflection upon memory-knowledges, for these are what reflections chiefly feed on (that an “ass” denotes memory-knowledge may be seen just above, n. 5492); and from the signification of an “inn” as being the exterior natural. That an “inn” here is the exterior natural cannot indeed be confirmed from parallel passages elsewhere in the Word, but still it can be confirmed from the fact that memory-knowledges are as it were in their inn when in the exterior natural. (That the natural is twofold, exterior and interior, may be seen above, n. 5118.) When memory-knowledges are in the exterior natural, they communicate directly with the external senses of the body, and there repose and as it were rest upon these senses. Hence it is that this natural is to memory-knowledges an “inn,” or place for resting, or for passing the night.

5496. *And he saw his silver.* That this signifies perception that it was without any ability of their own is evident from the signification of “seeing” as being to understand and perceive (see n. 2150, 2325, 2807, 3764, 3863, 4403–4421, 4567, 4723, 5400); and from the signification of the “silver being restored” as denoting without any power of theirs (n. 5488).

5497. *And behold it was in the mouth of his bag.* That this signifies that they were bestowed and stored up in the threshold of the exterior natural is evident from the signification of the “mouth of the bag” as being the threshold of the exterior natural. That they were stored up there is implied, and that they were bestowed follows from what is said before—that it was without any ability of their own. As the mouth was the fore part of the sack, therefore nothing else is signified by it than the fore part of the receptacle, thus the exterior natural, for this also is before (that a “sack” denotes a receptacle may be seen, n. 5289, 5494). In order that it may be known what the exterior and the interior natural are, it shall be again briefly explained. A boy, being not yet of mature age,

cannot think from anything higher than the exterior natural; for he composes his ideas from things of sense. But as he grows up, and from things of sense draws conclusions as to causes, he thereby begins to think from the interior natural; for from things of sense he then forms some truths, which rise above the senses, but still remain within the things that are in nature. But when he becomes a young man, if as he then matures he cultivates his rational, he thus forms reasons from the things in the interior natural, which reasons are truths still higher, and are as it were drawn out from the things in the interior natural. The ideas of thought from these are called in the learned world intellectual and immaterial ideas; while the ideas from the memory-knowledges in both naturals, insofar as from the senses they partake of the world, are called material ideas. In this way man mounts in his understanding from the world toward heaven. But still he does not come into heaven with his understanding unless he receives good from the Lord, which is continually present and flowing in; and if he receives good, truths also are bestowed on him, for in good all truths find their abode; and according as truths are bestowed on him, so also is understanding, by reason of which he is in heaven.

5498. *And he said unto his brethren.* That this signifies general perception is evident from the signification of “saying,” in the historicals of the Word, as being perception (of which often before); and from the signification of “unto his brethren” as being what is general, for that which is said to all becomes general.

5499. *My silver is restored.* That this signifies that there was no aid from them is evident from the signification of “restoring silver” as being without any ability of theirs, or what is the same thing, that there was no aid from them (of which above, n. 5488, 5496).

5500. *And lo it is even in my bag.* That this signifies that it was in the exterior natural is evident from the signification of “bag” as being the exterior natural (of which just above, n. 5497).

5501. *And their heart went forth.* That this signifies fear is evident from the signification of the “heart going forth” as being fear. That

the “going forth of the heart” denotes fear is because the heart palpitates in fear.

5502. *And they trembled a man to his brother.* That this signifies a general terror is evident from the signification of “trembling” as being terror; and from the signification of “a man to his brother” as being what is general (as just above, n. 5498). The reason why fear is here expressed twice, by the “heart going forth,” and by their “trembling,” is that one expression has reference to the will, and the other to the understanding; for it is usual in the Word, especially the prophetic, to express one thing twice, merely changing the words. He who does not know the mystery herein might suppose that it is a meaningless repetition; yet this is not so, for one expression refers to good, and the other to truth; and because good is of the will and truth is of the understanding, one refers to the will and the other to the understanding. The reason is that in the Word everything is holy, and the holiness is from the heavenly marriage, which is that of good and truth. Hence it is that heaven is in the Word, and consequently the Lord, who is the all in all things of heaven, insomuch that the Lord is the Word. The double name of the Lord, “Jesus Christ,” involves the same; the name “Jesus” expressing the Divine good, and the name “Christ” the Divine truth (see n. 3004, 3005, 3008, 3009). Hence it is plain also that the Lord is in all things of the Word, insomuch that he is the Word itself. (That a marriage of good and truth, or the heavenly marriage, is in every part of the Word, may be seen above, n. 683, 793, 801, 2516, 2712, 5138.) From this it may also be plainly concluded that man, if he hopes for heaven, must be not only in the truth which is of faith but also in the good which is of charity, and that otherwise there is no heaven in him.

5503. *Saying, What is this that God hath done to us?* That this signifies on account of so much providence is evident from the signification of “God’s doing” as being providence; for everything that God does can be expressed by no other word than providence. The reason of this is that in everything that God or the Lord does there is the eternal and the infinite, and these are in the word

“providence.” As they were amazed it is therefore signified, on account of so much providence.

5504. Verses 29–34. *And they came unto Jacob their father to the land of Canaan, and told him all that had befallen them, saying, The man, the lord of the land, spoke hard things with us, and took us for spies of the land. And we said unto him, We are upright; we are no spies; we are twelve brethren, sons of our father; one is not, and the youngest is this day with our father in the land of Canaan. And the man, the lord of the land, said unto us, Hereby shall I know that ye are upright; let one of your brethren remain with me, and take for the famine of your houses, and go, and bring your youngest brother unto me; then shall I know that ye are no spies, but that ye are upright; I will give you your brother, and ye shall go about trading in the land.* “And they came” signifies what is successive of reformation; “unto Jacob their father” signifies the good of natural truth; “to the land of Canaan” signifies which is of the church; “and told him all that had befallen them” signifies reflection from the good of that truth upon the things which were hitherto provided; “saying” signifies perception; “the man, the lord of the land spoke” signifies the celestial of the spiritual reigning in the natural; “hard things with us” signifies nonconjunction therewith on account of noncorrespondence; “and took us for spies of the land” signifies that it observed that the truths of the church were for seeking gain; “and we said unto him, We are upright, we are no spies” signifies denial that they were in the truths of the church for the purpose of gain; “we are twelve brethren” signifies all truths in one complex; “sons of our father” signifies of one origin; “one is not” signifies that the Divine spiritual source does not appear; “and the youngest is this day with our father” signifies that from him is adjunction to spiritual good; “and the man, the lord of the land, said unto us” signifies perception concerning the celestial of the spiritual reigning in the natural; “Hereby shall I know that ye are upright” signifies that it is willing, if they are not in truths for the sake of gain; “let one of your brethren remain with me” signifies that faith in the will should be separated from them; “and take for the famine of your houses” signifies that in the meantime they may provide for themselves in that desolation; “and go” signifies that so they may live; “and bring your youngest brother unto me” signifies that if

there were an intermediate there would be conjunction; “then shall I know that ye are no spies” signifies that then truths would no longer be for the purpose of gain; “but that ye are upright” signifies that thus there would be correspondence; “I will give you your brother” signifies that thus truths would become goods; “and ye shall go about trading in the land” signifies that thus truths will be made fruitful from good, and will all turn to use and profit.

5505. *And they came.* That this signifies what is successive of reformation is evident from the signification of “coming to Jacob their father” as here being what is successive of reformation; for by Jacob their father is represented the good of truth in the natural, and to “come” to this is to be so far reformed. For in the internal sense the subject treated of is the truths of the church, which are represented by the sons of Jacob, how they were implanted in the natural, and afterward conjoined with the celestial of the spiritual; or what is the same, how truths in the external man were conjoined with truths from the Divine in the internal. From all this it is evident that by their “coming” is here signified what is successive of reformation.

5506. *Unto Jacob their father.* That this signifies the good of natural truth is evident from the representation of Jacob as being the good of natural truth (see n. 3659, 3669, 3677, 3775, 4234, 4273, 4538); and also from the signification of “father” as being good (n. 3703). To come to this good is to be reformed to that extent. By this good afterward, when the intermediate which is “Benjamin” was added, conjunction was effected with the internal, which is “Joseph.”

5507. *Unto the land of Canaan.* That this signifies which is of the church is evident from the signification of the “land of Canaan” as being the church (see n. 3705, 4447). This good of truth which is represented by Jacob is the good of the external church; but that which is represented by Israel is the good of the relatively internal church.

5508. *And told him all that had befallen them.* That this signifies reflection from the good of that truth upon the things hitherto provided is evident from the signification of “telling” as being to think and reflect (see n. 2862), for what is told anyone is thought of from reflection; and from the signification of “all that had befallen” as being what is of providence, or what is provided (of which in what follows). The reason why the reflection was from the good of truth is that they told Jacob their father, by whom the good of truth is represented (n. 5506). The reason why the reflection was not from the truths represented by the sons of Jacob, as the sense of the letter implies, is that all the reflection and thence thought that the lower or exterior has, comes from the higher or interior, although it appears to come from the lower or exterior; and as the good of truth that Jacob represents is interior, therefore reflection from the good of truth is signified.

[2] That the things which befell them are things of providence or things provided is because everything that befalls or happens, which in other words is called accidental, and is ascribed to chance or fortune, is of providence. Divine providence works thus invisibly and incomprehensibly in order that man may in freedom ascribe an event either to providence or to chance; for if providence acted visibly and comprehensibly, there would be danger of man’s believing, from what he sees and comprehends, that it is of providence, and afterward changing into the contrary. Thus truth and falsity would be conjoined in the interior man, and truth would be profaned, which profanation is attended with eternal damnation. Therefore it is better for such a man to be kept in unbelief than to be in faith and then recede from it.

[3] This is what is meant in Isaiah:

Say to this people, Hearing hear ye, but understand not; and seeing see ye, and know not. Make the heart of this people fat, and make their ears heavy, and besmear their eyes; lest they see with their eyes, and hear with their ears, and their heart should understand, and they should turn again, and be healed (Isa. 6:9–10; John 12:40).

It is for this reason also that miracles are not wrought at this day, for these, like all visible and comprehensible things, would compel men to believe, and whatever compels takes away freedom; when yet all the reformation and regeneration of man is effected in his freedom. That which is not implanted in freedom does not stay. It is implanted in freedom when the man is in the affection of good and truth (see n. 1937, 1947, 2744, 2870–2893, 3145, 3146, 3158, 4031).

[4] That miracles so great were wrought among the posterity of Jacob was for the sake of their being compelled to observe the statutes in their outward form; for this was sufficient for those who, being only in the representatives of a church, were in external things separate from internal, and therefore could not be reformed as to the interiors; for they entirely rejected interior things, and therefore they could not profane truths (n. 3147, 3398, 3399, 3480, 4680). Men like these could be compelled without danger of profaning what is holy.

[5] That man at this day ought to believe what he does not see, is evident from the Lord's words to Thomas, in John:

Because thou hast seen me, Thomas, thou hast believed: blessed are they who do not see, and yet believe (John 20:29).

That the things which happen (in other words which are ascribed to chance or fortune) are of the Divine providence, the church indeed acknowledges, but still does not believe; for who does not say, when apparently by chance he comes out of some great peril, that he has been preserved by God, and also gives God thanks? And likewise when he is exalted to honors, and also when he becomes wealthy, he calls it a blessing from God. Thus the man of the church acknowledges that what happens is of providence, but still does not believe. But on this subject, of the Lord's Divine mercy more will be said elsewhere.

5509. *Saying*. That this signifies perception is evident from the signification of “saying” in the historicals of the Word as being to perceive (as often shown above).

5510. *The man, the lord of the land, spoke*. That this signifies the celestial of the spiritual reigning in the natural is evident from the representation of Joseph, who is here “the man, the lord of the land,” as being the celestial of the spiritual. “Man” [*vir*] is predicated of the spiritual, and “lord” of the celestial; for “man” in the internal sense is truth, and “lord” is good, and truth from the Divine is what is called spiritual, and good from the Divine is what is called celestial; and from the signification of “land,” here the land of Egypt, as being the natural mind (see n. 5276, 5278, 5280, 5288, 5301). That the celestial of the spiritual, which is represented by Joseph, reigned in both naturals, is contained in the preceding chapter in the internal sense; and it was to the end that this might be represented that Joseph was appointed over the land of Egypt.

[2] There are two things in the natural—memory-knowledges and truths of the church; concerning memory-knowledges it has been shown that the celestial of the spiritual or truth from the Divine disposed them in order in the natural; and now the truths of the church, which are represented by the ten sons of Jacob, are treated of. Memory-knowledges must be disposed in order in the natural before the truths of the church, because these are to be apprehended from the former; for nothing can enter man’s understanding without ideas derived from such memory-knowledges as he has acquired from infancy. Man does not at all know that every truth of the church that is called a truth of faith is founded upon his memory-knowledges, and that he apprehends it, keeps it in the memory, and calls it out of the memory, by means of ideas composed of the memory-knowledges in him.

[3] In the other life the quality of these ideas is wont to be shown to the life to those who desire it; for such things are presented plainly to view in the light of heaven; and then also it appears with what degrees of shade or with what rays of light they have held the truth of the doctrine of the church. In some this truth appears

among falsities, in some among jests and even scandals, in some among fallacies of the senses, in some among apparent truths, and so on. If the man has been in good, that is, if he has lived a life of charity, then from that good, as from flame out of heaven, truths are illumined, and the fallacies of the senses which they are in are beautifully irradiated; and when innocence is instilled by the Lord, these fallacies appear like truths.

5511. *Hard things with us.* That this signifies nonconjunction therewith on account of noncorrespondence, is evident from the signification of “speaking hard things,” when predicated of the internal relatively to the external separate from it, as being nonconjunction on account of noncorrespondence (of which above, n. 5422, 5423); for if there is no correspondence of the external with the internal, then all that which is internal and comes from the internal appears hard to the external, because there is no conjunction. As for example—if it is said by the internal, or by one who is in what is internal, that man thinks nothing from himself, but either from heaven, that is, through heaven from the Lord, or from hell—if he thinks good, that it is through heaven from the Lord, if evil, that it is from hell—this appears altogether hard to him who desires to think from himself, and who believes that if this were as stated he would be nothing at all; when yet it is most true, and all who are in heaven are in the perception that it is so.

[2] In like manner if it is said by the internal, or by those who are in what is internal, that the joy the angels have is from love to the Lord and from charity toward the neighbor—that is, when they are in the use of performing the things of love and charity—and that in these there is so great a joy and happiness as to be quite inexpressible, this will be hard to those who are in joy only from the love of self and the world, and in no joy from the love of the neighbor except for the sake of self; when yet heaven and the joy of heaven first begin in man when his regard to self in the uses which he performs dies out.

[3] Take this also as an example. If it is said by the internal that the soul of man is nothing else than the internal man, and that the

internal man after death appears just like man in the world, with a similar face, similar body, and similar sensitive and thinking faculty—to those who have cherished the opinion concerning the soul that it is only a power of thought, and thereby as it were ethereal, thus without form, and that it will be clothed again with the body, what is said by the internal about the nature of the soul will seem far removed from the truth; and it will be hard to those who believe that the body only is the man, when they hear that the soul is the man himself, and that the body which is buried is of no use in the other life. And yet that this is the truth, I know; for of the Lord's Divine mercy I have been with those who are in the other life—not with a few but with many, not once but often—and have talked with them about it. So also in numberless other cases.

5512. *And took us for spies of the land.* That this signifies that he observed that the truths of the church were for the seeking of gain is evident from the representation of the sons of Jacob, who are meant here by “us” as being the truths of the church in the natural (see n. 4503, 5419, 5427, 5458); and from the signification of “spies” or “spies of the land” as being those who are in the truths of the church merely for their own advantage (n. 5432).

5513. *And we said unto him, We are upright; we are no spies.* That this signifies denial that they were in truths for the sake of gain is evident from the signification of “saying unto him” as being a reply, here denial; and from the signification of “we are upright” as being that they were in truths which in themselves are truths (see n. 5434, 5437, 5460); and from the signification of “spies” as being those who are in the truths of the church for the sake of their own advantage, here meaning that it was not for this.

5514. *We are twelve brethren.* That this signifies all truths in one complex is evident from the signification of “twelve” as being all things, and when as here predicated of the sons of Jacob, or of the twelve tribes named from them, and also of the twelve apostles, as being all things of faith in one complex (see n. 577, 2089, 2129, 2130, 2553, 3272, 3488, 3858, 3862, 3913, 3926, 3939, 4060).

5515. *Sons of our father.* That this signifies from one origin is evident from the signification of “sons” as being truths (see n. 489, 491, 533, 1147, 2623, 3373); and from the signification of “father” as being good (n. 2803, 3703, 3704). Hence “sons of a father” signifies truths from good, thus from one origin; moreover, all truths are from one good.

5516. *One is not.* That this signifies that the Divine spiritual source does not appear is evident from what was said above (n. 5444), where the same words occur.

5517. *And the youngest is this day with our father.* That this signifies that by him there is adjunction to spiritual good is evident also from what was unfolded above (see n. 5443), where the same words occur. It is said to be “by him,” because the intermediate which is represented by Benjamin proceeds from the celestial of the spiritual, which is “Joseph.”

5518. *And the man, the lord of the land, said unto us.* That this signifies perception concerning the celestial of the spiritual reigning in the natural is evident from the signification of “saying,” in the historicals of the Word, as being to perceive (of which often above); and from the signification of “the man, the lord of the land” as being the celestial of the spiritual reigning in the natural (of which also above, n. 5510).

5519. *Hereby shall I know that ye are upright.* That this signifies that it is willing, if they are in truths not for the sake of gain, is evident from the signification of “knowing,” as here being to be willing, for this follows from the series; and from the signification of “that ye are upright,” thus that they were not spies, as being that they were in truths not for the sake of their own advantage (n. 5432, 5512).

5520. *Let one of your brethren remain with me.* That this signifies that faith in the will shall be separated is evident from the representation of Simeon, who is here “one of your brethren,” as being faith in the will (see n. 5482); and from the signification of

“letting remain,” as being to be separated. How the case herein is has been stated before.

5521. *And take for the famine of your houses.* That this signifies that in the meantime they may provide for themselves in that desolation is evident from what was said above (n. 5462), where similar words occur. That it signifies in that desolation is because desolation is signified by “famine.”

5522. *And go.* That this signifies that so they may live is evident from the signification of “going” as being to live (see n. 3335, 3690, 4882, 5493).

5523. *And bring your youngest brother unto me.* That this signifies that if there were an intermediate there would be conjunction is evident from the representation of Benjamin, who is here the “youngest brother” as being an intermediate (see n. 5411, 5413, 5443); and from the signification of “bringing him unto me” as being that thereby there would be conjunction. For by the intermediate there is effected a conjunction of the internal represented by Joseph with the external things represented by the sons of Jacob (as shown above, n. 5411, 5413, 5427, 5428).

5524. *Then shall I know that ye are no spies.* That this signifies that then truths would no longer be for the sake of gain is evident from the signification of “spies” as being those who are in the truths of the church for the sake of their own advantage, meaning here that they would be so no longer if there were conjunction through an intermediate.

5525. *But that ye are upright.* That this signifies that thus there would be correspondence is evident from the signification of “ye are upright” as being that they were in truths; for “uprightness” is truth (see n. 5434, 5437); and as they are then in truths not for the sake of their own advantage, when there is correspondence, therefore this also is signified by “ye are upright.”

5526. *I will give you your brother.* That this signifies that thus truths would become goods is evident from the representation of Simeon, who here is the “brother whom he would give them,” as being faith in the will (see n. 5482); and from the representation of the ten sons of Jacob, who here are they to whom he would be “given,” as being the truths of the church in the natural (n. 5403, 5419, 5427, 5428, 5512). That by “I will give you your brother” is signified that thus truths will become goods is because when there exists faith in the will, truths become goods; for as soon as the truth of faith which is of doctrine enters the will, it becomes the truth of life, and becomes truth in act, and is then called good, and also becomes spiritual good. From this good a new will is formed in man by the Lord. That the will causes truth to be good is because regarded in itself the will is nothing else than the love, for whatever a man loves he wills, and whatever he does not love he does not will; and also because all that which is of the love or from the love is perceived by the man as good, for it delights him. Hence it is that everything that is of the will or from the will is good.

5527. *And ye shall go about trading in the land.* That this signifies that in this way truths will be made fruitful from good, and will all turn to use and profit, is evident from the signification of “trading” as being to procure for one’s self the knowledges of good and truth, thus the truths of the church, and to communicate them (see n. 4453). They who have such things are called “traders” (n. 2967); wherefore “to go about trading in the land” is to seek diligently for such things wherever they are. From this it follows that “to go about trading in the land” signifies also to make truths fruitful from good; for when conjunction is effected through the intermediate which is “Benjamin,” that is, the conjunction of the external man represented by the ten sons of Jacob, with the internal which is “Joseph” (which conjunction is here treated of), or what is the same, when the man has been regenerated, then truths are continually made fruitful from good. For he who is in good is in the capacity of clearly seeing the truths which flow from general truths, and this in a continual series; and still more afterward in the other life, where worldly and bodily things do not cast a shade. That this capacity is in good has been given me to know by much experience. I have seen spirits who had not been very clear sighted

when they lived as men in the world, yet had led a life of charity, taken up into heavenly societies; and then they were in similar intelligence and wisdom with the angels there, and even did not know but that this wisdom and intelligence were in them. For through the good in which they had been they were in the capacity of receiving all influx from the angelic societies in which they were. Such a capacity, and hence such fruitfulness, is in good. But the truths which are made fruitful in them by good do not remain truths, but are committed by them to life, and then become uses; and therefore by “going about trading in the land” is signified also that they all will turn to use and profit.

5528. Verses 35–38. *And it came to pass as they emptied their sacks, and behold everyone’s bundle of silver was in his sack; and they saw the bundles of their silver, they and their father, and they were afraid. And Jacob their father said unto them, Me have ye bereaved, Joseph is not, and Simeon is not, and ye will take Benjamin; all these things will be upon me. And Reuben spoke unto his father, saying, Slay my two sons if I bring him not to thee; give him upon my hand, and I will bring him unto thee again. And he said, My son shall not go down with you; for his brother is dead, and he only is left; and mischief will befall him in the way wherein ye shall go, and ye will make my gray hairs go down in sorrow to the grave.* “And it came to pass as they emptied their sacks” signifies use from the truths in the natural; “and behold everyone’s bundle of silver” signifies settings in order of truths bestowed gratis; “was in his sack” signifies in the receptacle of each; “and they saw the bundles of their silver” signifies perception that it was so; “they and their father” signifies from truths and the good of truth in the natural; “and they were afraid” signifies what is holy; “and Jacob their father said unto them” signifies perception in them from the good of truth; “Me have ye bereaved” signifies that thus the church was no more; “Joseph is not” signifies that there is no internal; “and Simeon is not” signifies that neither is there faith in the will; “and ye will take Benjamin” signifies if the intermediate also is taken away; “all these things will be upon me” signifies that thus what is of the church will be destroyed; “and Reuben spoke unto his father” signifies the things of faith in the understanding perceived from the good of truth; “saying, Slay my two sons” signifies that neither kind of faith will live; “if I bring him not to

thee” signifies unless an intermediate be adjoined; “give him upon my hand” signifies so far as was in its power; “and I will bring him unto thee again” signifies that it shall be restored; “and he said, My son shall not go down with you” signifies that it will not let itself down toward lower things; “for his brother is dead” signifies because the internal is not present; “and he only is left” signifies that it is now in place of the internal; “and mischief will befall him in the way wherein ye shall go” signifies that with truths alone in the natural, separated from the internal, it would perish; “and ye will make my gray hairs go down” signifies that this will be the last of the church; “in sorrow to the grave” signifies without hope of resuscitation.

5529. *And it came to pass as they emptied their sacks.* That this signifies use from the truths in the natural is evident from the signification of “emptying” the produce they brought from Egypt as being to do use from truths, for by “produce” is signified truth (see n. 5276, 5280, 5292, 5402), and from the signification of “sacks” as being receptacles in the natural (n. 5489, 5494), thus the natural. (Of the receptacles in the natural, see below, n. 5531.)

5530. *And behold everyone’s bundle of silver.* That this signifies the settings in order of truths bestowed gratis is evident from the signification of a “bundle” as being a setting in order (of which in what follows); and from the signification of “silver” as being truth (see n. 1551, 2954); by “everyone having it in his sack” is signified that these were bestowed gratis. That a “bundle” denotes a setting in order is because the truths with man are disposed and ordered in series. Those most in agreement with his loves are in the midst, those not so much in agreement are at the sides, finally those not at all in agreement are rejected to the outermost circumferences. Outside of this series are the things contrary to the loves. Wherefore those things which are in the midst are called blood relations, for love produces blood relationship, and those which are more remote are connections; and at the ultimate boundaries the connections die away. All things in man are disposed in such series, and are signified by “bundles.”

[2] From this it is plainly evident how the case is with those who are in the loves of self and of the world, and how with those who are in love to God and toward the neighbor. With those who are in the loves of self and of the world, such things as favor these loves are in the midst, and such as slightly favor them are in the circumferences; and the things which are contrary to them, as those which relate to love to God and love toward the neighbor, are thrown out. In such a state are the infernals. And this order sometimes causes a lucidity to appear about them; but within this lucidity, where they themselves are, all is dusky, monstrous, and horrible. But with the angels there is a flaming radiance in the midst from the good of celestial and spiritual love, and from this there is a light or brightness round about. They who so appear are likenesses of the Lord; for the Lord himself, when he showed his divine to Peter, James, and John, “shone in the face as the sun, and his raiment became as the light” (Matt. 17:2). That the angels who are likenesses appear in flaming radiance and hence in white is plain from the angel who descended from heaven and rolled away the stone from the door of the sepulcher:

His appearance was as lightning, and his raiment white as snow
(Matt. 28:3).

