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***ARCANA CÆLESTIA:***

O R,

**Heavenly Secrets,**

Which are in the

**SACRED SCRIPTURE,**

OR,

**WORD of the LORD,**

L A I D O P E N :

These which follow are in

**G E N E S I S:**

Here those contained in the

**Sixteenth Chapter.**

Together with the

**W O N D E R F U L T H I N G S**

That have been seen in the

**World of Spirits, and in the Heaven of Angels.**

**I.**

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**M D C C L.**

**[Price Eight-pence.]**

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[ Published in England in 1750.

Emanuel Swedenborg hired John Merchant to translate from Swedenborg's original Latin the first part of volume two of the *Arcana Cælestia* into English so both the Latin and English of the sixteenth chapter of Genesis could be published simultaneously. This is the first translation of Swedenborg's Theological Writings, which Swedenborg himself commissioned.]

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MATT. VI. 33.

*Seek ye first the Kingdom of God, and his  
Righteousness, and all these Things shall be  
added unto you.*



T H E

# P R E F A C E.

*I*N the First Part were explained Fifteen Chapters of Genesis, and those Things which they contain in an Internal Sense; and to every Chapter were adjoined what, by the Divine Mercy of the Lord, it was allowed me to see and hear in the World of Spirits and in the Heaven of Angels. Now follows the Next Part, in which, to every Chapter will, in like Manner, be annexed Things of the same Nature; and to this 16th Chapter those Things in the Word which relate to Visions and Dreams, also to such as are Prophetical. I know there are but few will believe, that it is possible for any one to see those Things which are in the other Life, and from thence be able to report any Thing concerning the State of Souls after Death; because few believe the Resurrection, and indeed fewer of the Learned than of the Simple. It's true, they verbally own, because it is agreeable to the Doctrine of Faith, that they shall rise again, but deny it in their Hearts. Nay, there are some who openly confess, that then they will believe it, when any one shall rise from the Dead, and they should see, hear and touch him. But if this could be done, it might be done for the Satisfaction of every one; and even then every such Person, who denies it in his Heart, would not be so convinced, but a thousand Objections would arise, which would render his Mind obdurate in the Negative. Some even say they believe that they shall rise again, but it will be in the Day



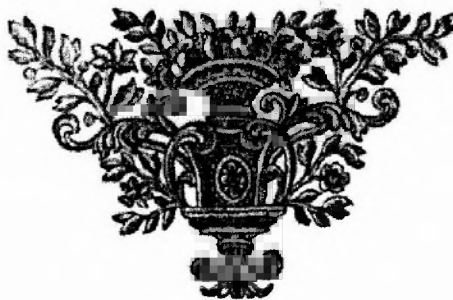
## The P R E F A C E.

of the Last Judgment, of which they have conceived an Opinion, that then all Things which are in this visible World shall perish; and because Men have, for many Ages, expected that Day in vain, they are yet in Doubt. But what is understood by the Last Judgment, of which there is Mention in the Word, shall, by the Divine Grace of the Lord, be declared at the End of the 17th Chapter following: From whence it may appear, what sort of Men there are in the Christian World at this Day. The Sadducees, (of whom we have an Account in Matth. xxii. 22, and the Verses following) openly denied a Resurrection; yet they did better than those who, at this Time, say, they do not deny it, because, as before said, it is an Article of their Faith, and yet deny it in their Heart; so that they will say contrary to what they believe, and believe contrary to what they say: But that they may no longer confirm themselves in that false Opinion, it is granted me, by the Divine Grace of the Lord, while I am in this World, to be in Spirit in the other Life (for Man is a Spirit cloathed with a Body) and there to converse with Souls, who were risen again not long after their Decease; yea, almost with all those, who were known to me in the Life of the Body, and are deceased; and also for several Years daily to talk with Spirits and Angels, and there to see stupendous Things, which never came into the Imagination of any Man; and this without the least Fallacy. Since therefore many say, They would believe if any one should come to them from the other Life, it will be now seen whether, contrary to the Hardness of their Hearts, they will be persuaded. This I am able to aver, that those who come into the other Life from the Christian World, are of all Men the worst, hating their Neighbour, hating the Faith, deny-  
ing

## The P R E F A C E.

*ing the Lord (for in the other Life Hearts speak, and not Mouths) and, above the rest, Adulterers. And because Heaven begins to be thus removed from others who are within the Church, it may be made appear, which has also been permitted me to know for a Certainty, that the last Time is at Hand.*

*As to the Internal Sense of the Word, what it is, and of what Kind, may be seen by consulting what has been said and shewn in the First Part. N. 1 to 5. 64. 65. 66. 167. 605. 920. 937. 1143. 1224. 1404. 1405. 1408. 1409. 1502 the End. 1540. 1659. 1756 the Beginning. 1767 to 1777, and 1869 to 1879. 1783. 1807. And in this Part, N. 1886 to 1889 inclusive.*





## The SECOND PART.

The SIXTEENTH CHAPTER of the

# BOOK of GENESIS.

1886. **I**N this Chapter is handled the Story of *Hagar* and *Ismael*; but what is represented and signified by *Hagar* and *Ismael*, in the Internal Sense, hath as yet been known to no Man; nor could it be known, because hitherto the World, even the Learned, have thought, that the historical Parts of the Word, are nothing more than historical, and infold nothing deeper. And although they have said, that every *Ista* is divinely inspired, yet by this they understood nothing more, than that such Things should be made manifest, and that something dogmatical applicable to the Doctrine of Faith, might from thence be deduced, and be made Use of both by Teachers and Learners; and that being divinely inspired, they might have a divine Power on Minds, and do Good preferably to any other historical Work. Historicals, considered in themselves, contribute but little to the Amendment of Man, and not at all to the Life eternal; for in the other Life Historicals are entirely forgotten. For, of what Use is it there, if they knew the Story of *Hagar* the Servant Maid, that she was given to *Abram* by *Sarai*; or if they were informed of the Story of *Ismael*, nay, if they should be acquainted with that of *Abram*? Nothing but those Things which are of the Lord and from the Lord,  
 are

are necessary for Souls, that they may enter into Heaven, and enjoy Happiness, that is, Life eternal; for these Things the Word was given, and these are the Things which are contained in the Interiors of it.

1887. Inspiration supposes, that in all Parts of the Word, as well those which are historical, as those that relate to other Matters, there are celestial Things which belong to Love or Good, and spiritual Things which belong to Faith or Truth, and so are Divine: For that which is inspired by the Lord descends from Him, taking its Course thro' the Angelic Heaven, and so thro' the World of Spirits, till it comes to Man, with whom it remains such as it is in the Letter; but it is quite otherwise in its first Original; in Heaven there is nothing that concerns the History of the World, but every Thing is representative of Divine Matters, nor is any Thing else perceived there; which is also evident from this, that all Things there are ineffable. Wherefore, unless Historicals were Representatives of Divine Things, and so become Celestial, they cannot possibly be divinely inspired: What the Word is in the Heavens, is only from its Internal Sense; for the *Internal Sense is the Word of the Lord in the Heavens.*

1888. That the Sense of the Letter of the Word is representative of Divine Secrets, and that it is a Receptacle, and so a Repository of the celestial and spiritual Things of the Lord, may be illustrated by two Examples; by the one, that by *David* must not be understood *David*, but the Lord; by the other, that Names signify nothing but Things. It is said of *David* in *Ezekiel*, Chap. xxxvii. 24, 25. *And David my Servant shall be King over them; and they shall all have one Shepherd. And they shall dwell in the Land, even they and their Children, and their Childrens Children for ever, and my Servant David shall be their Prince for ever.* And in *Hosea*, *Afterward shall the Children of Israel return, and seek the Lord their God, and David their King.* Chap. iii.

5. These Things were written by those Prophets after *David's* Time, and yet it is plainly said that he shall be their King and Prince; from which it is manifest to every one, that by *David*, in the internal Sense, must be understood the Lord; so in other Places, even in the historical, where *David* is named. That the Names of Kingdoms, Countries, Cities, and Men, signify Things, evidently appears from the Prophets. For Example, let this one suffice from *Isaiab*. *Thus saith the Lord God of Hosts, O my People that dwellest in Zion, be not afraid of the Assyrian; he shall smite thee with a Rod, and shall lift up his Staff against thee, after the Manner of Egypt.*

*And the Lord of Hosts shall stir up a Scourge for him, according to the Slaughter of Midian at the Rock of Oreb, so shall he lift it up after the Manner of Egypt. He is come to Ajath, he is passed to Migron; at Michmas he hath laid up his Carriages. They have gone over the Passage; they have taken up their Lodging at Geba, Ramoth is afraid, Gibeon of Saul is fled. Lift up thy Voice, O Daughter of Gallim; cause it to be heard unto Laish, O poor Anathoth. Madmenah is removed, the Inhabitants of Gebim gather themselves together to flee. As yet he shall remain at Nob that Day; he shall shake his Hand against the Mount of the Daughter of Zion, the Hill of Jerusalem. And he shall cut down the Thickets of the Forests with Iron, and Lebanon shall fall like a mighty one.* Chap. x. 24, 26 to 34. Here are almost merely Names, from which no Manner of Sense can proceed, unless all the Names should signify Things; and if a Meaning should be fixed to those Names, it could by no Means be acknowledged as the Word of the Lord. But who will believe, that all these, in an internal Sense, should contain the Secrets of Heaven, and that by them should be described the State of those, who by Reasonings from Knowledge, endeavour to enter into the Mysteries of Faith, and that by every Name, something peculiar to that State should be described; and that those Reasonings should be remov'd by the celestial Things of Love and the spiritual Things of Faith; this is from the Lord. That by *Affur* should be signified Reasoning, of which we are here speaking, may manifestly appear from those Things which were declared of *Affur*, N. 119. 1186: That by *Egypt* is signified Knowledge appears from what is said, N. 1164. 1165. 1462, where may be seen and examin'd whether it be so or not; so it is with the rest of the Names; and so likewise with every particular Word.

1889. Thus it is in this Chapter in regard to the Names of *Abram*, *Sarab*, *Hagar*, and *Ismael*; which that they mean these Things, will appear from the Contents, and afterwards from the Explanation of every Particular in the following Notes; but they are such as not easily to be explained to the Apprehension; for under these is discuss'd the Rational of the Lord, how it was conceived and born, and what it was, before united to the Internal of the Lord, which was Jehovah. That it cannot easily be explained to the Apprehension, the Reason is, because it is not known at this Time, what is the Internal Man, what the Interior, and what the Exterior. When we speak of the Rational, or Rational Man, some Idea is conveyed; but when it is said, that the Rational

Rational is the Middle between the Internal and External, this few if any comprehend: But because we are here treating, in an Internal Sense, of the Rational Man in the Lord, how he was conceived and born from the Influx of the Internal Man to the External, (which are the Things couched in the History of *Abram*, *Hagar* and *Ismael*) that nothing foreign to the Subject may obviate what follows in the Explanation, let it be known, that in every Man there is an Internal Man, there is a Rational who is the Middle, and there is an External; and that these are absolutely distinct from each other; concerning which may be seen what has been before said, N. 978.



## C H A P. XVI.

1 **N**OW Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose Name was Hagar.

2 And Sarai said unto Abram, Behold now, the Lord hath restrained me from bearing: I pray thee go in unto my maid: it may be that I may obtain children by her: and Abram hearkened to the voice of Sarai.

3 And Sarai Abram's wife, took Hagar her maid, the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram, to be his wife.

4 And he went in unto Hagar, and she conceived: And when she saw that she had conceived, her mistress was despised in her eyes.

5 And Sarai said unto Abram, My wrong be upon thee: I have given my maid into thy bosom, and when she saw that she had conceived, I was despised in her eyes: the Lord judge between me and thee.

6 But Abram said unto Sarai, Behold thy maid *is* in thine hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face.

7 And the Angel of the Lord found her by a fountain of water, in the wilderness, by the fountain, in the way to Shur:

8 And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai.



9 And the Angel of the Lord said unto her, Return to thy mistress, and submit thyself under her hands.

10 And the Angel of the Lord said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.

11 And the Angel of the Lord said unto her, Behold thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the Lord hath heard thy affliction.

12 And he will be a wild man; his hand will be against every man, and every man's hand against him: and he shall dwell in the presence of all his brethren.

13 And she called the Name of the Lord that spake unto her, Thou God seekest me: for she said, Have I also here looked after him that seeth me?

14 Wherefore the well was called, Beer-lahai-roi: Behold, It is between Cadesh and Bered.

15 And Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael.

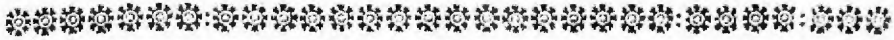
16 And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram.

## T H E C O N T E N T S.

1890. **T**HIS Chapter treats of the first Rational of the Lord, which was conceived from the Influx of the Internal Man to the Affection of Knowledge of the External. The Internal Man is *Abram*; the Affection of Knowledge of the External is the *Egyptian Maid Hagar*; the Rational from thence is *Ishmael*; which what it was is here described, and afterwards Chap. xxi. which being driven from Home, after that the Divine Rational of the Lord, represented by *Isaac*, was born.

1891. That the first Rational of the Lord was conceived, according to Order, by Influx, or the Conjunction of the Internal Man with the Life of the Affection of Knowledge, which is of the External, see Ver. 1, 2, 3. But because from the External Man, such was his Nature, that he undervalued intellectual Truth, Ver. 4. wherefore the Lord thought of humbling it, Ver. 5, 6, 7, 8, 9. and when humbled, that it should become celestial and spiritual, Ver. 10, 11. What it would be, if not humbled, is described, Ver. 12. The Beholding of the Lord  
from

from his Interiorr Man to the Cause, Ver. 13, 14. Thus is described the Rational with regard to what it is; then the State of the Lord, when begun, Ver. 15, 16.



### THE INTERNAL SENSE.

1892. **V**ER. 1. *Now Abram's Wife bare him no Children; and she had an Handmaid an Egyptian, whose Name was Hagar. Sarai the Wife of Abram, bare him no Children, signifies that there was not yet a Rational Man; Sarai is Truth joined to Good; Abram is the Internal Man of the Lord who is Jehovah: And she had an Handmaid an Egyptian, signifies the Affection of Knowledge: And her Name was Hagar, signifies the Life of the exterior or Natural Man.*

1893. That *Sarai* the Wife of *Abram* bare him no Children, signifies, that there was not yet a Rational Man, appears from what follows concerning *Isaac*. For there are, as before intimated, in every Man, an Internal Man, a rational Man, who is the middle, and an External who is properly called the Natural Man; these in the Lord are represented by *Abraham*, *Isaac*, and *Jacob*; the Internal Man by *Abraham*, the Rational by *Isaac*, and the Natural by *Jacob*. The Internal Man in the Lord, was Jehovah Himself, wherefore he so often called Him his Father, and in the Word he is called the only begotten Son of God, and the only Son of God. The rational Man is not born with him, but only the Faculty whereby he may become rational, as may appear to any one from this, that Infants new born, are not endued with Reason, but become rational by a Succession of Time, by the Means of sensual Objects external and internal, in the same Manner as they are furnished with Learning and Knowledge: The Rational indeed appears in Children, but yet it is not rational, but only a kind of first Principle of it, which is known from this, that Reason belongs to adult Persons and antient Men. This Chapter treats of the Rational Man in the Lord; this Rational Divine is represented by *Isaac*; but the first Rational, before it is made Divine, by *Isaac*; wherefore, by what is said, that *Sarai* the Wife of *Abram*, bare him no Children, is signified, that hitherto there was not a Rational Divine. The Lord, as before said, was born like another Man, and as to those Things which he drew from his Mother *Mary*, he was like another Man; and because the Rational is formed by Understanding and Knowledge, which enter by the external Senses, or the external Man, from thence His Rational was first born, as in another Man; but because all Things which were humane in Him his own Power made Divine, so also the Rational. His Rational is described in this Chapter, as also in Chap. XXI. where also, from Ver. 4 to 21, is discoursed



## The Sixteenth Chapter of

of *Hagar* and *Ismael*; namely, that she was driven out, when *Isaac* grew up, by whom is represented the Rational Divine.

