

7450. Verses 21-28. And Pharaoh called Moses and Aaron, and said, Go ye, sacrifice to your God in the land. 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? We will go a way of three days into the wilderness, and will sacrifice to Jehovah our God, as He hath said unto us. 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. 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 any more in not letting the people go to sacrifice to Jehovah. And Moses went out from before Pharaoh, and he supplicated unto Jehovah. 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. And Pharaoh made heavy his heart this time also, and he did not let the people go. "And Pharaoh called Moses and Aaron" signifies the presence of the law Divine; "and said, Go ye, sacrifice to your God in the land," signifies that they would not oppose their worshiping their God, but it must be done in their neighborhood; "and Moses said," signifies the answer; "it is not meet to do so, for we shall sacrifice the abomination of the Egyptians to Jehovah our God," signifies that infernal foulness and filthiness would flow in; "lo, we shall sacrifice the abomination of the Egyptians before their eyes," signifies that Divine worship would be infested by such if done in their presence; "and will they not stone us?" signifies that thus they would extinguish the truths of faith which are of worship; "we will go a way of three days into the wilderness," signifies that they would utterly depart so as to be in freedom; "and will sacrifice to Jehovah our God," signifies that in this way there would be worship; "as He hath said unto us," signifies as He has commanded; "and Pharaoh said, I will let you go, and ye shall sacrifice to Jehovah your God in the wilderness," signifies that they would leave them, and not infest them, so that they may worship their God in freedom; "only ye shall not go very far away," signifies although they are in the neighborhood; "supplicate for me," signifies that they should intercede; "and Moses said, Behold, I go forth from thee," signifies the removal of the appearance of truth Divine among them; "and I will supplicate unto Jehovah," signifies intercession; "that He may remove the noisome fly from Pharaoh, from his servants, and from his people" signifies that there may be an end of this state in respect to the falsities of malevolence; "tomorrow," signifies forever; "only let not Pharaoh mock anymore in not letting the people go to sacrifice to Jehovah," signifies provided he does not deceive by a lie, and does not [fail to] leave them to worship their God in freedom; "and Moses went out from Pharaoh" signifies the removal of the appearance of truth Divine among those who are in falsities of malevolence; "and he supplicated unto Jehovah," 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 he removed the noisome fly from Pharaoh, from his servants, and from his people," signifies the end of this state of falsity; "there was not one left," signifies a full removal; "and Pharaoh made heavy his heart this time also," signifies obstinacy again; "and he did not let the people go," signifies that they would not leave those who were of the spiritual church.

7451. 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, 7390); and from the

representation of Moses and Aaron, as being the law Divine; Moses the internal law, and Aaron the external law (n. 7381, 7390).

7452. And said, Go ye, sacrifice to your God in the land. That this signifies that they would not oppose their worshiping their God, but it must be done in their neighborhood, is evident from the signification of "he said, Go ye," as being that they would not oppose; from the signification of "sacrificing," as being to worship (of which above, n. 7393); and from the signification of "in the land," that is, in the land of Egypt, as being in their neighborhood. That "in the land" denotes in their neighborhood, is plain from the answer of Moses, that it was not meet to do so, for they would sacrifice the abomination of the Egyptians before their eyes, but that they would go a way of three days into the wilderness, and sacrifice to Jehovah their God; and also from the reply of Pharaoh, that they should not go very far away (verses 21-23). Thus by "the land" in the internal sense is meant where they are who are in falsities and infest, concerning whose nearness see n. 7090.

7453. And Moses said. That this signifies the answer, see n. 7103, 7394.

7454. It is not meet to do so, for we shall sacrifice the abomination of the Egyptians to Jehovah our God. That this signifies that infernal foulness and filthiness would flow in, is evident from the signification of "it is not meet to do so," as being that it cannot be so done; from the signification of "abomination," as being infernal foulness and filthiness; and from the signification of "sacrificing to Jehovah God," as being to worship their God (of which above, n. 7452). Hence by "sacrificing to Jehovah God the abomination of the Egyptians" is signified that they would worship God with a worship which those would abominate who are in falsities from what is infernal contrary to this worship, and which would infest it.