5531. *Was in his sack.* That this signifies in the receptacle of each is evident from the signification of a “sack” as being a receptacle (see n. 5489, 5494, 5529). What is here meant by a receptacle may be briefly told. Man’s natural is divided into receptacles; and in each receptacle is some general thing, in which things less general or relatively particular are set in order, and in these single things. Each such general thing, together with its particulars and singulars, has its own receptacle, within which it can operate, or vary its forms and change its states. With the man who has been regenerated these receptacles are as many in number as there are general truths in him, and each receptacle corresponds to some society in heaven. Such is the setting in order with the man who is in the good of love and thence in the truth of faith. From this it will to some extent be plain what is meant by the receptacle of each, when predicated of the general truths in the natural, represented by the ten sons of Jacob.

5532. *And they saw the bundles of their silver.* That this signifies perception that it was so, namely that the settings in order of truths were bestowed gratis, is evident from what was unfolded just above (n. 5530).

5533. *They and their father.* That this signifies from truths and the good of truth in the natural is evident from the representation of the sons of Jacob, who here are “they,” as being truths in the natural (see n. 5403, 5419, 5427, 5458, 5512); and from the representation of Jacob, who is here “their father,” as being the good of truth also in the natural (n. 3659, 3669, 3677, 3775, 4234, 4273, 4538). What is meant by perception from truths and from the good of truth in the natural may indeed be unfolded, but not so as to fall into the apprehension, except very obscurely. But in very deed this falls into the understanding of spirits as in clear day, being to them one of the more easy things. Thus it may in some measure be seen what a difference there is between the intelligence of man while he is in the world and its light, and when he is in heaven and the light there.

5534. *And they were afraid.* That this signifies what is holy is evident from the signification of “being afraid” when such things happen as are of Divine providence—here that truths were bestowed gratis, signified by “every man’s bundle of silver being in his sack.” The holy which then flows in also induces something of fear together with holy reverence.

5535. *And Jacob their father said unto them.* That this signifies perception in them from the good of truth is evident from the signification of “saying” in the historicals of the Word as being perception (of which often above); and from the representation of Jacob as being the good of truth (of which just above, n. 5533).

5536. *Me have ye bereaved.* That this signifies that thus the church was no more is evident from the representation of Jacob, who says this of himself, as being the good of truth (see n. 3659, 3669, 3677, 3775, 4234, 4273, 4538); and because it is the good of truth, it is also the church, for good is the essential of the church;

and therefore it is the same whether we say the good of truth, or the church, for with the man with whom is the good of truth, there is the church (that “Jacob” is the church may be seen above, n. 4286, 4520; and hence also that his sons represent the truths of the church, n. 5403, 5419, 5427, 5458, 5512); and from the signification of “bereaving” as being to deprive the church of its truths and goods, as here of those which are represented by Joseph, Benjamin, and Simeon (of which in what follows).

[2] That “to bereave” denotes to deprive the church of its truths is because the church is compared to a marriage, its good to the husband, and its truth to the wife, and the truths born of this marriage to sons, and the goods to daughters, and so on. When therefore “bereavement,” or “bereaving” is spoken of, it signifies that the church is deprived of its truths, and that thereby it becomes no church. In this sense the terms “bereavement,” or “bereaving,” are occasionally used elsewhere in the Word, as in Ezekiel:

I will send upon you famine and evil beast, and will make thee bereaved (Ezek. 5:17).

When I make the evil beast to pass through the land, and it shall bereave it, so that it become a desolation, that no man may pass through because of the wild beast (Ezek. 14:15).

In Leviticus:

I will send against you the wild beast of the field, which shall bereave you, and cut off your beast, and lessen you, that your ways shall be laid waste (Lev. 26:22).

[3] In these passages “famine” denotes a lack of the knowledges of good and truth, and hence desolation; an “evil beast,” falsities from evils; the “land,” the church; “sending a famine and an evil beast to bereave the land” denotes to destroy the church by falsities from evils, thus to completely deprive it of truths. In Jeremiah:

I will winnow them with a fan in the gates of the land, I will bereave, I will destroy my people (Jer. 15:7);

where also “bereaving” denotes to deprive of truths. In the same:

Give their sons to the famine, and make them flow away by the hand of the sword; that their wives may become bereaved and widows (Jer. 18:21);

where “their wives becoming bereaved and widows” denotes being without truths and good.

[4] In Hosea:

Of Ephraim, their glory shall fly away like a bird, from the birth, and from the belly, and from conception; because if they have brought up their sons, then will I make them bereaved of man (Hos. 9:11–12);

with a similar meaning. In Ezekiel:

I will make man, my people, walk over you, who shall possess thee by inheritance, and thou shalt be their inheritance, and thou shalt no more add to bereave them. Thus hath said the Lord Jehovih, Because they say to you, Thou art a consumer of man, and hast been a bereaver of thy peoples (Ezek. 36:12–13);

where also “bereaving” is to deprive of truths,

[5] In Isaiah:

Now hear this, O delicate one, sitting securely, saying in thine heart, I and none besides like me, I shall not sit a widow, neither shall I know bereavement; surely these two things shall come to thee in a moment in one day, bereavement and widowhood (Isa. 47:8–9);

said of the daughter of Babylon and of Chaldea, that is, of those who are in a holy external and a profane internal, and by virtue of this holy external call themselves the church. “Bereavement and widowhood” denote the deprivation of good and truth. Again:

Lift up thine eyes round about, and see; all they gather themselves together, they come to thee. The sons of thy bereavement shall yet say in thine ears, The place is strait for me; go from me that I may dwell. But thou shalt say in thine heart, Who hath begotten me these, seeing I am bereaved and lonely, banished and far away? Who therefore hath brought up these? I was left alone; these, where were they? (Isa. 49:18, 20–21);

said of Zion or the celestial church, and of its fruitfulness after vastation; the “sons of bereavement” denoting the truths of which she had been deprived in vastation, restored and vastly increased.

5537. *Joseph is not.* That this signifies that there is no internal is evident from the representation of Joseph, which, being the celestial of the spiritual, is the internal of the church (see n. 5469, 5471).

5538. *And Simeon is not.* That this signifies that neither in the will is there faith is evident from the representation of Simeon as being faith in the will (see n. 3869–3872, 4497, 4502, 4503, 5482).

5539. *And ye will take Benjamin.* That this signifies if the intermediate also be taken away is evident from the representation of Benjamin as being what is intermediate (see n. 5411, 5413, 5443).

5540. *All these things will be upon me.* That this signifies that thus what is of the church will be destroyed is evident from the representation of Jacob, who says this of himself, as being the church (see n. 5536). When in the church there is no internal, represented by Joseph, and no faith in the will, represented by Simeon, if the conjoining intermediate represented by Benjamin is taken away, everything of the church is destroyed. This is what is signified by “all these things will be upon me.”

5541. *And Reuben spoke unto his father.* That this signifies the things of faith in the understanding perceived from the good of truth is evident from the signification of “saying” in the historicals

of the Word as being to perceive (of which often above); and from the representation of Reuben as being faith in doctrine and in the understanding (see n. 3861, 3866, 5472), consequently the things of this faith; and from the representation of Jacob, who is here the “father” to whom Reuben spoke, as being the good of truth (n. 3659, 3669, 3677, 3775, 4234, 4273, 4538, 5533). From this it is plain that by “Reuben’s speaking to his father” are signified the things of faith in the understanding perceived from the good of truth. The reason why Reuben speaks here is that the church is treated of, in which faith in doctrine and in the understanding apparently takes the first place, and also teaches, here what must be done lest the things of the church be destroyed.

5542. *Saying, Slay my two sons.* That this signifies that neither kind of faith will live is evident from the signification of the “two sons” of Reuben, as being both kinds of faith; for by Reuben is represented faith in doctrine and in the understanding, and his “sons” are the two doctrines of the church, the doctrine of truth and the doctrine of good, or the doctrine of faith and the doctrine of charity. That neither of these things of faith or of the church will live unless the intermediate represented by Benjamin is conjoined is signified by “Slay my two sons, if I bring him not to thee.” By these words Reuben gives confirmation that it will be all over with the church, unless there be an intermediate. Unless there were this internal sense in these words, Reuben would not have told his father to slay his two sons if he brought not Benjamin back; for he would thereby have proposed to put an end to one family more, which being contrary to all right, would have been infamous. But the internal sense teaches us why this was said.

5543. *If I bring him not to thee.* That this signifies unless an intermediate be conjoined is evident from the representation of Benjamin, who is here meant by “him whom he would bring” as being what is intermediate (see n. 5411, 5413, 5443, 5539); and from the signification of “bringing” as being to be conjoined.

5544. *Give him upon my hand.* That this signifies so far as was in its power is evident from the signification of the “hand” as being

power (see n. 878, 3387, 4931–4937, 5327, 5328). “To give him upon his hand” is in the strict sense to intrust him to him; but as faith in the understanding, which is represented by Reuben, has little strength to be trusted to (for the truth which is of faith has its power from the good which is of charity, see n. 3563), therefore by “Give him upon my hand” is signified so far as was in its power.

5545. *And I will bring him unto thee again.* That this signifies that it shall be restored is evident without explication.

5546. *And he said, my son shall not go down with you.* That this signifies that it will not let itself down toward lower things is evident from the signification of “going down” as being predicated of going toward lower things (see n. 5406), here of going to the truths of memory-knowledge in the exterior natural (n. 5492, 5495, 5497, 5500), which are represented by the sons of Jacob.

5547. *For his brother is dead.* That this signifies because the internal is not present is evident from the representation of Joseph, who is here the “brother,” as being the celestial of the spiritual, or truth from the Divine, consequently the internal of the church (see n. 5469); and from the signification of “being dead,” as here being not to be present; for he was living, but was not present.

5548. *And he only is left.* That this signifies that it is now in place of the internal is evident from the fact that, as the internal which is “Joseph” was not present and Benjamin was the only other child of Joseph’s mother, he was now as Joseph. Moreover, both Joseph and Benjamin represent the internal, and the other ten sons of Jacob represent the external (see n. 5469).

5549. *And mischief will befall him in the way wherein ye shall go.* That this signifies that with truths alone in the natural, separated from the internal, it would perish, is evident from what was unfolded above (n. 5413), where similar words occur.

5550. *And ye will make my gray hairs go down.* That this signifies that this will be the last of the church is evident from the signification of “gray hairs,” when the subject treated of is the church, as being the last of it. The last of it is signified by “gray hairs” also in Isaiah:

Attend unto me, O house of Jacob, and all the remains of the house of Israel, who have been borne from the womb, who have been carried from the matrix; and even to old age I am the same; and even to gray hairs will I carry you (Isa. 46:3–4);

the “house of Jacob” denotes the external church; the “house of Israel,” the internal church; “from the womb and the matrix” denotes from the beginning of it; “to old age and gray hairs” denotes to the last of it. And in David:

They that are planted in the house of Jehovah shall sprout in the courts of our God. They shall still have increase in gray hairs (Ps. 92:13–14);

“in gray hairs” denotes in the last stage.

5551. *In sorrow to the grave.* That this signifies without hope of resuscitation is evident from the signification of “sorrow” here as being without hope, for when there is no longer any hope there is sorrow; and from the signification of the “grave” as being resurrection and regeneration (see n. 2916, 2917, 3256, 4621), thus the resuscitation of the church; for if in the church there is neither an internal which is “Joseph,” nor an intermediate which is “Benjamin,” nor faith in the will, or charity, which is “Simeon,” there is no longer any hope of its resuscitation. It appears strange that the “grave” should denote resuscitation, but this is because of man’s idea concerning it; for he does not separate the grave from death, nor even from the dead body in the grave. Yet the angels in heaven cannot have such an idea of the grave, but one entirely different from man’s, namely, an idea of resurrection or resuscitation. For when man’s dead body is committed to the grave he is resuscitated into the other life; and therefore the idea angels

have about the grave is not an idea of death, but of life, consequently of resuscitation.

CONTINUATION CONCERNING THE
CORRESPONDENCE WITH THE GRAND
MAN; HERE CONCERNING THE
CORRESPONDENCE OF THE SKIN, THE
HAIR, AND THE BONES THEREWITH

5552. In regard to correspondence the case is this. The things in man which have the most life correspond to those societies in the heavens which have the most life and hence the most happiness there, as do those to which man's external and internal sensories correspond, and the things of his understanding and will. But the things in man which have less life correspond to such societies there as are in less life, as the cuticles which invest the whole body, the cartilages and bones which support and hold together all the parts of the body, and also the hairs which grow out from the cuticles. What the societies are to which these correspond, and what is their quality, is also to be told.

5553. The societies to which the skins correspond are in the entrance to heaven, and to them is given a perception of the quality of the spirits who throng to the first threshold, whom they either reject or admit; so that they may be called entrances or thresholds to heaven.

5554. There are very many societies that constitute the external integuments of the body, with differences from the face to the soles of the feet; for there are differences everywhere. I have spoken much with them. In regard to spiritual life they had been such that they suffered themselves to be persuaded by others that a thing is so; and when they heard it confirmed from the literal sense of the Word, they wholly believed it, and remained in the opinion, and

instituted a life, not evil, in accordance with it. Others who are not of a similar nature cannot easily have intercourse with them; for they cling tenaciously to the opinions they have received, and do not suffer themselves to be led away from them by reasons. Very many such are from this earth, because our planet is in externals, and also reacts against internals, as does the skin.

5555. There are those who in the life of the body have known nothing but the general things of faith—as that the neighbor ought to be loved—and who from this general principle have done good to the evil and to the upright alike without discrimination, saying that everyone is the neighbor. When these lived in the world they suffered themselves to be led much astray by the deceitful, hypocritical, and pretending; and the same thing happens to them in the other life; nor do they care what is said to them, for they are sensuous and do not enter into reasons. These also constitute the skin, but the outer and less sensitive part. I have spoken with those who constitute the skin of the skull. There is as great a difference in those who constitute the skin, as there is in the skin itself in various places—as on different parts of the skull, about the occiput, sinciput, and temples, on the face, and on the chest, abdomen, loins, feet, arms, hands, and fingers.

5556. It has also been given me to know who constitute the scarf skin. This skin is less sensitive than any other of the coverings, for it is covered over with scales that are nearly like a thin cartilage. The societies which constitute it are they who reason about all things as to whether it be so or not so, and go no further. When I spoke with them, it was given to perceive that they do not at all apprehend what is true or not true; and the more they reason, the less they apprehend. Yet they seem to themselves wiser than others, for they vest wisdom in the faculty of reasoning. They are altogether ignorant that the chief thing in wisdom is to perceive without reasoning, that a thing is so or not so. Many such are from those who in the world became so from a confusion of good and truth through philosophical subtleties, and who thereby have the less common sense.

5557. There are also spirits through whom others speak, and who hardly understand what they say. This they confessed, but still talked much. They become so who in the life of the body only prated, without thinking at all about what they said, and loved to talk about everything. I was told that they are in companies, and that some of these relate to the membranes which cover the viscera of the body, and some to the cuticles which have but little sensitiveness; for they are only passive powers, and do nothing from themselves, but from others.

5558. There are spirits who when they wish to know anything, say that it is so, one after another in the society; and when they say it, they observe whether it flows freely without any spiritual resistance; for when it is not so, they usually perceive a resistance from within; and if they perceive no resistance they think that it is so, and do not know it in any other way. Such are they who constitute the little glands of the skin. But there are two kinds of them, one which affirms because there appears a free flow, as was said, from which they surmise that as there is no resistance it is in agreement with the heavenly form, consequently with the truth, and thereby that it is affirmed; and another kind which boldly affirms that it is so, although they do not know it.

5559. The conformation of the interweavings of the skins has been shown to me representatively. The conformation with those in whom these outermost things corresponded to the interiors, or in whom the material things there were obedient to spiritual things, was a beautiful weaving of spirals wonderfully intertwined in a kind of lace work which it is impossible to describe. They were of a blue color. Afterward were represented forms still more elaborate, more delicate, and more beautifully interwoven. Of such a structure appear the skins of a regenerate man. But with those who have been deceitful, these outermost things appear like knottings together of mere serpents; and with those who have used magical arts, like foul intestines.

5560. The societies of spirits to which the cartilages and bones correspond are very many; but they are such as have little spiritual

life in them, just as there is little life in the bones as compared with the soft parts which they enclose—as for example in the skull and the bones of the head compared with either brain and the medulla oblongata and the sensitive substances there; and also as in the vertebrae and ribs in comparison with the heart and lungs; and so on.

5561. It has been shown me how little spiritual life they have who relate to the bones. Other spirits speak through them, and they themselves know little of what they say; but still they speak, vesting delight in this only. Into such a state are they reduced who have led an evil life, and yet have had some remains of good stored up in them. These remains make that little of spiritual life, after the vastations of many ages. (What remains are may be seen above, n. 468, 530, 560–561, 660, 1050, 1738, 1906, 2284, 5135, 5342, 5344.) It is said that they have little spiritual life, and by spiritual life is meant the life which the angels in heaven have. To this life man is introduced in the world by the things of faith and charity; the very affection of the good which is of charity, and the affection of the truth which is of faith, are spiritual life, man's life without these is a natural, worldly, bodily, and earthly life, which is not spiritual life, unless spiritual life is in it, but is such a life as he has in common with animals.

5562. They who come out of vastations, and serve the uses of the bones, have not any determinate thought, but general, almost indeterminate; they are like those who are called distraught, as if not in the body; they are slow, heavy, stupid, sluggish in everything. Yet sometimes they are not untranquil, because cares do not penetrate, but are dispersed in their general obscurity.

5563. Pains are sometimes felt in the skull, now in one part, now in another; and nuclei seem to be perceived there which are separate from the other bones, and which thus are in pain. It has been given me to know by experience that such pains come from falsities originating in yearnings; and wonderful to say the genera and species of falsities have fixed places in the skull, as has also been made known to me by much experience. Such nuclei, which are

indurations, are broken up and made soft in those who are being reformed; and this is done in various ways, in general by instructions in good and truth, by harsh influxes of truths which cause inward pain, and by actual rendings which cause outward pain. Falsities from yearnings are of such a nature that they produce hardness; for they are contrary to truths, which because they are determined according to the form of heaven, flow as it were spontaneously, freely, gently, and softly, while falsities, being of a contrary tendency, have opposite determinations, so that the flow which is of the form of heaven is stopped; hence the indurations. From this cause they who have been in deadly hatred and in the revengefulness of such hatred, and from these in falsities, have skulls completely indurated, and some have skulls like ebony, through which no rays of light, which are truths, penetrate, but are wholly reflected.

5564. There are spirits small in stature who when they speak, thunder, one sometimes like a troop. It is innate in them to speak so. They are not from this earth, but from another, which of the Lord's Divine mercy will be spoken of when I speak of the inhabitants of the various earths. It was said that they relate to the shield like cartilage in front of the chest, and which serves as a support in front to the ribs, and also to the various muscles of tone.

5565. There are also some spirits who relate to bones still harder, as the teeth; but it has not been granted me to know much about them, merely that having scarcely any spiritual life left, when presented to view in the light of heaven, they do not appear with any face, but only with teeth in place of a face; for the face represents man's interiors, thus his spiritual and celestial things, that is, those of faith and charity; and therefore they appear thus who in the life of the body have not acquired anything of this life.

5566. There came toward me one who appeared like a black cloud about which were shooting stars. When shooting stars appear in the other life they signify falsities; but fixed stars signify truths. I perceived that it was a spirit who wished to approach. When he came near he struck me with fear; this certain spirits can do,

especially robbers, and therefore I was able to conclude that he had been a robber. When he was near me, he made every effort to infest me by magic arts, but in vain. He stretched out his hand that he might exert his imaginary power, but with no effect whatever. The kind of face he had was afterward shown. It was no face, but something very black in place of one; and in it appeared a mouth gaping so dreadfully and ferociously that it was a very maw in which teeth were set in rows. In a word, it was like a mad dog with distended jaws, so that it was a wide open mouth, not a face.

5567. A certain one applied himself to my left side, and at that time I did not know where he came from, nor what he was; he also acted obscurely. He wanted to penetrate inwardly into me, but was kept out. He induced a general sphere of ideas of thought that is indescribable, and I do not remember having previously noticed any general sphere like it. He was bound by no principles, but in general was against all whom he could readily and ingeniously refute and censure, although he did not know what truth is. I wondered at his having the cleverness to show others to be wrong, and yet do this from no knowledge of truth in himself. Afterward he went away, but soon returned with an earthen jug in his hand, and wanted to give me something out of it to drink. There was in the jug, from phantasy, something that would take away the understanding of those who drank. This was represented because he had deprived those who were attached to him in the world of the understanding of truth and good; but still they clung to him. He also, in the light of heaven, did not appear with any face, but only with teeth, for the reason that he could ridicule others, and still knew nothing of truth himself. I was told who he was, and that when he lived, he was one of the men of note, and his nature had been known to some.

5568. There have been with me at times those who gnashed with their teeth. They were from the hells where are those who had not only led an evil life, but had also confirmed themselves against the Divine, and had referred all things to nature. These gnash with their teeth when they speak, which is horrible to hear.

5569. As there is a correspondence of the bones and the skins, so there is of the hairs; for these push forth from roots in the skins. Whatever has a correspondence with the grand man is possessed by angels and spirits; for each one as an image represents the grand man; therefore the angels have hair arranged becomingly and in order. Their hair represents their natural life and its correspondence with their spiritual life. That "hair" signifies the things of natural life, may be seen above (n. 3301); and also that "to poll the hair" is to accommodate natural things so that they may be becoming and thus comely (n. 5247).

5570. There are many, especially women, who have vested everything in adornment, nor have they thought higher, and scarcely anything about eternal life. This is pardoned to women until the age of womanhood, when the ardor which is wont to precede marriage ceases; but if they persist in such things in adult age, when they can know better, they then contract a nature which remains after death. Such appear in the other life with long hair spread over the face, which they also comb, vesting elegance therein; for "to comb the hair" signifies to accommodate natural things so that they appear becoming (see n. 5247). From this their quality is known by others; for spirits can tell from the color, length, and arrangement of the hair what the persons had been as to natural life in the world.

5571. They who have believed nature to be everything, and have confirmed themselves in this, and therefore have led a careless life, not acknowledging any life after death, thus neither hell nor heaven, being merely natural, do not appear in the light of heaven to have any face, but in its place something bearded, hairy, unshorn; for as before said, the face represents spiritual and heavenly things inwardly in man, but hairiness natural things.

5572. There are very many at this day in the Christian world who ascribe all things to nature, and scarcely anything to the Divine; but there are more of these in one nation than in another. I may therefore relate a conversation I had with some from that nation in which there are very many such.

5573. A certain one was present above the head who was unseen, but whose presence was perceived from an odor of burnt horn or bone, and from a stench of teeth. Afterward a great multitude, like a black cloud, came unseen from beneath upward behind the back, and stopped above the head. I supposed they were unseen because they were subtle; but I was told that where there is a spiritual sphere they are invisible, but where there is a natural sphere they are visible. They are called invisible natural spirits. The first thing disclosed about them was that they strove with the utmost diligence, skill, and artfulness to prevent anything from being divulged about them, to which end they were skilled in stealing from others their ideas, and inducing other ideas, by which they hindered detection. This continued quite a long time. Hence it was given to know that in the life of the body they had been such as not to desire to have anything divulged of what they did or thought, assuming a different face and a different speech. Nevertheless they had not used these things in order to deceive in a lying manner.

[2] It was perceived that they who were present had been traders in the life of the body, but traders whose delight of life consisted rather in trading itself than in riches, so that trading had been as it were their soul, I therefore spoke to them about this, and was given to say that trading does not at all prevent anyone from coming into heaven, and that the rich as well as the poor are in heaven. But they objected, saying that it had been their opinion that if they were to be saved they would have to renounce trade, give all they had to the poor, and make themselves miserable. But it was given to reply to them that such is not the case, and that those among them who are in heaven because they had been good Christians, had thought otherwise, and yet they had been wealthy, and some of them very wealthy. These had the common good and love toward the neighbor as their end, and had engaged in mercantile pursuits merely for the sake of employment in the world, and moreover had not set their heart on these things. And the reason why they themselves are below is that they had been merely natural, and therefore had not believed in a life after death, nor in hell and heaven, nor even in any spirit; and that they had not hesitated to deprive others of their goods by any artifice whatever, and could without mercy see whole families ruined for the sake of their own

gain; and that they therefore had ridiculed everyone who spoke to them about a spiritual life.

[3] The kind of faith they had had about the life after death, and about heaven and hell, was also shown. There appeared one who was taken up into heaven from the left toward the right; and it was said that it was one who had recently died, and was being immediately conducted by the angels into heaven. There was a conversation about this. But although they also saw it they nevertheless had a very strong sphere of unbelief, and spread it around, so much so that they wanted to make themselves and others believe contrary to what they saw. And as their unbelief was so great I was given to say to them, Suppose that in the world you had seen someone resuscitated who was lying dead in a coffin. They said that at first they should not have believed unless they had seen many dead persons resuscitated; and if they had seen this, still they would have attributed it to natural causes. And after they had been left awhile to their own thoughts, they said that at first they would have believed it to be a fraud; and when it was proved to be no fraud they would have believed that the soul of the dead person had a secret communication with him who resuscitated it; and finally that there was some secret thing they did not comprehend, because there are very many incomprehensible things in nature; so that they could never have believed that such a thing took place from any force above nature. Hereby was disclosed the nature of their faith that they could never have been brought to believe that there is any life after death, nor that there is a hell, nor that there is a heaven; thus that they were wholly natural. When such persons appear in the light of heaven, they appear without a face, and with a thick mass of hair in place thereof.