1894. That *Sarai* is Truth joined to Good, is before said and shewn, N. 1468, and elsewhere; in the same Manner as *Abram* is the Internal Man of the Lord, who is Jehovah. That the Internal Man of the Lord, who is Jehovah, should be called Man, is because none is Man, but Jehovah alone; for Man, in its genuine Sense, signifies that Being from whom Man is; that Being from whom Man is, is Divine, therefore Celestial and Spiritual; without the Divine Celestial and Spiritual there is nothing human in Man, but he is a Sort of Animal, such as that of the bestial Kind. Of the Being of Jehovah, or the Lord, every Man has that which is Man, and from whence also he is called Man; the Celestial, which makes Man, is, that he loves the Lord, and that he loves his Neighbour; so he is Man, because the Image of the Lord, and because he has that from the Lord; otherwise he is a wild Beast. That Jehovah, or the Lord, is alone Man, and that from Him Men have that by which they are denominated Men, as also that one is more Man than another, may be seen N. 49. 288. 477. 565; and farther it may be made appear from this, that Jehovah, or the Lord, appeared to the Fathers of the most ancient Church, as a Man, afterwards to *Abraham*, as also to the Prophets; wherefore, when there was no longer Man upon Earth, or no more any Thing heavenly and spiritual in Man, the Lord condescended to take human Nature upon him, in which he was born like another Man, and which he made Divine, so also became the only Man: Besides, the whole Heaven displays the Image of Man before the Lord, because that, from whence Heaven is called the Greatest Man, is principally this, that the Lord is there all in all.

1895. And she had an Handmaid an *Egyptian*, which that it signifies the Affection of Sciences, appears from the Signification of Handmaid, and from the Signification of *Egypt*. *Sarai*, who was her Mistress or Lady, represents and signifies Truth joined to Good, as before said; Truth joined to Good is Truth intellectual in the genuine Sense; but Truth rational is below that, so inferior, this is bred from Knowledge and Understanding animated by an Affection correspondent to these Things; which Affection, because it is of the exterior Man, ought to be in Subjection to Truth Intellectual which is in the inward Man, as a Maid to her Mistress, or a Woman Servant to her Lady, wherefore this Affection is represented and signified by the Maid *Hagar*. How these Things are so, cannot easily be convey'd to the Apprehension; for it must first be known, what Truth Intellectual is in the genuine Sense, then how the Rational is bred, that it proceeds purely from the Internal Man as its Father, and from the Exterior or Natural as its Mother, without the Conjunction of both which, nothing rational can possibly exist. The Rational is not bred from Science and Knowledge, as is supposed, but from the Affection of Science and Knowledge, as can only appear from this, that not any one can ever become rational, unless something agreeable, or the Affection of  
Science

Science and Knowledge aspires. Affection is that maternal Life, and that Celestial and Spiritual in the Affection is the paternal Life, from whence by how much there is of Affection, and of what Kind that Affection is, so far does a Man become rational, and in such Manner rational. Knowledge and Understanding are in themselves nothing more than dead Things, or Causes instrumental, which are animated by the Life of Affection; this is the Conception of a Rational Man in every one. That it should be an *Egyptian*, and thus called, the Reason is, because *Egypt* signifies Knowledge, as before shewn, N. 1164. 1165. 1186. 1462.

1896. Whose Name was *Hagar*, which that it signifies the Life of the exterior or natural Man, may appear from those Things which have been said, as well from the Signification of *Hagar*, as that she was a Stranger or Sojourner; Strangers represented those who were instructed, and Sojourning Instruction, in the Life begun, as before shewn, N 1463. When it is said in the Word, whose Name is, or as here, whose Name was *Hagar*, it signifies that the Name includes something worthy of Observation, for to call one by his Name, is to know what he is, as before was shewn, N. 144. 145. 340. for not a Tittle has a Place in the Word without Cause, or without a Signification of some Thing in an Internal Sense.

1897. Ver. 2. *And Sarai said unto Abram, Behold now the Lord hath restrained me from bearing: I pray thee go in unto my Maid, it may be that I may obtain Children by her: And Abram hearkened to the Voice of Sarai.* *Sarai* said unto *Abram*, signifies, that so it was perceived. Behold the Lord hath restrained me from bearing, signifies the State before the Interior or Divine Rational Man is born. I pray thee go in unto my Maid, signifies the Conjunction with the Exterior. It may be that I may obtain Children by her, signifies that so the Rational may be born. And *Abram* hearkened to the Voice of *Sarai*, signifies that it could not be done otherwise.

1898. That *Sarai* said unto *Abram*, signifies that so it was perceived, appears from the Signification of *Sarai* and *Abram*; namely, that *Sarai* is Truth joined to Good, and *Abram* the Internal Man; wherefore what was said by *Sarai* to *Abram*, cannot signify in an Internal Sense, any Discourse, but a Perception. The Perception of the Lord, then was from Truth joined to Good, which it suggested to Him, in what Manner the Thing should be. Something like this is in the heavenly Man, who takes a Perception, there is some Truth joined to the Good which it suggests, afterwards it is Good from which or by which the Truth is perceived. That to say, in an internal Sense, signifies to perceive, see N. 1791. 815. 1819. 1822.

1899. Behold, the Lord hath restrained me from bearing, which that it signifies the State before the Interior or Divine Rational Man is born, appears from those Things which have been before said concerning the Conception and Birth of the Rational Man, namely, that the Divine Rational Man of the Lord is represented by *Isaac*, but the first Rational Man, who should be Divine, by *Ismael*; that these Things might be represented, so long as

*Sarai*

*Sarai* remained barren, and till *Jſmael* was become a Youth, of whom in Chap. XXI. therefore it is here ſaid, that Jehovah had reſtrained her from bearing.

1900. I pray thee go in unto my Maid, that it ſignifies the Conjunction with the Exterior, appears alſo from thoſe Things which have been before ſaid, namely, that the Rational Man was conceived and begotten by the Internal Man as the Father, and by the Exterior as the Mother; this Life of Man is from the Internal Man, which cannot have Communication with the External, except a moſt obſcure one, before the receiving Veſſels are prepared, which belong to the Memory, which is done by Knowledge and Science; the Influx of the Internal Man is to the Knowledge and Underſtanding of the Exterior, by the intervening Affection; before theſe Things are done, tho' in the mean Time there be a Communication, yet it is by the Affections only, by which the External Man is governed, after that the moſt common Motions, and ſome Appetites, then ſome obſcure Inclinations, ſuch as appear in Infants: But this Life becomes gradually more diſtinct as the Veſſels of the Memory are formed by Knowledge, and the Veſſels of the interior Memory by Rationals; thus, as theſe Veſſels are formed, and diſpoſed in Order, and indeed in ſuch Order, that they may mutually regard each other reſpectively like Kindred and Affinity, or as Societies and Families, ſo the Correſpondence of the External Man with the Internal is perfected; and yet better by Rationals which are intermediate; but however not agreeably, unleſs the Knowledge by which theſe are formed, be Truths, for the Celeftials and Spirituals of the Internal Man do not find a Correſpondency to themſelves, except in Truths; theſe in the organical Forms of either Memory, are the genuine Veſſels, to which the Celeftials of Love and the Spirituals of Faith may be fitted: For then they are diſpoſed by the Lord according to the Idea and Image of the Societies of Heaven, or his Kingdom, ſo that Man becomes, in a little Form, Heaven or the Kingdom of the Lord, as alſo the Minds of thoſe who are converſant in the Celeftials of Love and the Spirituals of Faith: But theſe Things are ſpoken to thoſe who love to employ their Thoughts on profound Subjects.

1901. It may be that I ſhall obtain Children by her, which that it ſignifies that the Rational may be ſo born, may appear from the Signification of the Word here uſed, when applied to Generation, ſo needs no Explanation. By *Sarai*, as before ſaid, is ſignified Intellectual Truth, which, like a Wife, is joined to Good. Intellectual Truth, that which is in the inward Man, is wholly barren, and like a childleſs Mother, when there is not any Rational, into which and by which it flows, for without a Rational Medium, it cannot flow with any Truth into the exterior Man; as may appear from Infants, who can know nothing of Truth, before they are inſtructed by Knowledge; but, as before obſerved, by how much the better and more perfectly they are inſtructed in Knowledge, by ſo much the better and more perfectly may intellectual Truth, which is in the inward Man or in Good, be communicated. This intellectual Truth by *Sarai* repreſent, the Spiritual  
itſelf,

itself, which flows down from Heaven, and, by the internal Way, comes to every Man, and continually meets with Knowledge, which is insinuated by the Sensitive Faculties, and implanted in the Memory, which Man is ignorant of, because it is too pure to be perceived by a common Idea; it is like a kind of Light which illuminates, and gives the Faculty of Knowledge, thinking and understanding: The Rational, as it cannot exist unless by the Influx of intellectual Truth represented by *Sarai*, appears in no other Light than as her Son, when the Rational is formed of Truths joined to Good, and more so when it is formed of Good which is productive of Truths, then it is the genuine Son, before indeed it is acknowledged as the Son, yet not the genuine, but as of the Handmaid, till he is adopted; which is the Reason that it is here said, that I may obtain Children by her.

1902. And *Abram* hearkened to the Voice of *Sarai*, which that it signifies it could no otherwise be done, may appear from the Series of Things in an internal Sense, and from the Necessity that the Rational can no otherwise be born in Man. If Man was infected with no hereditary Evil, then the Rational would be born immediately of the Marriage of the Celestials of the Internal Man with his Spirituals, and by the Rational would be born the Scientific; so that Man, the Instant he came into the World, would have all the Rational and all the Scientific; for this would be according to the Order of the Influx; which may be concluded from this, that all Animals, of every Kind, are brought forth with every Sort of Knowledge, which is necessary for and conducive to their Food, Defence, Dwelling and Procreation, because their Nature is according to Order; what could not Man do if in him Order was not destroyed? for he alone is born with no Knowledge. What occasions his being born in this Manner is, the Evil which is hereditary to him from Father and Mother; from whence it comes that all his Faculties are in a contrary Order respectively to Truths and Good, which cannot be reduced into corresponding Forms by the immediate Influx of Celestials and Spirituals from the Lord; which is the Reason, that the Rational of Man is to be found quite after another Manner and in another Way, even by Science and Knowledge insinuated by the Senses, so flowing in by an external Way, and so in an inverted Order; thus Man is miraculously made Rational by the Lord; this is understood, by going in unto the Maid, by which is signified the Conjunction of the Internal Man with the External; and by that, *Abram* hearkened to the Voice of *Sarai*, is signified, that it could not otherwise be done. The Lord, because he was born as another Man, and had what was hereditary from his Mother, was in this like another Man, for this Cause, that by Struggles with Temptations and by Victories, he might reduce all Things into Order; therefore His Rational was also conceived and born in like Manner as in another Man, with this Difference, that the Divine or Jehovah, was in all and singular Respects intimately in Him, so also the Life of Love towards the universal Race of Mankind, for whom and for whose Salvation, he fought in all his Temptations.

1903. Ver. 3. *And Sarai Abram's Wife took Hagar her Maid, the Egyptian, after Abram had dwelt ten Years in the Land of Canaan, and gave her to her Husband Abram to be his Wife.* *Sarai Abram's Wife* took, signifies the Affection of Truth, which in the genuine Sense is *Sarai* the Wife; *Hagar* the *Egyptian* her Maid, signifies the Life of the exterior Man, and the Affection of Knowledge. At the End of ten Years from *Abram's* dwelling in the Land of *Canaan*, signifies the Remains of Good and from thence of Truth, which the Lord joined to himself, by which was conceived that Rational. And gave her to *Abram* to be his Wife, signifies a Conjunction by the inciting Affection of Truth.

1904. *Sarai Abram's Wife* took, which that it signifies the Affection of Truth, which in the genuine Sense is *Sarai* the Wife, appears from the Signification of *Sarai*, which is Truth joined to Good; and from the Signification of Wife, which is Affection, of which before, N. 915. 1468. There are two Affections in themselves distinct, the Affection of Good, and the Affection of Truth. When Man is regenerated, then the Affection of Truth precedes, for he is affected with Truth for the Sake of Good; but after he is regenerated, the Affection of Good precedes, and by Good is affected with Truth. The Affection of Good is of the Will, the Affection of Truth is of the Understanding. The first Antients established between the two Affections a kind of Marriage. Good, or the Love of Good, they called Man as the Husband; Truth, or the Love of Truth, they called Man as the Wife; the Comparison of Good and Truth with Marriage, deduced its Original from the Celestial Marriage. Good and Truth, considered in themselves, have no Life, but draw Life from Love or from Affection; they are only the Instrumentals of Life, wherefore such as is the Love affecting Good and Truth, such is the Life, for every Thing of Life proceeds from Love or Affection; hence it is that *Sarai* the Wife, in the genuine Sense, signifies the Affection of Truth, and here because the Intellectual desired the Rational, as an Issue, and because it is the Things of the Desire or Affection which it speaks, therefore in this Verse it is expressly said, *Sarai Abram's Wife gave to Abram her Husband*, which it was not necessary to have said again, for they would in themselves have been superfluous, unless they included such Things in an internal Sense. Truth intellectual is distinguished from Truth rational, and this from Truth Scientific, as the Internal, Middle, and External. Truth intellectual is the internal, Truth rational is the middle, and Truth scientific is the external; these are absolutely distinct in themselves, because one is more interior than the other in every Man; Truth intellectual, which is the internal or the most intimate in him, is not of Man, but of the Lord in Man, hence the Lord flows into the Rational, where the first Truth appears as of Man, and by the Rational into the Scientific; from which it appears, that Man cannot possibly think as from himself of Truth intellectual, but from Truth rational and scientific, because these appear as if they were his; the Lord alone thought from Truth intellectual, when he lived in the World, because that was his Divine  
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joined with Good or the Divine Spiritual joined to the Divine Celestial; in this the Lord was distinguished from every other Man; of the Divine to think as from Himself, does not belong to Man, nor practicable by Man, it was only in Him, who was conceived by Jehovah; because from Truth intellectual, that is, from the Love and Affection of Truth intellectual, he thought, he also from that desired the Rational; whence it is, that it is here said, that *Sarai* the Wife of *Abram* (by whom is understood the Affection of Truth intellectual) took *Hagar* the *Egyptian* and gave her to *Abram* her Husband to be his Wife. The remaining Secrets, which are here, cannot be unfolded and explained to the Apprehension, because Man is in utter Darkness, nor has he the least Idea of his Internals; in the Scientific he places both the Rational and Intellectual, nor does he know that they are distinct, even so distinct, that the Intellectual may be given without the Rational, as also from thence the Rational without the Scientific, which must seem a Paradox to those who are in Scientifics, but however it is Truth, yet it cannot be granted, that any one is in Truth scientific, that is, in Affection and Faith, unless he be in Truth rational, into which the Lord may flow from the Intellectual; these Secrets are not laid open to Man, except in the other Life.