[2] How the case stands with this matter is very evident from things that show themselves clearly in the other life. Every spirit, and still more every society, is surrounded with a sphere of the faith and of the life of that spirit or society. This sphere is a spiritual sphere, and by it is known the quality of the spirit, and even better that of the society. For the sphere is perceived by those who have perception, sometimes at a considerable distance; and this although the spirit or the society is in hiding, and does not communicate by thought or by speech. This spiritual sphere may be compared to the material sphere which encompasses the body of a man in the world, which is a sphere of effluvia exuding from him, and is smelled by keen-scented beasts. (Of the spiritual sphere which encompasses spirits, see n. 1048, 1053, 1316, 1504, 1519, 2401, 2489, 4464, 5179, 6206.)

[3] From all this it can be seen that if infernal spirits were near where they are who are in Divine worship, they would infest them by their sphere, for in this way they who are in Divine worship would perceive what is shocking and abominable. All this shows how it is to be understood that infernal foulness and filthiness would flow in, if they were to worship God in that neighborhood. From what has been said about the spiritual sphere, or the sphere of faith and life, which exhales from every spirit, and still more from a society of spirits, it can also be seen that nothing whatever is hidden of that which a man in the world has thought, spoken, and done, but that it is in the open; for it is these things which make this sphere. Such a sphere also pours forth from the spirit of a man while he is in the body in the world; and from this his quality is also known. Therefore believe not that the things a man thinks in secret and that he does in secret, are hidden, for they are as clearly

shown in heaven as are those which appear in the light of noon, according to the Lord's words in Luke:

There is nothing covered that shall not be revealed; or hidden that shall not be known; therefore whatsoever ye have said in the darkness shall be heard in the light; and that which ye have spoken in the ear in bed-chambers, shall be proclaimed upon the housetops (Luke 12:2-3).

7455. Lo, we shall sacrifice the abomination of the Egyptians before their eyes. That this signifies that Divine worship would be infested by such if done in their presence, is evident from the things just unfolded above (n. 7454).

7456. And will they not stone us? That this signifies that they would thus extinguish the truths of faith which are of worship, is evident from the signification of "stoning," as being to extinguish and blot out falsities; but in the opposite sense, when done by the evil, as being to extinguish and blot out the truths of faith. If the infernal foulness and filthiness spoken of above (n. 7454) were to flow in with those who are in the holy of worship, the holy of worship would be extinguished; for the reason that when man is in the holy of worship, he is withheld from such things, and they who are in the good of faith and of life are elevated from the sensuous where such things are; but when such objects flow in, there are then excited the filthy things which are in the sensuous mind (and from which, as just said, the man is withheld when he is in the holy of worship, and they who are in good are being elevated), and thereupon the holy of worship is extinguished. This may also be plain from experience, for if when a man is engaged in Divine worship a filthy object appears, and is not removed, so long as it remains, the worship perishes and is extinguished. This is what is meant by the truths of faith which are of worship being extinguished by those who are in falsities from evils if these were in the neighborhood.

[2] As regards the signification of "stoning," be it known that there were two death penalties among the Israelites and Jews, with whom the representative of a church had been instituted, of which the one was stoning, and the other was hanging upon wood. Stoning was for anyone who desired to destroy the truths of worship that had been commanded, and hanging was for anyone who desired to destroy the good of life. That those were stoned who desired to destroy the truths of worship, was because a "stone" signified truth, and in the opposite sense falsity (n. 643, 1298, 3720, 6426); and that those were hanged upon wood who desired to destroy the good of life, was because "wood" signified good, and in the opposite sense the evil of cupidities (n. 643, 2784, 2812, 3720).

[3] That the penalty of stoning was inflicted if anyone destroyed the truths which are of worship, is plain from the following passages: At last they will make the company come up upon thee, and they shall stone thee with stone, and cut thee in sunder with their swords (Ezek. 16:40);

speaking of Jerusalem perverted, and of the destruction of the truth of faith by means of falsities; hence it is said that they shall "stone with stone," and also "cut in sunder with swords;" for a "sword" signifies truth fighting and destroying falsity, and in the opposite sense falsity fighting and destroying truth (n. 2799, 4499, 6353, 7102).

[4] So in another passage in the same:

Make the company come up against them, that the companies stone them with stone, and cleave them asunder with their swords (Ezek. 23:46-47); speaking of Jerusalem and Samaria, by which is signified the church, by "Jerusalem" the celestial spiritual church, by "Samaria" the spiritual

church; and in this chapter is described how the goods and truths of faith have been destroyed in them.

[5] In Moses:

If when an ox shall gore a man or a woman that they die, stoning, the ox shall be stoned (Exod. 21:28);

"to gore a man or a woman" signifies falsity fighting and destroying truth and good, for a "horn" denotes falsity fighting, and also the power of falsity (n. 2832); by "man" and "woman" are signified in the Word truth and good. From this it is evident what is the internal sense in this command, and what the reason why the ox was to be stoned.

