

THE DOCTRINE OF CHARITY

It was said above that the loves of self and of the world make hell with man; and now the quality of these loves is to be told, in order that a man may know whether he is in them, and consequently whether hell or heaven is in him; for in man himself is either hell or heaven. That the kingdom of God is within man, the Lord teaches in Luke 17:21; consequently hell also is within him.

7367. The love of self reigns with a man, that is, he is in the love of self, when in what he thinks and does, he does not regard his neighbor, thus not the public, still less the Lord, but only himself and those who belong to him; consequently when he does all things for the sake of himself and those who belong to him; and if for the sake of the public and his neighbor, it is merely for the sake of the appearance.

7368. It is said "for the sake of himself and those who belong to him," because he together with these, and these together with him, make a one; just as when anyone does anything for the sake of his wife, of his children, grandchildren, sons-in-law, or daughters-in-law, he does it for the sake of himself, because they are his. In like manner one who does anything for the sake of relatives and of friends who favor his love and thereby conjoin themselves with him; for by such conjunction they make one with him, that is, regard themselves in him, and him in themselves.

7369. Insofar as a man is in the love of self, so far he removes himself from the love of the neighbor; consequently insofar as a man is in the love of self, so far he removes himself from heaven, for in heaven there is the love of the neighbor. From this it also follows that insofar as man is in the love of self, so far he is in hell, for in hell there is the love of self.

7370. That man is in the love of self who despises his neighbor in comparison with himself, who regards him as his enemy if he does not favor and reverence him; he is still more in the love of self who therefore hates and persecutes his neighbor; and he still more who therefore burns with revenge against him and desires his destruction. Such persons at last love to rage against their neighbor; and the same, if they are also adulterers, become cruel.

7371. The delight which these men perceive in such things is the delight of the love of self. This delight in a man is infernal delight. Everything that is according to love is delightful; and therefore the quality of the love can be known from the delight.

7372. From what has now been described (n. 7370), as a test, it is known who are in the love of self. It matters not how they appear in the outward form, whether pretentious or unassuming; for such they are in the interior man; and the interior man is at this day hidden by most people, and the exterior is trained to make a show of love of the public and the neighbor, thus for contrary things; and this also for the sake of self and for the sake of the world.

7373. But the love of the world reigns with a man, that is, a man is in the love of the world, when in what he thinks and does he regards and

intends nothing but his own advantage, not caring whether this involves harm to his neighbor and to the public.

7374. Those are in the love of the world who desire to possess themselves of the goods of others by artful devices, and still more those who do this by cunning and deceit. They who are in this love envy others their goods, and covet them; and insofar as they do not fear the laws, they take them away, even by robbery.

7375. These two loves increase insofar as the reins are given them, and insofar as the man is borne along into them; and at last they increase beyond measure, so that they desire to govern not only all things in their own kingdom, but also what is beyond, even to the ends of the earth; nay, these loves when unbridled ascend even to the God of the universe, that is, to such a height that they who are in them wish to climb to the throne of God, and to be worshiped instead of God Himself, according to what is written in Isaiah concerning Lucifer, by whom are meant those who are in these loves, and are called "Babel":

Thou saidst in thine heart, I will ascend into the heavens, I will exalt my throne above the stars of God; and I will sit upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the cloud, and become like the Most High. Yet thou shalt be cast down to hell (Isa. 14:13-15).

7376. From all this it can now be seen that these two loves are the origins of all evils, for they are diametrically opposed to love toward the neighbor, and to love to the Lord; thus diametrically opposed to heaven, where love to the Lord and love toward the neighbor reign. Consequently it is these loves, namely, the love of self and the love of the world, that make hell with man, for these two loves reign in hell.

7377. But they are not in these loves who aspire to honors not for the sake of themselves, but for the sake of their country; and who aspire to wealth not for the sake of wealth, but for the sake of the necessities of life, both for themselves and for their families, also for the sake of the good use on account of which the wealth delights them. With such persons honors and riches are means of imparting benefits.

EXODUS 8

1. And Jehovah said unto Moses, Say unto Aaron, Stretch forth thy hand with thy rod over the streams, over the rivers, and over the pools, and cause frogs to come up upon the land of Egypt.