1905. *Hagar* the *Egyptian* her Maid, which that it signifies the Life of the exterior Man, and the Affection of Knowledge, appears from the Signification of *Hagar*; of which above, N. 1895. 1896; and from the Signification of the *Egyptian*, as also of the Name; of which also in the same Places.

1906. After *Abram* had dwelt ten years in the Land of *Canaan*, which that it signifies the Remains of Good and from thence of Truth, which the Lord acquired to himself, by which was conceived that Rational, appears from the Signification of Ten, that they are the Remains, of which before, 576. which Remains it has been said and shewn, N. 468. 530. 560. 561. 660. 661. 789. 1050, that they are all the States of the Affection of Good and Truth, with which Man is endowed by the Lord from his first Infancy to the End of his Life, which States are hidden in him for the Use of his Life after Death, for all the States of his Life return successively in another Life, and then they are temper'd by the States of Good and Truth, with which he is endowed by the Lord; so much therefore as he receives of the Remains in the Life of the Body, or the more of Good and Truth, so much the more joyful and excellent appear the other States when they return. That the Thing is so may appear to every one, if he will only consider rightly. Man, when he is born, has nothing Good in himself, but is all over polluted with hereditary Evil, but all Good flows in, as that he should love his Parents, Nurses, those like himself, and this from Innocence, these are the Things which flow from the Lord thro' the Heaven of Innocence and Peace, which is most inward; and so Man, when he is an Infant, is instructed in them; afterwards, when he grows up, this good, innocent, and peaceful Childhood retires by little and little; and as much as is introduced into the World, so much is bestowed

upon Pleasures, and upon Lusts, and so upon Evils, and so much the Celestials or Virtues of the infant State begin to be severed, yet still remain, and are tempered by those States, which afterwards Man invests himself with and acquires; without these no Man can ever be a Man; for the States of Lust or Evil without a Temperature by the State of the Affection of Good, would be more heinous than of any Animal. Those States are good which are called Remains, bestowed by the Lord, and implanted in his Nature, and this when Man knows it not. In his next Age he is endowed with new States, but those are not so the States of Good but of Truth, for when he is grown up he is instructed in Truths, and in like Manner they are hid in him in his Interior Man. By these Remains, which are of Truth, born of the Influx of Spirituals from the Lord, Man is enabled to think, as also to understand what is the Good and Truth of the civil and moral Life, as also to revive the true Spiritual or that which belongs to Faith, but this cannot be except by the Remains of Good, which he took in his Infancy. That there are Remains, and that they are hid in Man in his interior Rational, Man is perfectly ignorant, for this Reason, because he thinks that nothing flows into him, but that every Thing is a Something natural, born with him, so that every Thing is in himself, when an Infant, whereas the Case is quite otherwise. As to Remains, they are discoursed of here and there in the Word, and by them are signified those States, by which Man becomes Man, and this from the Lord alone. But the Remains which are in the Lord, were all the States of the Divine, which he acquired to himself, and by which he united the Human Essence to the Divine, not to be compared with the Remains in Man, for these are not Divine but humane: Those are the Remains, which are signified by the ten Years in which *Abram* dwelt in the Land of *Canaan*. When the Angels hear the Word, they don't know what Ten is; but no sooner are they named by Man, but they have an Idea of Remains, for by Ten and Tenths in the Word are signified Remains, as appears from those Things which were said and shewn, N. 576. 1738; and when they perceive, that it was from the End of ten Years, in which *Abram* dwelt in the Land of *Canaan*, they conceive an Idea of the Lord, and likewise the innumerable Things which are signified by the Remains in the Lord, when he was in the World.

1907. And she gave her to *Abram* her Husband to be his Wife, which that it signifies the Conjunction with the inciting Affection of Truth, appears from those Things before said of *Sarai* the Wife of *Abram*, that it is the Affection of Truth in the genuine Sense; and from those Things which have been said concerning the Conjunction of the Internal Man, with the Life and Affection of the Exterior, from whence the Rational. *Hagar* is not given to *Abram* for a Wife, but for a Woman; which from thence gives a Reason, why by the Divine Order, it is not a Marriage, unless it be of one Husband and one Wife; the conjugal Love can never be divided; that which is divided into more, is not conjugal Love, but is Lasciviousness; of which  
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Matter, by Divine Grace, we shall treat in the following Discourses.

1908. Ver. 4. *And he went in unto Hagar, and she conceived, and when she saw that she had conceived, her Mistress was despised in her Eyes.* He went in unto *Hagar*, signifies the Conjunction of the Internal Man with Life, which is the Affection of Knowledge. And she conceived, signifies the first Life of the Rational. And when she saw that she had conceived, her Mistress was despised in her Eyes, signifies that this Rational in its Conception despises the Truth joined to Good.

1909. He went in unto *Hagar*, which that it signifies the Conjunction of the Internal Man with the Life which is of the Affection of Knowledge, appears from the Signification of *Hagar*, which that it is the Life of the Exterior or natural Man, see above at Ver. 1. which Life that it is the Life of the Affection of Knowledge, appears from the Signification of *Egyptian Maid*, of which also above. There are many Affections of the Exterior Man, all adapted to their proper Uses, but the Affection of Knowledge and Science excels them all, when that it may be truly Rational is its End, for so it has for its End Good and Truth. This Life of the Internal Man flows into all the Affections of the natural Man, but there is varied according to the Ends; when it flows into the Affections, which have the World for their End, this End is animated by that Life, and becomes a worldly Life; when it flows into the Affections, which have themselves for the End, this End is animated by that Life, and becomes corporeal, and so of the rest: Hence it is that Lust and vain Imaginations live, but it is a Life contrary to the Affection of Good and Truth. Life influential is not applied to any other Object than the End, because the End to every Man is his Love, and Love only is that which lives; the rest of the Objects are only Variations from thence, which draw their Life from the End. Every one may see what kind of Life he has, if he only finds out what is the End; not what Sorts of Ends, for they are innumerable, even as many as there are Intentions, and almost as many are the Judgments and Conclusions of the Thoughts, but there are intermediate Ends, which are variously derived from the Original, or tend to it, but he must find out that End which he prefers to the rest, and in respect of which the rest are as nothing. If he has for an End himself and the World, he may know that he is infernal; but if he has for an End the Good of his Neighbour, the common Good, the Kingdom of the Lord, and in the first Place the Lord Himself, he may know that he is celestial.

1910. And she conceived, which that it signifies the first Life of the Rational, appears from the Signification of Conception, which is the first Life, that which the Rational attains to, this takes its Life from the Life of the Internal Man flowing into the Life of the Affection of the Knowledge and Sciences of the Exterior; the Life of the Affection of Knowledge and Sciences, gives the Rational as it were a Body, or contains the Life of the Internal Man, as the Body does the Soul; Knowledge and Sciences exist no otherwise. Idea, or the Likeness of the Soul and Body, is in all Things which



are in Man, in every Thing of his Affection, and in every Thing of his Thought, for there is nothing, however Simple it appears, but what is compounded, and exists from something prior to itself.

1911. And when she saw she had conceived, her Mistress was despised in her Eyes, which that it signifies that this Rational in its Conception should despise the Truth joined to Good, appears from the Signification of Mistress or *Sarai*, which is Truth joined to Good. The Rational at first conceived cannot acknowledge Truth intellectual or Spiritual, for Truth, because many Fallacies cleave to it from the Knowledge received from the World and Nature, and likewise Appearances from Notions taken from the literal Sense of the Word, which are not Truths: As for Example, it is a Truth intellectual, that all Life is from the Lord; the Rational first conceived apprehends it not, it thinks if it could not live of itself, it would have no Life, nay, it takes in Disdain whatever is said to the contrary, as is often perceived by those Spirits who adhere to the Fallacies of the Senses. Truth intellectual is, that all Good and Truth is from the Lord, the Rational does not at first conceive that, because it imagines it comes as it were from itself, then it thinks that if Good and Truth do not come from itself, that it thinks nothing of Good and Truth, much less can perform it, and if it comes from another, it may indulge itself, and constantly expect an Influx. Truth intellectual is, that nothing but Good comes from the Lord, and nothing of Evil; neither does the Rational at first conceived believe this, it thinks that, because the Lord governs all Things, that Evil also is governed by Him, and because he is omnipotent and omnipresent, and is Good itself, and takes not away the Punishments of the Wicked in Hell, that he wills the Evil of Punishment; whereas he does Evil to no Man, nor would have any Man to be punished. Truth intellectual is, that the celestial Man may have the Perception of Good and Truth from the Lord, the first Rational either wholly denies Perception, or thinks that if it should perceive from another and not from itself, that it would be as if inanimate or without Life: Nay, the more the Rational thinks from Knowledge arising from Things sensual, and the more from Philosophy, the less it apprehends these and the rest of intellectual Truths, for from thence Fallacies are involved in thicker Shades, whence it is that the Learned believe less than others. When the Rational at first conceived is such, it appears, that it despises its Mistress, that is, it undervalues Truth intellectual. Truth intellectual does not appear, that is, is not known, before Fallacies and Appearances are dissolved; which never are dissolved so long as Man reasons concerning these Truths from sensual and scientific Objects; but then first when he believes with a simple Heart, that it is true, because so spoken by the Lord, then are dissolved the Shades of Fallacies, and then he doeth nothing which he cannot apprehend. But in the Lord there were no Fallacies, but when his Rational was at first conceived, the Appearances of Truth, which were not Truths in themselves, as appears from what was said, N. 1661. from thence also the Rational in Him, in the first Conception, despises

despises Truth intellectual, but successively, as the Rational is made Divine the Clouds of Appearances were dispersed, and Intellectual Truths were manifested to Him in their true Light, which is represented and signified by *Ishmael's* being driven from Home when *Ishaac* grew up. That the Lord could not despise Truth Intellectual, but that he could perceive and see that his new Rational would despise it, will appear from what follows, N. 1914.

1912. Ver. 5. *And Sarai said unto Abram, My Wrong be upon thee: I have given my Maid into thy Bosom; and when she saw that she had conceived, I was despised in her Eyes: the Lord judge between me and thee.* *Sarai* said unto *Abram*, signifies the Affection of Truth so perceived. *My Wrong be upon thee*; *I have given my Maid into thy Bosom*, signifies that she would not take the Blame to herself. *And when she saw that she had conceived*, signifies the first Life of the Rational. *I was despised in her Eyes*, signifies here as before, that this Rational, in its own Conception, undervalued the Truth joined to Good. *Jehovah judge between me and thee*, signifies the Indignation of the Lord.

1913. That *Sarai* said unto *Abram*, signifies that the Affection of Truth so perceived, appears from the Signification of *Sarai*, which is the Affection of Truth, N. 1904. and to say, that, it is in an internal Sense to perceive, see N. 1898, where are the same Words.

1914. That *my Wrong be upon thee, I have given my Maid into thy Bosom*, should signify that she would not take the Blame upon herself, appears without Explanation. These Things in the Internal Sense include, that the Lord perceived that this first Rational was such, that it would despise the Truth intellectual, wherefore he disproved it; for the Lord thought from Truth intellectual, as said above, N. 1904, which as it was above the Rational, he could perceive and see what the Rational was; namely, that it despised that Truth. That the Lord could from the Interior perceive and see, what the new Rational was in himself, may appear from hence, that the Interior can perceive what exists in the Exterior, or, which is the same Thing, that he could from above see what was in the Inferior; but not on the contrary; also those who have a Conscience, can and are wont to do this; for when any Thing flows into the Thought contrary to the Truth of Conscience, or against the Endeavour of the Will, they not only perceive it, but also accuse themselves, nay, it grieves them that they are such; more so do those who have Perception, for Perception is interior in the Rational: What then could not the Lord, who had a celestial Divine Perception, and from the Affection of Truth intellectual, which is above the Rational, had Thought? wherefore he could not but take it in Disdain, knowing that nothing of Evil or False could come from himself, and that from the Affection of Truth he would be extremely solicitous that the Rational should be pure. From whence it may appear, that the Lord could not despise Truth intellectual, but that he should perceive that the first Rational in him would despise it. What it is to think from Truth intellectual, cannot be explained to the Apprehension, and so much the  
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less as Nobody from that Affection and from that Truth thought as the Lord; he who thinks after this Manner, is above the angelical Heaven, for the Angels of the third Heaven do not think from Truth intellectual, but from the Interior of the Rational; but for as much as the Lord united the Human Essence to the Divine, he thought from the Divine Good Itself, that is, from Jehovah. The most ancient Fathers of the Church, who had Perception, thought from the Interior Rational; the Fathers of the ancient Church, who had not Perception but Conscience, thought from the Rational exterior or natural; but all, who are without Conscience, never think from the Rational, for they have not the Rational, altho' it seems as if they had it, but they think from the Natural, Sensual and Corporeal; that they who have not a Conscience, cannot think from the Rational, is, as has been said, because they have not the Rational; he is the Rational Man who thinks the Good and Truth of Faith, but by no Means they who, contrary to it, think that which is evil and false, they are mad in Thought, and therefore nothing Rational can ever be declared of them.

1915. And she saw that she had conceived, that it should signify the first Life of the Rational, appears from the Signification of Conception, which that it is the first Life, here as before, N. 1910.

1916. That I was despised in her Eyes, signifies that this Rational in its Conception, undervalued the Truth adjoined to Good, appears from what has been just now said, N. 1911. 1914.

1917. Let Jehovah judge betwixt me and thee, which that it signifies the Indignation of the Lord, appears from those Things which were just now said, and therefore wants no Explanation. But how these Things are, cannot be conceived by any Idea, except by those who have been in the Fights of Temptations; in Temptations there are Wastings and Desolations, are Desperations, and from thence Sorrows and Indignations, with other dolorous interior Agitations, and this variously and alternately according to the State of Evil and Falsity, which are excited by wicked Genii and Spirits, and with whom the Combate is; the diabolical Spirits desire nothing more, than to find out something false; nay, 'tis a common Thing with them to suggest a Falsity themselves, and at the same Time to accuse; hence it was that the Indignation of the Lord was so great, in whose first Rational there was no Falsity, but the Appearance of Truth, which in itself was not true; of which before, N. 1661. 1911 to the End.

1918. Ver. 6. *But Abram said unto Sarai, Behold thy Maid is in thy Hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her.* Abram said unto Sarai, signifies Perception. Behold thy Maid is in thine Hand, signifies that this Rational is conceived under the Power of Truth joined to Good. Do to her as it pleaseth thee, signifies Authority. And Sarai dealt hardly with her, signifies Subjection. She fled from her, signifies the Indignation of this Rational first conceived.