Genesis 43

1. *And the famine became grievous in the land.*
2. *And it came to pass when they had finished the eating of the produce which they had brought from Egypt, and their father said unto them, Go back, buy us a little food.*
3. *And Judah spoke unto him, saying, Protesting the man did protest unto us, saying, Ye shall not see my faces except your brother be with you.*
4. *If thou wilt send our brother with us, we will go down and buy thee food.*
5. *And if thou wilt not send, we will not go down; for the man said unto us, Ye shall not see my faces except your brother be with you.*
6. *And Israel said, Wherefore dealt ye ill with me, to tell the man whether ye had yet a brother?*
7. *And they said, Asking the man asked unto us, and unto our birth, saying, Is your father yet alive? Have ye a brother? And we told him according to the mouth of these words. Knowing could we know that he would say, Bring your brother down?*
8. *And Judah said unto Israel his father, Send the boy with me, and we will arise and go; and we will live, and not die, both we and thou, and also our little ones.*
9. *I will be surety for him; of my hand shalt thou require him; if I bring him not unto thee, and set him before thee, then I shall sin to thee all the days.*
10. *For except we had lingered, surely we had now returned these two times.*
11. *And their father Israel said unto them, If therefore this be so, do this: take of the song of the land in your vessels, and carry down the man a present, a little resin and a little honey, wax and stacte, pistachio nuts and almonds.*
12. *And take double silver in your hands, and the silver that was returned in the mouth of your bags carry back in your hand; peradventure it was an error.*
13. *And take your brother, and arise, and return unto the man.*

14. *And God Shaddai give you mercies before the man, and send you your other brother and Benjamin. And I, as I have been bereaved, I shall be bereaved.*

15. *And the men took this present, and they took double silver in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.*

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

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

18. *And the men were afraid because they were brought to Joseph's house; and they said, Over the word of the silver that was returned in our bags in the beginning are we brought; to roll down upon us, and to cast himself upon us, and to take us for servants, and our asses.*

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

20. *And said, In me, my lord, in coming down we came down in the beginning to buy food;*

21. *And it came to pass, when we came to the inn and we opened our bags, and behold everyone's silver in the mouth of his bag, our silver in its weight; and we have brought it back in our hand.*

22. *And the other silver have we brought down in our hand to buy food; we know not who put our silver in our bags.*

23. *And he said, Peace be to you, fear not; your God and the God of your father gave you a hidden gift in your bags; your silver came to me. And he brought Simeon out unto them.*

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

25. *And they made ready the present against Joseph came at noon; for they heard that they should eat bread there.*

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

27. *And he asked them to peace, and said, Is there peace to your father, the old man of whom ye spoke? Is he yet alive?*

28. *And they said, There is peace to thy servant our father; he is yet alive. And they bent themselves, and bowed themselves down.*

29. *And he lifted up his eyes, and saw Benjamin his brother, his mother's son, and said, Is this your youngest brother, of whom ye spoke unto me? And he said, God be gracious unto thee, my son.*

30. *And Joseph made haste, for his compassions were moved toward his brother; and he sought to weep, and he came to the bed chamber, and wept there.*

31. *And he washed his faces, and went out, and he restrained himself, and said, Set on bread.*

32. *And they set on for him alone, and for them alone, and for the Egyptians who did eat with him, alone; because the Egyptians cannot eat bread with the Hebrews; because this is an abomination to the Egyptians.*

33. *And they sat before him, the firstborn according to his birthright, and the youngest according to his youth; and the men were amazed, everyone at his companion.*

34. *And he brought out portions from his faces unto them; and he multiplied Benjamin's portion above the portions of them all, five measures. And they drank and drank largely with him.*

THE CONTENTS

5574. The subject is continued of the conjunction in the natural of the truths of the church, which are the “ten sons of Jacob,” with the celestial of the spiritual, or truth from the Divine, which is “Joseph,” through the intermediate which is “Benjamin”; but in this chapter, in the internal sense, only the general influx which precedes conjunction is treated of.

THE INTERNAL SENSE

5575. Verses 1–5. *And the famine became grievous in the land. And it came to pass when they had finished the eating of the produce which they had brought from Egypt, and their father said unto them, Go back, buy us a little food. And Judah spoke unto him, saying,*

Protesting the man did protest unto us, saying, Ye shall not see my faces except your brother be with you. If thou wilt send our brother with us, we will go down and buy thee food. And if thou wilt not send, we will not go down; for the man said unto us, Ye shall not see my faces except your brother be with you. “And the famine became grievous” signifies desolation from want of spiritual things; “in the land” signifies about the things that were of the church; “and it came to pass” signifies what is new; “when they had finished the eating of the produce” signifies when truths failed; “which they had brought from Egypt” signifies which were from memory-knowledges; “and their father said unto them” signifies perception from the things of the church; “Go back, buy us a little food” signifies that in order to live they must procure for themselves the good of spiritual truth; “and Judah spoke unto him” signifies the good of the church; “saying, Protesting the man did protest unto us” signifies that the spiritual derived from the internal was averse to them; “saying, Ye shall not see my faces” signifies that there will be no compassion; “except your brother be with you” signifies unless there is an intermediate for you; “if thou wilt send our brother with us” signifies that if it is so done by the church that adjunction shall take place, there must be an intermediate; “we will go down and buy thee food” signifies that then the good of truth will be procured there; “and if thou wilt not send him” signifies if not; “we will not go down” signifies that it cannot be procured; “for the man said unto us” signifies perception concerning the spiritual; “Ye shall not see my faces” signifies that there will be no compassion; “except your brother be with you” signifies unless there is an intermediate for you.

5576. *And the famine became grievous.* That this signifies desolation from the want of spiritual things is evident from the signification of “famine” as being a lack of the knowledges of good and truth (see n. 3364, 5277, 5279, 5281, 5300), and hence desolation (n. 5360, 5376, 5415); and because desolation comes from a scarcity and consequent want of spiritual things, this also is signified by “famine.”

[2] Hunger in the spiritual world or in heaven is not hunger for food, because the angels do not feed upon material food, which is for the body that man carries about in the world; but it is hunger for such food as nourishes their minds. This food, which is called spiritual food, is to understand truth and be wise in good; and wonderful to say the angels are nourished by this food; which has been made evident to me from the fact that after little children who die have been instructed in heaven in the truths of intelligence and the goods of wisdom, they no longer appear as little children, but as adults, and this according to their increase in good and truth; and also from the fact that the angels continually long for the things of intelligence and wisdom, and that when they are in the evening, that is, in a state in which these things fail, they are so far in what is relatively not happiness, and they then hunger and long for nothing more than that the morning may dawn for them afresh, and that they may return into their life of happiness, which is of intelligence and wisdom.

[3] That to understand truth and to will good is spiritual food, may also appear to everyone who reflects that when anyone is enjoying material food for the nourishment of the body, his food is more nourishing if he is at the same time in cheerful spirits and conversing on agreeable topics, which is a sign that there is a correspondence between spiritual food for the soul and material food for the body. And the same is further evident from the fact that when one who longs to imbue his mind with the things of knowledge, intelligence, and wisdom is kept from them, he begins to be saddened and distressed, and like one who is famished longs to return to his spiritual food, and thereby to the nourishment of his soul.

[4] That there is spiritual food which nourishes the soul as material food nourishes the body may also be seen from the Word, as in Moses:

Man doth not live by bread only; but by every utterance of the mouth of Jehovah doth man live (Deut. 8:3; Matt. 4:4).

The “utterance of the mouth of Jehovah” is in general the Divine truth which proceeds from the Lord, thus all truth of wisdom, specifically the Word, in which and from which are the things of wisdom. And 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 (John 6:27);

that this meat is the truth of wisdom which proceeds from the Lord is evident.

[5] From this too it may be known what is meant by these words of the Lord in the same chapter:

My flesh is meat indeed, and my blood is drink indeed (John 6:55);

namely, that the Lord’s “flesh” is Divine good (n. 3813), and his “blood” Divine truth (n. 4735); for when the Lord made his whole human Divine, then his flesh was nothing else than Divine good, and his blood Divine truth. It is evident that in the Divine nothing material is to be understood; and therefore “food” in the supreme sense, that is, when predicated of the Lord, is the good of the Divine love for saving the human race. This food is what is meant by the Lord’s words in John:

Jesus said to the disciples, I have meat to eat that ye know not of. My meat is to do the will of him that sent me, and to perfect his work (John 4:32, 34);

“to do the will of him that sent him, and to perfect his work” is to save the human race; the Divine from which this is done is the Divine love. From all this it is now plain what is meant in the spiritual sense by “famine.”

5577. *In the land.* That this signifies about the things that were of the church is evident from the signification of “land” in the Word as being the church, here therefore the things that are of the

church, because anything that signifies the church signifies also the things that are of the church; for these produce it. That in the Word “land” signifies the church is because the land of Canaan was the place where the church had been from most ancient times. So when “land” or “earth” is mentioned in the Word, the land of Canaan is meant; and when this is meant, the church is meant; for when a land is mentioned they who are in the spiritual world do not stay in the idea of the land, but in that of the nation which is there, nor in the idea of the nation, but in that of the quality of that nation; thus in the idea of the church when “land” is spoken of and the land of Canaan is meant. From this it is plain how deluded are they who believe that at the day of the last judgment a new earth and new heaven will come into existence, according to the prophecies in the Old Testament, and in John in the New (where however by the “new earth” nothing else is meant than a new external church, and by the “new heaven” a new internal church), and also they who believe that anything but the church is meant where the “whole earth” is mentioned in the Word. Hence it is plain how little they apprehend the Word who think there is no holier sense in it than that which shines forth from the letter alone. That the church was in the land of Canaan from the most ancient times may be seen above (n. 3686, 4447, 4454, 4516, 4517, 5136); that by “land” in the Word is signified the church (n. 662, 1066, 1068, 1262, 1413, 1607, 2928, 4447); and that by the “new heaven and new earth” is signified a new church internal and external (n. 1733, 1850, 2117, 2118, 3355, 4535).

5578. *And it came to pass.* That this signifies what is new is evident from the signification of “it was,” or “it came to pass,” as involving a new state (see n. 4979, 4987, 4999, 5074, 5466). In the original tongue the meaning was not at first distinguished by punctuation, but the text was continuous, in imitation of heavenly speech; and instead of punctuation marks, “and” was used, and also “it was,” or “it came to pass.” This is the reason why these words occur so often, and why “it was,” or “it came to pass,” signifies something new.

5579. *When they had finished the eating of the produce.* That this signifies when truths failed is evident from the signification of “produce” as being truth (see n. 5276, 5280, 5292, 5402); that truth failed is signified by their “finishing the eating of it.” Those who are in the spiritual world are sated with things true and good, for these are their food (n. 5576); but when these have served their purpose, they come again into want. This is as with the nourishment of man by material food when this has fulfilled its use, hunger comes on again. The hunger that is a need of spiritual things, in the spiritual world is evening or the twilight of their day; but after it comes daybreak and morning. Thus there are alternations there. They come into that evening or into spiritual hunger, in order that they may feel hungry and long for truths and goods, which yield them more nourishment when they are hungry, just as does material food to one who is famishing. From all this it is evident what is meant by the need of spiritual things when truths failed.

5580. *Which they had brought from Egypt.* That this signifies which were from memory-knowledges is evident from the signification of “Egypt” as being memory-knowledges (see n. 1164–1165, 1186, 1462), that they were “from these” is signified by their “bringing it thence.” By “Egypt” in a good sense are signified the memory-knowledges of the church, namely, those which are of service for the form of the church (see n. 4749, 4964, 4966). By means of such knowledges man is introduced into the truths of the church as through a court into a house; for these knowledges are what first strike the senses, and thereby open a way to interior things; for it is known that the outward things of sense are first opened in man, and then the inner things of sense, and at last the things of the understanding; and that when these last have been opened, they are represented in the former so as to be comprehended. The reason is that things of the understanding arise from those of sense by a sort of extraction, for things of the understanding are conclusions, which when formed are separated, and rise to a higher plane. This is brought about by the influx of spiritual things through heaven from the Lord. From all this it is plain how it is that truths are from memory-knowledges.

5581. *And their father said unto them.* That this signifies perception from the things of the church is evident from the signification of “saying” in the historicals of the Word as being perception (of which often above); and from the representation of Israel, who here is the “father” as being the church (that “Israel” is the internal spiritual church, and “Jacob” the external, may be seen above, n. 4286, 4292, 4570). He is called “father” because by “father” in the Word is also signified the church, and likewise by “mother”; but by “mother” the church as to truth, and by “father” the church as to good. The reason of this is that the church is a spiritual marriage, which is from good as the father, and from truth as a mother.

5582. *Go back, buy us a little food.* That this signifies that in order to live they must procure for themselves the good of spiritual truth is evident from the signification of “buying” as being to procure for one’s self and to appropriate (see n. 4397, 5374, 5406, 5410, 5426); and from the signification of “food” as being the good of truth (n. 5340, 5342), here the good of spiritual truth, for it is this good that is treated of in what follows. That it means in order to live, follows.

5583. *And Judah spoke unto him.* That this signifies the good of the church is evident from the representation of Judah as being the good of the church (see n. 3654). Judah’s now speaking about Benjamin, and Reuben’s speaking about him before (in the preceding chapter, Genesis 42:36–37) is a secret which cannot be unfolded except from the internal sense. And so when Reuben spoke about Benjamin, Jacob was called “Jacob” (see Genesis 42:36); while here when Judah speaks about him, Jacob is called “Israel” (verses 6, 8, 11). That there is something involved in this no one can deny; but what it is cannot be known from the historical sense of the letter. So too in other places where Jacob is now called “Jacob” and now “Israel” (n. 4286). The secret involved will of the Lord’s Divine mercy be told in the following pages. That Judah now speaks is because the subject treated of is the good of spiritual truth, that it is to be procured (n. 5582); and therefore Judah, who is the good of the church, speaks with Israel, who is the

good of spiritual truth, and makes himself answerable for Benjamin, who is the intermediate; for the intermediate must be conjoined by means of good.

5584. *Saying, Protesting the man did protest unto us.* That this signifies that the spiritual from the internal was averse to them is evident from the signification of “protesting to protest” as being to be averse; for he protested that they should not see his faces unless their brother were with them; such protesting is of aversion, for by not seeing his faces is signified that there will be no compassion (of which in what presently follows); and from the representation of Joseph as being the Divine spiritual, or what is the same, truth from the Divine (n. 3969), who here, being called “the man,” is the spiritual, or truth flowing in from the internal.

5585. *Saying, Ye shall not see my faces.* That this signifies that there will be no compassion is evident from the signification of “faces” when predicated of man as being his interiors, that is, his affections and derivative thoughts (see n. 358, 1999, 2434, 3527, 3573, 4066, 4796, 4797, 5102); but when predicated of the Lord, they denote mercy or compassion. Therefore “not to see his faces” means that there will be no mercy, or no compassion; for in the supreme sense the Lord is here represented by Joseph. Not that the Lord has no compassion, for he is mercy itself; but when there is no intermediate that conjoins, it appears to the man as if there were no compassion in the Lord. The reason is that if there is not a conjoining intermediate, there is no reception of good, and when there is no reception of good; there is evil in its stead. If the man then cries to the Lord, and because he cries from evil and thus for himself against all others is not heard, it appears to him as if there were no compassion. That the “faces” of Jehovah or the Lord denote mercy is evident from the Word; for the “face” of Jehovah or the Lord in the proper sense denotes the Divine love itself; and because it denotes the Divine love, it denotes what is of mercy, for this from love is shown toward the human race steeped in miseries so great.

[2] That the “face” of Jehovah or the Lord is the Divine love is evident from the face of the Lord when he was transfigured before Peter, James, and John, that is, when he showed them his Divine; for then his face did shine as the sun (Matt. 17:2); that the “sun” is the Divine love may be seen shown above (n. 30–38, 1521, 1529–1531, 2441, 2495, 3636, 3643, 4060, 4321, 4696). The Lord’s Divine itself never appeared in any face, but his Divine human, and through this as in it the Divine love, or relatively to the human race, the Divine mercy. This Divine mercy in the Divine human is called the “angel of faces” in Isaiah:

I will make mention of the mercies of Jehovah. He will recompense them according to his mercies, and according to the multitude of his mercies, and he became for them a savior. And the angel of his faces saved them, for the sake of his love, and for the sake of his pity (Isa. 63:7–9);

it is called an “angel” because “angels” in the internal sense of the word signify something of the Lord (n. 1925, 2821, 4085), here his mercy and therefore it is said “the angel of his faces.”

[3] That the “face” of Jehovah or the Lord is mercy, and also peace and good, because these are of mercy, may likewise be seen from the following passages. In the benediction:

Jehovah make his faces to shine upon thee, and be merciful unto thee. Jehovah lift up his faces unto thee, and give thee peace (Num. 6:25–26);

it is very evident that “to make the faces to shine” is to be merciful, and “to lift up the faces” is to give peace. In David:

God be merciful unto us, and bless us, and cause his faces to shine upon us (Ps. 67:2);

the “faces” here again denote mercy. In the same:

Bring us back, O God, and cause thy faces to shine, that we may be saved (Ps. 80:3, 7, 19);

with a similar meaning. Again:

Deliver me from the hands of mine enemies, and from them that persecute me. Make thy faces to shine upon thy servant (Ps. 31:15, 16; so too Ps. 119:134–135).

In Daniel:

Hear, O our God, the praying of thy servant, and his prayers, and cause thy faces to shine upon thy sanctuary that is desolate (Dan. 9:17);

“causing the faces to shine” denoting to be merciful.

[4] In David:

There are many that say, Who will make us see good? Lift up the light of thy faces upon us (Ps. 4:6–7);

“lifting up the light of the faces” denotes to give good from mercy.
In Hosea:

Let them seek my faces when distress is theirs; in the morning let them seek me (Hos. 5:15).

Again in David:

Seek ye my faces; thy faces, Jehovah, will I seek (Ps. 27:8–9).

Seek Jehovah and his strength; seek his faces continually (Ps. 105:4);

“to seek the faces of Jehovah” denotes to seek his mercy.

Again:

I shall see thy faces in righteousness (Ps. 17:15);

and in Matthew:

See that ye despise not one of these little ones; for I say unto you that their angels in the heavens do always behold the face of my father who is in the heavens (Matt. 18:10);

“to behold the face of God” denotes to enjoy peace and good from mercy.

[5] But the opposite is “to conceal,” or “hide,” and also “to turn away the faces” which signifies not to be merciful; as in Isaiah:

In the overflowing of my anger I hid my faces from thee for a moment; but with mercy of eternity will I have mercy on thee (Isa. 54:8);

where the “overflowing of anger” denotes temptation, and because the Lord appears not to be merciful therein, it is said “I hid my faces from thee for a moment.” In Ezekiel:

I will turn away my faces from them (Ezek. 7:22).

In David:

How long wilt thou forget me, O Jehovah; to eternity? How long wilt thou hide thy faces from me? (Ps. 13:1.)

Hide not thy faces from me; put not thy servant away in anger (Ps. 27:9).

Wherefore, Jehovah, dost thou forsake my soul; why hidest thou thy faces from me? (Ps. 88:14.)

Make haste, answer me, O Jehovah; my spirit is consumed. Hide not thy faces from me, lest I become like them that go down into the pit. Cause me to hear thy mercy in the morning (Ps. 143:7–8).

And in Moses:

My anger shall wax hot against this people in that day, so that I will forsake them; and I will hide my faces from them, whence it will be for consuming; I will surely hide my faces in that day for all the evil which they have done (Deut. 31:17–18);

[6] “the anger waxing hot” denotes a turning away (n. 5034); and “hiding the faces” denotes not being merciful. These things are predicated of Jehovah or the Lord, although he is never angry, and never turns away or hides his faces; but it is so said from the appearance with the man who is in evil; for the man who is in evil turns himself away, and hides from himself the Lord’s faces, that is, removes his mercy from himself. That it is the evils in man that do this may also be seen from the Word, as in Micah:

Jehovah will hide his faces from them at that time, according as they have rendered their works evil (Micah 3:4).

In Ezekiel:

Because they trespassed against me, therefore I hid my faces from them. According to their uncleanness and according to their transgressions did I with them; and I hid my faces from them (Ezek. 39:23–24).

And especially in Isaiah:

It is your iniquities that separate between you and your God, and your sins do hide his faces from you (Isa. 59:2).

From these and many other passages the internal sense is plain, which here and there stands forth, and is found by him who seeks it.

5586. *Except your brother be with you.* That this signifies unless there is an intermediate for you is evident from the representation of Benjamin as being an intermediate (see n. 5411, 5413, 5443). The intermediate which Benjamin represents is the intermediate between the internal and the external, or between the spiritual and the natural man, and is the truth of good which proceeds from the truth from the Divine which is represented by Joseph. This truth of good is called the spiritual of the celestial, and that this is “Benjamin” may be seen above (n. 3969, 4592). Man’s internal and external are most distinct from each other, for his internal is in the light of heaven, and his external in the light of the world; and

because they are most distinct, they cannot be conjoined except by means of an intermediate that partakes of both.

5587. *If thou wilt send our brother with us.* That this signifies that if it is so done by the church that adjunction shall take place, there must be an intermediate is evident from the representation of Israel, who was to send, as being the church (see n. 4286), and hence “if thou wilt send” denotes if it is so done by the church; and from the representation of Benjamin, who here is their “brother,” as being an intermediate (of which just above, n. 5586). From this it is plain that by “if thou wilt send our brother with us” is signified that if it is so done by the church that its external be adjoined to its internal, there must be an intermediate.

5588. *We will go down and buy thee food.* That this signifies that then the good of truth will be procured is evident from the signification of “buying” as being to procure and appropriate, and from the signification of “food” as being the good of truth (as may be seen above, n. 5582).

5589. *But if thou wilt not send him.* That this signifies if not, that is, if it be not of the church that adjunction shall take place, is plain from what was said just above (n. 5587).

5590. *We will not go down.* That this signifies that it cannot be procured is evident from what was said just above (n. 5588).

5591. *For the man said unto us.* That this signifies perception concerning the spiritual is evident from the signification of the “man” as being the spiritual from the internal (of which above, n. 5584); and from the signification of “saying” in the historicals of the Word, as being perception (of which often above).

5592. *Ye shall not see my faces.* That this signifies that there will be no compassion is evident from what was unfolded above (n. 5585), where the same words occur.

5593. *Except your brother be with you.* That this signifies unless there is an intermediate for you is evident from what was said above in regard to Benjamin, who is here the “brother,” that he is an intermediate (n. 5586, 5587).

5594. Verses 6–10. *And Israel said, Wherefore dealt ye ill with me, to tell the man whether ye had yet a brother? And they said, Asking the man asked unto us, and unto our birth, saying is your father yet alive? Have ye a brother? And we told him according to the mouth of these words. Knowing could we know that he would say, Bring your brother down? And Judah said unto Israel his father, Send the boy with me, and we will arise and go; and we will live, and not die, both we and thou, and also our little ones. I will be surety for him; of my hand shalt thou require him; if I bring him not unto thee, and set him before thee, and I shall sin to thee all the days; for except we had lingered, surely we had now returned these two times.* “And Israel said” signifies perception from spiritual good; “Wherefore dealt ye ill with me to tell the man whether ye had yet a brother?” signifies that they separated from them the truth of good, to conjoin it with the spiritual from the internal; “and they said, Asking the man asked unto us” signifies that it clearly perceived the things in the natural; “and unto our birth” signifies concerning the truths of faith there; “saying is your father yet alive?” signifies and concerning the spiritual good from which they were; “have ye a brother?” signifies concerning interior truth; “and we told him according to the mouth of these words” signifies that he perceived them conformably; “knowing could we know that he would say, Bring your brother down?” signifies that we did not believe that he wished the truth of good to be conjoined with him; “and Judah said unto Israel his father” signifies perception from the good of the church concerning those things; “Send the boy with me” signifies that he should be adjoined to him; “and we will arise and go; and we will live, and not die” signifies spiritual life according to degrees; “both we” signifies the external of the church; “and thou” signifies its internal; “and also our little ones” signifies the things which are still more interior; “I will be surety for him” signifies that in the meantime it will be adjoined to itself; “of my hand shalt thou require him” signifies that it shall not be torn away insofar as lies in its power; “if I bring him not unto thee, and set him before thee”

signifies unless he is quite restored to the church; “and I shall sin to thee all the days” signifies that the good of the church will no longer be; “for except we had lingered” signifies tarrying in a state of doubt; “surely we had now returned these two times” signifies that there would have been spiritual life both exterior and interior.

5595. *And Israel said.* That this signifies perception from spiritual good is evident from the signification of “saying” as being to perceive (of which above); and from the representation of Israel, as being spiritual good (see n. 3654, 4598); and because Israel is spiritual good, he is also the internal spiritual church (n. 3305, 4286), for this church is a church from spiritual good. Spiritual good is truth that has become good; for truth becomes good when the man lives according to it, for it then passes into the will, and from the will into act, and becomes of the life; and when it becomes of the life it is no longer called truth but good. But the will which transforms truth into good is the new will in the intellectual part; it is this good that is called spiritual good. Spiritual good is distinguished from celestial good in that celestial good is implanted in man’s will part itself; but this subject has often been treated of before.

[2] That Jacob is not now called “Jacob” as in the previous chapter (Genesis 42:36), but “Israel” is because good is the subject treated of in this chapter, and truth in the preceding; wherefore in that chapter Reuben was the one to speak, by whom is represented the truth of doctrine of the church (see n. 3861, 3866, 4731, 4734, 4761, 5542), while in this chapter it is Judah who speaks, by whom is represented the good of the church (n. 3654, 5583). That good is now treated of is because this time the conjunction between the internal, which is Joseph, and the external, which is the ten sons of Jacob, is effected by means of the intermediate which is Benjamin; and the conjunction of the internal with the external is effected by means of good.

5596. *Wherefore dealt ye ill with me, to tell the man whether ye had yet a brother?* That this signifies that they separated from them the truth of good, to conjoin it with the spiritual from the internal is

evident from the signification of “dealing ill” as being to separate, for it is their separating Benjamin from him that he calls “dealing ill”; and from the signification of “telling” as being to give something for another to think and reflect upon (n. 2862, 5508), consequently to communicate (see n. 4856), thus also to conjoin; for when anything passes into the will of another, conjunction is effected by what is communicated, as when Joseph heard that Benjamin was still living and with his father, he wanted him to come to him, and then to be alone with him, conjoined with him, as is plain from the historicals that follow; and from the representation of Joseph, as being the Divine spiritual, and as being, when called “the man,” the spiritual from the internal (n. 5584); and from the representation of Benjamin, who is here their brother of whom they told, as being the truth of good (n. 5586). From all this it is plain that by “Wherefore dealt ye ill with me to tell the man whether ye had yet a brother?” is signified that they separated from them the truth of good, to conjoin it with the spiritual from the internal.