[6] In the same:

He that blasphemeth the name of Jehovah slaying shall be slain; all the assembly stoning shall stone him (Lev. 24:15);

"to blaspheme the name of Jehovah" signifies to do violence to the truths and goods of worship by means of malevolent falsities. (That the "name of Jehovah" denotes everything in one complex whereby Jehovah is worshiped, see n. 2724, 3006, thus everything of faith and charity, n. 6674.) For this reason the son of the Israelitish woman who blasphemed the name of Jehovah was brought forth out of the camp and stoned (Lev. 24:11, 14, 23). It was also ordered that those who served other gods should be stoned (Deut. 17:3, 5); and also those who incited others to serve other gods (Deut. 13:7-11). By "serving other gods" is signified profane worship, by which true worship is extinguished.

[7] If a damsel were married, and the tokens of virginity were not found in her, she was to be stoned, because she had wrought folly in Israel by playing the harlot in her father's house (Deut. 22:20, 21). This was because by "whoredom" was signified the falsification of truth, thus its destruction (n. 2466, 4865). If a man lay in a city with a damsel, a virgin betrothed to a man, they were both to be stoned (Deut. 22:23, 24), for the same reason, namely, because of whoredom, for spiritual whoredom is the falsification of truth.

[8] In Luke:

They concluded among themselves that if they were to say that the baptism of John was from heaven, He would say, Why did ye not believe him? But if they said, From men, all the people would stone them (Luke 20:5-6); where also "stoning" is predicated of what is contrary to truth. The Jews desired to stone Jesus because He said that before Abraham was, He was (John 8:58, 59); and this was because that nation believed it to be false. It was the same when they desired to stone Jesus because He said that He and His Father are one (John 10:30-33); for this they believed to be blasphemy, as is there said. From all this it is now evident what "stoning" involves, and why it was commanded, and also that the penalty of stoning being in Egypt from ancient times, had been derived from the representatives of the Ancient Church.

7457. We will go a way of three days into the wilderness. That this signifies that they would utterly depart so as to be in freedom, is evident from the signification of "going a way of three days into the wilderness," as being to utterly depart. That this is signified follows from what is contained above in the internal sense, namely, that they could not worship God in the neighborhood and presence of those who were from hell (of which above, n. 7452, 7454-7456); thus that they would depart in order to be in freedom.

7458. And we will sacrifice to Jehovah our God. That this signifies that in this way there would be worship, is evident from the signification of "sacrificing to Jehovah," as being worship (of which above, n. 7393, 7452); and that there is worship when men are in freedom (n. 7349).

7459. As He hath said unto us. That this signifies as He has commanded, is evident without explication.

7460. And Pharaoh said, I will let you go, and ye shall sacrifice to Jehovah your God in the wilderness. That this signifies that they would release and not infest them so that they might worship their God in freedom, is evident from the signification of "letting go," as being to release, thus not to infest; and from the signification of "sacrificing to Jehovah God," as being to worship their God (of which above, n. 7458). That it denotes in freedom, follows; for it is said that they should "sacrifice in the wilderness," consequently not so near as they had been before. (That to be near denotes not to be in freedom, see n. 7454, 7456.)

7461. Only ye shall not go very far away. That this signifies although they are in the neighborhood, is evident from the signification of "not going far away," as being not to be at a distance, or far from the land of Egypt.

7462. Supplicate for me. That this signifies that they should intercede, is evident from the signification of "supplicating for him," when said by Pharaoh to Moses, as being to intercede (as above, n. 7396).

7463. And Moses said, Behold I go forth from thee. That this signifies the removal of the appearance of truth Divine among them, is evident from the representation of Moses, as being the law Divine (see n. 6723, 6752), thus also truth Divine (n. 7014, 7382); and from the signification of "going forth," as being removal (as above, n. 7404). For by Pharaoh's calling Moses and Aaron is signified the presence of truth Divine (n. 7451); and therefore here by "going forth from him" is signified removal. As regards the presence and the removal of truth Divine with the evil, be it known that truth from the Divine sometimes appears to them, and this through the presence of an angel near them; but truth from the Divine does not flow in with them through the interiors, as with the good, because with them the interiors have been closed; but it affects their exteriors only. When this happens they are in fear, and from this in humiliation, for the presence of truth from the Divine strikes them with dismay, and inspires them with fear as of death; but when truth from the Divine is removed they return into their former state and are devoid of fear. This is what is meant by the presence of the appearance of truth Divine, and by its removal. This also was represented by Pharaoh, in that when Moses was present he humbled himself and promised to let the people go, that they might sacrifice to Jehovah; but when Moses had gone forth from him he made heavy his heart (verse 28); for as shown above, Moses represented the law Divine, or truth Divine.