1919. Abram said unto Sarai, which that it should signify Perception, appears

appears from what has been before said, N. 1898. The Perception of the Lord was represented and is here signified by that, that *Abram* said unto *Sarai*, but Thought from Perception by that, that *Sarai* said unto *Abram*; Perception was that from which Thought proceeded; those who are in Perception, think not otherwise; but Perception is quite another Thing than Thought; that it may be known that it is another Thing, let Conscience be for an Illustration. Conscience is a certain common Dictate, therefore obscure, of those Things which flow through the Heavens from the Lord; those which flow in, stay themselves in the interior rational Man, and are there as in a Cloud, which Cloud is made up of the Appearances and Fallacies concerning the Truths and Good of Faith; but Thought is distinct from Conscience, but flows from Conscience; for those who have Conscience, think and speak according to it, and Thought is scarce any Thing more than an Explanation of those Things which are of Conscience, and so a Division of those Things into Ideas, and then into Words; whence it is, that those who have a Conscience, are held by the Lord to think well of their Neighbour, and are kept from thinking evil; wherefore Conscience is never so active as in those who love their Neighbour as themselves, and think well of the Truths of Faith. From what has been alledg'd of the Difference between Conscience and Thought, may be known what is the Difference between Perception and Thought. The Perception of the Lord was immediately from Jehovah, and so from the Divine Good, but Thought from Truth intellectual and its Affection, as above, N. 1904. 1914. The Divine Perception of the Lord, is not any Idea, no not angelical, that can be apprehended, and so not to be described. The Perception of Angels, of which, N. 1384 and following, 1394. 1395. is scarce any Thing respective to the Perception, which was from the Lord. The Perception of the Lord, because Divine, was of all Things which are in the Heavens, and because of all Things which are in the Heavens, it was of all Things which are on Earth, for such is the Order, Bond, and Influx, that he who is in the Perception of those, is also in the Perception of these. But after the Human Essence of the Lord was become united to his Divine, and together Jehovah, then the Lord was above that which is called Perception, because above the Order which is in the Heavens, and consequently that on Earth; he is Jehovah, from whom is Order, hence it may be said, that Jehovah is Order itself, for from Himself he rules Order, not as is thought, only in the Universal, but also in the minutest Singulars: for the minutest Singulars are those of which the Universal is composed; to say Universal and thence to separate Singulars, would be the same as to say the Whole in which there are no Parts, so to say Something in which there is Nothing; so it is most false, and as it is called, the Being of Reason, to say, that the Providence of the Lord is universal, and not of the least Singulars, for to provide and govern in the Universal and not in the least Singulars, is really to provide and govern nothing: This philosophically is true, yet very strange, that Philosophers themselves, even the more sublime of them, apprehend otherwise and think otherwise.

1920. Behold thy Maid is in thine Hand, which that it signifies that this Rational is conceived under the Power of the Affection of Truth joined to Good, appears from the Signification of Hand, which that it is Power, see N. 878. and from the Signification of *Hagar the Egyptian*, which that it is the Affection of Knowledge, has also been before shewn. After the Rational is conceived by the Influx of the Internal Man into the Life of the Affection of Knowledge, then by the Maid is also signified that tender Rational which is in the Womb; but which, when it is born and grown up, is represented by *Imael*, of whom in what follows. That there should be a Power in the Lord over the Rational which was in Him, and that by his own Power he should subdue it, will appear from what is presently to be said.

1921. Do unto her as it pleaseth thee, that it signifies Authority, is manifest without Explanation. In the Internal Sense these Things represent and signify, that the Lord by his own Power conquer'd, subdu'd, and expell'd the Evil, which also hereditarily insinuated itself into this Rational, for as before said, the Rational was conceived from the Internal Man, who was Jehovah, as from the Father, and born from the Exterior as from the Mother; whatever is from the Exterior, this he had with him hereditary, so also Evil; this was what the Lord by his own Power conquer'd, subdu'd and expell'd, and at length made the Divine. That he did this by his own Power, appears from all and singular the Matters contained in this Verse; as that "thy Maid is in thy Hand," by which is signified that that Rational should be in his Power; and now that it should be said, "Do unto her as it pleaseth thee," by which is signified Authority over that; and presently, "*Sarai* dealt hardly with her," by which is signified Servitude. These Things were said unto *Sarai*, by whom is represented Truth intellectual, which was of the Lord Himself, from which he thought as above, as N. 1904. 1914. is said, and from which he had Authority over the Rational, as likewise over the Natural, which was of the Exterior Man. He who thinks from Truth intellectual, and perceives from the Divine Good, which was likewise His, because the Father's, for he had no other Soul, nor can act but from his own Power; wherefore as the Evil which is hereditary, he by his own Power subdued and expelled, he also by his own Power united the Human Essence to the Divine, the one is the Consequent of the other. He who is conceived from Jehovah, has no other Internal, that is, has no other Soul, than Jehovah, wherefore he was, as to the very self-same Life, Jehovah himself; Jehovah, or the Divine Essence, cannot be divided, as the Soul of the Father of a Man, from which his Off-spring is conceived, which so much as it departs from the Likeness of the Father, so much from the Father, and this more and more as Age advances; hence it is, that the Love of the Father to his Children, is according to the Progress of their Age: But the Lord, as his Age proceeded with respect to the Human Essence, did not recede from, but continually advanced, even to a perfect Union; from whence it appears, that he is the same with Jehovah the Father, as He likewise clearly teaches, *John* xiv. 6, 8, 9, 10, 11.



1922. And she dealt hardly with her, which that it signifies Servitude, follows from those Things which have been already said.

1923. And she fled from her, which that it signifies the Indignation of this Rational first conceived, is evident without Explanation; for to fly from, is nothing more than not to bear the Presence of, which is Indignation. Here is described the Indignation of this Rational against Truth intellectual, because Truth intellectual, or the Lord, would humble and subject it. When the Rational rises against the Intellectual, there is an intestine Fight, and Indignation is of that Side which is subdued, as it happens in Temptations, which are no other than intestine Fights, and are Disputes and Contests about Power and Dominion, the evil on the one Part, and the good on the other.

1924. *And the Angel of the Lord found her by a Fountain of Water in the Wilderness, by the Fountain in the Way to Shur.* The Angel of Jehovah found her, signifies the Thought of the Interior Man; the Angel of Jehovah here is the interior Thought which is from the Internal of the Lord. By a Fountain of Water in the Wilderness, signifies Truth natural which had not yet obtained Life. By the Fountain in the way to *Shur*, signifies that that Truth would be from those Things which proceed from Knowledge.

1925. The Angel of Jehovah found her, which that it signifies the Thought of the interior Man, namely, of the Lord, may appear from the Representation and Signification of the Angel of Jehovah; the Angel of Jehovah is sometimes mentioned in the Word, and every where, when taken in a good Sense, represents and signifies something essential in the Lord and from the Lord; but what it represents and signifies, may appear from the Series. There were Angels who were sent unto Men, and such as spake by the Prophets; but what they spoke, was not from Angels, but by Angels; for such was their State then that they did not know otherwise but that they were Jehovah, that is, the Lord, but presently when they had spoken, they return'd to their pristine State, and spoke as from themselves. So it was with the Angels who spoke the Word of the Lord, which at this Day from abundant the like Experience in the other Life, it has been granted me to know, of which, by Divine Grace, in the following; which is the Reason that Angels were sometimes called Jehovah, as is manifest from the Angel who appeared unto *Moses* in the Bush, of whom it is thus said: "And the *Angel of the Lord* appeared unto him in a Flame of Fire out of the Midst of a Bush. And when the *Lord* saw that he turned aside to see, *God* called to him out of the Midst of the Bush. And *God* said unto *Moses*, *I am that I am.* And *God* said moreover unto *Moses*, thus shalt thou say unto the Children of *Israel*, the *Lord God* of your Fathers hath sent me unto you," *Exod.* 111. 2, 4, 14, 15. From whence it is plain, that he was an Angel, who appeared to *Moses* as a Flame in the Bush, and that he spoke as if he were Jehovah, because the Lord or Jehovah spoke by him: For that the Discourse might be adapted to Man

by Words of an articulate Sound, and purely natural, the Lord used the Ministry of Angels, by replenishing them with the Divine, and, by laying a-sleep those Things which are their own, that they might not then know any other but that they Themselves were Jehovah; so the Divine of Jehovah, which is in the Highest, slides into the Lowness of Nature, in which he is Man as to Sight and Hearing. In like Manner the Angel, who talked with *Gideon*, of whom it is thus written in the Book of *Judges*: "the *Angel of the Lord* appeared unto him and said unto him, the Lord is with thee, thou mighty Man of Valour. And *Gideon* said unto him, O my Lord, if the Lord be with us, why is all this befallen us? And the *Lord* looked upon him and said, go in this thy Might, and I will be with thee" Ch. vi. 12, 13, 16. and afterwards, "When *Gideon* perceived that he was an *Angel of the Lord*, *Gideon* said, alas O *Lord God*; for because I have seen an *Angel of the Lord* Face to Face: And the *Lord* said unto him, Peace be unto thee, for thou shalt not die," ib. Ver. 22. where in like Manner was an Angel, but in such a State then, that he did not know any other, but that he was Jehovah or the Lord. In another Place in the Book of *Judges*, "And an *Angel of the Lord* came up from *Gilgal* to *Bochim*, and said, I made you to go up out of *Egypt*, and have brought you into the Land which I swore unto your Fathers; and I said, I will never break my Covenant with you." 11. 1. where in like Manner the Angel speaks in the Name of Jehovah, saying, that he had brought them out of the Land of *Egypt*, whereas the Angel did not bring them out from thence, but Jehovah, as is said in many Places elsewhere. From hence it may appear, in what Manner Angels spake by the Prophets, namely, that it was the Lord Himself, altho' by Angels, and that the Angels spake nothing as from themselves; that the Word was spoken by the Lord, appears from many Places; thus in *Matthew*, "That it might be fulfilled which was spoken of the *Lord by the Prophet*, saying, Behold, a Virgin shall be with Child, and shall bring forth a Son, 1. 22, 23." and elsewhere. Because the Lord speaks by Angels, when he converses with Man, hence it is, that even the Lord is here and there in the Word called an Angel, and then by Angel something essential in the Lord and from the Lord, as hath been said, is signified, as here, the Interior Thought of the Lord, wherefore also the Angel is here in this Chapter called Jehovah or God, as in Ver. 16. "And *Hagar* called the Name of the *Lord* that spake unto her, *Thou God* seeft me." In other Places likewise, by Angels something special of the Lord is signified, as in *John*, "The Seven Stars, are the *Angels of the Seven Churches*," *Rev.* 1. 20. Angels of Churches are not given, but by Angels is signified that which is of the Church, so of the Lord respectively to Churches. In the same *John*, "I saw the Wall of the holy *Jerusalem* great and high, having twelve Gates, and at the Gates twelve *Angels*, and Names written thereon, which are the Names of the twelve Tribes of *Israel*," *Rev.* xxi. [12. where by the twelve Angels the same Thing is signified,

signified, as by the twelve Tribes, even all those Things which are of Faith, so the Lord, from whom is Faith and all Things belonging thereto. In the same *John*, "I saw an *Angel* flying in the Midst of Heaven, having the everlasting Gospel," *Rev.* xiv. 6, where by the Angel is signified the Gospel, which is only of the Lord. In *Ishaiab*, "The *Angel* of his Presence saved them in his Love, and in his Pity he redeemed them, and he bare them, and carried them all the Days of old," *LXIII.* 9. where by the Angel of his Presence is understood the Mercy of the Lord towards the universal Race of Mankind, in that he would redeem them. The like in *Jacob's* blessing the Sons of *Joseph*, "The *Angel* which redeemed me from all Evil, bless the Lads," *Gen.* XLVIII. 16, where also Redemption, which is of the Lord, is signified by the Angel. In *Malachi*, "The Lord whom ye seek, shall suddenly come to his Temple, even the *Messenger* of the Covenant, whom ye delight in," *III.* 1. That the Lord is signified by the Angel (or Messenger) evidently appears, from his being there called the Angel of the Covenant before his Coming; it is still more manifest, that by Angel is signified the Lord, in *Exodus*, "Behold I send an Angel before thee to keep thee in the Way, and to bring thee into the Place which I have prepared; he will not pardon your Transgressions, for my Name is in him," *XXIII.* 20, 21. From the whole it now appears, that by Angel in the Word is understood the Lord, but what of the Lord, is made plain from the Process in an internal Sense.

1926. That the Angel of the Lord here is the interior Thought which is from the Internal of the Lord, appears, as before said, from the Process. By the Interior here is understood that in the Lord, which was united to Jehovah, or to His Internal. Union was not made at one and the same Time, but successively, even from his first Childhood to the last Moment of his Life in the World; and this especially by Temptations and Conquests; every Temptation and Conquest united; also by how much he united himself with the Internal or Jehovah, so much was the interior Thought made, and so much was the Intellectual Truth united to Divine Good. This is the Thought, which is understood by the Interior Thought which is from the Internal of the Lord, and which is here represented and signified properly by the Angel of Jehovah.

1927. By a Fountain of Water in the Wilderness, which that it signifies Truth natural which had not yet obtained Life, appears from the Signification of Fountain of Water, which is Truth; and from the Signification of Wilderness, which is, that it had yet but little of Life; in like Manner as by that in the internal Sense in *Luke*, where it is said of the Lord, "The Child grew, and waxed strong in Spirit, and was in the Deserts till the Day of his shewing unto Israel." *I.* 80. That the Fountain of Water and Desert signify these Things, may be confirmed from many Places in the Word; but as in the Sequel there will be frequent Mention of Fountains, and also of the Wilderness, in such a Signification, there, by Divine Grace, it shall be confirmed.



firmed. What is meant by the Truth not having yet obtained Life, will appear by what is to be said by and by.