2. And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt.

3. And the magicians of Egypt did so with their enchantments, and caused frogs to come up upon the land of Egypt.

4. And Pharaoh called Moses and Aaron, and said, Supplicate ye unto Jehovah that He remove the frogs from me and from my people; and I will let the people go, that they may sacrifice to Jehovah.

5. And Moses said unto Pharaoh, Have thou honor over me, till when shall I supplicate for thee, and for thy servants, and for thy people, to cut off the frogs from thee, and from thy houses? Only in the river shall they be left.

6. And he said, Unto the morrow. And he said, Be it according to thy word; that thou mayest know that there is none like Jehovah our God.

7. And the frogs shall be removed from thee, and from thy houses, and from thy servants, and from thy people; only in the river shall they be left.

8. And Moses and Aaron went out from before Pharaoh; and Moses cried unto Jehovah upon the word of the frogs which He had laid on Pharaoh.

9. And Jehovah did according to the word of Moses; and the frogs died out of the houses, out of the courts, and out of the fields.

10. And they gathered them together in heaps and heaps; and the land stank.

11. And Pharaoh saw that there was breathing, and he made heavy his heart, and heard them not, as Jehovah had spoken.

12. And Jehovah said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, and it shall become lice in all the land of Egypt.

13. And they did so; and Aaron stretched out his hand with his rod, and smote the dust of the land, and there was louse on man and on beast; all the dust of the land became louse in all the land of Egypt.

14. And the magicians did so with their enchantments to bring forth lice, and they could not; and there was louse on man and on beast.

15. And the magicians said unto Pharaoh, This is the finger of God; and Pharaoh's heart was made firm, and he heard them not, as Jehovah had spoken.

16. And Jehovah said unto Moses, Rise up early in the morning, and stand before Pharaoh; lo, he goeth forth unto the waters; and say unto him, Thus saith Jehovah, Let My people go, that they may serve Me.

17. For if thou let not My people go, behold I send against thee, and against thy servants, and against thy people, and into thy houses, the noisome fly; and the houses of the Egyptians shall be filled with the noisome fly, and also the land whereon they are.

18. And I will sever in that day the land of Goshen, upon which My people stand, that no noisome fly be there; to the end that thou mayest know that I am Jehovah in the midst of the land.

19. And I will set redemption between My people and thy people; unto the morrow shall this sign be.

20. And Jehovah did so; and there came the grievous noisome fly into the house of Pharaoh, and into the house of his servants, and into all the land of Egypt; the land was destroyed from before the noisome fly.

21. And Pharaoh called Moses and Aaron, and said, Go ye, sacrifice to your God in the land.

22. And Moses said, It is not meet to do so, for we shall sacrifice the abomination of the Egyptians to Jehovah our God; lo, we shall sacrifice the abomination of the Egyptians unto their eyes, and will they not stone us?

23. We will go a way of three days into the wilderness, and will sacrifice to Jehovah our God, as He hath said unto us.

24. And Pharaoh said, I will let you go, and ye shall sacrifice to Jehovah your God in the wilderness; only ye shall not go very far away; supplicate for me.

25. And Moses said, Behold I go forth from thee, and I will supplicate unto Jehovah that He may remove the noisome fly from Pharaoh, from his servants, and from his people, tomorrow; only let not Pharaoh mock anymore in not letting the people go to sacrifice to Jehovah.

26. And Moses went out from Pharaoh, and he supplicated unto Jehovah.

27. And Jehovah did according to the word of Moses; and He removed the noisome fly from Pharaoh, from his servants, and from his people; there was not one left.

28. And Pharaoh made heavy his heart this time also, and he did not let the people go.

7378. THE CONTENTS.

In this chapter, in the internal sense, the subject is continued of the vastation of those who are in falsities, and who infest the upright in the other life. The first two degrees of vastation were described in the preceding chapter, also the third degree in part, which was that they reasoned only from mere falsities. Reasonings from mere falsities are signified by "the frogs;" which subject is continued in this chapter; and then the fourth and fifth degrees of the vastation of those who are in falsities and infest the upright in the other life are treated of. The fourth degree is that they were in evils which destroyed every good with them, also whatever they had from natural good; these are signified by the lice from the dust of the land. The fifth degree is that they were in falsities from these evils, whereby every truth would be destroyed; these are signified by the noisome fly.