5597. *And they said, Asking the man asked unto us.* That this signifies that it clearly perceived the things in the natural is evident from the signification of “asking” as being to perceive another’s thought (of which in what follows); and from the representation of the ten sons of Jacob, who are here meant by “us,” as being the things of the church which are in the natural (see n. 5403, 5419, 5427, 5458, 5512). That by “asking” is meant perceiving another’s thought is because in heaven there is a communication of all thoughts, so that no one has need to ask another what he is thinking. Hence it is that “asking” signifies perceiving another’s thought; for in the internal sense the quality of a thing on earth is its quality in heaven.

5598. *And unto our birth.* That this signifies concerning the truths of faith there is evident from the signification of “birth” as being the birth of truth from good, or of faith from charity (see n. 1145, 1255, 4070, 4668). That “birth” in the internal sense denotes this is because in heaven no other birth is understood than that which is called regeneration, which is effected by means of the

truth of faith and the good of charity. By this birth, from being sons of man men become sons of the Lord; these are they who are said to be “born of God” (John 1:13). According to the varieties of good from truth and of truth from good in this birth are the brotherhoods or relationships by blood and by marriage in heaven; for in heaven there are perpetual varieties, but the varieties are so disposed by the Lord as to represent families in which are brothers, sisters, sons-in-law, daughters-in-law, grandsons, granddaughters, and so on. In general, however, all are disposed in such a form that together they make a one, as is the case with the varieties in the human body, where no member is exactly like another, nor indeed any part in one member the same as another part, and yet all the various parts are disposed in such a form that they act as a one, and each concurs intimately or remotely with the action of every other. Such being the form in man, it may be inferred what the form in heaven must be, with which all the things in man have correspondence—that it must be most perfect.

5599. *Saying is your father yet alive?* That this signifies and concerning the spiritual good from which they were is evident from the representation of Israel, who is the “father” here, as being spiritual good (see n. 3654, 4598, 5595). It is said “from which they were” because from this good, as from a father, the truths of faith come down (n. 5598).

5600. *Have ye a brother?* That this signifies concerning interior truth is evident from the representation of Benjamin as being the spiritual of the celestial, or what is the same, the truth of good, or interior truth. (That “Benjamin” is truth in which is good, or the spiritual of the celestial, may be seen above, n. 3969, 4592.) This interior truth is the intermediate between truth from the Divine and truth in the natural.

5601. *And we told him according to the mouth of these words.* That this signifies that he perceived them conformably is evident from the signification of “telling” as being to perceive (see n. 3608), for in the spiritual world or in heaven they have no need to tell what they think, there being a communication of all thoughts (n. 5597),

and therefore in the spiritual sense “telling” signifies perceiving; and from the signification of “according to these words” as being conformably; for they are the things he desired to perceive.

5602. *Knowing could we know that he would say, Bring your brother down?* That this signifies that we did not believe that he desired the truth of good to be conjoined with himself is evident from the signification of “knowing could we know that he would say” as being not to believe; and from the representation of Benjamin, who is here the “brother,” as being the truth of good (of which just above, n. 5600). That this was to be conjoined with him is signified by their “bringing him down” as is plain from what was said above (n. 5596).

5603. *And Judah said unto Israel his father.* That this signifies perception from the good of the church concerning these things is evident from the signification of “saying” in the historicals of the Word as being to perceive (of which often above); from the representation of Judah as being the good of the church (see n. 5583); and from the representation of Israel as being the internal spiritual church (n. 3305, 4286). From this it is plain that by “Judah’s saying to Israel his father” is signified the perception of the church from its good.

5604. *Send the boy with me.* That this signifies that he should be adjoined to him, namely, to the good of the church which is represented by Judah, is evident from the signification of “sending with him” as being to be adjoined to him, and not to the others; for it is said in what follows “I will be surety for him, of my hand shalt thou require him”; and from the representation of Benjamin, who is here the “boy,” as being interior truth (of which just above, n. 5600). This is called the “boy,” because that which is interior is in the Word called relatively a “boy” for the reason that there is more innocence in the interior than in the exterior, and innocence is signified by an “infant” and also by a “boy” (n. 5236).

5605. *And we will arise and go, and we will live, and not die.* That this signifies spiritual life according to degrees is evident from the

signification of “arising” as being elevation to higher or interior things, consequently to the things of spiritual life (see n. 2401, 2785, 2912, 2927, 3171, 4103, 4881); from the signification of “going” as being to live (n. 3335, 3690, 4882, 5493), and as the words follow “and we will live,” “going” signifies the first spiritual life; from the signification of “living” as being spiritual life, for no other life is meant in the internal sense of the Word; and from the signification of “not dying” as being no longer to be damned, that is, to be out of a state of damnation, for in the internal sense of the Word no other than spiritual death is meant, which is damnation. From this it is plain that by “we will arise and go, and we will live and not die” is signified life according to degrees; namely, introduction into life by “arising,” the first of life by “going,” life itself by “living,” and being led out from the things of no life by “not dying.”

[2] That “to go” in the internal sense is to live, seems strange to him who knows nothing about spiritual life; but it is like “journeying,” which denotes the order of life and what is successive of life (n. 1293, 4375, 4554, 4585), and like “sojourning,” which denotes to be instructed and to live accordingly (n. 1463, 2025, 3672). The reason why “going,” “journeying,” and “sojourning” have these significations might indeed be told, but the reason is of such a nature as could scarcely be accepted by those who are ignorant of the nature of movements in the other life. Movements and progressions there are nothing else—because from no other source—than changes of the state of life. These changes appear in externals exactly like progressions from place to place. That this is so can be confirmed by much experience in the other life; for I have walked there in spirit with them and among them, through many of their abodes, and this though in body I remained in the same place. I have also talked with them as to how this could be, and have been informed that it is the changes of the state of life that make progressions in the spiritual world.

[3] This was also confirmed by the fact that by means of changes induced on their states, spirits can appear on high, and then in a moment beneath, or now far to the west, and in a moment to the

east, and so on. But as before said this cannot but seem strange to him who knows nothing about life in the spiritual world; for there are no spaces or times there, but states of life instead. These states produce in externals a most living appearance of progressions and motions. The appearance is as living and real as that life itself is in us and therefore our own, when yet life flows in from the Lord, who is the fountain of all life (see n. 2021, 2658, 2706, 2886–2888, 3001, 3318, 3337–3338, 3484, 3619, 3741–3743, 4151, 4249, 4318–4320, 4417, 4523, 4524, 4882). As “going” and “moving” signify living, it was therefore said by the ancients, that “in God we move, live, and have our being” [Acts 17:28]; and by “moving” they meant the external of life, by “living” its internal, and by “being” its inmost.

5606. *Both we.* That this signifies the external of the church is manifest from the representation of the ten sons of Jacob, who here are “we,” as being the external of the church (see n. 5469).

5607. *And thou.* That this signifies its internal is evident from the representation of Israel, who here is “thou,” as being the internal of the church (see n. 4286, 4292, 4570).

5608. *And also our little ones.* That this signifies the things still more interior is evident from the signification of “little ones” as being the things which are interior (see n. 5604). That more interior things are signified by “little children” and by “boys” is because innocence is signified by both, and innocence is what is inmost. In the heavens the inmost or third heaven consists of those who are in innocence, for they are in love to the Lord; and because the Lord is innocence itself, therefore they who are there, being in love to him, are in innocence. These, although they are the wisest of all in the heavens, yet appear to others like little children. It is for this reason, and also because little children are in innocence, that by “little children” in the Word is signified innocence.

[2] As the inmost of the heavens is innocence, therefore that which is interior with all in the heavens must be innocence. This is like successive things in relation to those which exist together, or

like the things which are distinct from one another by degrees in relation to those which exist from them; for all that which exists simultaneously, springs from that which is successive. When the former exists from the latter, the parts place themselves in the same order as that in which they had before been distinguished by degrees; as, by way of illustration, end, cause, and effect are in succession and distinct from one another; and when they exist together they place themselves in the same order, the end as inmost, the cause next, and the effect last. The effect is coexisting, and is such that unless there is in it a cause, and in the cause an end, there is no effect, because if from the effect you remove the cause you destroy the effect, and still more if from the cause you remove the end; for from the end the cause has what makes it a cause, and from the cause the effect has what makes it an effect.

[3] So also it is in the spiritual world: just as the end, cause, and effect are distinct from one another, so in the spiritual world are love to the Lord, charity toward the neighbor, and the works of charity. When these three become one or exist together, the first must be in the second, and the second in the third. And also as in the works of charity: unless charity from affection or the heart is within them, they are not works of charity; and unless love to God is within charity, it is not charity. Therefore if you take away that which is interior, the exterior falls; for the exterior comes into existence and subsists from its interiors in order. So is it with innocence. This makes one with love to the Lord, and unless it is within charity it is not charity; consequently unless charity in which there is innocence is within the works of charity they are not works of charity. Hence it is that innocence must be within all who are in the heavens.

[4] That this is so, and that innocence is signified by “little children,” is evident in Mark:

Jesus said to the disciples, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And taking them up in his arms, he put

his hand upon them, and blessed them (Mark 10:14–16; Luke 18:15–17; Matt. 18:3).

It is evident that by “little children” is here signified innocence, because with little children there is innocence, and because those who are innocent appear in heaven as little children.

[5] No one can enter heaven unless he has somewhat of innocence (see n. 4797); and moreover little children suffer themselves to be governed by angels who are forms of innocence, and not as yet by what is their own, as is the case with adults who govern themselves by their own judgment and will. That little children suffer themselves to be governed by angels is evident from the Lord’s words in Matthew:

See that ye despise not one of these little ones; for I say to you, that their angels in the heavens do always behold the face of my father (Matt. 18:10);

no one can “see the face” of God except from innocence.

[6] In the following passages also innocence is signified by “infants” or “little children.” In Matthew:

Out of the mouth of babes and suckling, thou hast perfected praise (Matt. 21:16; Ps. 8:2).

Thou hast hid these things from the wise and the intelligent, and hast revealed them unto babes (Matt. 11:25; Luke 10:21);

for innocence, which is signified by “babes,” is wisdom itself, because genuine innocence dwells in wisdom (n. 2305–2306, 4797). For this reason it is said, “out of the mouth of babes and sucklings thou hast perfected praise,” and also that such things have been “revealed unto babes.”

[7] In Isaiah:

The cow and the bear shall feed, their young ones shall lie down together, and the suckling shall play on the hole of the viper (Isa. 11:7–8);

speaking of the Lord's kingdom, and specifically of the state of peace or innocence therein. A "suckling" denotes innocence; that nothing of evil can befall those who are in innocence is signified by a "suckling playing on the hole of a viper"; "vipers" are they who are most crafty. This chapter plainly relates to the Lord. In Joel:

Sound the trumpet in Zion, gather the people, sanctify the congregation, assemble the elders, gather the babes and those that suck the breasts (Joel 2:15–16);

"elders" denotes the wise; "babes and those that suck the breasts," the innocent.

[8] In the following passages also by "infants" is meant innocence, but in these that it was destroyed. In Jeremiah:

Wherefore commit ye great evil against your souls, to cut off from you man and woman, infant and suckling, out of the midst of Judah, so that I shall leave you no remains? (Jer. 44:7).

Lift up thy hands to him upon the soul of thy little children, that faint for hunger in the head of all the streets (Lam. 2:19).

In Ezekiel:

Pass through Jerusalem, and smite, let not your eye spare, neither have ye pity, the old man, the young man, and the maiden, and the little child (Ezek. 9:5–6).

In Micah:

The women of my people ye drive out of everyone's house of delights, from the babes thereof they take away mine honor forever (Micah 2:9).

[9] As regards the innocence of little children however, it is only external and not internal; and because it is not internal it cannot be conjoined with any wisdom. But the innocence of the angels, especially those of the third heaven, is internal innocence, and thus conjoined with wisdom (n. 2305, 2306, 3494, 4563, 4797). Man is so created that when he grows old and becomes like a little child, the innocence of wisdom conjoins itself with the innocence of ignorance which he had in infancy, and so he passes into the other life as a true infant.

5609. *And I wilt be surety for him.* That this signifies that in the meantime it will be adjoined to itself is evident from the signification of “being surety for” anyone, as being to be instead of him, as is plain from what now follows, especially from what Judah said to Joseph about his being surety (Gen. 44:32–33); and as to be surety for anyone denotes to be instead of him, it also denotes that while in the way it is adjoined to itself.

5610. *Of my hand shalt thou require him.* That this signifies that it shall not be torn away insofar as lies in its power is evident from the signification of the “hand” as being power (see n. 878, 3387, 4931–4937, 5327, 5328, 5544), and that it denotes insofar as lies in its power is because surety or guarantee goes no further (the internal sense here sets forth the truth and the nature of it); and from the signification of “requiring him from him” as being not to be torn away; for one who is required of another must be adjoined to him and not be torn from him.

5611. *If I bring him not unto thee, and set him before thee.* That this signifies unless he is quite restored to the church is evident from the signification of “bringing to him and setting before him” as being to completely restore; and from the representation of Israel, to whom he was to be restored, as being the church (see n. 3305, 4286, 5595).

5612. *And I shall sin to thee all the days.* That this signifies that the good of the church will no longer be is evident from the representation of Judah, who says this of himself, as being the good

of the church (see n. 5583, 5603); and from the signification of “sinning” as being disjunction (see n. 5229, 5474), thus that it will not be, for anything that is disjoined from another is not with it any longer; and from the signification of “all the days” as being forever, thus no longer. These things are said because the good of the church is impossible without the intermediate between the internal and the external which is represented by Benjamin; for both the good and the truth of the church flow from the internal through the intermediate into the external, and consequently in the degree that it is important to have the good of the church, in the same degree it is important to have the intermediate. It is for this reason that Judah makes himself surety for Benjamin. That the good of the church is not possible without the intermediate is signified by these words of Judah, and that the truth of the church is not possible, by Reuben’s words (n. 5542).

5613. *For except we had lingered.* That this signifies tarrying in a state of doubt is evident from the signification of “lingering” as being a state of doubt; for as “going,” “advancing,” “journeying,” and “sojourning” signify states of life (see n. 5605), so “lingering” signifies a state of doubt, because when the state of life is in a state of doubt, then the external is in a state of lingering. Moreover, this is to be seen in man himself; for when his mind hangs in any doubt, he halts and deliberates. The reason is that doubt makes the state of life hesitating and wavering, and consequently the outward progression, which is the effect. Hence it is plain that tarrying in a state of doubt is signified by “except we had lingered.”

5614. *Surely we had now returned these two times.* That this signifies that there would have been spiritual life both exterior and interior is evident from the signification of “going” as being to live (of which above, n. 5605); and therefore “returning” is living therefrom, for they went thither to procure corn, and by “corn” is signified the good of truth from which is spiritual life; and from the signification of “these two times” which, as it relates to life, denotes life exterior and interior, for by the “produce” they got the first time was signified life that is exterior or in the natural, for the reason that they were without an intermediate (as explained in the

preceding chapter); while by the “corn” they get this time is signified interior life, because they were now with Benjamin, who is the intermediate, as explained in this and in the following chapter. Hence it is that by “surely we had now returned these two times” is signified spiritual life both exterior and interior.

[2] That this is the signification cannot but seem strange, especially to one who knows nothing about what is spiritual; for it seems as if “returning these two times” has nothing in common with the spiritual life that is signified; but still this is the internal sense of the words. If you will believe it, the interior thought itself of the man who is in good apprehends this, because this thought is in the internal sense, although while in the body the man is deeply ignorant of it; for unknown to him the internal sense, that is, the spiritual sense, which is of the interior thought, falls into material and sensuous ideas that partake of time and space and of such things as are in the world, and therefore it does not appear that his interior thought is of such a nature; for his interior thought is like that of the angels, his spirit being in company with them.

[3] That the thought of the man who is in good is according to the internal sense may be seen from the fact that when after death he comes into heaven, he at once without any information is in the internal sense, and this could not be unless as to his interior thought he had been in this sense while in the world. The reason of his being in this internal sense is that there is a correspondence between spiritual and natural things so complete that there is not the smallest thing that has not its correspondence; and therefore because the interior or rational mind of the man who is in good is in the spiritual world, and his exterior or natural mind in the natural world, it must needs be that both minds think (the interior mind spiritually, and the exterior naturally), and that the spiritual falls into the natural, and they act as a one by correspondence.

[4] That man’s interior mind, the ideas of thought of which are called intellectual and are said to be immaterial, does not think from the words of any language, nor consequently from natural forms, can be seen by him who is able to reflect on these things, for

he can think in a moment what he can scarcely utter in an hour, and he does so by universals which comprise in them very many particulars. These ideas of thought are spiritual, and when the Word is being read are no other than as the internal sense is; although the man does not know this, because as before said these spiritual ideas, by influx into what is natural, present natural ideas, so that the spiritual ideas do not appear; insomuch that unless he has been instructed the man believes that there is no spiritual unless it is like the natural, and even that he does not think otherwise in spirit than as he speaks in the body. In such a manner does the natural cast a shade over the spiritual.

5615. Verses 11–14. *And their father Israel said unto them, If therefore this be so, do this; take of the song of the land in your vessels, and carry down the man a present, a little resin and a little honey, wax and stacte, pistachio nuts and almonds; and take double silver in your hand; and the silver that was returned in the mouth of your bags carry back in your hand; peradventure it was an error; and take your brother, and arise, and return unto the man; and God Shaddai give you mercies before the man, and send you your other brother and Benjamin. And I, as I have been bereaved I shall be bereaved.* “And their father Israel said unto them” signifies perception from spiritual good; “If therefore this be so, do this” signifies if it cannot be done otherwise, so let it be done; “take of the song of the land in your vessels” signifies the choice things of the church in the truths of faith; “and carry down the man a present” signifies to obtain favor; “a little resin and a little honey” signifies the truths of good of the exterior natural, and its delight; “wax and stacte” signifies the truths of good of the interior natural; “pistachio nuts and almonds” signifies goods of life corresponding to these truths; “and take double silver in your hands” signifies truth received in the abilities; “and the silver that was returned in the mouth of your bags carry back in your hand” signifies that by truth gratuitously given in the exterior natural they were to submit themselves as far as possible; “peradventure it was an error” signifies lest he be adverse; “and take your brother” signifies that thus they would have the good of faith; “and arise, and return unto the man” signifies life from spiritual truth; “and God Shaddai” signifies consolation after hardships; “give you mercies before the man” signifies may spiritual truth

receive you graciously; “and send you your other brother” signifies may it give the good of faith; “and Benjamin” signifies and also interior truth; “and I, as I have been bereaved I shall be bereaved” signifies that the church, before these things are done, will be as if deprived of its truths.

5616. And their father Israel said unto them. That this signifies perception from spiritual good is evident from the signification of “saying” in the historicals of the Word, as being perception; and from the representation of Israel, as being spiritual good (of which above, n. 5595). He is called “father” because the truths that his sons represent are from this good as from a father.

5617. If therefore this be so, do this. That this signifies that if it cannot be done otherwise so let it be done is evident without explication.

5618. Take of the song of the land in your vessels. That this signifies the choice things of the church in the truths of faith is evident from the signification of the “song” as being the choice things (of which in what follows); and from the signification of the “land” as being the church (of which above, n. 5577); and from the signification of “vessels” as being the truths of faith (n. 3068, 3079, 3316, 3318). The word “song” is used because this word in the original tongue is derived from singing; hence the “song of the land” signifies productions hailed with songs and praises, consequently in the internal sense choice things.

5619. And carry down the man a present. That this signifies obtaining favor is evident from the signification of “offering a present to the man” here to Joseph, who is called the “lord of the land” as being to obtain favor. It was customary in the ancient representative church, and thence in the Jewish, to give some present to judges, and at a later period to kings and priests, when they were approached; moreover, this was commanded. The reason was that the presents they gave them represented such things in man as ought to be offered to the Lord when he is approached, which are things that are from freedom, consequently from the

man himself; for his freedom is what is from the heart, and what is from the heart is from the will, and what is from the will is from the affection which is of the love, and what is from the affection which is of the love is free, thus of the man himself (see n. 1947, 2870–2893, 3158). From this it is that a present should be given by man to the Lord on approaching him. It was this present that was represented; for kings represented the Lord as to Divine truth (n. 1672, 2015, 2069, 3009, 3670, 4581, 4966, 5044), and priests as to Divine good (n. 1728, 2015, 3670). That these presents were initiations, see n. 4262; and initiations are for obtaining favor.

5620. *A little resin and a little honey.* That this signifies the truths of good of the exterior natural and its delight is evident from the signification of “resin” as being the truth of good or truth from good (see n. 4748). The reason why “resin” has this signification is that it ranks among unguents, and also among aromatics. “Aromatics” signify such things as are of truth from good, especially if they are of an unctuous nature, and so partake of oil; for “oil” signifies good (n. 886, 3728, 4582). That this resin was aromatic, may be seen in Gen. 37:25; and for this reason also the same word in the original means balsam. That it was like an ointment or thick oil is evident. This then is the reason why by “resin” is signified the truth of good which is in the natural, here in the exterior, because “resin” is put first and joined with “honey” which is the delight therein. That “honey” denotes delight is because it is sweet, and everything sweet in the natural world corresponds to what is delightful and pleasant in the spiritual world. The reason why it is called its delight, that is, the delight of truth from good in the exterior natural is that every truth and especially every truth of good has its own delight; but a delight from the affection of these, and from the derivative use.

[2] That “honey” is delight is evident also from other passages in the Word, as in Isaiah:

A virgin shall conceive and bear a son, and shall call his name Immanuel [God with us]. Butter and honey shall he eat, that he may know to refuse the evil and choose the good (Isa. 7:14–15);

speaking of the Lord; “butter” denotes the celestial; “honey” that which is from the celestial.

[3] In the same:

It shall come to pass for the multitude of milk that they shall yield, he shall eat butter; and butter and honey shall everyone eat that is left in the midst of the land (Isa. 7:22);

speaking of the Lord’s kingdom; “milk” denotes spiritual good; “butter” celestial good; and “honey” that which is from them, thus what is happy, pleasant, and delightful.

[4] In Ezekiel:

Thus wast thou adorned with gold and silver; and thy garments were of fine linen and silk and broidered work. Thou didst eat fine flour and honey and oil; so thou becamest beautiful very exceedingly, and thou didst prosper even unto a kingdom. With fine flour and oil and honey I fed thee; but thou didst set it before them for an odor of rest (Ezek. 16:13, 19);

speaking of Jerusalem, by which is meant the spiritual church, the quality of which is described as it was with the ancients, and as it afterward became. Her being “adorned with gold and silver” denotes with celestial and spiritual good and truth; her “garments of fine linen, silk, and broidered work” denotes truths in the rational and in each natural; “fine flour” denotes the spiritual; “honey” its pleasantness; and “oil” its good. That such things as belong to heaven are signified by these particulars can be seen by anyone.

[5] In the same:

Judah and the land of Israel were thy traders, in wheat of Minnith, and pannag, and honey, and oil, and balm (Ezek. 27:17);

speaking of Tyre, by which is signified the spiritual church such as it was in the beginning and such as it afterward became, but in

respect to the knowledges of good and truth (n. 1201). “Honey” here also denotes the pleasantness and delight from the affections of knowing and learning celestial and spiritual goods and truths.

[6] In Moses:

Thou makest him ride on the high places of the earth, and he eats the produce of the fields. He maketh him suck honey out of the rock, and oil out of the flint of the rock (Deut. 32:13);

here also treating of the ancient spiritual church; “to suck honey out of the rock” denotes delight from truths of memory-knowledge.

[7] In David:

I feed them with the fat of wheat, and with honey out of the rock I sate them (Ps. 81:16);

“to sate with honey out of the rock” denotes to fill with delight from the truths of faith.

[8] In Deuteronomy:

Jehovah bringeth me unto a good land, a land of rivers of water, of fountains and of deeps that go out from the valley, and from the mountain; a land of wheat and barley, and of vine and of fig and of pomegranate; a land of oil olive and of honey (Deut. 8:7–8);

speaking of the land of Canaan; in the internal sense, of the Lord’s kingdom in the heavens. A “land of oil olive and of honey” denotes spiritual good and its pleasantness.

[9] Hence also the land of Canaan was called:

A land flowing with milk and honey (Num. 13:27; 14:8; Deut. 26:9, 15; 27:3; Jer. 11:5; 32:22; Ezek. 20:6).

In the internal sense of these passages by the “land of Canaan” is meant, as before said, the Lord’s kingdom; “flowing with milk”

denotes an abundance of celestial spiritual things; and “with honey” an abundance of derivative happiness and delights.

[10] In David:

The judgments of Jehovah are truth, righteous are they together; more to be desired are they than gold and much fine gold, sweeter also than honey and the dropping of the honeycombs (Ps. 19:9–10);

the “judgments of Jehovah” denote truth Divine; “sweeter than honey and the dropping of the honeycombs” denotes delights from good and pleasantnesses from truth. Again:

Sweet are thy words to my palate, sweeter than honey to my mouth (Ps. 119:103);

where the meaning is similar.

[11] The manna that Jacob’s posterity had for bread in the wilderness is thus described in Moses:

The manna was like coriander seed, white; and the taste of it was like a cake kneaded with honey (Exod. 16:31);

as the manna signified the truth Divine that descends through heaven from the Lord, it consequently signified the Lord himself as to the Divine human, as he himself teaches in John 6:51, 58; for it is the Lord’s Divine human from which all truth Divine comes, yea, of which all truth Divine treats; and this being so, the manna is described in respect to delight and pleasantness by the taste, that it was “like a cake kneaded with honey.” (That the taste denotes the delight of good and the pleasantness of truth may be seen above, n. 3502.)

