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v. 4

CONCORDANCE TO SWEDENBORG.

Kadesh. *Kadesch.*

A. 1678. 'They . . . came to En-Mishpat, this is Kadesh' (Gen.xiv.7)=continuation. . . By 'Kadesh' are signified truths, and also contentions about truths. As it here treats about the falsities and the derivative evils which the Lord overcame in His first combat, mention is made of 'En-Mishpat, this is Kadesh,' because there was contention about truths.

—². That 'Kadesh'=truths about which there is contention, is evident from Ezek.xlvii.19; xlviii.28.

—³. It was also at Kadesh where Moses struck the rock . . . which waters were called 'Meribah,' from contention (Num.xx.1-13; xxvii.14; Deut.xxxii.51).

—⁴. It was also to Kadesh that the spies . . . returned, and where they murmured and contended . . . (Num.xiii.26).

—⁵. (Thus) 'En-Mishpat,' or 'the fountain of judgment,' or 'the fountain of Mishpat-Kadesh'=contention about truths, and thus continuation.

1958. 'It is between Kadesh and Bared' (Gen.xvi.14)=the quality, namely, that He saw what was the quality of this truth . . . That 'Kadesh'=truth, and also contentions about truths. Ref.

2497. The state in which the Lord was when He first instructed Himself in the doctrinal things of charity and faith, is signified by 'Kadesh and Shur' (Gen.xx.1). 2502.

2503. That 'Kadesh'=the affection of the interior truth which proceeds from rational things . . . may be evident from the signification of 'Kadesh.' 'Kadesh'=truth about which there is contention, thus contention about truth, as to from what origin it is . . . But as all truth with the Lord was from a celestial origin, 'Kadesh' hence=the affection of truth. . . The affection of the interior truth which proceeds from rational things is here signified by 'Kadesh.'

S. 18⁵. By 'the wilderness,' and 'the wilderness of Kadesh' (Ps.xxix.8) is signified the Church where there is not any truth and good.

Kadmonite. *Kadmonita.* See KENITE.

Kaleidoscope. See CYLINDER.

Kalsenius. *Kalsenius.* D.4842. 4843. 5985. 6013.

VOL. IV.

Kapernaum. *Kapernaum, Capernaum.*

E. 447⁵. Occurs. 653⁹.

Swedenborg's Bible. Matt.xi.23. 'Capernaum' = those who are instructed.

Kedar. *Kedar.*

Kedarites. *Kedares.*

See ARABIA.

A. 2830⁹. 'The princes of Kedar' (Ezek.xxvii.21)=their intelligence.

—^e. 'The flock of Kedar' (Is.lx.7)=Divine celestial things.

3268. 'Nebaioth, Kedar,' etc. (sons of Ishmael) (Gen.xxv.14)=all things which are of the Spiritual Church, especially with the Gentiles . . .

—². That by 'Nebaioth' and 'Kedar' are represented those things which are of the Spiritual Church, especially with the gentiles; namely, its goods and the derivative truths. Ill.

—³. 'The flock of Kedar'=spiritual good.

—⁴. That Kedar is Arabia, is evident from the following passages; and that Arabia was named Kedar from the son of Ishmael, may be evident from the fact, that the things mentioned in these two verses are lands or nations which are all named from the sons and grandsons of Abraham . . .

—⁵. 'The princes of Kedar'=spiritual truths.

—⁶. They, however, who are not in truth, because not in good, are they who are represented by 'the Arabians,' and by 'the Kedarites' in the wilderness. Ill.

—⁷. 'Kedar' (Is.xxi.16,17) = those who are in simple truth.

E. 357⁸. By 'Kedar,' or Arabia, are signified those who are in the Knowledges of good; and, abstractedly, these Knowledges themselves.

Keel. *Carina.* Coro.57².

Keeness of sight. *Acies.*

A. 9969. The inhabitants and Spirits (of the Second Earth) relate to the keeness of the external sight in the Grand Man . . .

9970. I replied that I . . . compared them to eagles as to their keeness of sight.

H. 97². He who is in intelligence is said to be of sharp sight.

[H.] 462². With the Angels, the internal sight inflows into the external sight, so that they act as a one; hence they have such sharpness of sight.

R. 455^e. The sensuous man . . . is dull in the power of seeing truth.

M. 224^e. By day they look at their wives with a retracted glance.

231⁴. Such judges appear to others to be endowed with a very sharp sight of the understanding, when yet they do not see a whit of what is just and fair.

293. I strained my eye sight to see what they were doing. 315.

380⁶. Elevate the keensightedness of your abilities a little higher, and you will see . . .

T. 40^e. He believes himself to be endowed with the keensightedness of an eagle, although he sees the things of wisdom no more than a bat in the daylight.

Keep. See GUARD.

Keep, Preserve. *Servare.*

Keeper, Preserver. *Servator.*

R. 8. 'To keep the things which are written therein' (Rev.i.3)=to do the things which are therein.

185. 'Because thou hast kept the word of My endurance' (Rev.iii.10)=because they have fought against evils, and then have rejected falsities.