7379. THE INTERNAL SENSE

Verses 1-10. And Jehovah said unto Moses, Say unto Aaron, Stretch forth thy hand with thy rod over the streams, over the rivers, and over the pools, and cause frogs to come up upon the land of Egypt. And Aaron stretched out his hand over the waters of Egypt; and the frogs came up and covered the land of Egypt. And the magicians of Egypt did so with their enchantments, and caused frogs to come up upon the land of Egypt. And Pharaoh called Moses and Aaron, and said, Supplicate ye unto Jehovah, that He remove the frogs from me, and from my people; and I will let the people go, that they may sacrifice to Jehovah. And Moses said unto Pharaoh, Have thou honor over me, till when shall I supplicate for thee, and for thy servants, and for thy people, to cut off the frogs from thee, and from thy houses? Only in the river shall they be left. And he said, Unto the morrow. And he said, Be it according to thy word; that thou mayest know that there is none like Jehovah our God. And the frogs shall be removed from thee, and from thy houses, and from thy servants, and from thy people; only in the river shall they be left. And Moses and Aaron went out from before Pharaoh and Moses cried unto Jehovah upon the word of the frogs which He had laid on Pharaoh. And Jehovah did according to the word of Moses, and the frogs died out of the houses, out of the courts, and out of the fields. And they gathered them together in heaps and heaps; and the land stank. "And Jehovah said unto Moses," signifies instruction; "Say unto Aaron," signifies the influx of the internal law into the external law; "Stretch forth thy hand with thy rod," signifies the power of internal truth through external truth; "over the streams, over the rivers, and over the pools," signifies against falsities; "and cause frogs to come up upon the land of Egypt," signifies reasonings from mere falsities; "and Aaron stretched out his hand over the waters of Egypt," signifies the effect of the power of internal truth through external truth against falsities; "and the frogs came up," signifies reasonings from mere falsities; "and covered the land of Egypt," signifies that the natural mind was made such; "and the magicians of Egypt did so with their enchantments," signifies the abuse of Divine order, whence there was the like in the outward form; "and caused frogs to come up upon the land of Egypt," signifies in respect to reasonings from the natural mind; "and Pharaoh called Moses and Aaron," signifies the presence of the law Divine; "and said, Supplicate ye unto Jehovah," signifies humiliation from weariness; "that He remove the frogs from me, and from my people," signifies that they should not be driven to reasoning from mere falsities; "and I will let the people go, that they may sacrifice to Jehovah," signifies that they would then leave those who were of the spiritual church so that they may worship their God; "and

Moses said unto Pharaoh," signifies the answer; "Have thou honor upon me," signifies that the law Divine ought to be trusted; "till when shall I supplicate for thee, and for thy servants, and for thy people," signifies intercession for those who are in falsities and infest; "to cut off the frogs from thee, and from thy houses," signifies that the reasonings may cease; "only in the river shall they be left," signifies that they should remain with falsities where these are; "and he said, Unto the morrow," signifies forever; "and he said, Be it according to thy word," signifies confirmation thence; "that thou mayest know that there is none like Jehovah our God," signifies that there is one God, and none besides Him; "and the frogs shall be removed from thee, and from thy houses, and from thy servants, and from thy people," signifies that they should not be driven to reason from mere falsities; "only in the river shall they be left," signifies that they should remain with falsities where these are; "and Moses and Aaron went out from before Pharaoh," signifies separation from those who had reasoned from mere falsities; "and Moses cried unto Jehovah upon the word of the frogs which He had laid on Pharaoh," signifies intercession; "and Jehovah did according to the word of Moses," signifies that it was so done according to the word of the Lord; "and the frogs died out of the houses, out of the courts, and out of the fields," signifies that reasonings from mere falsities ceased with them everywhere in the natural; "and they gathered them together in heaps and heaps," signifies that these reasoning falsities were arranged in bundles in the natural; "and the land stank," signifies what was foul and loathsome therefrom.