[12] As John the Baptist represented the Lord as to the Word, which is the Divine truth on earth, in like manner as Elijah (n. 2762, 5247), he was therefore the “Elijah who was to come” before the Lord (Mal. 4:5; Matt. 17:10–12; Mark 9:11–13; Luke 1:17);

wherefore his clothing and food were significative, of which we read in Matthew:

John had his clothing of camel's hair, and a leathern girdle about his loin; and his meat was locusts and wild honey (Matt. 3:4; Mark 1:6).

The “clothing of camel's hair” signified that the Word, such as is its literal sense as to truth (which sense is a clothing for the internal sense) is natural; for what is natural is signified by “hair” and also by “camels”; and the “meat being of locusts and wild honey” signified the Word such as is its literal sense as to good; the delight of this is signified by “wild honey.”

[13] The delight of truth Divine in respect to the external sense is also described by “honey” in Ezekiel:

He said unto me, son of man, feed thy belly and fill thy bowels with this roll that I give thee. And when I ate it, it was in my mouth as honey for sweetness (Ezek. 3:3).

And in John:

The angel said unto me, Take the little book and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. So I took the little book out of the angel's hand and ate it up; and it was in my mouth sweet as honey; but when I had eaten it my belly was made bitter. Then he said unto me, Thou must prophesy again over many peoples and nations and tongues and kings (Rev. 10:9–11).

The “roll” in Ezekiel and the “little book” in John denote truth Divine. That in the external form this appears delightful is signified by the flavor being “sweet as honey”; for truth Divine, like the Word, is delightful in the external form or in the literal sense because this admits of being unfolded by interpretations in everyone's favor. But not so the internal sense, which is therefore signified by the “bitter” taste; for this sense discloses man's interiors. The reason why the external sense is delightful is as before said that the things in it can be unfolded favorably; for they are only general truths, and general truths are susceptible of this before

they are qualified by particulars, and these by singulars. It is delightful also because it is natural, and what is spiritual conceals itself within. Moreover, it must be delightful in order that man may receive it, that is, be introduced into it, and not be deterred at the very threshold.

[14] The “honeycomb and broiled fish” that the Lord ate with the disciples after his resurrection, also signified the external sense of the Word (the “fish” as to its truth and the “honeycomb” as to its pleasantness), in regard to which we read in Luke:

Jesus said, Have ye here anything to eat? They gave him a piece of a broiled fish, and of a honeycomb, and he took them and did eat before them (Luke 24:41–43).

And because these things are signified, the Lord therefore said to them:

These are the words which I spoke unto you while I was yet with you, that all things must be fulfilled which are written in the law of Moses, and in the prophets, and in the psalms concerning me (Luke 24:44).

It appears as if such things were not signified, because their having a piece of broiled fish and a honeycomb seems as if fortuitous; nevertheless it was of providence, and not only this, but also all other, even the least, of the things that occur in the Word. As such things were signified, therefore the Lord said of the Word that in it were written the things concerning himself. Yet the things written of the Lord in the literal sense of the Old Testament are few; but those in its internal sense are all so written, for from this is the holiness of the Word. This is what is meant by his saying that “all things must be fulfilled which are written in the law of Moses, and in the prophets, and in the psalms concerning him.”

[15] From all this it may now be seen that by “honey” is signified the delight that is from good and truth, or from the affection of them, and that there is specifically signified external delight, thus the delight of the exterior natural. As this delight is of such a nature

as to be from the world through the things of the senses, and thereby contains within it many things from the love of the world, the use of honey in the meat-offerings was therefore forbidden, as in Leviticus:

No meat offering which ye shall bring unto Jehovah shall be made with leaven; for there shall be no leaven, nor any honey, from what ye burn with fire to Jehovah (Lev. 2:11);

where “honey” denotes such external delight, which, because it contains in it what partakes of the love of the world, was also like leaven, and was on this account forbidden. (What “leaven” or “leavened” means may be seen above, n. 2342.)

5621. *Wax and stacte.* That this signifies the truths of good of the interior natural is evident from the signification of “wax,” here aromatic wax, as being the truth of good (of which in what follows); and from the signification of “stacte” as also being truth from good (see n. 4748). Their being of the interior natural is because these spices are purer than resin and honey, and are therefore mentioned in the second place; for such particulars are enumerated in the Word in accordance with the order. By “wax” here is not meant common, but aromatic wax, such as storax. This wax is signified by the term used in the original language, and spice also by the same. Hence it is plain why this aromatic wax signifies the truth of good; for all spices, being sweet-scented, in the internal sense signify the truths which are from good. This may be seen from the fact that truths from good are perceived in heaven pleasantly, like sweet-scented things in the world; and therefore when the perceptions of the angels are turned into odors, as of the Lord’s good pleasure often happens, they are then smelt as fragrances from spices and from flowers. This is the reason why frankincense and incense were compounded of materials of grateful odor, and were employed for a holy use; and also why aromatics were mixed with the anointing oil. One who does not know that such things derive their cause from things perceived in heaven may be of the opinion that they were commanded merely to render outward worship grateful; but in that case there would be in them nothing of heaven, or nothing holy, and consequently such matters

of worship would not have anything Divine in them. (See what has already been shown on this subject; that frankincense and incense, and also the fragrant substances used in the anointing oil, were representative of spiritual and celestial things, n. 4748; and that the spheres of faith and love are turned into grateful odors, and therefore grateful and sweet-scented and also spicy odors signify truths of faith which are from the good of love, n. 1514, 1517–1519, 4628.)

5622. *Pistachio nuts and almonds.* That this signifies goods of life corresponding to these truths is evident from the signification of “pistachio nuts” as being goods of life corresponding to the truths of good of the exterior natural which are signified by “resin” (of which in what follows); and from the signification of “almonds” as being goods of life corresponding to the truths of good of the interior natural which are signified by “aromatic wax and stacte.” That these “nuts” have this signification is because they are fruits, and “fruits” in the Word signify works; the fruits of useful trees good works, or what is the same, goods of the life, for in respect to use the goods of life are good works. That “pistachio nuts” signify goods of life corresponding to truths of good of the exterior natural is because they are of a less noble tree; and things that are exterior are signified by such objects as are less noble. The reason is, that in themselves exterior things are grosser than interior; for they are generals composed of very many interior things.

[2] That “almonds” signify goods of life corresponding to the truths of good of the interior natural is because the almond is a nobler tree. This tree itself signifies in the spiritual sense a perception of interior truth which is from good, its “blossom” interior truth which is from good, and its “fruit” good of life thence derived. In this sense the “almond tree” is spoken of in Jeremiah:

The word of Jehovah came to pass, saying, Jeremiah what seest thou? And I said, I see a rod of an almond tree. Then said Jehovah unto me, Thou hast well seen; for I watch over my word to do it (Jer. 1:11–12);

a “rod” denotes power; “almond tree” the perception of interior truth; here, being predicated of Jehovah, it denotes watching over it; “word” denotes truth.

[3] By the “almonds which budded from the rod of Aaron for the tribe of Levi” are also signified goods of charity or goods of life, of which we read in Moses:

It came to pass on the morrow, when Moses entered into the tent of meeting, behold the rod of Aaron for the tribe of Levi had blossomed and brought forth blossom, so that the flower flowered, and bare almonds (Num. 17:8).

This was a sign that this tribe was chosen for the priesthood; for by the “the tribe of Levi” was signified charity (see n. 3875, 3877, 4497, 4502, 4503), which is the essential of the spiritual church.

5623. And take double silver in your hands. That this signifies truth received in the abilities is evident from the signification of “silver” as being truth (see n. 1551, 2954); and from the signification of “double” as being again in succession (see n. 1335), namely truth which was gratuitously bestowed on them, and which was to be bestowed on them again; and from the signification of “hands” as being abilities (n. 878, 3387, 4931–4937, 5327, 5328). Truth in the abilities means in the capacities for receiving it, thus according to the capacities. But the capacities or abilities for receiving truth are wholly according to good, because the Lord adjoins them to good; for when the Lord flows in with good he also flows in with capacity. Hence truth received in the abilities means according to goods. That the capacities for receiving truth are according to good is evident from much experience in the other life. They who are in good there have the capacity not only for perceiving truth, but also for receiving it, yet according to the amount and quality of the good in which they are. But they who are in evil have on the other hand no capacity for receiving truth. This comes from pleasure and consequent desire. They who are in good have pleasure in perfecting good by means of truth, because good takes its quality from truths; and therefore they desire truths. But they who are in evil have pleasure in evil, and in confirming it

by falsities, and therefore they desire falsities; and because they desire falsities they are averse to truths. For this reason they have no capacity for receiving truths, for they reject or stifle or pervert them as soon as they reach the ear or occur to the thought. Besides, every man who is of sound mind has a capacity for receiving truths; but they extinguish this capacity who turn to evil, and they exalt it who turn to good.

5624. *And the silver that was returned in the mouth of your bags carry back in your hand.* That this signifies that by means of the truth given gratuitously in the exterior natural they were to submit themselves as far as possible is evident from the signification of the “silver returned” as being truth given gratuitously (see n. 5530); from the signification of “in the mouth of their bags” as being in the threshold of the exterior natural (see n. 5497); and from the signification of “in the hand” as being in the ability (of which just above, see n. 5623), thus as far as possible. Their submitting themselves by means of this truth is signified by their “carrying it back”; for in the spiritual world to carry back truth to the Lord, from whom it has been received gratuitously, is to submit one’s self by means of it. But the manner in which they submitted themselves by its means is plain from the conversation with the man who was over Joseph’s house (verses 18–24).

5625. *Peradventure it was an error.* That this signifies lest he be adverse is evident from the signification of an “error” as being what is adverse, for the error here meant is as if they had forgotten to pay the silver and so were taking it back, everyone in his own sack; for which reason he might possibly be adverse to them, as they also believed; for they were afraid because they were brought to Joseph’s house, and said, “Upon the word of the silver that was returned in our bags in the beginning are we brought, to roll down upon us, and to throw himself upon us, and to take us for servants, and our asses” (verse 18). Moreover “sin” signifies disjunction and aversion (n. 5229, 5474); and so does “error” if there is sin in it, but in a less degree; wherefore it is said “lest he be adverse.”

5626. *And take your brother.* That this signifies that in this way they would have the good of faith is evident from the representation of Simeon, who is here the “brother” whom they were to take, as being faith in the will (n. 3869–3872, 4497, 4502, 4503, 5482), thus the good of faith, because when the truth of faith passes into the will it becomes the good of faith; for the truth then passes into the man’s life, and when it is there it is regarded not as something to be known, but as something to be done; consequently it changes its essence and becomes actual. Hence it is no longer called truth, but good.

5627. *And arise, return unto the man.* That this signifies life from spiritual truth is evident from the signification of “arising” as being elevation to things interior, consequently to spiritual things (see n. 2401, 2785, 2912, 2927, 3171, 4103, 4881); from the signification of “returning” as being the consequent life (of which above, n. 5614); and from the representation of Joseph, when called “the man,” as being spiritual truth (n. 5584).

5628. *And God Shaddai.* That this signifies consolation after hardships is evident from the signification of “Shaddai” as being temptation and consolation after it (n. 1992, 4572); here therefore consolation after the hardships they had suffered in Egypt. That it is consolation after hardships is plain also from the words that follow in continuance—“give you mercies before the man.” That “Shaddai” signifies temptation and consolation after it is because the ancients designated the one only God by various names, according to the various things that were from him; and as they believed that temptations were from him, they then called God “Shaddai” and by this name they did not mean another God, but the only one in respect to temptations. But when the ancient church declined, they began to worship as many gods as there were names for the one only God, and also of themselves added to them many more. This practice at last became so prevalent that every family had its own god, and they wholly distinguished him from the rest who were worshiped by other families.

[2] Terah's family, of which was Abraham, worshiped Shaddai for its god (see n. 1356, 1992, 2559, 3667); and hence not only Abraham, but Jacob also, acknowledged Shaddai as his god, even in the land of Canaan; and this was permitted them lest they should be forced from their own religiosity; for no one is forced from what he regards as holy. But as the ancients understood by "Shaddai" Jehovah himself, or the Lord, who was so styled when they underwent temptations, therefore Jehovah or the Lord regained this name with Abraham, as is plain from Gen. 17:1, and also with Jacob, Gen. 35:11. The reason why not merely temptation, but consolation also is signified by "Shaddai" is that consolation follows all spiritual temptations. This has been given me to know by experience in the other life; for when anyone there suffers hard things from evil spirits, through infestations, incitements to evils, and persuasions to falsities, after the evil spirits have been removed, he is received by angels, and is brought into a state of comfort by means of a delight conformable to his genius.

5629. *Give you mercies before the man.* That this signifies may spiritual truth receive you graciously is evident from the signification of "giving mercies" as being to receive graciously; and from the representation of Joseph, as being when called "the man" spiritual truth (as above, n. 5627).

5630. *And send you your other brother.* That this signifies may it give the good of faith is evident from the representation of Simeon, who is here the "other brother" as being the good of faith (as above, n. 5626). That "sending" denotes to give is because "sending" is used in reference to the person, and "giving" in reference to the thing signified by the person.

5631. *And Benjamin.* That this signifies and also interior truth is evident from the representation of Benjamin as being interior truth (of which above, n. 5600).

5632. *And I, as I had been bereaved, I shall be bereaved.* That this signifies that before these things are done the church will be deprived of its truths is evident from the representation of Israel,

who says this of himself, as being the church (see n. 3305, 4286); and from the signification of “being bereaved” as being to be deprived of the truths of the church (see n. 5536). That this is so before these things are done is plain, for if there is no good of faith which is represented by Simeon (n. 5630), and no interior truth, which is the intermediate represented by Benjamin, the church has not any truth, except such as is on the lips merely, and not in the heart.

5633. Verses 15–17. *And the men took this present, and they took double silver in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph. And Joseph saw Benjamin with them, and he said to him that was over his house, Bring the men to the house, and slaying slay, and make ready; for the men shall eat with me at noon. And the man did as Joseph said; and the man brought the men to Joseph’s house.* “And the men took this present” signifies that truths had with them the means for obtaining favor; “and they took double silver in their hand” signifies also truth received in the ability; “and Benjamin” signifies and the intermediate also; “and rose up and went down to Egypt” signifies elevation to life to be gained by them from the interior things of memory-knowledges; “and stood before Joseph” signifies the presence of the celestial of the spiritual there; “and Joseph saw Benjamin with them” signifies the perception by the celestial of the spiritual of a spiritual intermediate with truths; “and he said to him that was over his house” signifies to that which is of the external church; “Bring the men to the house” signifies that the truths in the natural were to be introduced thither; “and slaying slay and make ready” signifies through the goods of the exterior natural; “for the men shall eat with me at noon” signifies that they will be conjoined when with the intermediate; “and the man did as Joseph said” signifies bringing it about; “and the man brought the men to Joseph’s house” signifies first introduction into the good which is from the celestial of the spiritual.

5634. *And the men took this present.* That this signifies that truths had with them the means for obtaining favor is evident from the signification of “men” as being truths (n. 3134); and from the

signification of a “present” which was given on approaching kings and priests, as being something to obtain favor (n. 5619).

5635. *And they took double silver in their hand.* That this signifies also truth received in the ability is evident from what was said above (n. 5623), where the same words occur. It may also be seen there what is meant by truth received in the ability.

5636. *And Benjamin.* That this signifies and the intermediate also is evident from the representation of Benjamin as being the intermediate (see n. 5411, 5413, 5443).

5637. *And rose up, and went down to Egypt.* That this signifies elevation to life to be gained by them from the interior things of memory-knowledges is evident from the signification of “rising up” as being elevation to the things of spiritual life (see n. 2401, 2785, 2912, 2927, 3171, 4103, 4881); and from the signification of “going down” as being to life to be gained by them, for “going down” here involves the same as was meant before by the words, “Send the boy with me, and we will arise and go, and we will live, and not die” (verse 8), by which is signified spiritual life according to degrees (n. 5605); and from the signification of “Egypt” as being memory-knowledges (n. 1164–1165, 1186, 1462, 4749, 4964, 4966), here the interior things of memory-knowledges, because the celestial of the spiritual which is represented by Joseph was there; wherefore it is presently said that they “stood before Joseph.” The interior things of memory-knowledges are spiritual things in the natural mind, and spiritual things are there when the memory-knowledges there are enlightened by the light of heaven, and they are so enlightened when the man has faith in the doctrinal things that are from the Word, and he has this faith when he is in the good of charity; for then truths and thereby memory-knowledges are enlightened by the good of charity as by a flame. From this they have their spiritual light. Hence it may be seen what is meant by the interior things of memory-knowledges.

5638. *And stood before Joseph.* That this signifies the presence of the celestial of the spiritual there is evident from the signification of

“standing before” anyone, as being presence; and from the representation of Joseph, as being the celestial of the spiritual (of which often before). That the celestial of the spiritual was present in both naturals was represented by Joseph’s being made lord over all Egypt. This is what is meant by the presence of the celestial of the spiritual in the interior things of memory-knowledges; for these knowledges are in the natural (see n. 5316, 5324, 5326–5328, 5333, 5337, 5373). The truths represented by Jacob’s ten sons are truths in the natural.

5639. *And Joseph saw Benjamin with them.* That this signifies the perception by the celestial of the spiritual of a spiritual intermediate with truths is evident from the signification of “seeing” as being to understand and perceive (see n. 2150, 2807, 3764, 4567, 4723, 5400); and from the representation of Jacob’s ten sons (who are meant by “with them” that is, with whom Joseph saw Benjamin), as being truths in the natural (n. 5403, 5419, 5427, 5458, 5512); and from the representation of Benjamin, as being the intermediate (see n. 5411, 5413, 5443). That this is here called a spiritual intermediate is because the truths represented by Jacob’s ten sons were now to be conjoined with the truth from the Divine which is “Joseph” and this conjunction is not effected without an intermediate which is spiritual; and therefore when this intermediate was perceived, it immediately follows that “Joseph said to him that was over his house, Bring the men to the house, and slaying slay, and make ready; for the men shall eat with me at noon” by which is signified that they would be introduced and conjoined because with the intermediate.

[2] What the spiritual is relatively to the natural must be further told in a few words, because most of those who are in the Christian world are so ignorant of what the spiritual is that when they hear the term they hesitate, and say to themselves that no one knows what it is. In its essence with man the spiritual is the very affection of good and truth for the sake of good and truth, and not for the sake of self, and also the affection of what is just and fair for the sake of what is just and fair, and not for the sake of self. When a man feels in himself delight and pleasantness, and still more if he

feels happiness and blessedness, from these affections, this is the spiritual in him, which comes not from the natural, but from the spiritual world or from heaven, that is, through heaven from the Lord. This then is the spiritual, which when it reigns in a man, affects and as it were tinges all that he thinks, wills, and does, and causes the thoughts and the acts of his will to partake of the spiritual, until at last these also become spiritual in him, as when he passes out of the natural into the spiritual world. In a word, the affection of charity and faith, that is, of good and truth, and the delight and pleasantness, and still more the happiness and blessedness thence derived, which are felt inwardly in man and make him a man truly Christian, are the spiritual.

[3] That most men in the Christian world are ignorant of what the spiritual is is because they make faith and not charity the essential of the church. Consequently as those few who are concerned about faith think little if at all about charity or know what it is, therefore as there is no knowledge, there is no perception of the affection which is of charity; and he who is not in the affection of charity cannot possibly know what the spiritual is. Especially is this true at the present day, when scarcely anyone has any charity, because it is the last time of the church. But be it known that in a general sense the “spiritual” means the affection both of good and of truth, and therefore heaven is called the spiritual world, and the internal sense of the Word the spiritual sense; but specifically that which is of the affection of good is called the celestial, and that which is of the affection of truth is called the spiritual.

5640. *And he said to him that was over his house.* That this signifies to that which is of the external church is evident from the representation of him that was over the house, as being the external church, when he who is in the house is the internal church (see n. 1795). And as in the internal sense the thing, and not the person is regarded (see n. 5225, 5287, 5434), therefore by “him that was over the house” is signified that which is of the external church.

5641. *Bring the men to the house.* That this signifies that the truths in the natural mind were to be introduced thither is evident

from the signification of “Jacob’s sons” as being the truths of the church in the natural (see n. 5403, 5419, 5427, 5458, 5512). Their being introduced there is signified by “bringing the men to the house.”

5642. *And slaying slay and make ready.* That this signifies through the goods of the exterior natural is evident from the signification of “slaying” as involving that which is slain—an ox, a bullock, a he-goat, or other cattle—as being the goods of the natural (that an “ox” and a “bullock” are the goods of the natural may be seen above, n. 2180, 2566, 2781, 2830); here the goods of the exterior natural, because through these they were now first introduced to conjunction; for his “bringing the men to Joseph’s house” signifies the first introduction into the good which is from the celestial of the spiritual (see below n. 5645). As the “bullock” and “ox” signified the goods of the natural, everything done in regard to them also signified this good, for the one involved the other.

5643. *For the men shall eat with me at noon.* That this signifies that they will be conjoined when with the intermediate is evident from the signification of “eating with” as being to be communicated, conjoined and appropriated (n. 2187, 2343, 3168, 3513, 3596, 3832). And because they were with the spiritual intermediate, which is “Benjamin” (n. 5639), it is said “at noon”; for “noon” signifies a state of light, thus the spiritual state which comes through the intermediate (n. 1458, 3708).

5644. *And the man did as Joseph said.* That this signifies bringing it about is evident without explication.

5645. *And the man brought the men to Joseph’s house.* That this signifies the first introduction into the good which is from the celestial of the spiritual is evident from the signification of “bringing” as being introduction (as above, n. 5641); from the signification of “Jacob’s sons” as being the truths of the church in the natural (see n. 5403, 5419, 5427–5428, 5512); from the signification of a “house” as being good (n. 3652, 3720, 4982), and hence also the church (n. 3720), for the church is the church from

good; and from the representation of Joseph, as being the celestial of the spiritual (of which often above). From this it is plain that by “the man’s bringing the men to Joseph’s house” is signified that the truths in the natural were to be introduced into the good which is from the celestial of the spiritual. That the first introduction is what is signified is because they now only ate with Joseph, and did not know him. By this is signified a general conjunction, which is the first introduction; for truth from the Divine then flows in generally, and is not discerned. But when the truth which flows in is observed, there is then a second conjunction, which is signified by Joseph’s manifesting himself to his brethren, as related in a subsequent chapter (Gen. 45).

5646. Verses 18–23. *And the men were afraid because they were brought to Joseph’s house; and they said, Over the word of the silver that was returned in our bags in the beginning are we brought; to roll down upon us, and to cast himself upon us, and to take us for servants, and our asses. And they came near to the man that was over Joseph’s house, and they spoke unto him at the door of the house, and said, In me, my lord, in coming down we came down in the beginning to buy food; and it came to pass when we came to the inn and we opened our bags, and behold everyone’s silver in the mouth of his bag, our silver in its weight; and we have brought it back in our hand. And other silver have we brought down in our hand to buy food; we know not who put our silver in our bags. And he said, Peace be to you, fear not; your God, and the God of your father, gave you a hidden gift in your bags; your silver came to me. And he brought Simeon out unto them.* “And the men were afraid” signifies a drawing back; “because they were brought to Joseph’s house” signifies because the truths that belonged to the natural were to be adjoined and subjected to the internal; “and they said, Over the word of the silver that was returned in our bags in the beginning are we brought” signifies because truth in the exterior natural appears to be given gratuitously, they were therefore to be in subjection; “to roll down upon us and to cast himself upon us” signifies that on this account they were to be reduced under absolute power; “and to take us for servants and our asses” signifies until whatever is in either natural be as nothing; “and they came near to the man that was over Joseph’s house” signifies the doctrinals of the church; “and they

spoke unto him at the door of the house” signifies taking counsel of them about introduction; “and said, In me, my lord” signifies a testifying; “in coming down we came down in the beginning to buy food” signifies a disposition to procure good for truths; “and it came to pass when we came to the inn and we opened our bags” signifies introspection into the exterior natural; “and behold everyone’s silver in the mouth of his bag” signifies that it was clearly seen that truths had been given as it were gratuitously; “our silver in its weight” signifies truths according to each one’s state; “and we have brought it back in our hand” signifies that what had been given gratuitously would be in submission as far as possible; “and other silver have we brought down in our hand to buy food” signifies that there is a disposition to procure good by means of truth from another source; “we know not who put our silver in our bags” signifies nonbelief, from ignorance of the source of truth in the exterior natural; “and he said, Peace be to you, fear not” signifies that it is well, let them not despair; “your God, and the God of your father” signifies the Lord’s Divine human; “gave you a hidden gift in your bags” signifies that it was from him without any prudence of theirs; “your silver came to me” signifies that it will seem as truth procured by them; “and he brought Simeon out unto them” signifies that he adjoined will to truths.

5647. *And the men were afraid.* That this signifies a drawing back is evident from the signification of “being afraid” as here being a drawing back, namely, from conjunction with the internal. Fear arises from various causes, as from danger of loss of life, of gain, honor, and reputation, also of being brought into some servitude and thus losing freedom and with it the life’s delight. This is the subject treated of in what now follows; for they were afraid lest they should be adjoined to the internal, and thereby lose their own, and with it their freedom, and with freedom the life’s delight, because this depends on freedom. This is the reason why by “the men were afraid” is signified a drawing back lest they should be adjoined. Here in few words it must be told in advance how the case is with this conjunction, that is, the conjunction of the external or natural man with the internal or spiritual. The external or natural man reigns from life’s earliest age, and knows not that there is an internal or spiritual man. When therefore the man is being

reformed and from being natural or external is beginning to become spiritual or internal, the natural at first rebels, for it is taught that the natural man is to be subjugated, that is, that all its lusts together with the things that confirm them are to be rooted out. Hence when the natural man is left to itself, it thinks that in this way it would utterly perish; for it knows no otherwise than that the natural is everything, and it is wholly ignorant that in the spiritual there are things immeasurable and unutterable; and when the natural man so thinks, it draws back and is not willing to be subjected to the spiritual. This is what is here meant by their “fear.”