1928. That at the Fountain in the Way to *Schur*, signifies that that Truth is of those Things which proceed from Knowledge, appears from the Signification of Fountain, also of the Way, and likewise of *Schur*. Fountain, as before said, signifies Truth; Way signifies that which leads to Truth and which proceeds from Truth, as before shewn, N. 627. But *Schur* signifies such a Kind of Knowledge, which as yet is as it were in the Desert, that is, which has not yet obtained Life. Truths are said to obtain Life from Knowledge, when they adjoin themselves to or associate with Truths, into which the Celestial of Love flows, the very Life of Truth is from thence. There are Conjunctions of Things, so of Truths, as of the Societies in Heaven, with which they also correspond; for Man, as to his Interiors, is a kind of little Heaven; Things or Truths, which are not joined according to the Form of celestial Societies, have not yet obtained Life, for before that, the Celestial of Love from the Lord cannot conveniently flow in; they then first take Life, when there is the like Form on both Sides, or when the little Heaven of Man is a correspondent Image of the Greatest; before which, no Person can be called a heavenly Man. The Lord, Who by Himself governs the universal Heaven, reduc'd into such Order, while he was in the World, the Truths and Good which were in his External Man, or in his Human Essence; but because he perceiv'd that his Rational, as at first conceiv'd, was not such, as before said at Ver. 4, and 5, he thought and perceived what was the Cause, namely, that the Truths natural sprung from Knowledge, had not yet obtained Life, that is, were not reduced into that celestial Order. But farther, the Truths of Faith never have any Life, unless a Man lives in Charity; from Charity flow all the Truths of Faith, and are in Charity; and when they are in and from Charity, then they have Life, in Charity is Life, never in Truths without Charity. That *Schur* signifies Knowledge which has not obtained Life, appears from its Signification; for *Schur* was a Wilderness not far from the Sea of *Suph*, towards the Red Sea, as appears in *Moses*, "So *Moses* brought Israel from the Red Sea, and they went into the Wilderness of *Schur*, and they went three Days in the Wilderness, and found no Water," *Exod. xv. 22*. That it is towards *Egypt*, appears also from *Moses*, who speaking of the Descendants of *Ismael*, says, "They dwelt from Havilah unto *Schur*, that is before *Egypt*," *Gen. xxv. 18*. And in *Samuel*, "Saul smote the Amalekites from Havilah, until thou comest to *Schur*, that is over against *Egypt*," *1 Sam. xv. 7*. And again, "David and his Men went up and invaded the Geshurites, and the Gezrites, and the Amalekites; for those Nations were of old the Inhabitants of the Land, as thou goest to *Schur*, even unto the Land of *Egypt*," *1 Sam. xxvii. 8*. From which it may appear, that *Schur* signifies the first Scientific, and indeed such, as is yet in the Desert, or not yet joined to the rest according to the heavenly Society, for by *Egypt*, and before

before it, is signified Knowledge in every Sense, as was before shewn, N. 1164. 1165. 1186. 1462.

1929. That these Things are signified by this, that the Angel of Jehovah found *Hagar* at the Fountain of Water in the Wilderness, at the Fountain in the Way to *Scbur*, can never be made appear from the literal Sense, and less as it is historical; which Sense, although it seems remote from the Signification of such Things; yet still it is the Sense which comes into the Ideas of Angels, when these Things are read by Man: For Angels have no Idea of *Hagar*, nor of the Fountain of Water, nor of the Desert, nor of the Way, nor of *Scbur*, all which enter not into them, but are lost as soon as heard; but what is signified by *Hagar*, by the Fountain, by the Desert, by the Way, and by *Scbur*, this they understand, and from thence form celestial Ideas, and so perceive the Word of the Lord, for the internal Sense is to them the Word.

1930. Ver. 8. *And he said, Hagar, Sarai's Maid, whence comest thou? and whither wilt thou go? and she said, I flee from the Face of my Mistress Sarai.* He said, *Hagar, Sarai's Maid*, signifies Information. Whence comest thou, and whither wilt thou go? signifies of the State. And she said, *I flee from the Face of my Mistress Sarai*, signifies Answer and Indignation.

1931. He said, *Hagar, Sarai's Maid*, which that it signifies Information, appears from the Order, for it is a questioning of *Hagar* by the Angel, in order that she might be inform'd. In the Word it is usual for Jehovah to interrogate Man, and for Men to return Answers, although Jehovah knew it before, not only the Fact itself, but even the Causes and Ends, so all Things even the least and most secret: But because Man knows not this, and believes that no Man can know what he does in Secret, when Nobody sees, and least of all what he thinks, therefore according to the Faith of Man it is so: But thus in Truth it is, that vulgar Spirits perceive better the Thoughts of Man than Man himself; Angelical Spirits penetrate yet deeper into the Secrets of the Thoughts; and Angels still farther than them, even to the Causes and Ends, of which Man knows but little; this has been granted me to know from abundant and continual Experience of many Years: Since then Spirits and Angels perceive these Things, what cannot the Lord or Jehovah, who is Infinite, and gives the Faculty of perceiving to all?

1932. From whence comest thou, and whither wilt thou go? that it signifies Information concerning the State, appears from hence.

1933. And she said, *I flee from the Face of my Mistress Sarai*, which that it signifies Answer and Indignation, appears from what has been already said; of Indignation, may be seen above at Ver. 4. where are the same Words; as Face signifies the interior Things, as before shewn, N. 358. so also Indignations and many more Things.

1934. Ver. 9. *And the Angel of the Lord said unto her, Return to thy Mistress, and submit thyself under her Hands.* The Angel of Jehovah said, signifies the Answer of the interior Man of the Lord. Return to thy Mistress, signifies that she

she ought to be mindful not to confide in herself, but in Truth interior and its Affection. And submit thyself under her Hands, signifies that she ought to compel herself to be under her Power.

1935. The Angel of Jehovah, which that it signifies the Answer of the Interior Man of the Lord, appears from the Signification of the Angel of Jehovah, which is the Interior Thought of the Lord, see above, N. 1925; and because it is the Thought, it is also the Answer. The Interior Thought of the Lord was from the Affection of Truth Intellectual, and this Affection was from the Divine Good itself; such a Thought, as before observed, never was in any Man, neither can it be. In Man there is likewise an interior Thought, which flows through his Internal Man, into the interior rational Man, from the Lord, in those who have a Conscience; as may appear from this, that they can observe the Evil and the False which is in their External Man, which fights against the Good and Truth in the Interior; and this Thought is by much the inferior, by no Means comparable with that of the Lord, which was from the Affection of Truth Intellectual, and which was properly his own: But those who have not a Conscience, cannot have an interior Thought, and therefore there is no Fight in them, and the Reason is, because their Rational acts one and the same Thing with the Sensual and Corporeal; and though Good and Truth do continually flow into them from the Lord, yet they do not perceive it, because they presently extinguish and smother it; hence it is that they will not believe any Truth of Faith.

1936. That return to thy Mistress, signifies that she should be mindful not to confide in herself, but in Truth interior and its Affection, appears from the Signification of Mistress, which is Affection of Truth interior. But what is specifically signified by *Sarai*, by *Sarai* the Wife, and by *Sarai* the Mistress, cannot be described, because, not to be conceived by any Idea; they are, as before observed, above an angelical Understanding; here it is only intimated, how the Lord thought of Appearances, which detained the first Rational in him, namely, that he was not to trust to them, but to Truths Divine themselves, that they might appear incredible before that Rational. Thus it is with all Truths Divine, if the Rational is consulted about them, they never can be believed, for they surmount its utmost Apprehension; as for Example, that no Man, Spirit or Angel, can live of himself, but the Lord alone, and that the Life of Man, Spirit and Angel, is the Appearance of Life in them; this is repugnant to the Rational, which judges from Fallacies, but yet it is to be believed, because it is Truth. Truth Divine is, that there should be hidden Meanings in every Tittle of the Word, which though it may appear simple and rude to Man, yet contains more than the universal Heaven, and that the Secrets it contains will stand before Angels and the Lord with a perpetual Variety to all Eternity; this is so incredible to the Rational, that it will by no Means give any Credit to it, but yet it is Truth. Truth Divine is, that no Man shall be rewarded in the other Life for his good Works, if he placed a Merit in them, and if he did them for the Sake of his own Gain,  
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Honour and Fame; and that no Man shall be punished for his evil Deeds, if he did them from an End truly good. The Ends are the Things which are regarded, and from thence the Works; this also cannot be believed by the Rational, but since it is Truth, we must not trust the Rational, which does not draw its Conclusions from Internals, but from Externals. Truth Divine is, that he who affects the least Joy in the other Life shall receive from the Lord the greatest, and that he who affects the greatest shall have the least; then as in celestial Joy there is never any Pre-eminence of one before another, and what there is of Pre-eminence, so much is there of the Internal; also that in the celestial Glory there is not the least Mixture of the Glory of the World; these also are Things repugnant to the Rational, yet are to be believed, because true. It is likewise Truth Divine, that every Man is so much the wiser by so much the more as he thinks he has nothing of Wisdom, and that he is by so much the madder, by so much as he believes himself wise, and by how much he values himself on his Prudence; the Rational likewise denies this, because that which is not in itself, it thinks is nothing; innumerable such Things are granted; from these, as from a few Examples, may appear that the Rational is not to be confided in, for the Rational consists in Fallacies and Appearances, therefore rejects Truths when stript of Fallacies and Appearances, and so much the more as it is in Love with itself and its own Lusts, and delights in Reasonings, and in the Principles of Falsity concerning the Faith. What has also been before alledged may be referred to, N. 1911.

1937. And submit thyself under her Hands, that it signifies that she ought to compel herself to be under her Power, appears without any Explanation. Submit thyself is expressed in the original Tongue, by a Word which signifies to *afflict*; that to afflict herself, in an internal Sense, is to compel herself, may be made appear from many Places in the Word, of which Signification of it we shall speak in the following. That a Man ought to compel himself to do good, to obey those Things which are commanded by the Lord, and to speak Truths, which is to humble himself under the Hands of the Lord, or bring himself under the Power of Good and Truth Divine, includes more Secrets than can be explain'd in a few Words. There are some Spirits who, while they liv'd in the World, held it for a Principle, that because they heard that all Good was from the Lord, and that Man could do nothing Good of himself, that they should compel themselves to do nothing, that they might indulge themselves, thinking that every Endeavour would be of no Effect because it is so, and therefore had expected an immediate Influx upon the Endeavour of their Will, nor would force themselves to the Performance of any good Work; insomuch that when any Evil has crept in, which because they did not perceive any Resistance from within, they resign'd themselves to it, imagining it was allowed them so to do; but these are such as if they challenged nothing as their own, and were determin'd in nothing, and therefore to be rank'd among the Useless, for they suffer themselves to be led equally by Evil and Good, and suffer greatly from the Evil; but those who forced themselves



selves against Evil and Falsity, although at first they thought that this was their own Doing and effected by their own Power, yet being afterwards convinced that their Endeavour was from the Lord, even the least of all their Endeavours, they could not in the other Life be led by the evil Spirits, but are among the Happy: From whence it appears, that a Man ought to compel himself to do Good, and to speak Truth. The Secret which lies hid in this is, that Man is thus endowed by the Lord with a celestial Ability; this celestial Ability of Man is founded in the Endeavour of his Thought, which if he obtains not by *compelling himself*, as appears, he can never obtain if he does not compel himself. To set this Matter in a true Light, it is to be considered, that in every Compulsion to Good, there is a certain Freedom, which is not perceived during the Compulsion, yet is in it; thus he who will run the Risque of Death with some certain View; or as he who willingly suffers the Pains of the Body for the sake of Health, there is something voluntary and consequently free in those Sufferings, from which Freedom he does it, although the Dangers and Pains, while he is in them, take away the Sensibility of the Voluntariness or Freedom; thus it is with those who compel themselves to Good; there is within them a Voluntariness, and so a Freedom, from which, and for the Sake of which they compel themselves, namely, in Obedience to those Things which the Lord hath commanded, and for the Welfare of their Souls after Death, in which there is something more remote than Man is yet acquainted with, because of the Kingdom of the Lord, nay, because of the Lord himself; this happens principally in Temptations, in which when a Man forces himself against that which is evil and false, which is infused and suggested by evil Spirits, there is more of Freedom than ever can be in any other State out of Temptations, although Man cannot at that Time apprehend it; it is an inward Freedom by which he would subdue Evil, and as much as is in his Power, by Force resist the Strength of Evil, otherwise he would never fight. This Freedom is from the Lord, who insinuates it into his Conscience, that by this Means he may conquer Evil by his own Ability; by this Freedom Man receives his Ability, upon which the Lord can operate Good; without Ability acquired by Freedom, that is, which is given, no Man can ever be reform'd, because he cannot receive a new Will, which is Conscience; Freedom so bestowed is the Level, upon which the Influx of Good and Truth from the Lord comes; hence it is that those who in Temptations do not resist with this Voluntariness and Freedom, sink under the Burden. In every Freedom is the Life of Man, because it is the Love of it; whatever a Man does from Love, this appears to him free; but in that Freedom, when a Man forces himself against that which is evil and false, and to do that which is good, it is celestial Love, which the Lord then insinuates, and by which he creates his Ability, wherefore the Lord wills that it may appear to Man as his own, although it be not his; this Ability which he receives by apparent Compulsion in the Life of the Body, the Lord in the other Life fills with Things infinitely joyful and happy; they

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are also enlightened by Degrees, and even are confirmed in this Truth, that they of their own Power could compel themselves to nothing, but that the least of all the Endeavours of their Will were from the Lord; and that it might appear as if from themselves, there was given them from the Lord a Will as if it were their own, That so the Life of celestial Love might be appropriated to them. For the Lord is willing to communicate to every one of that which is his, so that which is celestial, that it might appear as if it were Man's and in him, although it is not his. Angels are in such an Ability; and as much as they are in this Truth, that from the Lord is all Good and Truth, so much are they in the Joy and Felicity of this Ability. But those who contemn and reject all Good and Truth, and who will believe nothing which is contrary to their Lusts and Reasonings, they cannot compel themselves, and so cannot receive this Ability of Conscience or new Will. From what has been above said, it is plain, that to compel one's self is not to be compell'd, for from *being compell'd* there is never any Good, as when one Man is compell'd by another to do Good, but here to *compel himself* is from a certain Freedom unknown to him, for nothing is ever constrained by the Lord; hence it is an universal Law, that every Good and Truth is sown in Freedom, otherwise the Ground would never be fit to receive and cherish the good Seed, nay, there would be no Ground in which Seed could grow.

1938. Ver. 10. *And the Angel of the Lord said unto her, I will multiply thy Seed exceedingly, that it shall not be numbered for Multitude.* The Angel of Jehovah said, signifies the Thought of the internal Man. I will multiply thy Seed exceedingly, signifies the Fruitfulness of the Rational Man, when he brings himself under the Power of the Interior Man adjoined to Good. That it shall not be numbered for Multitude, signifies Multiplication in Immensity.

1939. The Angel of the Lord said, which that it signifies the Thought of the Interior Man, appears from the preceding Verse, where are the same Words.

1940. I will multiply thy Seed exceedingly, which that it signifies the Fruitfulness of the Rational Man, when he brings himself under the Power of the Interior Man adjoined to Good, appears from the Signification of Seed, which is Love and Faith, of which before N. 1025. 1447. 1610. but here is signified by multiplying Seed, the Fruitfulness of the Celestials of Love in the Rational, when the Rational submits itself to Truth Interior or the Divine. Multiplication is spoken of Truths, and Fruitfulness of Good, as appears from those Things which were before shewn, N. 43. 55. 913. 983; but as the Subject here is concerning the Lord, by Multiplication is signified Fruitfulness, because every Truth made in this Rational is Good, therefore Divine, which is here declared. It is otherwise in Man, whose Rational is formed of Truth or the Affection of Truth from the Lord, that Affection is his Good, from which he acts. How it may be known in what Manner Multiplication and Fruitfulness exist in Man with regard to his

Rational, cannot be understood, unless it could be known in what Manner they exist in the Influx; of which these Things in general: In every Man there is an Internal Man, a Rational who is the Middle, and an External, as before said. The Internal Man is that which is his Intimate, by which he is a Man, and by which he is distinguished from brute Animals, which have no such Intimate, and he is as it were the Gate or Entrance of the Lord, that is, of the Celestials and Spirituals of the Lord, into Man; what is there acted cannot be apprehended by Man, because it is above every Rational by which he thinks; to this Intimate or Internal Man the Rational is subject, which appears as a Man's own; into this flow by that Internal Man the Celestials of Love and Faith from the Lord; and by this Rational in regard to Knowledge, flow those Things which are of the External Man; but those Things which flow in, are received according to the State of every one. Unless the Rational submits itself to the Good and Truths of the Lord, those Things which flow in, the Rational either smothers, or rejects, or perverts, and still the more, when they flow into the scientific Sensuals of the Memory; these are the Things meant by the Seed which fell by the Way-side, or on a Rock, or among Thorns, as the Lord teaches, *Matt. XIII. 3 to 7. Mark. IV. 3 to 7. Luke VIII. 5 to 7.* But when the Rational submits itself, and believes in the Lord; that is, his Word, then is the Rational like good Ground or Earth, into which the Seed falls, and brings forth much Fruit.