186. 'I will keep thee from the hour of temptation . . .' (id.)=that they will be protected and preserved in the day of the Last Judgment. E.215.

705. 'Blessed is he who watcheth and keepeth his garments' (Rev.xvi.15)= . . . Heaven for those who look to Him, and remain in a life according to His precepts . . .

944. 'Blessed is he who keepeth the words of this prophecy' (Rev.xxii.7)=that the Lord will . . . give eternal life to those who keep—*custodiunt*—and do the truths . . . of the doctrine of this book . . . 946.

E. 15. 'To observe and keep' (Rev.i.3)=to perceive, will, and act according thereto. —²,III.

214. 'Thou hast kept the word of My endurance'=those who have lived according to the Lord's precepts. . . . 'To keep'=to live.

391¹⁶. 'To keep—*custodire*—the Sabbath' (Is.lvi.6)=to be in conjunction with the Lord; and 'to keep His covenant'=conjunction by a life according to the Lord's precepts.

412². Occurs.

444⁶. 'Then Judah shall be saved, and Israel shall dwell securely' (Jer.xxxiii.16)=that then they shall be saved who are in love to Him.

654⁹. 'A Preserver and a Prince' (Is.xix.20)=the Lord, who is called 'a Preserver' or 'Saviour' from the good of love; and 'a Prince' from the truths of faith.

811²³. 'To keep them from afar' (Jer.xlvi.27; xxx.10)=to save them although they are far from salvation. 'To keep from the land of captivity'=to deliver from falsities, whereby they had been secluded from the truths and goods of Heaven and the Church.

897. 'If anyone keep My word, he shall never see death' (John viii.52). By 'to keep the Lord's words' is signified to live according to the Lord's precepts.

1007. 'And keepeth his garments' (Rev.xvi.15)=those who live according to His Divine truths.

D. Wis. xi. 3. 'To keep My precepts,' 'words,' and 'commandments' (John xiv.23; xv.10)=to do the goods of charity, which are uses to the neighbour.

Keep away. See CLOSE—*arctus*.

Keep down. *Premere.*

E. 357²⁶. They who are kept down by the falsities of ignorance. Sig.

Kenan. *Kenan.*

A. 500. 'Enos . . . begat Kenan' (Gen.v.9) . . . By 'Kenan' is signified a fourth Church, which succeeded the former ones.

Kenissite. *Kenissita.* See KENITE.

Kenite. *Kenita.*

A. 1867. 'The Kenite, and the Kenissite, and the Kadmonite' (Gen.xv.19)=falsities, which are to be expelled from the Lord's Kingdom.

Kephas. *Kephah, Kephaz.*

E. 411¹³. 'Thou shalt be called Kephas, which, if thou interpretest it, is a rock' (John i.42). **Kephas** means a rock in the Syriac language, and therefore also Peter in that text is everywhere called 'Kephas;' and **Kephas** is also 'a rock' in the Hebrew language, as is evident in Jer.iv.29; and in Job xxx.6, where 'rocks' are mentioned in the plural.

820². As truth from good . . . is the first of the Church, therefore Peter was the first called, and was the first of the apostles; and was also named by the Lord 'Kephas,' which is 'a rock;' but in order that it might be the name of a person, he is called 'Peter.' By 'a rock,' in the supreme sense, is signified the Lord as to Divine truth, or the Divine truth proceeding from the Lord. Hence, in the relative sense, by 'a rock' is signified truth from good which is from the Lord. In like manner by 'Peter.'

Kernel. *Nucleus.*

A. 1200^e. Like a shell without a kernel. 6587^e. 9925. 10194.

4957^e. Like a husk and chaff in comparison with the kernel—*nuclearia*.

5563. As it were nuclei in the skull . . . Such nuclei, which are indurations, with those who are being reformed, are broken . . .

M. 267³. Of whom it may be said, that his shell . . . is wise, and his kernel . . . is insane.

364. The internals with the good are like the kernels within in their soundness and goodness . . . But . . . with the evil their internals are like kernels which are not eatable on account of their bitterness, or which are rotten, or worm eaten . . .

D. 250^e. They thus pervert the nucleus or nature [of man].

3612. Such . . . form as it were **nuclei** in the left side of my head.

3696. The life of persuasion constitutes the shell, and the life of nature the **kernel** . . .

4074. By Noah is signified the Church which . . . lasted in the posterity as a **nucleus** or axis.

4287². The opinion in which a man is, or his assumed principle of life, is like a **nucleus** . . .

6105. (The charity in which a man lives) may be compared to a **kernel** . . .

— Then all these things are like a shell without a **kernel** . . .

Kesia. See under CASSIA.

Kesithae. *Kesithae*.

A. 4400. 'A hundred **kesithae**' (Gen. xxxiii. 19) = what is full. . . By 'the **kesithae**,' which were coins, in the internal sense, are signified such (interior) truths; for this word is derived from a word which means truth (Ps. lx. 6).