5648. *Because they were brought to Joseph’s house.* That this signifies because the truths that belong to the natural were to be adjoined and subjected to the internal is evident from the signification of “being brought to Joseph’s house” as being to be conjoined and subjected to the internal; for by Joseph is represented the internal, because he represents truth from the Divine, or the celestial of the spiritual (see n. 5307, 5331, 5332, 5417, 5469); and by a “house” is signified man’s internal as well as his external (n. 3128, 3538, 4973, 5023), here the internal, as it is called “Joseph’s house”; and by “being brought” (namely, to the internal) is signified to be adjoined, and therefore to be subjected. The reason is that when the natural is adjoined to the internal, it is then subjected to it; for the command which had before belonged to the natural man, then becomes the spiritual man’s; of which command, of the Lord’s Divine mercy more will be said in the following pages.

[2] A few words must here be added in regard to the internal sense. The internal sense of the Word is especially for those who are in the other life. When those who are there are with a man who is reading the Word, they perceive it according to the internal sense, and not according to the external; for they understand no human words, but only the sense of the words, and this not according to the man’s natural thoughts, but according to their thoughts which are spiritual. Into this spiritual sense the natural sense that is with the man is at once transmuted, just as one turns the language of another into his own which is different, doing it in an instant. So is

the sense of natural human thought turned into spiritual, for spiritual language or speech is proper to the angels, and natural language or speech to men. That there is so sudden a change of as it were one language into the other is because there is a correspondence of each and all things in the natural world with those in the spiritual world.

[3] Now as the internal sense of the Word is chiefly for those who are in the spiritual world, therefore such things are here mentioned in the internal sense as are for them, and as are pleasant and delightful to them. Yet the more interior such things are, the more remote are they from the apprehension of men to whom only those things which are of the world and the body are pleasant and delightful; and when this is the case, they hold in contempt the spiritual things that belong to the internal sense and also loathe them. Let everyone explore within himself whether the things contained in the internal sense of the verses that now follow are worthless and distasteful to him, when yet they are what the angelic societies take the greatest delight in. From this it may be plain to one who reflects what a difference there is between the delights of men and the delights of angels, and also in what things the angels vest wisdom, and in what men vest it—that the angels vest wisdom in such things as man thinks worthless and holds in aversion, and that man vests wisdom in such things as the angels care nothing about, and many in such things as the angels reject and shun.

5649. *And they said, Over the word of the silver that was returned in our bags in the beginning are we brought.* That this signifies that because truth in the exterior natural appears to be given gratuitously, they were therefore to be in subjection is evident from the signification of the “silver being returned” as being truth bestowed gratuitously, (see n. 5530, 5624); from the signification of a “bag” as being the threshold of the exterior natural (n. 5497); and from the signification of “being brought” as being to be adjoined or subjected (as shown just above, n. 5648).

[2] The case herein is this. As it was perceived that the truths of memory-knowledge in the exterior natural were given gratuitously,

and would therefore be enticed to conjoin themselves with the internal, and thereby be in subjection to it, they would as just said be deprived of their freedom, and thereby of all the delight of life. That this is the case, namely, that it is perceived that truths of memory-knowledge are bestowed gratuitously, and this in the natural mind whether exterior or interior, is quite unknown to man. The reason is that he is in no such perception; for he does not at all know what is bestowed on him gratuitously, still less what is stored up in the exterior natural, and what in the interior. The reason why he has not this perception is usually because worldly and earthly things are dear to him, and not celestial and spiritual things; and therefore he does not believe in any influx through heaven from the Lord, thus not at all that anything is given him; when yet all the truth that he rationally infers from memory-knowledges, and supposes to be of his own ability is such as is given him. Still less can man perceive whether it is placed in the exterior natural or in the interior, because he is ignorant that the natural is twofold, namely the outer which draws near to the external senses, and the inner which draws back from them and turns to the rational.

[3] As man knows nothing about either the one or the other, he can therefore have no perception about such things; for the knowledge of a thing must come first in order that there may be a perception of it. Yet the angelic societies know and perceive these things well and clearly, not only what is bestowed on them gratuitously, but also where it is, as may be seen from the following experience. When any spirit who is in good, and hence in ability, comes into an angelic society, he comes at the same time into all the memory-knowledge and intelligence the society has, and in which he had not been before; and he then knows no otherwise than that he had known and understood it so before, and from himself. But when he reflects, he perceives that it is gratuitously bestowed on him through that angelic society by the Lord; and he also knows from the angelic society where it is, whether in the exterior or in the interior natural. For there are angelic societies that are in the exterior natural, and there are others that are in the interior natural. Yet the natural which belongs to them is not such

a natural as man has; but it is a spiritual natural, which has become spiritual by having been conjoined and subjected to the spiritual.

[4] From all this it is evident that the things here related in the internal sense take place actually so in the other life, namely, that they perceive what is given them gratuitously, as well as where it is stored up, although man at this day knows nothing of such things. But in ancient times they who were of the church knew such things, being taught them by their memory-knowledges and by their doctrinals. They were interior men; but since those times men have become successively more external, insomuch that at this day they are in the body, thus in the outermost. A sign of this is that they do not even know what the spiritual and the internal are, nor believe in their existence. Nay, to such an outermost in the body have they gone away from interior things, that they do not even believe that there is a life after death, nor that there is a heaven or a hell. Nay, by receding from interior things they have gone to such an outermost, and have become so stupid in spiritual things, as to believe that man's life is like that of beasts, and therefore that man will die in like manner; and strange to say the learned believe so more than the simple, and anyone who believes differently is accounted by them a simpleton.

5650. *To roll down upon us and to cast himself upon us.* That this signifies that on this account they were to be reduced under absolute power is evident from the signification of "rolling down upon" anyone, as being to present him as culpable; and from the signification of "casting one's self upon" anyone, as being to reduce him under power, here absolute power, for it follows "and to take us for servants, and our asses." The case herein is that before the natural man is conjoined with the spiritual, or the external with the internal, he is left to think whether he desires to get rid of the lusts arising from the love of self and of the world, together with the things by which he has defended them, and to yield the command to the spiritual or internal man. He is left to think this in order that he may be free to choose what he will. When the natural man apart from the spiritual thinks about this, he rejects it; for he loves his lusts because he loves himself and the world. Hence he becomes

anxious, and supposes that if these were got rid of he would have no life left, for he vests everything in the natural or external man; or supposes that afterward he could do nothing of himself, and all that he would think, will, and do, would flow in through heaven, thus that he would not be his own master any longer. When the natural man on being left to himself is in this state, he draws back and resists. But when some light flows into his natural through heaven from the Lord, he begins to think differently, namely, that it is better for the spiritual man to have the supremacy, because thereby he can think and will what is good, and so can come into heaven, but not if the natural man were to rule. And when he reflects that all the angels in the universal heaven are of this character, and that they are consequently in unspeakable joy, he then fights with the natural man, and at last desires it to be subordinated to the spiritual man. In this state is the man placed who is to be regenerated, in order that he may be in freedom to turn whither he will; and so far as he turns to this in freedom, so far he is being regenerated. All this is treated of here in the internal sense.

5651. *And take us for servants, and our asses.* That this signifies until whatever is in both naturals be as nothing is evident from the representation of Jacob's ten sons, who say this of themselves, as being truths in the natural (see n. 5403, 5419, 5427, 5458, 5512); and from the signification of "servants" as being things of slight importance (n. 2541), here of none at all (of which in what follows); and from the signification of "asses" as being things in the natural which are memory-knowledges (n. 5492), here in the exterior natural, because the truths signified by "Jacob's sons" are in the interior natural.

[2] In regard to whatever is in both naturals being as nothing the case is this. In order that a man may become spiritual, his natural must become as nothing, that is, be able to do nothing whatever of itself, because insofar as the natural is able of itself, so far the spiritual is not able; for the natural has imbibed from infancy nothing else than the things of the yearnings of self and of the world, thus those which are contrary to charity. These evils prevent the influx of good through the internal man from the Lord, for

whatever flows in is turned in the natural into evil, the natural being the plane in which the influx terminates. And therefore unless the natural (that is, the evil and falsity which have formed it) becomes as nothing, good cannot possibly flow in through heaven from the Lord. It has no abiding place, but is dissipated; for it cannot stay in evil and falsity. It is for this reason that the internal is closed so long as the natural does not become as nothing. This also is known in the church from the doctrine that the old man must be put off in order that the new may be put on.

[3] Regeneration is nothing else than that the natural be subjugated, and the spiritual obtain the dominion; and the natural is subjugated when it is reduced to correspondence. When the natural has been reduced to correspondence, it does not react any more, but acts as it is commanded, and obeys the spiritual, almost as the acts of the body obey the behest of the will, and as the speech, together with the expression of the face, conforms to the influx of the thought. From this it is plain that for a man to become spiritual the natural must needs become as nothing whatever in respect to willing.

[4] But be it known that it is the old natural that must become as nothing, because this has been formed from evils and falsities; and when it has become as nothing the man is then gifted with a new natural, which is called the spiritual natural-spiritual from the fact that the spiritual is what acts through it, and manifests itself through it, as the cause through the effect. It is known that the cause is everything of the effect. Hence the new natural in its thinking, willing, and producing effect is nothing else than the representative of the spiritual. When this comes to pass the man receives good from the Lord; and when he receives good he is gifted with truths; and when he is gifted with truths he is perfected in intelligence and wisdom; and when he is perfected in intelligence and wisdom he is blessed with happiness to eternity.

5652. *And they came near to the man that was over Joseph's house.* That this signifies the doctrinals of the church is evident from the signification of the "man over Joseph's house" as being that which

is of the external church (of which above, n. 5640), thus doctrine, for this is of the church. Moreover, by “man” is signified truth, and thus doctrine (n. 3134), and by a “house” the church (see n. 1795), and as “Joseph” is the internal (n. 5469), “Joseph’s house” is the internal church. Doctrine from the Word is what is over this house, in being of service and in ministering.

5653. *And they spoke unto him at the door of the house.* That this signifies taking counsel of them about introduction is evident from the signification of “speaking to the man over Joseph’s house” as being to take counsel of them, namely, of doctrinals; and from the signification of the “door of the house” as being introduction (see n. 2356, 2385), here from the natural or external man to the spiritual or internal, which is the subject treated of. As this is signified, it is not said in the original “at the door of the house” but “the door of the house.”

5654. *And said, In me, my lord.* That this signifies a testifying is evident from this very form of speech, as being one of testifying, namely, that they will tell the truth about the silver that was found in the mouth of everyone’s bag.

5655. *In coming down we came down in the beginning to buy food.* That this signifies a disposition to procure good for truths is evident from the signification of “coming down” as being a disposition or an intention; for he who comes down or betakes himself anywhere, does so from a disposition, here to procure good for truths, signified by “to buy food”; for by “buying” is signified procuring and appropriating (n. 5374, 5397, 5406, 5414, 5426), and by “food” the good of truth (n. 5340, 5342), here good for the truths represented by Jacob’s sons, who say this of themselves.

5656. *And it came to pass when we came to the inn and we opened our bags.* That this signifies introspection into the exterior natural is evident from the signification of an “inn” as being the exterior natural in general (see n. 5495); and from the signification of “opening” as being introspection, for he who opens does so for the

sake of looking in; and from the signification of a “bag” as being specifically the exterior natural (n. 5497).

5657. *And behold everyone’s silver in the mouth of his bag.* That this signifies that it was clearly seen that truths had been given as it were gratuitously is evident from the signification of “everyone’s silver in his bag” as being truths given gratuitously (see n. 5530, 5624). It is similar with “everyone’s silver in the mouth of his bag” with the difference that by this are signified the truths that had been given gratuitously, and that had been stored up in the threshold of the exterior natural; for by the “mouth of the bag” is signified the threshold of the exterior natural (n. 5497). As it were given gratuitously is here signified because they are in a state of doubt as to whether they would be willing to be conjoined with the internal and become as nothing; and when anyone is in a state of doubt, he feels doubtful also about the truths which confirm.

5658. *Our silver in its weight.* That this signifies truths according to each one’s state is evident from the signification of “silver” as being truth (see n. 1551, 2954); and from the signification of “weight” as being the state of a thing as to good (n. 3104); thus “truths according to each one’s state” is according to the good they are capable of receiving. Weights and measures are mentioned in many passages of the Word; yet in the internal sense they do not signify weights and measures; but weights signify the states of a thing as to good, and measures the states of a thing as to truth. So also do heaviness and extension; heaviness in the natural world corresponds to good in the spiritual world, and extension to truth. The reason is that in heaven, which is the source of correspondences, there is no heaviness and no extension, because there is no space. Things indeed appear heavy and extended among spirits; but these are appearances arising from states of good and truth in a higher heaven.

[2] That “silver” signifies truth was very well known in ancient times. Hence the ancients distinguished the several ages of the world from the first to the last into the golden, the silver, the copper, and the iron ages, to which they added an age of clay. They

called those times the golden ages when there was innocence and wholeness, and when everyone did what was good from good, and what was just from justice. They called those times the silver ages when there was no longer innocence, but still a kind of wholeness that consisted not in doing good from good, but in doing truth from truth; and they gave the name of copper and iron to the ages which are yet lower.

[3] That they so designated these periods was not from comparison, but from correspondence; for the ancients knew that silver corresponds to truth, and gold to good, and this by communication with spirits and angels. For when good is spoken about in a higher heaven, there is an appearance of gold below among those who are beneath them in the first or lowest heaven; and when truth is spoken of, there is an appearance of silver; sometimes so that not only the walls of the rooms where they dwell sparkle with gold and silver, but also the very atmosphere. Tables of gold also, golden lamp stands, and many other things, appear with the angels of the first or ultimate heaven who are in good from good; while to those who are in truth from truth, such objects appear of silver. Yet who at the present day knows that it was from their correspondence that the ancients called these the gold and silver ages? Indeed who at this day knows anything about correspondence? And he who does not know this, and still more he who makes pleasure and wisdom consist in disputing whether it is or is not so, cannot know the least of the countless things that belong to correspondence.

5659. *And we have brought it back in our hand.* That this signifies that what had been given gratuitously would be in submission as far as possible is evident from the signification of “bringing back” as here being to submit; and from the signification of “in our hand” as being as far as possible (of which above, n. 5624). Its having been given gratuitously is signified by the “silver in the mouth of the bag which they had brought back” (n. 5657).

5660. *And other silver have we brought down in our hand to buy food.* That this signifies that there is a disposition to procure good

by means of truth from another source is evident from the signification of “silver” as being truth (of which just above, n. 5657); and as by “silver” is signified truth, by the “other silver” is signified other truth, consequently truth from another source (as there is no genuine truth but that which is from the Lord, who bestows it gratuitously, so truth itself is from no other source); and from the signification of “bringing down” as being a disposition for procuring, namely, the good of truth which is signified by the corn they were to buy. The historical sense of the letter implies that the other silver also came to Joseph to buy food from him, and therefore did not come from any other source. But the internal sense does not abide in the historical sense of the letter, for which it does not care, but abides in the subject that is being treated of; and the subject is, that if they were to be subjected as servants because some truths in the exterior natural had been bestowed gratuitously, they would procure good by means of truth from some other source. Such also is the series in the internal sense, for it is presently said, “We know not who put our silver in our bags” by which is signified that they would not believe, because they did not know what was the source of the truth in the exterior natural.

[2] Something similar takes place in the other life with spirits who are being initiated into good by means of truths, and especially into this one—that all good and truth flow in from the Lord. When they perceive that everything they think and will flows into them, thus that they have no power to think and to will from themselves, they resist as much as they can, believing that if this were so they would have no life of their own, and thereby that all delight would perish, for they vest this in what is their own. Besides, if they cannot do good or believe truth of themselves, they suppose they should let go their hands, doing and thinking nothing from themselves, and should wait for influx.

They are permitted to think so, even to the extent of almost coming to the conclusion that they do not desire to receive good and truth from this source, but from some other by which there would not be such a loss of what is their own; and sometimes it is given them to inquire where they may find it. Yet afterward when

they find it nowhere, those who are being regenerated come back, and in freedom choose to be led by the Lord in their willing and thinking. They are then informed that they will receive an own that is heavenly, such as angels have, and with this own, also blessedness and happiness to eternity.

[3] As regards the own that is heavenly, this comes forth from the new will that is given by the Lord, and differs from the man's own in the fact that they who have it no longer regard themselves in each and all things they do, and in each and all things they learn or teach; but they then have regard to the neighbor, the public, the church, the Lord's kingdom, and thereby to the Lord himself. It is the ends of life that are changed. The ends that look to lower things, that is, to self and the world, are removed, and ends that look to higher things are substituted in their place. The ends of life are nothing else than the man's life itself, for they are his very will and loves, because what a man loves he wills and has for his end. He who is gifted with an own that is heavenly is also in quietude and in peace; for he trusts in the Lord, and believes that nothing of evil will reach him, and knows that lusts will not infest him. And besides, they who are in the heavenly own are in freedom itself; for to be led by the Lord is freedom, because they are led in good, by good, to good. From this it is evident that they are in blessedness and happiness, for there is nothing that disturbs them, nothing of the love of self, consequently nothing of enmity, hatred, and revenge; nor is there anything of the love of the world, consequently nothing of fraud, of fear, of unrest.

5661. *We know not who put our silver in our bags.* That this signifies nonbelief, from ignorance of the source of truth in the exterior natural, is evident from the signification of "not knowing" as being in the spiritual sense not believing or nonbelief; from the signification of "who put" as being ignorance from what source; from the signification of "silver" as being truth (see n. 5658); and from the signification of a "bag" as being the exterior natural (n. 5497).

5662. *And he said, Peace be to you, fear not.* That this signifies that it is well, let them not despair is evident from the signification of “peace” as being to be well (of which in what follows); and from the signification of “fear not” as being let them not despair. For the internal sense treats of a change of state, in that they no longer procure truths and through them good by their own power; but are presented with them from the Lord. And because they supposed that they would thus lose their own, thus freedom, and consequently all the delight of life, they were in despair, as is plain from what has gone before. Hence it is that “fear not” here signifies let them not despair; for fear arises from various causes (see n. 5647), and therefore also signifies various things.

[2] That “peace” denotes it is well is because it is the inmost, and hence the universally reigning thing, in each and all things in heaven; for peace in heaven is like spring on earth, or like the dawn, which does not affect us by sensible changes, but by a universal pleasantness that flows into everything that is perceived, and fills with this pleasantness not only the perception itself but also the several objects. At the present day scarcely anyone knows the meaning of “peace” where mentioned in the Word, as in the benediction, “Jehovah lift up his faces upon thee, and give thee peace” (Num. 6:26); and in other places. Almost everyone believes peace to be security from enemies, and also tranquillity at home and among companions. Such peace is not meant in this passage, but a peace which immeasurably transcends it—the heavenly peace just now spoken of. This peace can be bestowed on no one unless he is led by the Lord and is in the Lord, that is, in heaven where the Lord is all in all; for heavenly peace flows in when the yearnings arising from the love of self and the love of the world are taken away. These are what take peace away, for they infest man’s interiors, and at last cause him to make rest consist in unrest, and peace in annoyances, because his delight is in evils. So long as man is in these he cannot possibly know what peace is, nay, he so long believes that such peace is nothing; and if anyone says that it becomes perceptible when the delights from the love of self and the world are taken away, he laughs, because he makes peace consist in the delight of evil, which is the opposite of peace.

[3] Because such is the nature of peace, namely, the inmost of all happinesses and blessednesses, and hence the universal that reigns in them all, therefore the ancients used as a common form of speech the words, "Peace be unto you" when they meant that it be well; and asked whether people "had peace" when they meant "Is it well?" See what has been said and shown above in regard to peace, namely; that peace in heaven is like spring and the dawn on earth (n. 1726, 2780); that peace in the supreme sense is the Lord, in the representative sense his kingdom, and that it is the Lord's Divine affecting with good from the inmost (n. 3780, 4681); that all unrest is from evil and falsity, but peace from good and truth (n. 3170).

5663. *Your God, and the God of your father.* That this signifies the Lord's Divine human may be seen from the fact that where "God" or "Jehovah" is mentioned in the Word, the Lord and no one else is meant (see n. 1343, 1736, 2921, 3035); and when it is said "your God and the God of your father" that is, the God of Israel and of Jacob and his sons, it means the Lord's Divine human, and indeed as to the Divine natural (n. 3305, 4286, 4570); for Israel represented the Lord as to the interior natural, Jacob as to the exterior, and his sons as to the truths in this natural.

[2] That the Lord was meant in the Word by "God" and "Jehovah" the Jewish church did not know, nor does the Christian church know it at this day. That the Christian church has not known it is because it has distinguished the divinity into three persons. But the ancient church which was after the flood, and above all the most ancient church which was before the flood, understood by "Jehovah" and "God" no other than the Lord, and him indeed as to his Divine human. They also knew about the Divine itself which is in the Lord, and which he calls his "father" yet they were not able to think about that Divine itself which is in the Lord, but about the Divine human, and consequently could not be conjoined with any other Divine; for conjunction is effected through thought which is of the understanding and affection which is of the will, thus through faith and through love. For if we think of the Divine itself, the thought falls as it were into a boundless

universe, and thus is dissipated, whence there is no conjunction. It is otherwise when the Divine itself is thought of as the Divine human. And the ancients knew that they could not be saved unless they were conjoined with the Divine.

[3] Therefore it was the Divine human that the ancient churches worshiped; and Jehovah also manifested himself to them in the Divine human. The Divine human was the Divine itself in heaven; for heaven constitutes one man, which is called the grand man, as has been heretofore shown at the end of the chapters. This Divine in heaven is none other than the Divine itself, but in heaven it is as a Divine man. This man is what the Lord took on and made Divine in him, and united it to the Divine itself as it had been united from eternity; for from eternity there was a one. He did this because mankind could not otherwise have been saved; for it was no longer sufficient for the Divine itself to be able, through heaven and thus through the Divine human itself there, to flow into human minds; wherefore the Divine itself willed to unite the Divine human to itself actually by the human taken on in the world. The one and the other is the Lord.

5664. *Gave you a hidden gift in your bags.* That this signifies that it was from him without any prudence of theirs is evident from the signification of a “hidden gift” as being the truth and good that are given by the Lord without the man’s knowing it; and from the signification of “silver brought back in the sacks or bags” as being without any ability of theirs (see n. 5488, 5496, 5499). From this it is plain that by “gave you a hidden gift in your bags” is signified that from him, namely from the Lord’s Divine human, is truth and good in the natural without any ability of theirs; and because it is without their ability, it is without their prudence. The word “prudence” is used, because prudence corresponds to providence, and that which is of the Divine providence is not of man’s prudence.

5664a. *Your silver came to me.* That this signifies that it will seem as truth procured by them is evident from the signification of “silver” as being truth (n. 1551, 2954). Their “silver coming to

him” means that they bought, and thus that they themselves procured; for “to buy” is to procure (n. 5655). Thus by “your silver came to me” is signified truth procured by them; but as the truth which is of faith is never procured by any man, but is instilled and given by the Lord, and yet seems as if acquired by man, it is said that it will seem as truth procured by them.

[2] It is known in the church that truth is instilled and given by the Lord; for it is taught that faith is not from man but from God; thus not only confidence, but also the truths of faith are from him. Still it appears as if the truths of faith were procured by the man, for he is profoundly ignorant that they flow in, because he does not perceive it. The reason why he does not perceive it is that his interiors are closed, so that he cannot have perceptible communication with spirits and angels; and when the interiors are closed the man can know nothing whatever about influx.

[3] Be it known, however, that it is one thing to know the truths of faith, and quite another to believe them. They who merely know the truths of faith, charge their memory with them just as they do with the facts of any other branch of knowledge. These truths man can procure for himself without such an influx, but they have no life, as is plain from the fact that an evil man, even the worst, can know the truths of faith just as much as an upright and pious man. But as before said with the evil these truths have no life; for when an evil man brings them forth he regards in every one of them either self-glory or gain; so that it is the love of self and of the world that inflates them and makes a sort of life; but it is such life as there is in hell, which is called spiritual death. Hence it is that when he brings them forth, he brings them forth from the memory, and not from the heart, whereas he who believes the truths of faith brings them forth from the heart at the same time as from the lips; for with him the truths of faith are so deeply rooted in as to have their root in the outer memory, and to grow from there toward what is interior or higher, like fruit-bearing trees; and like trees they deck themselves with leaves, and at last with blossoms, for the sake of the end of bearing fruit. So it is with such a man.

[4] He also aims at nothing else through the truths of faith than uses, which are the practices of charity, which to him are the fruits. These are the truths which man cannot procure for himself, even in the smallest degree; but they are gratuitously bestowed on him by the Lord, and this in every moment of his life, nay, if he will believe it, without number in every moment. But as man is of such a nature as to have no perception of their flowing in, for as before said if he had the perception he would resist, because he would believe that he would then lose his own, and with his own his freedom, and with his freedom his delight, and would thus become a thing of nought, it is therefore brought about that man does not know but that he procures truths of himself. This then is what is meant by saying that it will seem as truth procured by them. Moreover, in order that a heavenly own and heavenly freedom may be bestowed on man, he must needs do good as of himself and think what is true as of himself; but when he reflects he should acknowledge that these are from the Lord (see n. 2882–2883, 2891).

5665. *And he brought Simeon out unto them.* That this signifies that he adjoined will to truths is evident from the representation of Simeon, as being faith in the will, or the will to do the truth which is of faith (see n. 3869–3872, 4497, 4502, 4503, 5482); and from the representation of the sons of Jacob, who are they unto whom he brought out Simeon, as being the truths of the church in the natural (n. 5403, 5419, 5427, 5458, 5512). From this it is plain that his “bringing Simeon out unto them” signifies that he adjoined will to truths.