1941. And it shall not be numbred for Multitude, which that it signifies Multiplication in Immensity, is manifest without Explanation; by these Things are signified Truth, which will so increase in Multitude from Good. As all Things are Divine and Infinite in the Lord, of whom it is here treated, they are not expressible; wherefore, that some Idea may be conceived how the Matter stands in respect to the Multiplication of Truth from Good, something is to be said concerning Man. In Man, who is in Good, that is, in Love and Charity, the Seed from the Lord is so fructified and multiplied, that it cannot be number'd for Multitude; while he lives in the Body it is not so, but in the other Life incredibly; for so long as he lives in the Body, and the Seed is in the corporeal Ground, and is there among Perplexities and Obscurities, which are Sciences and Pleasures, so long there are Cares and Solicitudes; but these being put off, which happens when he passes into the other Life, the Seed is free'd from those Things, and grows up, as the Seed of a Tree does, when it rises out of the Ground, first increasing into a Sprig, then into a large Tree, and then is multiplied into a Grove of Trees; for all Knowledge, Understanding and Wisdom, and the Joys and Pleasures of them, are thus fructified and multiplied, and thus increase to all Eternity, and this from the least Seed, as the Lord instructs us by the Grain of Mustard Seed, *Matt. XIII. 31.* which may appear plain enough from the Knowledge, Understanding and Wisdom of Angels, which then, when they were Men, appeared to them ineffable.

1942. Ver. 11. *And the Angel of the Lord said unto her, Behold, thou art with Child, and shalt bear a Son, and shalt call his Name Issmael; because the Lord hath heard thy Affliction.* The Angel of Jehovah said unto her, signifies the Interior Thought of Man. Behold, thou art with Child, signifies the Life of the Rational Man. And shall bring forth a Son, signifies the Truth of it. And shalt call his Name *Issmael*, signifies the State of Life. Because the Lord hath heard thy Affliction, signifies when she should submit herself.

1943. The Angel of Jehovah said, that it signifies the Thought of the Interior Man, appears from what was above said at Ver. 7, 9, 10.

1944. Behold, thou art with Child, which that it signifies the Life of the Rational Man, appears from those Things which were above said concerning his Conception, and from those Things which follow concerning *Issmael*, namely, that it is the first Rational in the Lord. In general it should be known concerning the Rational Man, that then the Rational may be said to receive Life, to exist in the Womb, and to be born, when Man begins to think, that that in himself is evil and false which contradicts and opposes Truth and Good, and more so when he would remove and subject it; unless he can perceive and be sensible of this, he has not any Rational, however he thinks he has it; for the Rational is the Middle uniting of the Internal Man with the External, and so from the Lord perceiving what is done in the External, and reducing the External to Obedience, even elevating him from corporeal and terrestrial Objects in which he had immerg'd himself, making him sensible that as he is a Man he should appear such, that he should behold the Heaven, whose Native he is, not, as brute Animals, look only to the Earth, in which he only sojourns, much less to Hell; these are the Offices of the Rational; wherefore unless a Man be such, that he can think this, it cannot be said that he has the Rational, and it is known from the Life of the Use and Discharge of it, whether he has it or not. To reason against Truth and Good, contrary to the Dictates of his Heart, and which he knew because he has heard of it, is not to have the Rational, yet this many can do, who outwardly, without Restraint rush into every Wickedness, with this Difference only, that those who think they have this Rational and have it not, speak with some Decorum of Speech and act with a feigned Honesty, in which they are held by external Chains, that is, the Fear of the Law, the Loss of Gain, Honour, Fame, and Life; if these Chains, which are external, should be taken off, few would be madder than they; wherefore Nobody can be said to have the Rational from this that he is able to reason; nay those who have not the Rational, are used to speak much more subtilly of Things sensual and scientific, than those who have it; this most clearly appears from Spirits in the other Life, who tho' they were accounted Rational above others, while they lived in the Body, yet when those external Chains, which obliged them to a Decorum of Speech and a feigned Honesty of Life, are taken away, which is wont to be done with all in another Life, they are madder than those, who in the World were unreservedly mad, for they rush into every Wickedness without Shame, Fear,



or Horror; but those who were Rational, when they lived in the World, are not so, for they have internal Chains, which are the Chains of Conscience, by which the Lord held their Thoughts fast bound to the Laws of Truth and Good, which were their Rationals.

1945. Thou shalt bring forth a Son, which that it signifies Truth, namely, of this Rational, appears from the Signification of Son, which is Truth, of which before, N. 264. 489. 491. 533. 1147. This Truth is described in the following Verse.

1946. And thou shalt call his Name *Ishmael*, which that it signifies the State of Life, appears from hence: Antiently Names were given to Sons and Daughters, which signified the State, or Condition, in which their Parents were; as first Mothers, when they conceived, or were big with Child, or when they brought forth, or in which the Infants were when born; thus the Names were significative; hence *Ishmael* had his Name, as here is explained, even because the Lord heard her Affliction, which was the State of the Mother; but what *Ishmael* represents, is described in the next Verse.

1947. Because the Lord hath heard thy Affliction, which that it signifies when she should submit herself, appears from what was before said, N. 1937; that to humble and afflict herself was to submit to the Power of the Internal Man, of which Submission it has been already treated, and there shewn, what it is to compel, then what Freedom there is in *compelling one's self*, that is, spontaneous and voluntary, by which to *compel one's Self* is distinguished from being *compelled*; it was also shewn, that without this Freedom, or that which is spontaneous and voluntary, no Man can be reformed, and receive any celestial Ability; as also that in Temptations there may be more Freedom, altho' the contrary appears, than out of Temptations, for then Freedom becomes stronger according to the Assaults from Evils and Falsities, and is strengthened from the Lord, that he may be endowed with a celestial Ability, wherefore also the Lord is more present in Temptations; as likewise, that the Lord never can compel any Man, he who is compelled to think Truth and to do Good, is not reformed, but then even the more he thinks False, and wills Evil, every Compulsion carries this with it, which may also appear from the Transactions and Lessons of Life, by which these two Things are known, that Consciences will not suffer themselves to be compelled, and that we endeavour at that which is forbidden; every one also desires to pass from a State of Servitude to that of Freedom, for this is his Life; hence it appears, that nothing is ever grateful to the Lord which proceeds not from Freedom, that is, from something spontaneous or voluntary; for whoever does not worship the Lord from a Freedom, worships him from nothing of his own, it is something external that moves him, that is, he is moved compulsively, it must be by the Internal or Nothing, altho' it be repugnant, even contradicting. When a Man is regenerated, from a Freedom, with which he is blessed from the Lord, he compels himself, he humbles and even afflicts the Rational, that it should submit itself, and thence receives that celestial Ability, which

which Ability is afterwards by Degrees perfected by the Lord, and is made more and more a Freedom, so that it becomes the Affection of Good and Truth, and a Pleasure to him, and in that and this is a Felicity like that of Angels; this is the Freedom of which the Lord Himself thus speaks in *John*, "The Truth shall make you *free*. If the Son shall make you *free*, ye shall " be *free* indeed," VIII. 32, 36. What this Freedom is, they who have no Conscience are utterly ignorant, for they place Freedom in the Will and Licence of thinking and speaking what is false, and of willing and doing Evil, and this not to compel and humble, much less to afflict themselves, whereas it is quite the contrary, as also our Lord Himself teaches in the same *John*, "Whosoever committeth Sin is the *Servant* of Sin," VIII. 34. This free Servitude they take from the infernal Spirits that are in them, who infuse it, in whose Life as they dwell, so also are they Partakers in their Desires and Lusts, an impure and filthy Pleasure assisting, with the Torrent as it were of which they are hurried along, and think they are in Freedom, but it is an infernal Freedom; the Difference between this infernal Freedom, and Freedom celestial is, that the one is of Death and draws them down to Hell, but the other, or celestial Freedom, is of Life and elevates them up to Heaven. That all Worship becomes truly internal, is not from Compulsion, but from Freedom, and unless it be from Freedom it is not internal Worship, appears from the Word; first from free-will Sacrifices votive, pacific or eucharistical, which are called Gifts and Oblations, of which we read, *Numb.* xv. 3, and following; *Deut.* xii. 15. Chap. xvi. 10, 11. Ch. xxiii. 24. and in other Places. Thus *David*, "I will *freely sacrifice* unto Thee, I will " praise thy Name, O Lord, for it is good," *Pf.* liv. 6. From the Contribution or Collection, which they made for the Tabernacle, and for the holy Vestments, of which *Moses* thus writes, "Speak unto the Children of *Israel* " that they bring me an Offering; of every Man that *giveth it willingly with* " *his Heart*, ye shall take mine Offering," *Exod.* xxv. 2. and again, "Who- " soever is of a *willing Heart*, let him bring it, an Offering to the Lord," *Exod.* xxxv. 5. But the Humiliation of the rational Man, or his Affliction, from Freedom, as before said, was represented likewise by the Affliction of Souls on festival Days, of which thus *Moses*, "And this shall be a Statute " for ever unto you, that in the Seventh Month, on the tenth Day of the " Month, ye shall *afflict your Souls*," *Levit.* xvi. 29. And again, "On the " tenth Day of this seventh Month, it shall be a Day of Atonement, it shall " be an holy Convocation unto you, and ye shall *afflict your Souls*; for whatso- " ever Soul it be that shall not be afflicted in that same Day, shall be cut off from " among his People," *Levit.* xxiii. 27, 29. from whence the Passover in which there was to be no leavened Bread, is called the *Bread of Affliction*, *Deut.* xvi. 2, 3. concerning Affliction thus says *David*, "Lord, who shall " abide in thy Tabernacle, who shall dwell in thy holy Hill? he that walketh " uprightly, and worketh Righteousness; he that *swareth to his own Hurt*, and " changeth not," *Pf.* xv. 1, 2, 4. That Affliction is the conquering and subduing of

of Evils and Falsities arising from the External Man into his Rational, may appear from those Things which have been mentioned, so it is not a thrusting himself into Poverty and Miseries, or a renouncing of the Pleasures of the Body, this is not the Way by which Evil is tamed and subdued, for sometimes another Evil is raised out of it, namely, the Merit of such Rejection, besides what the Freedom of Man suffers, in which, as in Ground, the Good and Truth can only be inseminated. With regard to Affliction, that it is also Temptation, see before, N. 1846.

1948. Ver. 12. *And he will be a wild Man; his Hand will be against every Man, and every Man's Hand against him; and he shall dwell in the Presence of all his Brethren.* He will be a wild Man, signifies Truth rational, which is described. His Hand will be against every Man, signifies that he shall fight against those Things which are not true. And every Man's Hand against him, signifies that Falsities are to be withstood. And he shall dwell in the Presence of all his Brethren, signifies the continual Contentions which are in the Things of Faith, but that at length he will be Conqueror.

1949. He will be a wild Man, which that it signifies Truth rational, which is described, appears from the Signification of Wild. In the Word are often mentioned Horses, Horsemen, Mules, Asses, and yet it is known to Nobody, that they signify Intellectuals, Rationals, and Scientifics, which that they do signify, shall, by the Divine Grace of the Lord, be undeniably confirmed, in their proper Places. Of the same Kind is Wild, for it is a Mule of the Desert, or wild Ass, and signifies the Rational of Man, not the Rational in its utmost Extent, but only Truth rational. The Rational consists of Good and Truth, that is, of those Things which are of Charity, and of those Things which are of Faith; Rational Truth is that which by Wild is signified, this now is that which is represented by *Ismael*, and is described in this Verse. Nobody can believe that Truth rational separated from Good rational, is such, nor should I have known that it is such if I had not been instructed by a lively Experience; whether you will call it Truth rational, or Man, whose Rational is such, it is the same Thing. Man, whose Rational is such, as it is only in Truth, altho' in the Truth of Faith, yet not in the Good of Charity, is wholly such; he is a morose Man, impatient, against all Men, seeing every Man as if in Falsity, frequently chiding, correcting, punishing, has no Compassion, applies himself to nothing, and studies to conquer Mens Minds; for he regards every Thing from Truth, and nothing from Good; hence it is that *Ismael* was driven out, and afterwards dwelt in the Desert, and his Mother took him a Wife out of *Egypt*, Gen. xxi. 9 to 21. all which were representative of one endowed with such a Rational. There is Mention of wild Asses in the Prophetical Parts of the Word; as in *Isaiah*, "Because the Palaces shall be forsaken, the Multitude of the City shall be left, the Horses and Towers shall be for Dens for ever, a Joy of wild Asses, a Pasture of Flocks," xxxi. 14. where is meant the Desolation of the Intellectuals, which when they are desolated in respect to Truths, are called the Joy of  
wild

*wild Asses*, and with respect to Good, the Pasture of Flocks, so as that it is not rational. In *Jeremiab*, "And the *wild Asses* did stand in the high Places, "they snuffed up the Wind like Dragons; their Eyes did fail because there "was no Grass," xiv. 6. where it is meant of Dryness, or of that which is not good and true; of the wild Asses it is declared that they snuffed up the Wind, when vain Things are taken for real, which are Truths; their Eyes were consumed, because it was not apprehended what Truth was. "In *Hosea*, "For they are gone up to Assyria, a *wild Ass* alone by himself: Ephraim "hath hired Lovers," viii. 9. which is to be understood of *Israel*, or the Church Spiritual; *Ephraim* for its Intellectual; to go up to *Assyria*, for reasoning concerning Truth whether it be Truth; a wild Ass alone, for the Rational so divested of Truths. In the same, "Tho' he be fruitful among "his Brethren, an East Wind shall come, the Wind of the Lord shall come "up from the Wilderness, and his Spring shall become dry, and his "Fountain shall be dried up; he shall spoil the Treasure of all Pleasant "Vessels," xiii. 15. which is spoken of *Ephraim*, by whom is understood the Intellectual of the Church Spiritual, whose Rational is like a wild Ass, of whose Desolation it is here treated. In *Deuil*, "He sendeth the Springs into "the Valleys, which run among the Hills. They give Drink to every "Beast of the Field; the wild Asses quench their Thirst," Pf. civ. 10, 11. by Fountains must be understood Knowledge, by Easts of the Field Good, by wild Asses the Truths of Reason.