7380. And Jehovah said unto Moses. That this signifies instruction is evident from the signification of "saying" as being instruction (see n. 7186, 7304). The signification in the historical parts of the Word of "to say" appears from the things which follow it, for it enfolds these within it. That it here signifies instruction, is because what was further to be done is "said by Jehovah." Moreover, Moses represents the law Divine, by which instruction from Jehovah is given.

7381. Say unto Aaron. That this signifies the influx of the internal law into the external law, is evident from the representation of Moses, as being the law Divine (see n. 6723, 6752); and from the representation of Aaron, as being the doctrine of good and truth (n. 6998, 7089); the doctrine of good and truth which Aaron represents is nothing else than the external law coming forth from the internal law, that is, through the internal law from the Divine; and from the signification of "saying," as being influx (n. 6152, 6291, 7291). That "to say" here denotes influx is because Moses was to say to Aaron, and Moses is the internal law, and Aaron the external, and influx from the Divine takes place through the internal into the external. The internal law is the truth Divine itself such as it is in heaven, and the external law is the truth Divine such as it is on earth; thus the internal law is truth accommodated to angels, and the external law is truth accommodated to men.

[2] As the internal law which Moses represents is truth accommodated to angels, and the external law which Aaron represents is truth accommodated to men, I may here say something about them. Truth accommodated to angels is for the most part incomprehensible to men, as is evident from the fact that things are seen and said in heaven such as eye has never seen, nor ear has ever heard. The reason is that the things said among the angels are spiritual things which have been abstracted from natural things, and consequently are remote from the ideas and expressions of human speech; for man has formed his ideas from the things in nature, and indeed in grosser nature, that is, from those which he has seen in the world and

upon the earth, and has touched by sense, which things are material. The ideas of interior thought with man, although they are above material things, nevertheless terminate in material things, and where they terminate, there they appear to be, and from this he perceives that which he is thinking. Hence it is evident how the case is with that truth of faith, and what is its quality, which falls into the thought of man, and is called the external law, and is represented by Aaron.

[3] To illustrate this by an example: man cannot possibly think without the idea of time and space, which idea adheres to almost everything which he thinks; if idea from time and space were taken away from man, he would not know what he is thinking; and scarcely whether he is thinking. But in the ideas of the angels there is nothing from time and space, but instead of these there are states, and this because the natural world is distinguished from the spiritual world by time and space. The reason why there are time and space in the natural world, and instead of these there are states in the spiritual world, is that in the natural world the sun seems by apparent revolutions to make days and years, and to divide the days into four times, night, morning, noon, and evening; and the years also into four times, winter, spring, summer, and autumn; and also to do this by means of variations of light and shade, and of heat and cold. From this come the ideas of time and of its variations. The ideas of space arise from measuring by times, and therefore where the one is, there is the other.

[4] But in the spiritual world, the sun of heaven, whence come spiritual light and spiritual heat, does not make apparent rotations and revolutions, and thus induce ideas of time and space. The light which is from that sun is truth Divine; and the heat which is from that sun is good Divine. From these arise with the angels ideas of states; states of intelligence and faith from truth Divine; and states of wisdom and love from good Divine. To the variations of these states with the angels correspond the states of light and shade in the world, and also states of heat and cold, which are from the sun when it makes times and measures spaces. From this example it may to a certain extent appear what is the quality of that internal truth, or truth accommodated to angels, which is called the "internal law;" and also what is the quality of that external truth, or truth accommodated to men, which is called the "external law;" also whence it is that the things which the angels speak among themselves are to man incomprehensible, and also unutterable.

7382. Stretch forth thy hand with thy rod. That this signifies the power of internal truth through external truth, is evident from the signification of "hand," as being spiritual power, which is that of internal truth; and from the representation of a rod, as being natural power, which is that of external truth (see n. 6947, 6948). (That all power in the spiritual world belongs to truth, see n. 3091, 3387, 4931, 6344, 6423, 6948.) As Moses represents the internal law, which is the same as internal truth, and Aaron represents the external law, which is the same as external truth, and as internal truth flows into external and gives it power (n. 7381), therefore by the word of Moses to Aaron, "Stretch forth thy hand with thy rod," is signified the power of internal truth through external truth.