[2] That the law Divine is the same as truth Divine, is because the "law Divine" signifies the Word, and thus truth Divine. That the "law" signifies the Word, and thus truth Divine, is evident from the following passages:

Jesus said, Is it not written in your law, I said Ye are gods? If He called them gods unto whom the Word was made, and the scripture cannot be broken (John 10:34-35);

where "written in the law" denotes in the Word, for it is written in David. In the same:

The multitude said, We have heard out of the law that Christ abideth forever (John 12:34);

this also was written in David. In the same:

Jesus said that the word might be fulfilled that is written in their law,
They hated Me without a cause (John 15:25);
this also is in David. In Luke:

It is written in the law of the Lord that every male that openeth the
womb should be called holy to the Lord, and that they should offer a
sacrifice according to that which is written in the law of the Lord; a
pair of turtledoves, or two young pigeons (Luke 2:23-24, 39);

this is in Moses. In the same:

A lawyer tempting Jesus, said, What shall I do to receive the heritage of
eternal life? Jesus said unto him, What is written in the law? How
readest thou? (Luke 10:25-26).

[3] In the same:

The law and the prophets were until John; from that time the kingdom of
God is evangelized: it is easier for heaven and earth to pass, than for
one tittle of the law to fall (Luke 16:16-17);

besides passages where the Word is called "the law and the prophets" (as
Matt. 5:18; 7:12; 11:13; 22:40). In Isaiah:

Bind together the testimony, seal up the law for those whom I will teach
(Isa. 8:16);

"the law" denotes the Word. In the same:

Lying sons, sons that would not hear the law of Jehovah (Isa. 30:9).

He will set judgment in the earth, and the isles shall hope in His law
(Isa. 42:4);

this is said of the Lord; "His law" denotes the Word. In the same:

Jehovah shall magnify His law (Isa. 42:21).

Thus said Jehovah, If ye will not obey Me, to go in My law, which I have
set before you, and ye are hearing the words of My servants the prophets
(Jer. 26:4-5);

where "the law" denotes the Word; besides many other passages. From this
it is evident that "the law" denotes the Word, and because it denotes the
Word, it denotes truth Divine, as in Jeremiah:

This is the covenant that I will make with the house of Israel after
these days, said Jehovah; I will put My law in the midst of them, and I
will write it on their heart (Jer. 31:33);

where "the law of Jehovah" denotes truth Divine.

[4] That "the law" in a wide sense is the whole Word, in a less wide
sense the historic Word, in a still less wide sense the Word written by
Moses, and in a narrow sense the commandments of the Decalogue, see n.
6752. From all this it can now be seen why it is said that Moses
represents both the law Divine and also truth Divine.

7464. And I will supplicate unto Jehovah, signifies intercession, as
above (n. 7396, 7462).

7465. That He may remove the noisome fly from Pharaoh, from his servants,
and from his people. That this signifies that there may be an end of this
state in respect to the falsities of malevolence, is evident from the
signification of "the noisome fly," as being falsities of malevolence
(see n. 7441); from the representation of Pharaoh, as being those who are
in falsities from evils and infest (of which above); and from the
signification of "his servants and his people," as being all and each (n.
7396, 7441). To remove these falsities of malevolence from all and each
who infest, is to put an end to this state. Be it known that each miracle
done in Egypt signifies a peculiar state into which those come who are in
falsities and infest in the other life. There are ten states into which
they successively come before they are entirely stripped of all truth,
thus before they are cast into hell. For they who are in the knowledge of
faith, but in evil of life, are not after death at once brought into

hell, but successively. They are first convinced that they are in evil, and afterward the knowledge of faith is taken away from them, and at last they are left to the evil of their life. This is effected by means of many successive states, and these states are what are described by the miracles done in Egypt, consequently by the evils which befell the Egyptians before they were immersed in the sea Suph. These secrets cannot be known without revelation, but with the angels they are among things well known.