5666. Verses 24–28. *And the man brought the men to Joseph’s house, and gave waters, and they washed their feet; and he gave their asses provender. And they made ready the present against Joseph came at noon; for they heard that they should eat bread there. And Joseph came to the house, and they brought him the present which was in their hand to the house, and bowed down themselves to him to the earth. And he asked them to peace, and said is there peace to your father, the old man of whom ye spoke? Is he yet alive? And they said, There is peace to thy servant our father; he is yet alive. And they bent themselves*

and bowed themselves down. “And the man brought the men to Joseph’s house” signifies initiation to conjunction with the internal; “and gave waters” signifies a general influx of truth from the internal; “and they washed their feet” signifies a consequent purifying of the natural; “and he gave their asses provender” signifies instruction concerning good; “and they made ready the present” signifies instilling; “against Joseph came at noon” signifies until the internal should be present with light; “for they heard that they should eat bread there” signifies a noticing that good would be adjoined to truths; “and Joseph came to the house” signifies the presence of the internal; “and they brought him the present which was in their hand to the house” signifies instilling as far as possible; “and bowed down themselves to him to the earth” signifies humiliation; “and he asked them to peace” signifies perception that it is well; “and said is there peace to your father, the old man of whom ye spoke” signifies also with spiritual good; “is he yet alive” signifies that it has life; “and they said, There is peace to thy servant our father” signifies a noticing therefrom of the natural that it is well with the good from which it comes; “he is yet alive” signifies and that it has life; “and they bent themselves and bowed themselves down” signifies outward and inward humiliation.

5667. *And the man brought the men to Joseph’s house.* That this signifies initiation to conjunction with the internal is evident from the signification of “bringing the men to Joseph’s house” as being to adjoin to the internal the truths belonging to the natural (of which above, n. 5648). That initiation to conjunction is signified is clear from what follows—that they ate there, and that Joseph did not then manifest himself to them; by which is signified a general influx, which is now described, and which also is initiation.

5668. *And gave waters.* That this signifies a general influx of truth from the internal is evident from the signification of “waters” as being truth (see n. 2702, 3058, 3424, 4976), and indeed truth in general. Hence “giving waters” signifies a general influx of truth. That it is from the internal is because it was in Joseph’s house (n. 5667). A general influx of truth is the enlightenment which gives the capacity of apprehending and understanding truth. This

enlightenment is from the light of heaven that is from the Lord, which light is nothing else than the Divine truth (see n. 2776, 3138, 3167, 3195, 3223, 3339, 3485, 3636, 3643, 3993, 4302, 4413, 4415, 5400).

5669. *And they washed their feet.* That this signifies a consequent purifying of the natural is evident from the signification of “washing the feet” as being the purifying of the natural (see n. 3147).

5670. *And he gave their asses provender.* That this signifies instruction concerning good is evident from the signification of “giving provender” as being to instruct in good; for by “provender” is signified the good of the truths of memory-knowledges (see n. 3114); and by “giving provender” which is “feeding” is signified to instruct in this good (that “feeding” is instructing, see n. 5201; and by “asses” are signified memory-knowledges, see n. 5492). From this it is plain that by “giving asses provender” is signified instruction about the good of memory-knowledges. The good of memory-knowledges is the delight from the truths of these knowledges. The truths of memory-knowledges are most general truths, which appear in the natural light which is from the light of the world; but in order that they may appear (that is, as being truths), there must be a general influx from the internal (n. 5668). This is the enlightenment from the light of heaven.

5671. *And they made ready the present.* That this signifies instilling is evident from the signification of a “present” as being to obtain favor (see n. 5619); thus “to make ready the present” is instilling.

5672. *Against Joseph came at noon.* That this signifies until the internal should be present with light is evident from the signification of “against he came” as being when it should be present; from the representation of Joseph as being the internal (see n. 5648); and from the signification of “noon” as being a state of light (n. 1458, 3195, 3708). That “noon” denotes a state of light is because the times of day, as morning, noon, and evening, correspond to the enlightenments in the other life, and the

enlightenments there are those of intelligence and wisdom, for in the light of heaven there is intelligence and wisdom. There are alternations of enlightenment there, like morning, noon, and evening on earth. The states of shade, like those of evening, do not arise from the sun there, that is, the Lord, who is always giving light, but from the angels' own, for insofar as they are let into their own they come into a state of shade or evening, and insofar as they are lifted out of their own into a heavenly own, they come into a state of light. From this it is plain why noon corresponds to a state of light.

5673. *For they heard that they should eat bread there.* That this signifies a noticing that good would be adjoined to truths is evident from the signification of "hearing" as being a noticing (see n. 5017); from the signification of "eating" as being to be appropriated and conjoined (see n. 2187, 3168, 3513, 3596, 3832, 5643); and from the signification of "bread" as being the good of love (see n. 2165, 2177, 2187, 3464, 3478, 3735, 3813, 4211, 4217, 4735, 4976).

5674. *And Joseph came to the house.* That this signifies the presence of the internal is evident from the signification of "coming to the house" as being to be at hand, or presence (as above, n. 5672); and from the representation of Joseph, as being the internal (n. 5648).

5675. *And they brought him the present which was in their hand to the house.* That this signifies instilling as far as possible is evident from the signification of the "present" that was given to kings and priests, as being to obtain favor; thus also instilling (of which just above, n. 5671); and from the signification of being "in their hands" as being as far as possible (of which also above, n. 5624, 5659).

5676. *And bowed down themselves to him to the earth.* That this signifies humiliation is evident from the signification of "bowing down to the earth" as being to humble one's self (n. 2153, and also below, n. 5682).

5677. *And he asked them to peace.* That this signifies perception that it is well is evident from the signification of “asking” as being to perceive another’s thought (n. 5597); and from the signification of “peace” as being to be well (see n. 5662).

5678. *And said is there peace to your father, the old man of whom ye spoke?* That this signifies also with spiritual good is evident from the signification of “peace” as being to be well (as above, n. 5677); and from the representation of Israel, who is the “father” here, as being spiritual good (n. 3654, 4286, 4598).

5679. *Is he yet alive?* That this signifies that it has life is evident from the signification of “living” as being spiritual life (see n. 5407).

5680. *And they said, There is peace to thy servant our father.* That this signifies a noticing therefrom of the natural that it is well with the good from which it comes is evident from the signification of “saying” as being to perceive (see n. 1898, 1919, 2080, 2619, 2862, 3395, 3509); from the signification of “peace” as being to be well (see n. 5662, 5677); and from the representation of Israel, as being spiritual good (of which just above, n. 5678). This good is called “father” because from it as from a father are the truths and goods in the natural which are represented by his ten sons; and because the truths and goods in the natural are represented by them, the natural also is signified by them; for the natural is the container, and the truths and goods therein are the contents, which make a one. From this it is plain that by their saying “there is peace to thy servant our father” is signified a noticing therefrom of the natural that it is well with the good from which it comes. It is called a noticing therefrom, namely, from the internal, which is represented by Joseph (n. 5648), because all the perception of the natural comes from the spiritual, and because from the spiritual, it comes from the internal, that is, through the internal from the Lord.

The natural never has any perception, nor even any life of thought and affection, except what comes from the spiritual; for in the natural all things are of themselves dead, but they are vivified

by influx from the spiritual world, that is, through the spiritual world from the Lord. In the spiritual world all things live from the light which is from the Lord; for in this light is wisdom and intelligence. That here there is signified a noticing therefrom, or from the internal in the natural, follows also from what has been said above (n. 5677).

5681. *He is yet alive.* That this signifies, and that it has life is evident from what was adduced just above (see n. 5679; compare also n. 5407).

5682. *And they bent themselves and bowed themselves down.* That this signifies outward and inward humiliation is evident from the signification of “bending themselves” as being outward humiliation; and from the signification of “bowing themselves down” as being inward humiliation; for bending is a less degree of bowing down, and therefore it denotes outward humiliation; and bowing down is a greater degree, and therefore it denotes inward humiliation. Moreover, “bending” denotes the humiliation of truth, that is, of those who are in truth, thus of the spiritual; and “bowing down” denotes the humiliation of good, that is, of those who are in good, thus of the celestial. In this case also “bending” is outward humiliation, and “bowing down” inward; for they who are in good are more interior men than those who are in truth. These things are what are contained in the internal sense of this period. Most of them have been unfolded simply as to the significations of the words, for the reason that they are such as have been previously unfolded.

5683. Verses 29–34. *And he lifted up his eyes, and saw Benjamin his brother, his mother's son, and said, Is this your youngest brother, of whom ye spoke unto me? And he said, God be gracious unto thee, my son. And Joseph made haste, for his compassions were moved toward his brother; and he sought to weep, and he came to the bed chamber, and wept there. And he washed his faces, and went out, and he restrained himself and said, Set on bread. And they set on for him alone, and for them alone, and for the Egyptians, who did eat with him, alone; because the Egyptians cannot eat bread with the Hebrews; because this*

is an abomination to the Egyptians. And they sat before him, the firstborn according to his birthright, and the youngest according to his youth; and the men were amazed, everyone at his companion. And he brought out portions from his faces unto them; and he multiplied Benjamin's portion above the portions of them all, five measures. And they drank and drank largely with him. "And he lifted up his eyes" signifies reflection; "and saw Benjamin" signifies a noticing of the intermediate "his brother, his mother's son" signifies the internal from the natural, as from a mother; "and said" signifies perception; "Is this your youngest brother, of whom ye spoke unto me?" signifies the one born after all, as was also known to them; "and he said, God be gracious unto thee, my son" signifies that the Divine is also with the spiritual of the celestial, which is the intermediate, because it proceeds from the celestial of the spiritual, which is truth from the Divine; "and Joseph made haste" signifies from the inmost; "for his compassions were moved" signifies mercy from love; "toward his brother" signifies toward the internal from itself; "and he sought to weep" signifies the effect of mercy from love; "and he came to the bed chamber, and wept there" signifies in itself, not apparently; "and he washed his faces" signifies that it is so arranged; "and went out" signifies by removal; "and he restrained himself" signifies by concealment; "and said, Set on bread" signifies perception of conjunction through the intermediate with truths in the natural; "and they set on for him alone, and for them alone" signifies outward appearance that the internal was as if separated from them; "and for the Egyptians, who did eat with him, alone" signifies separation of the memory-knowledges that are in inverted order; "because the Egyptians cannot eat bread with the Hebrews" signifies that they could not possibly be conjoined with the truth and good of the church; "because this is an abomination to the Egyptians" signifies that they are in opposition; "and they sat before him" signifies that they were set in order by his presence; "the firstborn according to his birthright, and the youngest according to his youth" signifies according to the order of truths under good; "and the men were amazed, everyone at his companion" signifies a change of state of each one among them; "and he brought out portions from his faces unto them" signifies goods applied to each one from mercy; "and he multiplied Benjamin's portion above the portions of them all" signifies good

for the intermediate above the goods for the truths in the natural; “five measures” signifies much increased; “and they drank” signifies the application of truths under good; “and drank largely with him” signifies abundantly.

5684. *And he lifted up his eyes.* That this signifies reflection is evident from the signification of “lifting up the eyes” as being thought and attention (see n. 2789, 2829, 4339), and also observation (n. 4086). Thus it denotes reflection; for to reflect is to concentrate the intellectual sight, and to observe whether a thing is so, and then that it is so.

5685. *And saw Benjamin.* That this signifies a noticing of the intermediate is evident from the signification of “seeing” as being to understand and notice (see n. 2150, 2325, 3764, 3863, 4403–4421, 4567, 4723, 5400); and from the representation of Benjamin as being the intermediate (see n. 5411, 5413, 5443, 5639).

5686. *His brother, his mother’s son.* That this signifies the internal from the natural as from a mother is evident from the representation of Benjamin, who is here the “brother” and “mother’s son” as being the internal (see n. 5469); and as he is the intermediate he therefore comes forth from the celestial of the spiritual, which is “Joseph” as from a father, and from the natural as from a mother; for he must partake of both in order to serve as an intermediate. This then is what is meant by the internal from the natural as from a mother. And because the celestial of the spiritual, which is “Joseph” in like manner came forth from the natural as a mother, but from the Divine as a father, Benjamin is therefore called his “brother, the son of his mother” as indeed he was by birth. And presently he is called also his “son.” The Lord, who is meant here by “Joseph” in the supreme sense, calls everyone a “brother” who has anything of the good of charity from the Lord. He is also called the “son of his mother” but then by “mother” is meant the church.

5687. *And said.* That this signifies perception is evident from the signification of “saying” in the historicals of the Word, as being perception (of which often above). That “saying” is perceiving is because in heaven the very thoughts from which the speech comes are perceived, otherwise than is the case in the world. Hence it is that “perceiving” in the spiritual sense is “speaking” or “saying” in the literal, or what is the same, the natural sense.

5688. *Is this your youngest brother, of whom ye spoke unto me?* That this signifies the one born after all, as was also known to them, is evident from the signification of the “youngest brother” as being the one born after all (of which in what follows); and from the signification of the words “of whom ye spoke unto me” as being what was perceived by them. (That “to speak” denotes what is perceived, thus what is known, may be seen just above, n. 5687.) That Benjamin is here called, as he was, their “youngest brother” that is, the one born after all or the youngest in birth is because it is similar in the spiritual sense with the intermediate which Benjamin represents; for the intermediate is born in man last of all, because when a man is born spiritually, that is, when he is reborn, his rational, which is the internal human, is first regenerated by the Lord, and afterward his natural (see n. 3286, 3288, 3321, 3493, 4612); and as the intermediate partakes of both (of the rational made spiritual, or made new, and also of the natural), and as it cannot take anything from the natural unless this also is made new, therefore the intermediate cannot be born till afterward, and indeed according to the degree in which the natural is being regenerated.

[2] All things that are related in the Word of Jacob’s sons had so come to pass of providence, in order that the Word might be written about them and their descendants, and might contain within it heavenly things, and in the supreme sense Divine things, which they would represent in actual life. So also was it with Benjamin, who being born last, would therefore represent the intermediate between the internal and the external, or between the celestial of the spiritual which the Lord had in the world, and the natural which the Lord also had and was to make Divine.

[3] All that is related of Joseph and his brethren represents in the supreme sense the glorifying of the Lord's human, that is, how the Lord made the human in him Divine. The reason for this being represented in the inmost sense is that the Word might be most holy in its inmost sense, and also that it might contain in every part of it what would enter into the wisdom of the angels; for it is known that angelic wisdom so far surpasses human intelligence that scarcely anything of it can be apprehended by man. It is also the happiness itself of the angels that every detail of the Word has reference to the Lord; for they are in the Lord. Furthermore, the glorifying of the Lord's human is the pattern of man's regeneration, and hence man's regeneration also is presented in the internal sense of the Word at the same time with the glorification of the Lord. Man's regeneration together with its innumerable mysteries also enters into the angels' wisdom, and affords them happiness according as they apply it to its uses, which are for man's reformation.

5689. *And he said, God be gracious unto thee, my son.* That this signifies that the Divine was also with the spiritual of the celestial, which is the intermediate, because it proceeds from the celestial of the spiritual, which is truth from the Divine, is evident from the signification of "God be gracious" when it is said by the celestial of the spiritual which is "Joseph" to the spiritual of the celestial which is "Benjamin" and when the latter is also called his "son" which means that the Divine is also with the spiritual of the celestial, which is an intermediate because it proceeds from the celestial of the spiritual which is truth from the Divine. (That "Benjamin" is the spiritual of the celestial may be seen above, n. 3969, 4592; and also that this is an intermediate, n. 5411, 5413, 5443, 5639.)

[2] As in the supreme sense, as before said, the Lord's internal human was the celestial of the spiritual, and this was truth from the Divine, or the first clothing of the Divine itself in the Lord, and as the spiritual of the celestial, which is the intermediate, proceeded therefrom, it follows that the Divine was also with this. That which proceeds from anything derives its essence from that from which it proceeds; but it is clothed with such things as serve for

communication, thus for use in a lower sphere. The things with which it is clothed are taken from such as are in the lower sphere, to the end that the internal from which it proceeds may act in the lower sphere by such means as are there.

[3] That which gives the essence is as the father, for the essence is the soul; and that which gives the clothing is the mother, for the clothing is the body of this soul. This is the reason why it was said above that the intermediate must draw from both in order to be an intermediate; what it has from the internal being as its father, and what it has from the external being as its mother.

5690. *And Joseph made haste.* That this signifies from the inmost is evident from the signification of “making haste” as here being what bursts forth from the inmost; because there follows, “for his compassions were moved” by which is signified mercy from love. When this bursts forth, it bursts forth from the inmost, and this at the first glance of the eye or at the first instant of thought; wherefore by “making haste” here nothing else is signified than from the inmost.

5691. *For his compassions were moved.* That this signifies mercy from love is evident from the signification of the “compassions being moved” as being mercy from love; it is said “mercy” because he was not yet acknowledged by him, and “from love” because as an intermediate he had proceeded from him. In the original language “compassions” is expressed by a word which signifies the inmost and tenderest love.

5692. *Toward his brother.* That this signifies toward the internal from itself is evident from the representation of Benjamin, who is here the “brother,” as being the intermediate, thus also the internal (see n. 5649); and as both the intermediate and the internal proceed from the celestial of the spiritual, which is “Joseph,” it is therefore called the internal from itself. Whoever receives anything of the Divine from the Lord, who here is “Joseph” in the supreme sense, as he who receives any of the good of charity is called by the Lord a “brother” and also a “son.”

5693. *And he sought to weep.* That this signifies the emotion of mercy from love is evident from the signification of “weeping” as being the effect of mercy from love (see n. 3801, 5480).

5694. *And he came to the bed chamber, and wept there.* That this signifies in itself not apparently is evident from the signification of “coming to the bed chamber” as being in one’s self, so as not to appear. It was customary with the ancients to speak of “entering into the chamber” and also of then “shutting the door” when they meant the doing of anything that was not to appear. This form of speaking was derived from the significatives in the ancient church; for by “house” in the spiritual sense they understood man (see n. 3128), and by the “rooms” and “bed chambers” they understood man’s interiors. Therefore “coming or entering into the chamber” signified to be in one’s self, consequently so as not to appear; and because “entering the chamber” was significative, it is therefore frequently mentioned in the Word, as in Isaiah:

Go, my people, enter into thy bed chambers, and shut thy door after thee; hide thyself as it were for a little moment, until the anger be overpast (Isa. 26:20);

that “entering into the bed chambers” does not here mean to do so literally, but to keep one’s self in concealment, and in one’s self is very evident.

[2] In Ezekiel:

He said unto me, Son of man, hast thou seen what the elders of the house of Israel do in the dark, every man in the chambers of his image? For they say, Jehovah seeth us not (Ezek. 8:12);

where “to do in the dark, every man in the chambers of his image” denotes inwardly within themselves, in the thoughts. The interior things of their thought and affection were represented to the prophet by chambers, and were called “chambers of the image.”

[3] In Moses:

Abroad shall the sword bereave, and out of the chambers terror, both young man and virgin, the suckling with the old man (Deut. 32:25);

where the “sword” denotes the vastation of truth and the punishment of falsity (see n. 2799); “terror out of the chambers” denotes out of man’s interiors. That the “chambers” here are not the chambers that are meant is evident.

[4] In David:

Who watereth the mountains from his chambers (Ps. 104:13);

“to water the mountains” in the spiritual sense is to bless those who are in love to the Lord, and in love toward the neighbor (that a “mountain” is the celestial of love, see n. 795, 1430, 4210); hence “from his chambers” is from the interiors of heaven. In Luke:

Whatsoever ye have spoken in the darkness shall be heard in the light, and that which ye have spoken in the ear in the bed chambers shall be proclaimed upon the roofs (Luke 12:3);

where also “bed chambers” denote the interiors of man, namely, what he has thought, what he has purposed, and what he has endeavored to do. In Matthew:

When thou prayest, enter into thy bed chamber, and when thou hast shut thy door, pray in secret (Matt. 6:6);

“to enter into the bed chamber and pray” means not in the outward appearance; for this was said representatively.

5695. *And he washed his faces.* That this signifies that it so arranged is evident from the signification of “washing the faces” as here being to arrange so as not to appear; for the face was washed that no trace of tears might appear; consequently it was arranged in this way. How the case is with these things will of the Lord’s Divine mercy be told in the following pages. Here something must be said about the correspondence of the face with the interiors. The

face is the external representative of the interiors, for the face is so formed that the interiors may appear in it as in a representative mirror, and that another may know from it of what mind the person is toward him; so that when he speaks he shows his feelings by his face as well as by his words. The most ancient people, who were of the celestial church, had a face like this; and all the angels have it, for they have no desire to conceal from others what they think, because they think well and only well toward the neighbor, nor have they any lurking thought of wishing well to the neighbor for the sake of themselves. But the infernals, when not seen in the light of heaven, have a different face from that which corresponds to their interiors. The reason is that in the life of the body their faces had shown charity toward the neighbor, merely for the sake of their own honor and gain, and yet they had never wished well to the neighbor except insofar as he favored them. The result is that the makeup of their faces is so much out of agreement with their interiors that sometimes enmities, hatreds, revenges, and murderous feeling are within, while their faces are made up so as to beam with love toward the neighbor. This shows how great at the present day is the disagreement between the interiors and the exteriors, resulting in the cultivation of such arts.

5696. *And went out.* That this signifies by removal is evident from the signification of “going out” as here being removal; for one who removes himself goes out or withdraws from another. The case in the internal sense is this. By Joseph in the supreme sense is represented the Lord; by the ten sons of Israel are represented the truths and goods in the natural with those who are being regenerated; and by Benjamin is represented the intermediate. There is mercy from love toward the intermediate because thereby the things beneath are regenerated. But the Lord’s love and mercy do not appear until conjunction through the intermediate has been effected. It is also so arranged that they do not appear; for should they appear, regeneration could not be effected. This arrangement is made by removal and concealment—not that the Lord ever removes or conceals mercy; but when one who is being regenerated is let into his evils, it appears to him as if the Lord were remote and hidden. It is the evils that interpose and have this effect, just as dense clouds interpose between us and the sun, and make it seem

distant and hide it. This is the concealment and removal that are meant.

5697. *And he restrained himself.* That this signifies concealment is evident from the signification of “restraining one’s self” as being to conceal; for he who restrains himself conceals what he inwardly wills. What is here meant by concealment may be seen just above (n. 5696).

5698. *And said, Set on bread.* That this signifies perception of conjunction through the intermediate with truths in the natural is evident from the signification of “saying” as being perception (of which often above); and from the signification of “setting on bread” as being conjunction through the intermediate with truths in the natural. By the setting on of bread is meant the banquet itself, and by banquets and feasts is signified conjunction, specifically initiation to conjunction (n. 3596, 3832, 5161). That it is a conjunction through the intermediate with truths in the natural, follows from the series, for “Benjamin” is the intermediate, and the ten sons of Jacob are truths in the natural, as has already been shown; and because the conjunction is through the intermediate, on seeing Benjamin Joseph commanded that they should eat with him—“and when Joseph saw Benjamin with them, he said to him that was over his house, Bring the men to the house, and slaying slay, and make ready; for the men shall eat with me at noon” (Gen. 43:16).

5699. *And they set on for him alone, and for them alone.* That this signifies an outward appearance that the internal was as if separated from them is evident from the signification of “setting on for him alone, and for them alone” as being separation; and as the internal is represented by Joseph, and the external by Israel’s ten sons (see n. 5469), therefore by these words is signified the separation of the internal from the external, but only in appearance, because he gave them food from his own table, sending portions to each.

5700. *And for the Egyptians, who did eat with him, alone.* That this signifies the separation of the memory-knowledges which are in

inverted order is evident from the representation of the Egyptians, as being memory-knowledges that are in inverted order (of which hereafter); and from the signification of “who did eat with him alone” as being separation (as just above, n. 5699). By the Egyptians “who did eat with him” are meant the Egyptians who ate at Joseph’s house; that they did not eat with Joseph is plain, because they ate alone. By “Egypt” or the “Egyptians” in a good sense are signified the memory-knowledges of the church (see n. 1462, 4749, 4964, 4966); but in the opposite sense are signified the memory-knowledges which are in inverted order, thus which are contrary to the truths of the church (n. 1164, 1165, 1186). In this sense “Egypt” is mentioned in many passages of the Word. That “Egypt” signifies these memory-knowledges is because the memory-knowledges of the ancient church, which were representative and significative of celestial and spiritual things, and which were cultivated among the Egyptians more than among others, were turned by them into magic; whereby they completely inverted the memory-knowledges of the representative church.

[2] Memory-knowledges are said to be in inverted order when men abuse heavenly order to do evil; for heavenly order is that good be done to all. Hence it comes to pass that when they have thus inverted heavenly order, they at last deny Divine things, the things of heaven, and consequently those of charity and faith. They who become such know how to reason acutely and skillfully from memory-knowledges, because they reason from the senses, and to reason from these is to reason from such things as are external, that is, from such as are of the body and the world, which take direct hold of man’s senses and feelings. Unless such things have been illumined by the light of heaven, and thereby arranged in an entirely different order, they put the man in so great an obscurity as to heavenly things that he not only comprehends none of them, but even wholly denies, and at last rejects them, and then as far as he may, blasphemes them. When memory-knowledges are in order, they are arranged by the Lord in the form of heaven; but when they are in inverted order, they are arranged in the form of hell, and then things most false are in the midst, and those which confirm them are at the sides, while truths are without, and because they are without they can have no communication with heaven where truths

reign; and therefore interior things are closed to such persons; for heaven is open by means of things interior.

5701. Because the Egyptians cannot eat bread with the Hebrews. That this signifies that they could not possibly be conjoined with the truth and good of the church is evident from the representation of the Egyptians as being those who are in inverted order, thus in evil and falsity (of which just above, n. 5700); from the signification of “eating bread” as being to be conjoined (of which also above, n. 5698); and from the representation of the Hebrews as being those who are in genuine order, thus in the truth and good of the church. (That by the “land of the Hebrews” is signified the church may be seen above, n. 5136, 5236, and this because the Hebrew church was the second ancient church, n. 1238, 1241, 1343.) “Eating bread” is mentioned here, and above “setting on bread” because by “bread” is signified all food in general (n. 2165), thus the banquet. The reason why by “bread” is signified all food and the banquet itself is that in the spiritual sense “bread” is celestial love, and celestial love contains within it all things of good and truth, thus all things of spiritual food. (That “bread” is celestial love may be seen above, n. 276, 680, 2165, 2177, 2187, 3464, 3478, 3735, 4211, 4217, 4735, 4976.)