1950. That his Hand will be against every Man, signifies that he would fight against those Things which are not true; and that every Man's Hand will be against him, signifies that Falsities should be withstood, appears from this, that by *Ismael* is signified Truth rational separate from Good as before said, of which Truth when it is declared, that his Hand was against Every Man, and every Man's Hand against him, it appears that these Things are signified. It has been before shewn, that by *Abraham* is represented the Internal Man of the Lord, or which is the same Thing, his celestial and spiritual Divine; by *Isaac* the Interior Man of the Lord, or his Divine Rational; by *Jacob* the Exterior Man of the Lord, or his Divine Natural; here his Rational is treated of, what it would have been had it not been united to the Internal or the celestial and spiritual Divine; which Rational, because it drew its Nature from the Life of the Affection of Sciences, that is, from *Hagar* the *Egyptian* Maid of *Sarai*, and this Life was of the External Man, which had its Descent from the Mother of our Lord, which was to be fought with, and expell'd, therefore the Rational is described what it would be, if without Good rational; but after the Lord had, by the Fights of Temptations and his Victorics, humbled, or afflicted and subdued that hereditary Evil, and revived his own Rational by the Good Divine, then it becomes *Isaac*, or is represented by *Isaac*, with *Ismael* driven from Home, together with *Hagar* his Mother. Every genuine Rational appears from Good and Truth, that is, from the Celestial and Spiritual; Good or the Celestial, is the very Soul or Life of it,  
Truth



Truth or the Spiritual, is that from whence it takes its Life; the Rational without Life and Good celestial, is as here described, namely, that which fights against all, and all fight against it. Good rational never fights, although it be assaulted, because it is mild and gentle, patient and yielding, for it comes from Love and Pity; and although it does not fight, yet it conquers all, nor ever thinks of fighting, nor boasts of its Victory, and this because it is Divine, and safe in itself, for no Evil can approach Good, nor subsist in the Sphere where Good is, for when it comes near, Evil retires and falls off, for Evil is infernal, Good is celestial; thus almost it is with the celestial Spiritual, that is, with Truth from the celestial Original; or with Truth which is from Good, this Truth is the Truth formed from Good, so that it may be said to be the Form of Truth; but Truth separate from Good, which is here represented by *Ismael*, and is described in this Verse, is quite another Thing, namely, like a wild Man, and fights against all, and all against it, nay, it scarcely thinks or breathes any Thing but Fights, its common Delight, or reigning Affection is, that it may conquer, and when it conquers, glories in its Victory, and therefore is described by a wild Man, or a Mule of the Desert, or a wild Ass, which cannot associate with others; such a Life is the Life of Truth without Good, nay, such is the Life of Faith without Charity; wherefore when a Man is regenerated, it is indeed by the Life of Faith, but also together with the Life of Charity, which the Lord insinuates according to the Increase of Faith.

1951. That he shall dwell in the Presence of all his Brethren, signifies, that there are continual Contentions in those Things which are of Faith, but that at length he should be Conqueror, appears from what has been already said; which is yet more plainly described, where the Posterity of *Ismael* is treated of, in these Words, "And they dwelt from *Havilah* unto *Sbur*, that is before *Egypt*, as thou goest towards *Affyria*; and he died in the Presence of all his Brethren." *Gen. xxv. 18.* The internal Sense of which appears from the Signification of *Havilah*, *Sbur*, *Egypt*, and *Affyria*. *Havilah* signifies that which belongs to the Understanding, as appears from what was shewn N. 115. *Sbur* is Truth proceeding from Scientifics, of which above, N. 1928; *Egypt*, every Thing that appertains to Science, N. 1164. 1165. 1186. 1462; and *Affyria*, what concerns Reason, N. 119. 1186. from these Significations reduc'd into one Sense, it appears, that such a Rational is represented. This is such a Truth as in the other Life is beheld divers ways, and always as strong, valid, durable, so that it can by no Means be resisted; so that when Spirits think of such a Truth, they feel a kind of Terror, because the Nature of it is, that it will not yield, neither will it recede; from which it may also appear, what is meant by dwelling in the Presence of all his Brethren. Any one may know, that in this Description there lies hid a Secret, but of what Kind, is hitherto unknown.

1952. Ver. 13, 14. *And she called the Name of the Lord that spake unto her, Thou God seekest me; for she said, Have I also here looked after him that seeketh me? Wherefore the Well was called Beer-labai-roi; behold it is between Kadesh and Bered.*

And

And she called the Name of Jehovah that spake unto her, signifies the State of the Interior Man of the Lord, when he thought those Things. Thou God feest me, signifies the Influx. For she said, Have I also here looked after him that seeth me, signifies the Influx into the Life of the Exterior Man without the rational Medium. Wherefore the Well was called, signifies the State of Truth from thence. *Beer-lohai-roi*, or the Well of him that liveth and seeth me, signifies Truth thus conspicuous. Behold it is between *Kadefb* and *Bered*, signifies Quality.

1953. And she called the Name of Jehovah that spake unto her, which that it signifies the State of the Interior Man of the Lord, when he thought these Things, appears from what goes before and what follows, and likewise from the Signification of the Name, which is to know what it is, of which before, N. 144. 145. 1754, where this State is described, what it was, or that in which the Lord was, when he thought thus of the Rational; the Rational could not think this, but the Interior or Superior Man, of whom before, N. 1926; for the Rational can never think of itself what it is, for no Man can behold himself, but there will be an Interior or Superior, which thinks of him, because that can behold; as for Example, the Ear cannot know, lets can it perceive Discourse, which it draws in, but there is an interior Hearing, the Ear only hears articulate Sounds or Words, it is the interior Hearing which apprehends, and afterwards the interior Sight or Intuition is that which perceives it, from whence by Hearing is the Apprehension of the Sense of Discourse. Thus it is in Visuals, the first Ideas which are received from the Objects of Sight, are material, as they are also called, but yet the Interior is that which beholds those Things, and so thinks; thus it is with the Rational of Man; the Rational can never behold itself, much less can it find out what it is, but there will be something interior which does this; wherefore since Man can do this, namely, perceive something false in his Rational, and something true which shines out, and the more if there is any thing fighting and conquering, by which he may know that it comes from the Influx of the Lord by the Interior Man; the Interior Man of the Lord, of whom above, N. 1926, and who is here understood, was he, who was joined to the Internal, who is Jehovah, therefore far above that Rational from which as in a celestial Light, he saw and perceived, what his Rational would be, if it should be in Truth alone, not in Good.

1954. Thou God feest me, which that it signifies the Influx, appears from those Things which have been just mention'd. Intuition from the Superior upon the Inferior, or which is the same Thing, from the Interior to the Exterior, is called Influx, for it is made by Influx; as the interior Sight in Man, unless it continually flow'd into his external Sight, or that of the Eye, it would never take and discern any Object, for the Sight is Interior, which by the Eye takes those Things which the Eye sees, the Eye never, though it so appears. From these Things it may also appear, how much Man is in the Fallacies of the Senses, who believes that his Eye sees, whereas



it is in the Sight of his Spirit, which is the interior Sight. The Spirits' that were in me, saw, through my Eyes, the Things which are in the World' as well as I could do, of which see N. 1880; but some of them, who were yet in the Fallacies of the Senses, thought that they could see by their own Eyes, but it was shewn them that it could not be, for on shutting the Eyes they saw nothing in this atmospherical World; thus it is with Man; it is his Spirit which sees, not the Eye, but by the Eye; the same Thing may be made appear of Dreams, in which sometimes a Man sees as if it were in the Day; thus it is with this interior Sight or of the Spirit, this does not see of itself, but from his as yet Interior Sight, or of his Rational, nor does he even here see of himself, but there is still a Sight more interior, which is of the Internal Man, of which, N. 1940; but yet it is not he, but it is the Lord by the Internal Man, who alone sees, because he alone lives, and grants to Man that he may see, so that it may appear to him that he saw as of himself: Thus it is with the Influx.

1955. For the said, have I also here looked after him that seeth me, which that it signifies the Influx on the Life of the Exterior Man without the Rational Medium, appears from the Signification of looked after him that seeth me; to look after him that seeth is from the Interior or Superior, which *within or above* in the internal Sense, is expressed by *after* in the Sense of the Letter, when it appears in that which is without or within; it is *Hagar* who here speaks, by whom, as before shewn, is signified the Life of Knowledge, which is of the Exterior Man; because from that Life the first Rational arose, therefore the Lord saw the Cause, why it so happen'd, from his Interior Man in the Exterior, and this without the Rational Medium. That these Things involve Secrets, any one may see, from this only, that no one can know what it is *to look after him that seeth me*, except in an internal Sense, in which there are also such Things as cannot be explained to the Apprehension, unless by such Ideas as are Angelical, which fall not into Words, only into the Sense of Words, and this abstractedly from material Ideas, from which are the Ideas of the Sense of Words; of these Things, which appear so obscure to Man, Angels have such clear and distinct Ideas, so enriched with Representations, that a Volume might be written in describing but a few of them.

1956. Wherefore the Well was called, which that it signifies the State of Truth from thence, appears both from what has been already said, and from the Signification of Fountain, which that it is Truth, see above, N. 1927; because this Truth was seen not in the Rational, but below the Rational, *Well* in the original Tongue is expressed by another Word than as above and in the common Notion of Fountain.

1957. *Beer-labai-roi*, or the Well of him that seeth me, which that it signifies Truth thus perspicuous, appears also from those Things which have been said, namely, that the Lord could evidently see, how he stood in respect to the Truth of this Rational, which should not be good. The Interior Man of the Lord, from which he sees, is called he that seeth, because joined

joined to the Internal, who is Jehovah, who alone lives, and alone sees, as was shewn a little before, 1954.

1958. Behold, it is between *Kadesch* and *Bared*, which that it signifies Quality, namely, that he should see of what Kind this Truth would be, and so what the Rational would be, appears from the Signification of *Kadesch* and *Bared*; that *Kadesch* signifies Truth, also Contentions about Truths, has been before shewn, N. 1676; but *Bared* that which is below it, and so Truth scientific, from which also proceeds the Rational. That Names in the Word signify Things, may be seen, N. 1876. 1888. 1889; also N. 1224. 1246.

1959. Ver. 15. *And Hagar bare Abram a Son; and Abram called his Son's Name, which Hagar bare, Ishmael.* *Hagar bare Abram a Son*, signifies the Rational Man born of that Conjunction and Conception. And *Abram* called his Son's Name, which *Hagar* bare him, *Ishmael*, signifies his Quality.

1960. And *Hagar bare Abram a Son*, which that it signifies the Rational Man born from that Conjunction and Conception, appears from the Representation and Signification of *Hagar*, *Abram*, and *Son*; that *Hagar* signifies the Life of the Affliction of the Knowledge of the Exterior Man, is laid above, N. 1895. 1896; that *Abram* signifies the Internal Man of the Lord, see N. 1893. 1950; and that *Son* signifies Truth, so the Truth which was of this Rational, see N. 264. 489. 491. 533. 1147; from whence, that *Hagar bare to Abram*, signifies the Rational Man born of that Conception and Conjunction: Into this Sense is changed the Sense of the Letter, when it comes to the Angels, or is in the Angels.

1961. And *Abram* called his Son's Name, which *Hagar* bare, *Ishmael*, which that it signifies his Quality, appears from the Signification of the Name, which is to know what he is, of which see N. 144. 145. 1754; and from the Representation and Signification of *Ishmael*, which is Rational Truth, described in Ver. 11, 12. in these Words, "Thou shalt call his Name *Ishmael*, because the Lord hath heard thy Affliction; and he will be a wild Man; his Hand will be against every Man, and every Man's Hand against him; and he shall dwell in the Presence of all his Brethren;" of which in the Explanation of those Verses; his Quality is there described.

1962. Vers. 16. *And Abram was fourscore and six Years old, when Hagar bare Ishmael to Abram.* *Abram was fourscore and six Years old*, signifies the State of the Lord with respect to the celestial Good acquired by the Fights of Temptations. When *Hagar bare Ishmael*, signifies when the Life or the Affliction of Knowledge brought forth the Rational.

1963. *Abram was fourscore and six years old*, which that it signifies the State of the Lord with respect to the celestial Good acquired by the Fights of Temptations, appears from the Signification of *Fourscore*, which Number includes something like that of *Forty*, which that it signifies Temptations, is before shewn, N. 730. 862; and from the Signification of *Six*, which that it is a Fight, see before, N. 720. 737. 900; also from the Signification of *Ten*, which that they are Remains, see, N. 576; which Remains were, in

the Lord, Acquisitions of Celestial Good, by which he united the Human Essence to the Divine, N. 1906 at the End. Of these Three Numbers is composed the Number Eighty and Six, which contains such Things, so it signifies the State of the Lord with respect to the celestial Good acquired by the Fights of Temptations; for all Numbers in the Word signify Things, as before shewn, N. 482. 487. 573. 647. 648. 755. 813. Here because the Numbers are of Years, and indeed historically named of *Abram*, it seems as if they should not be significative of such Things; but in the Word nothing is written, which does not pass into a spiritual and celestial Sense, when it comes before the Angels, for Angels have no Ideas in any other Things than what are spiritual and celestial; they, when the Word is read by Man, do not nor can perceive what Eighty and Six mean, nor do they trouble themselves about the Age of *Abram* when *Hagar* bare him *Ismael*; but from the Number so read, it immediately occurs them, what Things Numbers include in them; and from the rest, as in an internal Sense, they are explained.

1964. When *Hagar* bare *Ismael* to *Abram*, which that it signifies when the Life of the Affection of Knowledge brought forth the Rational, appears from the Signification of *Hagar*, which is the Life of the Affection of Knowledge; and from the Signification of *Ismael*, which is the Rational first conceived, of which above. In this Chapter, as the Subject treated of is the Rational of Man, and what it is described, when Truths only constitute it, and of what Kind it is when it produces Good, and from Good Truths, it should be known, that the Rational can never be conceived and born, nor can it be formed, without Understanding and Knowledge; but Understanding and Knowledge will have Use for their End, and when Use, they have Life as the End, for all Life is for Uses because for Ends; unless they are learned for the Life of Uses, they are of no Signification, because of no Use; from them only, namely, Science and Knowledge, without the Life of Use, the Rational becomes, as it has been described, like a wild Man, morose, quarrelsome, has a parched and dry Life, with a kind of Love of Truth defiled with the Love of Self; but when they have for an End Use, then they receive Life from Uses, but such a Life as is the Use. They who learn Knowledge, that they may be perfected in the Faith of Love, (for Truths and Faith itself is Love to the Lord and towards our Neighbour) they are in the Practice of all Uses, and receive Life spiritual and celestial from the Lord, and as in that Life they have the Power of perceiving all those Things which belong to the Kingdom of the Lord; in this Life are all the Angels, because in that Life they are in the Perfection of Understanding and Knowledge.

1965. This then is the internal Sense of the Things in this Chapter concerning *Abram*, *Hagar*, and *Ismael*; but how copious that Sense is, or what numberless Things it contains, can only appear from hence, that, as all and singular the Things, which are in the Word, have, in an internal Sense, a Respect unto the Lord, and treat of the Lord, the Life of the Word, because  
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he is the Word itself, hence it is, that in an internal Sense they likewise treat of the Kingdom of the Lord in the Heavens, as well as of his Kingdom on Earth, that is, of the Church; in like Manner of every Thing in which is the Kingdom of the Lord; and besides, in general, of every Thing celestial and spiritual; for all these Things are from the Lord. Hence it is, that by *Abram* is also represented the Heavenly Church, the Heavenly Man, even the Celestial itself, and so farther, but to extend the Explanation so far would be infinitely prolix.