7466. Tomorrow. That this signifies forever, see n. 3998, 7399.

7467. Only let not Pharaoh mock anymore in not letting the people go to sacrifice to Jehovah. That this signifies provided he does not deceive by a lie, and does not [fail to] leave them to worship their God in freedom, is evident from the representation of Pharaoh, as being those who are in falsities from evils and infest; from the signification of "mocking," as being to deceive by a lie; from the signification of "letting go," as being to leave; from the representation of the sons of Israel, as being those who are of the spiritual church; and from the signification of "sacrificing to Jehovah," as being to worship their God (see n. 7393, 7452, 7458), which must be done in freedom (n. 7454, 7456). From all this it is evident that by "only let not Pharaoh mock anymore in not letting the people go to sacrifice to Jehovah," is signified, provided he does not deceive by a lie, and does not [fail to] leave those who are of the spiritual church to worship their God in freedom.

7468. And Moses went out from before Pharaoh. That this signifies the removal of the appearance of truth Divine among those who are in falsities of malevolence, is evident from what was said above (n. 7463).

7469. And he supplicated unto Jehovah, signifies intercession (as above, n. 7396, 7462).

7470. 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 what was unfolded above (n. 7406).

7471. And He removed the noisome fly from Pharaoh, from his servants, and from his people. That this signifies the end of this state of falsity, is evident from what was said above (n. 7465), where are like words.

7472. There was not one left. That this signifies a full removal, is evident without explication.

7473. And Pharaoh made heavy his heart this time also. That this signifies obstinacy again, is evident from the signification of "making firm," "hardening," and "making heavy the heart," as being obstinacy (see n. 7272, 7300, 7305).

7474. And he did not let the people go. That this signifies that they would not leave those who were of the spiritual church is evident from the signification of "letting go," as being to leave; and from the representation of the sons of Israel, here "the people," as being those who are of the spiritual church (see n. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223).

[2] As regards the spiritual church, which is here represented by the sons of Israel, be it known that it is internal and external; and that those are in the internal church who are in the good of charity, and that

those are in the external church who are in the good of faith. Those are in the good of charity who from charity toward the neighbor see the truths which are of faith; but those are in the good of faith who from faith look to charity, thus who do what is good, not from the affection of charity, but from the obedience of faith, that is, because it has been so commanded. It is these who are here properly represented by the sons of Israel, for these are they who in the other life are infested by those who are in falsities. Those who are in the affection of charity cannot be so infested, for the spirits who are in falsities and evils cannot approach those who are in this good, because the Lord is in this good. If these are infested, it is merely in respect to the fallacies and appearances through which they have believed what is not true to be true, and also in respect to such things as the doctrine of their church has taught for truths, which yet are not truths. Such in the other life willingly reject falsities and receive truths, because the good of charity is recipient of truth, for it loves and desires it.

[3] As infestations have been so often mentioned, it is to be told what they are, and what is their nature. Infestations are effected by means of injections of falsity against truths, and these falsities are refuted in those who are being infested, by means of an influx from heaven, that is, through heaven from the Lord. In such a state are those held who are in vastation in respect to falsities, until they are imbued with the truths which are of faith, and by degrees with interior truths; and insofar as they are imbued with these truths, so far they are liberated from infestation. Infestations are not temptations, for temptations take place with anguish of conscience, those who are in temptations being kept in a state of condemnation, and hence of anguish and grief.

[4] From all this it is evident what is the nature of the vastations in the other life in which are those who are in the good of faith. These vastations are vastations of falsity. But vastations with those who have not been in the good of faith, but in some truth of faith in the memory, while in a life of evil, are vastations of truth. Those who are vastated in respect to falsities, become successively imbued with the truths and goods of faith and charity; but those who are vastated in respect to truths, successively put off truths, and put on the evils which have been of their life. From all this it can be seen what is meant in the Word by "vastations" and "desolations."

7475. CONTINUATION ABOUT THE SPIRITS AND INHABITANTS OF THE PLANET MARS. The spirits of the planet Mars appear to themselves as men such as they had been in the world, and therefore they have to others a like appearance; for everyone in the other life appears to others as he appears to himself, because the perception is communicated. When I wondered at this, they said that they cannot appear otherwise, because when they lived in the world they knew that they were spirits clothed with a body, and then thought little about their body, but only about the life of their spirit in the body; and therefore when they come into the other life they scarcely know that the state of life has been changed; and as they then also think about the life of their spirit just as they did in the world, they therefore appear to themselves like men. All spirits are indeed in the human form, but not in one so strikingly like that in which are the spirits of Mars; for with these the idea remains such as they had in the world. Moreover, with those who when in the world know and believe that in the other life they shall be in the human form, as the body decreases, this thought increases; and therefore when they put off the body which had served them for use in the world, from the idea impressed upon them they remain to themselves in a like form.