5702. Because this is an abomination to the Egyptians. That this signifies that they are in opposition is evident from the representation of the Egyptians as being those who are in inverted order (see n. 5700); and from the representation of the Hebrews, to eat with whom was an abomination to the Egyptians, as being those who are in genuine order (n. 5701); thus they are in opposition to each other, whence comes aversion, and at last abomination. In regard to this abomination be it known that those who are in inverted order, that is, in evil and the derivative falsity, become at last so averse to the good and truth of the church that when they hear them, and especially when they hear the interior things of them, they so greatly abominate them that they feel as it were a nausea and vomiting. This has been told and shown me, when I have wondered why the Christian world does not receive these interior things of the Word. There appeared spirits from the Christian world who, on being compelled to hear the interiors of

the Word, were seized with so great a nausea that they said they felt as if they were going to vomit; and I was told that such is the Christian world at this day almost everywhere. The reason of its being so is that they are in no affection of truth for truth's sake, still less in the affection of good from good. Their thinking and speaking anything from the Word or from their doctrine is from habit acquired from early childhood, and from the established form; thus it is an external without an internal.

[2] That all things of the Hebrew church that was afterward instituted among Jacob's descendants were an abomination to the Egyptians is plain not only from their being unwilling even to eat with them, but also from the sacrifices which the Hebrew church regarded as the chief part of its worship being an abomination to them, as is evident in Moses:

Pharaoh said, Go ye, sacrifice in the land; but Moses said, It is not meet so to do; because we shall sacrifice the abomination of the Egyptians to Jehovah our God; lo if we sacrifice the abomination of the Egyptians before their eyes will they not stone us? (Exod. 8:25–26).

The pasturing of flocks, and a shepherd also, were an abomination to them, as is plain in Moses:

Every shepherd of a flock is an abomination unto the Egyptians (Gen. 46:34).

Thus the Egyptians abominated everything that belonged to that church. The reason was that at first the Egyptians had been among those who constituted the ancient representative church (n. 1238, 2385); but in course of time they rejected the God of the ancient church, that is, Jehovah or the Lord, and served idols, especially calves; and they also turned into magic the very representatives and significatives of the celestial and spiritual things of the ancient church, which they had learned when they belonged to that church. Hence order was inverted with them, and consequently all things of the church were an abomination to them.

5703. *And they sat before him.* That this signifies that they were set in order by his presence is evident from the signification of “sitting” as here being to be set in order, for they were placed in order by Joseph, as appears from what follows (for they were amazed that the firstborn should sit according to his birthright, and the youngest according to his youth); and from the signification of “before him” as being by his presence. The case herein is this. In the supreme sense by Joseph is represented the Lord, and by Israel’s sons, the goods and truths in the natural; when the Lord is present, then all things are set in order by his very presence. The Lord is order itself; and therefore where he is present there is order, and where there is order he is present. The order itself is described in the pages that now follow, which is that truths be rightly set in order under good.

5704. *The firstborn according to his birthright, and the youngest according to his youth.* That this signifies according to the order of truths under good is evident from the signification of “sitting according to birthright and according to youth” as being according to the order of truths under good; for the sons of Israel represent the truths of the church in their order (see the explication of the twenty-ninth and thirtieth chapters of Genesis); and therefore to sit “according to their birth” is according to the order of truths. But the truths of the church which the sons of Israel represent do not come into any order except through Christian good, that is, through the good of charity toward the neighbor and of love to the Lord; for in good there is the Lord, and hence in good there is heaven; consequently in good there is life, thus living active force; but never in truth without good. That good sets truths in order after its own likeness is very manifest from every love, even from the loves of self and of the world, thus from the love of revenge, of hatred, and of the like evils. They who are in these evils call evil good, because to them evil is delightful. This so-called good of theirs sets in order the falsities which to them are truths, so that they may favor it, and at last sets all these falsities which they call truths in such an order as to effect persuasion. But this order is such as is the order in hell; whereas the order of truths under the good of celestial love is such as is the order in the heavens; and from this the man who has such order within him, that is, who has been

regenerated is called a little heaven, and moreover is a heaven in the least form, for his interiors correspond to the heavens.

[2] That it is good which sets truths in order is evident from the order in the heavens. There all the societies are set in order according to the truths under good which are from the Lord; for the Lord is nothing but Divine good; Divine truth is not in the Lord, but proceeds from him; and according to this Divine truth under Divine good are all the societies in the heavens set in order. That the Lord is nothing but Divine good, and that Divine truth is not in him, but proceeds from him, may be illustrated by comparison with the sun of the world. The sun is nothing but fire, and light is not in it, but proceeds from it; and likewise the things that are of light in the world, such as vegetable forms, are set in order by the heat which proceeds from the sun's fire and is in its light, as is evident in the time of spring and summer.

As universal nature is a theater representative of the Lord's kingdom, so also is this universal. The sun represents the Lord, the fire of it his Divine love, and the heat from it the good which flows therefrom, and the light the truths which are of faith; and because they are representative, therefore in the Word in the spiritual sense by the "sun" is meant the Lord (see n. 1053, 1521, 1529–1531, 3636, 3643, 4321, 5097, 5377), and by "fire" love (n. 934, 4906, 5071, 5215); thus the sun's fire is representatively the Divine love, and the heat from it is good from the Divine love. (That light represents truth may be seen above, n. 2776, 3138, 3190, 3195, 3222, 3339, 3636, 3643, 3862, 3993, 4302, 4409, 4413, 4415, 4526, 5219, 5400.)

5705. *And the men were amazed, everyone at his companion.* That this signifies a change of state of each one among them is evident from the signification of "to be amazed" as being an unexpected and sudden change of state in the thoughts, which being the cause of the amazement is signified in the internal sense; and from the signification of "everyone at his companion" as being of each one among them; for the subject treated of is the order of truths under good caused by the presence of the internal (see n. 5703, 5704),

and as the order is new, there is therefore a change of state of each one among them, which is signified by “the men being amazed, everyone at his companion.”

5706. *And he brought out portions from his faces unto them.* That this signifies goods applied to everyone from mercy is evident from the signification of “portions” namely of food, as being goods (for all kinds of food signify goods, and drink of every kind signifies truths). That these are applied to everyone is plain from what follows, and is signified by “he brought out to them”; and from the signification of “faces” when predicated of the Lord, who is represented by Joseph, as being mercy (n. 222–223, 5585).

5707. *And he multiplied Benjamin’s portion above the portions of them all.* That this signifies good for the intermediate above the goods for the truths in the natural is evident from the signification of “portions” as being goods (of which just above, n. 5706); from the representation of Benjamin as being the intermediate (n. 5411, 5413, 5427, 5428, 5443, 5586, 5612); and from the representation of Jacob’s ten sons, above the portions of whom he made Benjamin’s portion, as being truths in the natural (n. 5403, 5419, 5427, 5458, 5512).

[2] From this it is plain that by his “multiplying Benjamin’s portion above the portions of them all” is signified good for the intermediate above the goods for the truths in the natural. The reason why there was good for the intermediate above the goods for the truths in the natural is that the intermediate is interior, and what is interior abounds with goods more than that which is exterior. Few know how this is, namely, that the interior abounds with goods and truths more than the exteriors. The reason is that few, if any, have hitherto known that the interior is distinct from the exterior, and indeed so distinct that they can be separated, and that when separated the interior lives and the exterior dies, but that so long as they are conjoined, the exterior lives from the interior. If this had first been known, it might then have been known what the interior is as compared with the exterior—that in the interior there are thousands of things which in the exterior appear as one; for the

interior is in a purer sphere, and the exterior in a grosser, and that which is in a purer sphere is capable of receiving distinctly thousands of things more than that which is in a grosser sphere. Hence it is that when the man who has led a life of good comes after death into heaven, he can receive thousands of thousands more things of intelligence and wisdom and happiness than when he lived in the world; for in heaven he is in a purer sphere, and is in his interiors, and has put off the grosser things of the body. From all this it is now plain what is meant by good for the intermediate above the goods for the truths in the natural, which is signified by his “multiplying Benjamin’s portion above the portions of them all.”

5708. *Five measures.* That this signifies much increased is evident from the signification of “five” as being much (of which in what follows); and from the signification of “measures” as being states of truth from good (see n. 3104). As regards “five” it is a number that signifies a little, likewise some, and also much. Its signification depends upon its relation to the number of which it is a part (n. 5291): as a part of “ten” it involves the same as ten, but in a less degree, because it is half of the number ten; for as numbers formed by multiplication signify the like with their simple numbers (see n. 5291, 5335), so numbers produced by division signify the like as their multiples—for instance “five” the same as “ten” and as “twenty” and also as “one hundred” and “one thousand” and so on. (That “ten” denotes what is full may be seen above, n. 3107, 4638.) Five more measures were given to Benjamin than to the rest of his brethren because of the signification of the matter in the internal sense; ten measures could not have been given, for they would have been far too much. By traditions from the most ancient church the ancients knew what some numbers signified, and therefore they made use of these numbers when anything occurred which they might serve to signify, as here the number “five”; and in other cases they applied several other numbers, as “three” to signify what is full from beginning to end; “seven” to signify what is holy; “twelve” to signify all things in their complex.

5709. *And they drank.* That this signifies the application of truths under good is evident from the signification of “drinking” as being

the communication and appropriation of truth (see n. 3168, 3772, 4017, 4018), hence also its application. It is “under good” because all the application of truth is effected under good (see above, n. 5704).

5710. *And drank largely with him.* That this signifies abundantly is evident from the signification of “drinking” as being to apply truths under good (of which just above, n. 5709); hence “to drink largely” denotes abundantly. From the things unfolded in this chapter it is evident that the subject treated of is initiation to the conjunction of the natural with the celestial of the spiritual, and in a subsequent chapter the first conjunction is treated of; for the first conjunction is represented by Joseph’s manifesting himself to his brethren; the second by his going to meet his father and brethren, and bringing them down into Egypt.

CONTINUATION CONCERNING
CORRESPONDENCE, HERE CONCERNING
THE CORRESPONDENCE OF DISEASES
WITH THE SPIRITUAL WORLD

5711. As the correspondence of diseases is to be treated of, be it known that all diseases in man have correspondence with the spiritual world; for whatever in universal nature has not correspondence with the spiritual world cannot exist, having no cause from which to exist, consequently from which to subsist. The things that are in nature are nothing but effects; their causes are in the spiritual world, and the causes of these causes, which are ends, are in the interior heaven. Nor can the effect subsist unless the cause is constantly in it, because the effect ceases when the cause ceases. Regarded in itself the effect is nothing else than the cause, but so clothed outwardly as to enable the cause to act as a cause in a lower sphere. Similar to the relation of the effect to the cause is that between the cause and the end; unless a cause also exists from its cause, which is an end, it is not a cause; for a cause without an end

is a cause in no order, and where there is no order nothing is effected. From this it is now plain that regarded in itself an effect is a cause, and that regarded in itself a cause is an end, and that an end of good is in heaven and proceeds from the Lord; consequently that an effect is not an effect unless a cause is in it, and constantly in it; and that a cause is not a cause unless an end is in it, and constantly in it; and that an end is not an end of good unless the Divine which proceeds from the Lord is in it. Hence it is also plain that as each and all things in the world have come forth from the Divine, they continue to come forth from the Divine.

5712. These things have been said in order that it may be known that diseases also have correspondence with the spiritual world; not a correspondence with heaven, which is the grand man, but with those who are in what is opposite, thus with those who are in the hells. By the spiritual world in the universal sense is meant both heaven and hell; for when man dies he passes out of the natural into the spiritual world. That diseases have correspondence with such is because they correspond to the yearnings and passions of the lower mind, which are also their origins; for the origins of diseases are, in general, intemperance, luxury of various kinds, mere bodily pleasures, as also feelings of envy, hatred, revenge, lewdness, and the like, which destroy man's interiors; and when these are destroyed the exteriors suffer, and drag man into disease, and so into death. It is known in the church that the death of man is from evils, or on account of sin; and it is the same with diseases, for these belong to death. From all this it is evident that even diseases have correspondence with the spiritual world, but with unclean things there; for diseases are in themselves unclean, because as before said they spring from unclean things.

5713. All the infernals induce diseases, but with a difference, for the reason that all the hells are in the desires and lusts of evil, and thus are contrary to the things of heaven; wherefore they act upon man from what is opposite. Heaven, which is the grand man, holds all things together in connection and safety; hell, being in what is opposite, destroys and severs all things. Consequently if the infernals are applied they induce diseases and at last death. Yet they

are not permitted to flow as far as into the solid parts of the body, or into the parts of which man's viscera, organs, and members consist, but merely into his yearnings and falsities. It is only when the man falls into disease that they flow into such unclean things as belong to the disease; for as before said nothing ever takes place in man without a cause in the spiritual world. If the natural with man were separated from the spiritual, it would be separated from all cause of existence, and thus from all that is vital. Yet this does not hinder man's being healed in a natural way; for the Lord's providence concurs with such means. That this is so has been given me to know by much experience, and this so often and for so long that no doubt was left; for evil spirits from such places have been applied to me often and long, and according to their presence they induced pains, and also diseases. I was shown where they were, and what they were, and was told also where they came from.

5714. One who in the life of the body had been a consummate adulterer, and had made his highest delight consist in committing adultery with many women, whom he immediately afterward discarded and held in aversion, persisted in such practices even to old age. Moreover he had also been devoted to pleasures, and did not desire to act well to anyone and do him a service, except for his own sake, especially for the sake of his adultery. He was with me for several days, being seen under the feet; and when the sphere of his life was communicated to me, to whatever part he came he inflicted a pain in the periosteums and nerves of that part, as for instance in the toes of the left foot; and when he was permitted to rise up he inflicted pain in the parts where he was, especially in the periosteums in the loins, and in the periosteums of the breast under the diaphragm, and also in the interior of the teeth. While his sphere was operating it caused also great oppression in the stomach.

5715. There once appeared a great quadrangular opening that extended obliquely downward to a considerable depth. In the deep was seen a round opening, which was then open but presently was closed. From it exhaled a dangerous heat, collected from various hells, and arising from yearnings of various kinds, as from arrogance, lewdness, adultery, hatred, revenge, quarrels, and fights, from which arise in the hells such heat as exhaled. When it acted

upon my body it instantly brought on disease like that of a burning fever; but when it ceased to flow in, this effect of disease at once ceased. When a man falls into such a disease as he has contracted from his life, then forthwith an unclean sphere corresponding to the disease attaches itself, and is present as a fomenting cause. That I might know for certain that this is the case, there have been spirits with me from a number of hells, through whom the sphere of exhalations thence was communicated; and according as it was permitted to act upon the solid parts of the body, I was seized with oppression, with pain, even with the corresponding disease, which ceased in an instant when those spirits were driven away; and that no room for doubt might be left, this has been done a thousand times.

5716. There are also spirits not far therefrom who infuse unclean colds, like those of a shivering fever, as has been granted me to know by experience. The same spirits induce such things as disturb the mind, and they also bring on swoons. The spirits from this neighborhood are most malicious.

5717. There are some who not only relate to the most viscid substances of the brain, which are its excremental things, but also know how to infect them as if with poisons. When such spirits arrive they rush within the skull, and thence by continuity even into the spinal marrow. This cannot be felt by those whose interiors are not open. It has been given me plainly to feel the inroad, and also the effort to destroy me; but this was vain, because I was protected by the Lord. They strove to take away from me all the capacity of the intellect. I plainly felt their operation, and felt also pain from it, which however soon ceased. I afterward spoke to them, and they were compelled to confess whence they were. They said that they lived in dark forests, where they durst not injure their companions, because in that case their companions were allowed to treat them cruelly. Thus they are kept in bonds. They are ugly, having the face of a wild beast, and hairy. I was told that they are such as had formerly slain whole armies, as we read in the Word; for they rushed into the chambers of everyone's brain, and inspired terror, together with such madness that they killed each other. At the present day such spirits are kept shut up within their own hell,

and are not let out. These too bear relation to deadly tumors of the head within the skull. It was said above that they rush within the skull and by continuity therefrom even into the spinal marrow; but be it known that it is only an appearance that the spirits themselves rush in, they being borne along outside by a way which corresponds to the spaces in question within the body, which is felt within as if there were an inroad. This sensation is caused by correspondence, from which their operation is easily brought to bear upon the man to whom it is directed.

5718. There is a certain kind of spirits who, because they wish to have dominion, and to be sole rulers over all others, to this end stir up enmities, hatreds, and fights among others. I have seen the consequent fights, and wondered at them. I inquired who they were, and was told that they were that kind of spirits who excite such passions because they are bent on being sole rulers, according to the maxim, Divide and rule. It was also granted me to talk with them, and they immediately said that they rule all. But it was given to answer that they were insanity personified if they sought to establish their rule by such means. They talked with me from above at a middle height over the forehead. They spoke with fluency, because in the bodily life they had excelled in eloquence. I was instructed that they are such as relate to the thick phlegm of the brain, from which organ they take away vitality by their presence, and induce on it torpor, whence come obstructions, giving rise to a number of diseases, as well as to dullnesses.

[2] It was noticed that they were devoid of all conscience, and that they made human prudence and wisdom to consist in stirring up enmities, hatreds, and intestine fights, in order to rule. It was given to ask them whether they know that they are now in the other life, where they are to live to eternity, and that there are spiritual laws there which utterly forbid such actions, and that while they were in the world they might among fools be esteemed and believed to be wise, but that among the wise they are insane. This displeased them. I continued, that they ought to know that heaven consists in mutual love, or that of one toward another, whence there is order in heaven, whereby so many myriads are ruled as one; but that the contrary is the case with them, because

they instigate others to breathe against their companions nothing but what savors of hatred, revenge, and cruelty. They replied that they cannot be other than they are; whereupon it was given to say that from this they may know that everyone's life remains with him after death.

5719. They who despise and ridicule the Word in the letter, and still more who do this to the things contained therein in the deeper sense, and consequently to the doctrinal things that are from the Word, and who at the same time are in no love toward the neighbor, but are in the love of self, bear relation to the vitiated things of the blood, which find their way into all the veins and arteries, and taint the whole mass. Lest by their presence they should bring anything of the kind upon man, they are kept separate from others in their own hell, and communicate only with those who are of this nature; for these throw themselves into the breath and sphere of that hell.

5720. Hypocrites have been with me, those namely who have spoken in a holy manner about Divine things, and with an affection of love about the public and the neighbor, and have borne witness to what is just and equitable, and yet in their heart have despised and even laughed at these things. When they were permitted to flow into the parts of the body to which they correspond by opposition, they inflicted pain on the teeth, so severe on their nearest presence that I could not bear it; and in proportion as they were removed, the pain ceased. This was shown repeatedly, that no doubt might remain. Among them was one whom I had known in the life of his body, and I therefore spoke to him; and at his presence also there was pain in the teeth and gums. When he was raised upward to the left, the pain attacked the left jaw, and invaded the bone of the left temple down to the bones of the cheek.

5721. The most stubborn of all are they who during their life in the body had appeared more just than others, and had also been established in dignity, and on both accounts had authority and weight, and yet had believed nothing, and had lived a mere life of the love of self, being inflamed with inward hatred and revenge

against all who did not favor them, and pay them reverence, and still more against those who in any way opposed them. If in these they detected any blemish they made an enormous evil of it, and defamed them, even though they might be among the best of citizens.

[2] In the other life such persons speak as they had done in this world, with authority and weight, and as if from justice; wherefore many suppose that they are to be believed above others. Yet they are most malicious. When they are applied to a man, they induce great pain by weariness, which they continually inflate and increase, even to the utmost impatience; which induces so great a weakness in the mind and in consequence in the body that the man can scarcely rise from his bed. This was shown me by such weakness seizing me when they were present, and yet ceasing according to the degree in which they were removed.

[3] They make use of many an art in order to infuse weariness and consequent weakness, especially by means of disparagements and defamations among themselves and their associates, whose common sphere they inject. When these persons reason within their closets about Divine worship, faith, and eternal life, they utterly reject them, and this they do as from a preeminent wisdom. In the other life they are willing to be called devils, provided they are allowed to rule over the hells, and thus from supreme power—as they believe—to act against the Divine. Inwardly they are filthy, because pre-eminently in the love of self, and thereby in hatred and revenge, and in cruelty against all who do not pay court to them.

[4] They are severely punished, as I have also heard, until they desist from leading others astray by an appearance of justice. When this appearance is taken away from them, they speak in another tone. They are afterward cast out from the world of spirits, and are then carried toward the left, and there are cast down deep into hell. Their hell is toward the left at a mid distance.

5722. There are others who in the life of the body have been most filthy, their filthiness being such as to be unmentionable. By their presence and influx into the solid parts of the body they induce a weariness of life, and such torpor in the members and limbs that the man cannot rise from his bed. They are very stubborn, and do not desist through penalties, as do other devils. They appear beside the head, and as if lying there. When they are driven away, it is not done suddenly, but gently, and they are then by degrees rolled down toward lower places; and when they come into the deep, they are tormented there so severely that they cannot but desist from infesting others. Such is their delight in doing evil that nothing is more delightful to them.

5723. There were spirits with me who induced so severe an oppression in the stomach that I seemed to myself scarcely able to live. The oppression was so great that with others it would have brought on a swoon. But they were removed, and then it at once ceased. I was told that such spirits are they who in the life of the body had been devoted to no pursuit, not even at home, but solely to pleasure, and besides had lived in foul idleness and sloth, and had not cared anything for others. Moreover they had despised the faith. In short, they had been animals, not men. The sphere of such produces numbness in the members and joints of the sick.

5724. There are in the brain viscidities in which is mingled something spirituous or vital, and these viscidities, expelled from the blood there, fall first among the meninges, then among the fibers, part of them into the great ventricles of the brain, and so on. The spirits who relate by correspondence to those viscidities which have something spirituous or some life in them, appear almost directly above the middle of the head at a mid distance, and are such that from habit acquired in the life of the body they stir scruples of conscience, and intrude in matters of no conscience, and in this way burden the conscience of the simple. Nor do they know what ought to engage the conscience, but make everything that occurs a matter of conscience. Such spirits induce a sensible anxiety in the part of the abdomen beneath the region of the diaphragm. They are also present in temptations, and inject anxieties, at times

unbearable. Those of them who correspond to the viscous phlegm of less vitality then keep the thought fixed in these anxieties. Moreover, when I have been in discourse with them, in order to know their quality, they tried in various ways to burden the conscience. This had been the delight of their life; and it was given me to notice that they cannot attend to reasons, and that they do not possess that more universal view of things that would enable them to see the singular ones.

5725. It has been granted me to learn by experience what an inundation or deluge is in the spiritual sense. Such an inundation is twofold, one of yearnings, and the other of falsities. That which is of yearnings belongs to the will part, and is on the right side of the brain; but that which is of falsities belongs to the intellectual part, in which is the left side of the brain. When a man who has lived in good is remitted into his own, thus into the sphere of his own life, there then appears as it were an inundation; and when he is in this inundation he is indignant, angry, thinks restlessly, desires impetuously. This takes place in one way when the left side of the brain where there are falsities is inundated, and in another when the right side where evils are is inundated. But when the man is kept in the sphere of life which he had received from the Lord by regeneration, he is then entirely out of such an inundation, and is as it were in a serene and sunny, cheerful and happy state, thus far from indignation, anger, unrest, yearnings, and the like. This is the morning or springtime of spirits; the other is their evening or autumn. It was given me to perceive that I was outside this inundation, and this for quite a long time; while I saw that other spirits were in it. Afterward, however, I myself was immersed, and then I noticed the appearance of an inundation. In such an inundation are they who are in temptations. By it too I was instructed what the “flood” signifies in the Word—that the last posterity of the most ancient people, who were of the Lord’s celestial church, were completely inundated with evils and falsities, and thus perished.

5726. As death is from no other source than sin, and sin is all that which is contrary to Divine order, therefore evil closes the very

smallest and most invisible vessels, of which are composed the next larger ones, also invisible; for the vessels which are smallest of all and wholly invisible are continued from man's interiors. Hence comes the first and inmost obstruction, and hence the first and inmost vitiation into the blood. When this vitiation increases, it causes disease, and finally death. If, however, man had lived a life of good, his interiors would be open into heaven, and through heaven to the Lord; and so too would the very least and most invisible little vessels (the traces of the first threads may be called little vessels, on account of the correspondence). In consequence man would be without disease, and would merely decline to extreme old age, even until he became again a little child, but a wise one; and when the body could no longer minister to his internal man or spirit, he would pass without disease out of his earthly body into a body such as the angels have, thus out of the world directly into heaven.

5727. This is the end of the subject of correspondence. In the following pages, at the close of the chapters, of the Lord's Divine mercy I will speak of the spirits and angels with man; then of influx, and of the interaction of the soul with the body; and afterward of the inhabitants of other earths.

Critical Notes

Genesis 39, numbers 4954–5062

1. What Swedenborg calls *scientifica* are defined in this volume (n. 5212) as being “the lowest truths,” which he says “are called *scientifica* because they are in man’s natural or external memory.” [Reviser]
2. The Latin here is *bonum et verum* [good and truth].

Genesis 40, numbers 5063–5190

1. That which Swedenborg calls the sensuous region of the natural degree of the mind (*Divine Love and Wisdom* n. 254.3), or more briefly “the sensuous” [*sensuale*], is the lowest or ultimate of man’s life (*Arcana Coelestia* n. 9996); and what he calls “sensuous things” [*sensualia*], are those which belong to the lowest region of the mind. [Reviser]
2. The fourth “part” or volume of the original Latin work, in quarto, published in London in 1752, ends here, and the fifth “part” or volume follows.

Genesis 41, numbers 5191–5396

1. Literally, “all in which.”

Genesis 42, numbers 5396a–5573

1. In the original Latin the number 5396 occurs twice.
2. See *Arcana Coelestia* n. 4585; n. 4592, subdivisions 2, 5–6; n. 9421. [Reviser]

Genesis 43, numbers 5574–5727

No internal citations.