7383. Over the streams, over the rivers, and over the pools. That this signifies against falsities, is evident from the signification of "the streams and rivers of Egypt," as being doctrinal things of falsity (see n. 7323); and from the signification of "pools," as being memory-knowledges serviceable to them (see n. 7324); thus it is falsities that are here signified by "streams," "rivers," and "pools."

7384. And cause frogs to come up upon the land of Egypt. That this signifies reasonings from mere falsities, is evident from what has been already shown (n. 7351, 7352). Frogs also correspond to reasonings from falsities, for each and all things in the natural world have a correspondence with those which are in the spiritual world; and this because the natural comes forth through the spiritual. Therefore universal nature is a theater representative of the spiritual world (n. 2758, 3483, 4939).

7385. And Aaron stretched out his hand over the waters of Egypt. That this signifies the effect of the power of internal truth through external truth against falsities, is evident from the representation of Aaron, as being the doctrine of truth and good, thus external truth (see n. 6998, 7009, 7089); from the signification of "hand," as being power (n. 878, 4931-4937), here the power of internal truth through external (as above, n. 7382); and from the signification of "the waters of Egypt," as being falsities (n. 6693, 7307). The effect is signified by "stretching out the hand and the frogs coming up." From all this it is evident that by "Aaron stretched out his hand over the waters of Egypt," is signified the effect of the power of internal truth through external truth against falsities.

7386. And the frog came up. That this signifies reasonings from mere falsities, is evident from what was said above (n. 7384).

7387. And covered the land of Egypt. That this signifies that the natural mind was made such, is evident from the signification of "covering," which, being said of the natural mind, denotes that it was filled with falsities and reasonings therefrom, thus that it was made such; and from the signification of "the land of Egypt," as being the natural mind (see n. 5276, 5278, 5280, 5288, 5301).

7388. And the magicians of Egypt did so with their enchantments. That this signifies the abuse of Divine order, whence there was the like in the outward form, may be seen above (n. 7296, 7297, 7337), where are the like words.

7389. And caused frogs to come up upon the land of Egypt. That this signifies in respect to reasonings from the natural mind, is evident from the signification of "frogs," as being reasonings from mere falsities (see n. 7351, 7352, 7384); and from the signification of "the land of Egypt," as being the natural mind (of which just above, n. 7387).

7390. And Pharaoh called Moses and Aaron. That this signifies the presence of the law Divine, is evident from the signification of "calling," as being presence (see n. 6177), that "to call" denotes presence is because to call is to desire to speak with someone, and to communicate what the speaker is thinking, and in the other life it is from a law of order that he is presented to view with whom anyone desires to speak and to communicate what he thinks; from the representation of Pharaoh, as being those who are in falsities and infest (of which frequently above); from the representation of Moses, as being the internal law; and from the representation of Aaron, as being the external law (n. 7381).

7391. And said, Supplicate ye unto Jehovah. That this signifies humiliation from weariness, is evident from the signification of "to supplicate unto Jehovah," as being humiliation; for he who supplicates is

in humiliation, and likewise he who requests another to supplicate for him. The reason why "to supplicate" denotes humiliation is that the angels do not attend to the supplication, but to the humiliation in which the man is when he is supplicating; for supplication without humiliation is only a vocal sound which does not come to the hearing and perception of the angels. That weariness is the cause, namely, the weariness of reasoning from mere falsities, will be seen in what now follows.