### Of Visions and Dreams, also the Prophetical, which are in the Word.

1966. *FEW* there are who know, in what Manner Visions exist, and what Visions are genuine; and as I have now for some Years been almost continually among them in the other Life, as from the First Part is sufficiently manifest, and have there seen stupendous Things, so by the same Experience I have been informed concerning Visions and Dreams; of which I am permitted to relate these Things.

1967. The Visions of some are boasted of, who affirmed that they had seen many Things, nay, they have seen them, but it was in their Imagination; I have been instructed concerning these, and also shewn how they exist. There are Spirits who introduce such Species by the Imagination, that they may appear as real, that while they see something in a Shade, or by the Light of the Moon, or even in the Day if they see an Object obscurely, then the Spirits hold the Mind in a Thought fixedly and constantly upon a Thing, whether it be an Animal, or a Monster, or a Wood, or any other Matter, in which it is held, and the Fancy increased, and increases to that Degree as to be convinced, and that it sees perfectly as if the Things really were; whereas they are nothing but Illusions: Such Things befall those who greatly indulge their Fancies, and are of an infirm Mind, and from thence become credulous; these are Visionaries.

1968. Enthusiastical Spirits are like them, but have Visions about such Things as are the Objects of Faith, of which they are so firmly persuaded, and persuade others, that they can swear False is Truth, and Pallacy Reality; of which Nature of Spirits many Things might be related from Experience; but of these, by Divine Grace, in particular; they  
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*contracted it from Opinions and the Principles of Falsity while they lived.*

1969. *Evil Spirits in the other Life are scarce any Thing more than Desires and Fancies, they have acquired no other Sort of Life; their Imaginations are such, that they can no more perceive any Thing but that it is so. The Fancies of Men cannot be compared with theirs, for they are in a more excellent State, even with respect to such Things. Such Fancies are perpetual in the Infernals, where by Fancies one miserably tortures another.*

1970. *By genuine Visions are understood Visions, or the Sights of those Things which really exist in the other Life, and are no other than the Things which may be seen by the Eyes of the Spirit, not by the Eyes of the Body, and appear to Man, when his interior Sight is opened by the Lord, that is, that Sight which his Spirit has, when being separated from the Body it passes into another Life; for a Man is a Spirit cloathed with a Body; such were the Visions of the Prophets. When this Sight is opened, then are seen in a clearer Light than at Noon-day, those Things which actually exist among Spirits, not barely Representatives, but even the Spirits themselves, together with a Perception who they are, what they are, where they are, whence they come, whither they go, of what Perception, what Opinion, and even of what Faith they are, N. 1388. 1394, confirmed by a lively Discourse just as if it was human, and this without the least Fallacy.*

1971. *The Visions, which exist before good Spirits, are representative of those Things which are in Heaven; for that which exists in Heaven before Angels, when it falls into the World of Spirits, is turned into Representatives, by which and in which it may be clearly discerned what they mean: Such Things are perpetually among good Spirits with a Beauty and Pleasantness hardly to be described.*

1972. *What belongs to Visions, or rather the Sights, which appear before the Eyes of the Spirit, not before the Eyes of the Body, are more and more interior; those which I have seen in the World of Spirits, I saw in a clear Light; yet more obscure than that which is in the Heaven of Angelical Spirits; and still more obscure than that which is in the Heaven of Angels, for the Sight of my Spirit was but seldom opened to me for that, but by a certain Perception, which what it was, cannot be described, it was granted me to know, what they talked of, often by intermediate Spirits; sometimes those Things which were there, appeared in the Shade of the Light of Heaven, which Shade is not like the*



the Shade of the mundane Light, for it is a thin and weak Light, as incomprehensible to the Understanding as to the Sight.

1973. To relate all Kinds of Visions would be too tedious, for they are many; tho' only for the sake of Illustration, give me Leave to relate two Visions, from which we may judge of the Nature of them, and also to shew how Spirits are affected with those Things which they see, and how evil Spirits are tormented, when they are deprived of the Power of seeing and bearing those Things which others see and bear; for they cannot bear that such a Power should be taken from them; for Spirits have not the Sense of Taste, but instead thereof have a Desire, or, as it were, an Appetite of knowing and learning; this is a kind of Meat to them, with which they are nourished, N. 1480; how then they are troubled, when this Meat is taken from them, may appear from the Example which follows.

1974. After a troublesome Sleep, about the first Watch of the Night, there stood before me a most agreeable Sight: There were Garlands which seemed as if composed of Laurel, green, in the most beautiful Order, moving as if they were alive, of such a Form and Neatness, that it's impossible to describe their Beauty and Harmony, and the Affection of Bliss from thence flowing; they were in a double Row, with a small Distance between them, and associated in a long Range, continually varying the State of their Beauty; this was plainly seen by the Spirits, even the bad. To this afterwards succeeded another Sight still more beautiful, in which there was a Scene of celestial Happiness, but obscurely visible; it was Infants at their heavenly Sports, which affected the Mind in an unspeakable Manner. I afterwards discoursed with the Spirits about these Sight, who confess'd that they saw the first in the same Manner as I did, but not the other, except so obscurely, that they could not say what it was; hence an Indignation sprung in them, which from it gradually grew into Envy, because it was said, that Angels and Infants could see it; which Envy of theirs I was enabled sensibly to perceive, so as nothing was hid from me that was necessary for my Instruction; their Envy was such, that it not only caused in them the greatest Anxiety, but even Anguish and inward Vexation, only because they could not see the other Sight; from whence they were led by the Varieties of Envy to grieve from their very Hearts; when they were in that Condition, I talked with them about Envy, that they should be contented with having seen the first, and that they might have seen the other if they had been good; this also exasperated their Envy, which now increas'd to such a Degree, that they could not bear

hear the least Remembrance of it, without being most grievously affected; the State and Process of their Envy, with its Degrees, Increase, with the different and mixed Grief of their Minds and Hearts, cannot be described. Thus it was shewn me how greatly the Wicked were tormented from Envy alone, when they see at a great Distance the Happiness of the Good, nay, when they only think of it.

1975. With respect to Dreams, it is known, that the Lord by the Prophets reveal'd the Secrets of Heaven not only by Visions, but also by Dreams, and that Dreams were as representative and significative as Visions, and that they were almost of one Kind; then also, that future Events were discover'd to others, besides the Prophets, as by the Dreams which Joseph had, and they which were in the Prison with him, those which Pharaoh, Nebuchadnezzar, and others had; from which may appear, that Dreams of this Kind, as well as Visions, flow from Heaven, with this Difference, that Dreams are when the corporal Matter sleeps, and Visions when it does not sleep: How Prophetical Dreams, and those of the like Nature, as mention'd in the Word, flow in, and also descend from Heaven, has been shewn me in a most lively Manner; of which I am at Liberty to report these Things from Experience.

1976. There are three Kinds of Dreams, the first Kind mediately by Heaven from the Lord, such were Prophetical Dreams, of which in the Word. Another Kind comes by Angelical Spirits, chiefly those who are on the right Hand forward, where are the Seats of Paradise, from whence the Men of the most Antient Church had their Dreams, which were instructive, N. 1122. The third Kind comes by Spirits, who are near a Man when he sleeps, which are also significative; but imaginary Dreams proceed from other Causes.

1977. That I might understand perfectly, in what Manner Dreams flowed into the Mind, I was laid in a Sleep, and dreamed, that a Ship arriv'd with delicious and savoury Meats of every Kind; on the Ship there stood two Watchmen armed, besides a third who was the Captain of the Ship; the Ship pass'd into a certain naval Creek or Cowerture; upon which I awaked and thought of the Dream; then some of the angelic Spirits, who were above forwards at the right Hand, spoke to me and said, that they had introduced that Dream; and that I might know for certain what was meant by it, I was put into the Condition both of sleeping and waking, and that they brought in those various Things which were so pleasant and delicious, like an unknown Animalcule, which was dissipated like darkening and shining Rays, which  
rust'd

rust'd with wonderful Quickness on my left Eye; there also stood by me Men, likewise Infants variously adorn'd, besides other Things inexpressibly agreeable; of which I likewise discours'd with them. This was done not once, but several Times, and so often I was instructed by them with a lively Voice. These are Angelical Spirits, in the Entrance of Paradise, who insinuate such Dreams; to whom is also enjoined the Office of watching over some Men, that they may not at such Time be infested with evil Spirits; this Office they undertake with the utmost Delight, so that they will strive who shall preside, and love to possess the Man with such pleasant and agreeable Objects as they see in his Affection and Genius; they are such as are made angelic Spirits from those, who in the Life of the Body, delighted and lov'd, with all their Power and Study, to render the Life of others agreeable; when the Hearing is open'd on such an Occasion, there is heard as if at a great Distance a loud sweet Symphony, as if it were Singing. They said, that they could not tell from whence such and so fair and agreeable Representatives should be presented to them in a Moment, but it was said, they came from Heaven. They belong to the Province of the hinder Part of the Head, because that Part, as I was instructed, watches in the Time of Sleep, when the Brain sleeps. From hence the Men of the most Antient Church had their Dreams, with a Perception of what they signified, from which, as to the greatest Part, were the Representatives and Significatives of the Antients, under which, Things deeply conceal'd were laid up.

1978. Besides, there are other Spirits who belong to the Province of the left Breast, by whom they are frequently disturbed; likewise by others, whom, however, they do not regard.

1979. It has been often granted me, after such Dreams, to talk with the Spirits and Angels who introduc'd them, they relating what they had introduc'd, and I what I had seen, of all which to give the Experience would be too prolix.

1980. It deserves to be remember'd, that after I was awake, and related what I had seen in my Dream, and this very particularly, then some Angelical Spirits, not of those abovemention'd, said, that those Things exactly coincided with and were the same as those Things which they had been discoursing about between themselves, and differ'd in nothing, but that they were not the Things of which they had been talking, but Representatives of them, into which the Ideas of these

*in the World of Spirits were thus turned and changed; for the Ideas of Angels are turned into Representatives in the World of Spirits; from whence all the Particulars of their Conversation, were so represented in my Dream. It was moreover declared by them, that the same Discourse might be turned into other Representations, even to the like or unlike with an infinite Variety; that they were turned into such, was, that they might be suited to the State of the Spirits about me, and from thence to my own State, in which I then was. In a Word, that many dissimilar Dreams from a like Discourse, so from one Original, may slide in and remain is for this Reason, as has been said, because those Things which are in the Memory and Affection of Man, are the receiving Vessels, in which Ideas are representatively varied and received according to the Variations of their Form, and Changes of their State.*

1981. *One of this Kind I may relate: I dreamed a Dream, but a common one; when I became awake, I related every Thing from the Beginning to the End; the Angels said that it agreed entirely with those Things which they had talked of among themselves, not that they were the Things which were in my Dream, but quite other Matters, into which the Intention of their Discourse was changed, yet so that they should be representative and correspondent, even to Particulars, should be that nothing was wanting. Then I talked with them about Influx, how such Things flow in and are varied. There was a Person of whom I had conceived an Idea, that he was in Truth natural, which Idea I took from the Actions of his Life; there was a Discourse among the Angels concerning natural Truth, wherefore he was represented to me; and what he talked with me in my Dream, and what he acted, followed in Order representatively and correspondently from their Conversation; yet so that there was nothing which was perfectly alike or the same.*

1982. *There were some Souls just arriv'd from the World, who desired to see the Glory of the Lord; before they are such as that they can be admitted, they are, as to their exterior Senses and inferior Faculties, laid into a kind of sweet Sleep, and then their interior Senses and Faculties are wakened into an eminent Watchfulness; and so are sent into the Glory of Heaven; but their exterior Senses and Faculties having again renew'd their Watch, they return to their former State.*

1983. Evil Spirits eagerly desire and burn to disturb and approach a Man when he sleeps, but then Man is particularly under the Protection of the Lord; for Love sleeps not. The Spirits who infest him are miserably punished; I have, ofner than can be told, heard their Punishments, which are Tortures (of which see N. 829. 957. 959;) under the Heel of the left Foot, and this sometimes for Hours together. The Sirens, who are interior Jugglers, are these who chiefly wait the Opportunity of the Night, and then endeavour to infuse themselves into the Thoughts and interior Affections of Man, but are often kept off by Angels from the Lord, and at last frighten'd away by the most grievous Punishments. They likewise talked with others in the Night-time, just as if it was from me, as it were with my own Speech, so like it, that it could not be distinguished, by injecting filthy Things and persuading false. Once I was in a most sweet Sleep, in which I had nothing but pleasant Rest; being awaken'd, some good Spirits began to chide me, that I had plagued them so terribly, that as they said, they thought they were in Hell, and laid the Blame on me: To whom I answer'd, that I knew nothing of the Matter, but had slept most quietly, and that I could not possibly be troublesome to them; with which they were amazed, and at length perceiv'd that this was done by the Juggles of the Sirens; the like was also shewn me afterwards, that I might know what this Crew of Sirens were: They are principally of the Female Sex, who in the Life of the Body, by secret Artifices studied to entice Companions to them, insinuating themselves by their external Graces, alluring Minds by every Method, entering into the Affections and Pleasures of any one, but for a bad Purpose, chiefly for the sake of ruling; hence they have such a Nature in the other Life, that they seem as if they were able of themselves to do all Things, by learning and inventing various Arts, which they imbibe as easily as Sponges do Water as well foul as clear, so they take in Things profane as well as holy, which they swallow and bring up into Action, with the View, as was said, of ruling. It was allowed me to see their Interiors, how foul they were, and how stained with Adulteries and Hatreds; it was likewise granted me to see how powerful their Sphere was; they reduce their Interiors into a State of Persuasion, that they may associate their Interiors with their Exteriors for such Purposes as they are meditating; thus they drive and by Violence oblige Spirits to think altogether as they do; no Reasonings appear in them, but a malicious Sort of Reasonings inspired by their evil Affections,

thus



*thus operating, with an Application to the Genius, and so an Impression is made on the Minds of those they can prevail upon, and either run them down or catch them with their Persuasion. They study nothing more than to destroy the Conscience, which being destroy'd, they possess the Interiors of Man, nay, they besiege him, altho' Man knows it not; at this Day they are not allowed external Sieges as formerly, but internal; they who are Men of no Conscience are thus besieged, the Interiors of their Thoughts are alike mad, but are concealed and veiled over with an external Decorum, and a feigned Honesty, for the sake of their Honour, Lucre or Reputation; this they may likewise know if they attend to their own Thoughts.*

F I N I S.



*ARCANA CÆLESTIA:*

O R,

Heavenly Secrets,

Which are in the

SACRED SCRIPTURE,

O R,

WORD of the LORD,

L A I D O P E N:

Here, those which are in the

Seventeenth Chapter

O F

G E N E S I S.

Together with the

W O N D E R F U L T H I N G S

Which have been seen and heard in the

World of Spirits, and Heaven of Angels.

At the Conclusion, is a Discovery of such Things as relate  
to the LAST JUDGMENT.

II.