7476. The spirits of Mars are among those who are the best of all from the earths of this solar system, for they are mostly celestial men, not unlike those who were of the Most Ancient Church on this earth (of whom see above, n. 1114-1125, and elsewhere). When their quality is represented, they are represented with the face in heaven and the body in the world of spirits; and those of them who are angels, with the face toward the Lord and the body in heaven.

7477. More than other spirits they acknowledge and adore our Lord; they say that He is the only God, and that He rules both heaven and the universe, and that all good is from Him; they said that it is the Lord who leads them, and that He also frequently appears to them in their earth. That the Lord rules both heaven and the universe is a truth known also to Christians in this earth from His words in Matthew: All power has been given unto Me in heaven and on earth (Matt. 28:18); but they do not so believe it as do those who are from the earth Mars.

7478. Once when the Lord was mentioned, I saw that those spirits humbled themselves so inmosty and profoundly that it cannot be described, for in their humiliation they had the thought that of themselves they are in hell, and that thus they are altogether unworthy to look to the Lord, who is the Holy itself. They were so profoundly in this thought from faith that they were as it were out of themselves, and in it they remained on their knees until the Lord lifted them up, and then as it were drew them out from hell. When they thus emerge from humiliation, they are full of good and of love, and hence of joy of heart. When they so humble themselves they do not turn the face to the Lord, for this they dare not then do, but turn it away. The spirits who were around me said that they never saw such humiliation.

7479. I have spoken with some from that earth about the faith of those who dwell there. They said that they there believe that there is nothing in them but what is filthy and infernal, and that all good is of the Lord. They even said further that of themselves they are devils, and that the Lord draws them out and continually withholds them from hell. They wondered that so many evil spirits were about me, and also spoke to me; but it was given me to answer that this is permitted them for the purpose that I may thus know their quality, and why they are in hell, and that this is according to their life. It was also given me to say that there were some among them whom I had known when they lived in the world, and that they had then been in stations of great dignity, although nothing but the world was in their hearts; but that no evil spirit, even the most infernal, can do me any harm, because I am continually protected by the Lord.

7480. I have been instructed that the spirits of Mars have relation to something which is interior in man, and indeed intermediate between the intellectual part and the will part, thus to thought from affection; and they who are the best of them, to the affection of the thought. This is the reason why their face makes a one with their thought, and why they cannot dissemble before anyone (as was said of them above, see n. 7360, 7361).

7481. And because they have such a relation in the Grand Man, that middle province of the brain which is between the cerebrum and the cerebellum corresponds to them. For with those with whom the cerebrum and the cerebellum have been conjoined in respect to spiritual operations, the face acts as a one with the thought, so that from the face the very

affection of the thought shines forth; and from the affection, with some signs also going forth from the eyes, the general of the thought shines forth; and therefore when they were near me, I sensibly noticed a drawing back of the front part of the head toward the hinder part, thus of the cerebrum toward the cerebellum.

7482. Once when the spirits of Mars were with me, and occupied the sphere of my mind, spirits from our earth came near and wished to infuse themselves also into that sphere; but then the spirits of our earth became as if insane, because they did not at all agree. For the spirits of our earth look to themselves and the world, thus they are in an idea turned to themselves; but the spirits of Mars look to heaven, thus to the Lord and their neighbor, and hence are in an idea turned away from themselves. From this cause there is contrariety. But then came near some angelic spirits of Mars, by whose coming the communication was taken away; and so the spirits of our earth retired.

7483. There was presented to me an inhabitant of that earth: his face was like that of the inhabitants of our earth, but the lower part of the face was black, not from a beard, which they have not, but from blackness in place of it. This is also from correspondence. The blackness extended itself on both sides up to the ears. The upper part of the face was yellowish, like the faces of the inhabitants of our earth who are not quite white.

7484. They said that they live on the fruits of trees, and especially on a certain round fruit which springs up out of their ground, and also on legumes.

7485. They are clad with garments that they make from the bark fibers of certain trees, which have such a strength that they can be woven, and can also be glued together by a kind of gum which they have.

7486. Among other things they also said that on their earth they know how to make fluid fires, from which they have light in the evening and night.

7487. The subject of the inhabitants and spirits of Mars will be continued at the end of the following chapter.

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