7392. That He remove the frogs from me, and from my people. That this signifies that they might not be driven to reasonings from mere falsities, is evident from the signification of "removing," as being not to be driven, for the cause of the supplication was weariness arising from being driven to reason from mere falsities; from the signification of "frogs," as being reasonings from mere falsities (see n. 7351, 7352); and from the representation of Pharaoh and also of the Egyptians, as being those who are in falsities and infest (of which frequently above). [2] As regards the weariness which is the cause of the supplication or humiliation of those who infest, be it known that this is undelightful to them, for they cannot do mischief by reasonings from mere falsities, because the upright—here those who are of the Lord's spiritual church whom they were infesting—laugh at mere falsities, which are negations of truth; but they could do mischief by means of the falsities from the fallacies and appearances by which truths are falsified (which falsified truths are signified by the blood into which the waters of Egypt were turned, n. 7317, 7326), because fallacies and appearances seduce, for they are like a shade and veil to truths. And because they cannot do mischief by means of reasonings from mere falsities, that is, from utter negations of truth, it is undelightful to them, and therefore they deprecate it; for nothing delights the infernals except doing mischief in every possible way; doing mischief being the very delight of their life, insomuch that it is their very life; and therefore when they are not allowed to do mischief, they are in weariness. This is the reason why Pharaoh prayed for deliverance from the evil of the frogs, but not from the evil of the blood, of which above; nor from the evil of the lice, of which below; for by the evil of the frogs is signified infestation by means of reasonings from mere falsities, by which reasonings they cannot do mischief; whereas by the evil of the blood is signified infestation by means of falsities from fallacies and appearances, which infestation is delightful to them, because they can do mischief by its means; and by the evil of the lice are signified evils, which are delightful to them because they are evils.

[3] In the other life all those perceive delight in doing mischief who in the world do not impart benefits to the neighbor for the sake of the neighbor, nor to their country for the sake of their country, nor to the church for the sake of the church, but for the sake of themselves; thus who do not do truth and good for the sake of truth and good. That they have delight in doing mischief does not show itself in the world, because the external man hides it; but in the other life when the outward things are being taken away and the man is left to his inward things, then this delight comes forth and manifests itself. From this it is that they are in hell, for all who are there love to do mischief, whereas all who are in heaven love to impart benefits.

7393. And I will let the people go, that they may sacrifice to Jehovah. That this signifies that they would then leave those who were of the spiritual church so that they may worship their God, is evident from the signification of "letting go," as being to release (see n. 7312, 7349, 7350); from the representation of the sons of Israel, as being those who

are of the spiritual church (n. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223); and from the signification of "sacrificing to Jehovah," as being to worship their God. That sacrifices signified all worship in general, see n. 6905; thus here they signify to worship.

7394. And Moses said unto Pharaoh. That this signifies the answer, is evident from the signification of "saying," because it is to Pharaoh who has just spoken, as being an answer (as also above, n. 7103).

7395. Have thou honor upon me. That this signifies that truth Divine ought to be trusted, is evident from the signification of "having honor," as being to trust; and from the representation of Moses, as being the law Divine (see n. 6723, 6752), consequently truth Divine (n. 6771, 7014, 7382).

7396. Till when shall I supplicate for thee, and for thy servants, and for thy people? That this signifies intercession for those who are in falsities and infest, is evident from the signification of "supplicating" because for another, as being intercession; and from the representation of Pharaoh, as being those who are in falsities and infest (n. 7107, 7110, 7126, 7142, 7317); and as when his servants and his people are also added, these are represented by Pharaoh, then all and each are meant, for "servants" denote those who are of a lower sort and minister, and "people" denote the individuals. Empires and kingdoms are represented in heaven as a man, and the societies therein as the members of that man; but the king as the head. This representation has its ground in the fact that the universal heaven represents one man, and the societies therein his members, and this according to their functions. This shows how beautiful and delightful would be the representation of an empire, kingdom, and society in heaven, if they in like manner were conjoined among themselves by charity and faith. Moreover, wherever possible the Lord joins societies together in this way, for the Divine truth itself which proceeds from the Lord introduces this order wherever it is received, and this is the source of this order in heaven. It exists also on earth, but the societies which constitute it are scattered through the whole world, and are those who are in love to Him and in charity toward the neighbor. But these scattered societies have been gathered together by the Lord in order that they also, like the societies in heaven, may represent one man. These societies are not only within the church, but also outside of it, and taken together are called the Lord's Church scattered and gathered from the good in the universal world, which is also called a communion. This communion, that is, this church, is the Lord's kingdom on earth conjoined with the Lord's kingdom in the heavens, and thus is conjoined with the Lord Himself.

7397. To cut off the frogs from thee, and from thy houses. That this signifies that the reasonings may cease, is evident from the signification of "frogs," as being reasonings from mere falsities (see n. 7351, 7352, 7384); from the signification of "to cut off," as being to cease, for "cutting off" is said of the frogs, but "ceasing" of the reasonings; from the representation of Pharaoh, from whom the frogs were to be cut off, as being those who are in falsities and infest (see just above, n. 7396); and from the signification of "houses," as being the things of the natural mind. That a "house" denotes the natural mind, see n. 4973, 5023, 7353; hence "houses" in the plural denote the things therein.

7398. Only in the river shall they be left. That this signifies that they should remain with the falsities where these are, is evident from the signification of "river," here the river of Egypt, as being falsity (see n. 6693, 7307); and from the signification of "being left," as being to remain. With this the case is that whatever enters with man, remains with him, especially what is received from affection. It is believed that the things which enter have been completely obliterated and cast out when the man no longer remembers them; but they have not been obliterated or cast out, but they stick fast either in the interior memory, or in the exterior, among things which have become familiar. For the things which become familiar, are as it were natural, which flow of their own accord, and are not excited by a conscious recalling from the memory; like man's speech, the words of which flow spontaneously from thought, as also do the gestures and actions, and even the steps; and also the thought. These enter successively from infancy, and in time become familiar, and then flow spontaneously. From these as well as from other similar facts, it is evident that all things which enter with man, remain, and that the things which have become habitual, that is, familiar, are no longer noticed as being in the man, although they are in him. Such is the case with the falsities and evils that enter with man, and also with the truths and goods. Such are the things that form him and determine his quality. (That all things which a man has seen, heard, thought, spoken, and done, have been inscribed on him, (see n. 2474-2489.) From all this it is now evident how it is to be understood that the reasonings would remain with the falsities where these are; for after falsities are being removed, they are allotted their places elsewhere in the natural, and together with the falsities the endeavor and cupidity of reasoning; but not as before in the midst directly under the mind's view. Hence it is that, as related in what follows, the frogs were gathered together in heaps, and the land stank by reason of them, whereby is signified that these reasoning falsities were arranged in bundles in the natural, and there was what was foul and loathsome therefrom (see below, n. 7408, 7409).

7399. And he said, Unto the morrow. That this signifies forever, is evident from the signification of "unto the morrow," as being forever, and to eternity (see n. 3998).

7400. And He said, Be it according to thy word. That this signifies confirmation thence, is evident without explication.

7401. That thou mayest know that there is none like Jehovah our God. That this signifies that there is one God, and none besides Him, is evident from the fact that when in the historical sense it is said that "there is none like Jehovah God," in the internal sense it is meant that there is no God besides Him, and because there is none besides Him, that there is one God. In the Word it is sometimes said that "there is none like Jehovah God," and also that "there is no God like Him." It was so said in the Word, because at that time in the land where the church was, as also in the lands where the church was not, they worshiped many gods, and everyone preferred his own god to the god of another. They distinguished these gods by names, and the God of the Israelites and Jews by the name "Jehovah." The Jews and Israelites themselves also believed that there were many gods, but that Jehovah was greater than the rest on account of the miracles; and therefore when the miracles ceased, they at once fell away into the worship of other gods, as is manifest from the historical parts of the Word. That there is one God and none besides Him, they indeed said with the mouth, but did not believe with the heart. This then

is the reason why it is said in the Word that "Jehovah is greater than the other gods," and "there is none like Him," as in David:
Who is a great God like Thee? Thou art the God that doest wonders (Ps. 77:13-14).

Who is like unto Jehovah our God? (Ps. 113:5.)

Jehovah is a great God, and a great king above all gods (Ps. 95:3).

Jehovah is great and greatly to be praised, He is to be feared above all gods (Ps. 96:4).

Therefore also Jehovah is called God of gods, and Lord of lords (Ps. 136:2-3; Dan. 2:47).

That this nevertheless means in the internal sense that there is one God, and none besides Him, is plain in Isaiah:

Remember the former things from an age, for I am God, and there is no God else, and there is none like Me (Isa. 46:9).

7402. And the frogs shall be removed from thee, and from thy houses, and from thy servants, and from thy people. That this signifies that they should not be driven to reason from mere falsities, is evident from the signification of the frogs being removed," as being not to be driven to reason from mere falsities (of which above, n. 7392); from the representation of Pharaoh, as being those who are in falsities and infest (of which also above); from the signification of "houses," as being the things of the natural mind (see n. 7397); and from the signification of "his servants and people," as being all and each who are in falsities and infest (of which also above, n. 7396).

7403. Only in the river shall they be left. That this signifies that they should remain with falsities where these are, is evident from what was said above (n. 7398), where are the same words.

7404. And Moses and Aaron went out from before Pharaoh. That this signifies separation from those who had reasoned from falsities, is evident from the signification of "going out," as being to be separated; from the representation of Moses and Aaron, as being the law Divine, Moses the internal law, and Aaron the external (see n. 7381); and from the representation of Pharaoh, as being those who are in falsities and infest (see n. 7396), here those who infest by means of reasonings from mere falsities.

7405. And Moses cried unto Jehovah upon the word of the frogs which He had laid on Pharaoh. That this signifies intercession, is evident from what goes before, thus without further explication.

7406. And Jehovah did according to the word of Moses. That this signifies that it was so done according to the word of the Lord, is evident from the fact that what Moses supplicated was indeed from the mouth of Moses, but still was from the Lord; for whatever a man thinks and then speaks, and whatever he wills and then does, flows in, the man being merely a recipient organ (see n. 6189-6215, 6307-6327, 6466-6495, 6598-6606, 6613-6626); just so it was with what Moses spoke and did; therefore here by "Jehovah did according to the word of Moses" is signified that it was so done according to the word of the Lord. (That "Jehovah" in the Word denotes the Lord, see n. 1343, 1736, 2921, 3023, 3035, 5663, 6281, 6303, 6905.)

7407. And the frogs died out of the houses, out of the courts, and out of the fields. That this signifies that reasonings from mere falsities ceased with them everywhere in the natural, is evident from the

signification of "dying," as being to cease; from the signification of "frogs," as being reasonings from mere falsities (of which above); from the signification of "the houses," as being the things of the natural mind (of which above, n. 7397), here which are interior there; from the signification of "the courts," as being the outward things of the natural mind (that the natural is interior and exterior, see n. 3293, 3294, 4570, 5118, 5497, 5649); and from the signification of "the fields," as being things more general, thus still more outward, for "fields" are outside the houses and the courts. Thus by "the frogs dying out of the houses, out of the courts, and out of the fields," is signified that reasonings from mere falsities ceased everywhere in the natural.

7408. And they gathered them together in heaps and heaps. That this signifies that these false reasonings were arranged in bundles in the natural, is evident from the signification of "being gathered together in heaps and heaps," as being to be arranged in bundles. That "to be gathered together in heaps" denotes these things, is because all things in the mind of man have been arranged into series, and as it were into bundles; and into series within series, or into bundles within bundles (see n. 5339, 5530, 5881). That there is such an arrangement, is plain from the arrangement of all things in the body, where fibers are seen arranged into bundles, and glandules into clusters, and this everywhere in the body, and still more perfectly in the purer parts not discernible by the naked eye. This bundling is especially to be seen in the brain, in the two substances there, one of which is called cortical and the other medullary. It is not dissimilar in the purer things, and finally in the purest of all, where the forms which receive them are the very forms of life.

[2] That forms or substances are recipient of life can be seen from every single thing that appears in living creatures; and also that recipient forms or substances are arranged in the way most suitable for the influx of life. Without the reception of life in substances, which are forms, there would be no living thing in the natural world, nor in the spiritual world. Series of the purest filaments, like bundles, constitute these forms. It is the same with those things therein which are highly modified; for modifications receive their form from the forms which are the substances in which they are, and from which they flow, because the substances or forms are the determining subjects. The reason why the learned have regarded the things belonging to man's life, that is, to his thought and will, as being devoid of recipient substances or forms, has been that they believed life or the soul to be something either flamy or ethereal, thus such as after death would be dissipated; hence comes the insane notion of many, that there is no life after death. From all this it is evident how it is to be understood that the reasoning falsities were arranged in groups in the natural.

7409. And the land stank. That this signifies what is foul and loathsome therefrom, is evident from the signification of "to stink," as being that which is foul and loathsome (n. 4516, 7161, 7319); and from the signification of "land," here the land of Egypt, as being the natural mind (n. 5276, 5278, 5280, 5288, 5301).