Keturah. *Keturah*.

See under ABRAHAM.

A. 3235. 'Abraham and **Keturah**' = the Lord as to the Divine Spiritual. Ex.

3236. Abraham's woman (**Keturah**) represents the Lord as to Divine truth adjoined to Divine spiritual good. Ex.

3237. 'Her name was **Keturah**' (Gen. xxv. 1) = the essence of this Divine truth.

3243. 'All these were the sons of **Keturah**' (ver. 4) = as to doctrinal things and the worships thence. . . 'Keturah' represents Divine spiritual truth conjoined with Divine spiritual good; thus the things which are of the Lord's Spiritual Kingdom, the worship of which is according to doctrinal things . . .

Key. *Clavis*.

A. 2356². Hence it is evident what is signified by . . . the **keys** with which is opened (the door of Heaven).

2760. Pref.². To this faith belong the **keys** of the Kingdom of the Heavens . . .

3750². That Pope spoke to me . . . about Peter and his **keys**, which he supposed himself to have . . . He was instructed what is meant by Peter's **keys**, namely, the faith of love and of charity . . . D. 3648.

4368³. 'I will give thee the **keys** of the Kingdom of the Heavens' (Matt. xvi. 19) . . . By 'the rock,' here, . . . is signified the faith of charity . . . and thus the **keys** to open and shut Heaven are given to this faith.

8304². By 'the **key**' (Matt. xvi.) is meant the power.

9410³. That '**keys**' = power. Ill.

10182². One Angel prevails against a thousand who are from the Hells. It is this power which is meant by 'the **keys**' of Peter . . .

J. 57. I spoke with some from that nation concerning the **keys** given to Peter . . .

W. 184. The knowledge of degrees is like a **key** to open the causes of things.

R. 62. 'I have the **keys** of Hell and of death' (Rev. i. 18) = that He alone can save. . . The reason 'to have the **keys** of Hell and of death' does not mean the power to cast into Hell, but the power to save. Ex. E. 86.

—². By 'the **keys**' is signified the power to open and shut. Ill.

174. 'He who hath the **key** of David, and who openeth and no one shutteth, and shutteth and no one openeth' (Rev. iii. 7) = who alone has omnipotence to save. By 'David' is meant the Lord as to Divine truth. By 'the **key**' is signified the Lord's omnipotence over Heaven and Hell . . .

—^e. The like is meant by 'the **key** of David' given to Eliakim (Is. xxii. 22).

421. 'There was given to him the **key** of the pit of the abyss' (Rev. ix. 1) = their Hell open. By 'a **key**' is signified the power to open, and also the act of opening. Refs.

768. What the Lord said to Peter about the **keys** of the Kingdom of the Heavens. Ex.

798. By 'the **keys** of the Kingdom of the Heavens,' which are that whatever that 'Rock,' which is the Lord, shall bind on earth shall be bound in the Heavens, and that whatever it shall loose on earth shall be loosed in the Heavens, is meant that the Lord has the power over Heaven and earth . . . thus the power to save the men who from faith of the heart are in that confession of Peter.

840. 'To have the **key** of the abyss' (Rev. xx. 1) = the Divine power to open and shut Hell.

M. 43^e. He handed me the **key**, and said, Write.

376. Not even to look through the **key** hole.

T. 730^e. The Holy Supper . . . is like the **key** to their house in Heaven.

D. 2136. By Peter is meant faith, and to faith are given the **keys** of the Lord's Kingdom; because no one can be admitted into Heaven except by faith in the Lord, and no one gives faith except the Lord; therefore the Lord alone has the **keys** of the Heavens . . .

5012^e. (The English) give **keys** to strangers, which are signs that they would be received.

D. Min. 4823. He came to those who said that they have Peter's **keys** . . .

E. 86³. The reason '**keys**' are mentioned, is that all the Hells are closed, and are opened only when evil Spirits are cast in, and when some are taken out . . . Hence '**keys**' are mentioned, by which is signified the power to open and to shut . . . The like is signified by 'the **keys**' given to Peter . . .

205. 'He who hath the **key** of David' = Who has power by Divine truth. 'A **key**' = the power to open and to shut; here, Heaven and Hell . . . Hence by 'a **key**' is here meant the power to save; because to open Heaven and to close Hell is to save.

—^e. The like is meant by the **key** of Peter as by 'the **key** of David'; namely, that the Lord has all the power; and that He has Power by His Divine truth. 206³.

209⁴. This is also meant by the **keys** given to Peter;

for by Peter there . . . is meant truth from good which is from the Lord, thus faith from charity; and by the keys given to him is meant power over evils and falsities. 411¹⁵.

[E.] 536. 'There was given to him the key of the pit of the abyss'=communication and conjunction with the Hells. 'A key'=the act of opening. —²,Ex.

—². A key (as used in the Spiritual World) corresponds to admission and opening from one part (of the mind) into another.

—³. From these things it may be known whence it is that 'a key' is mentioned; and that it=admission and opening. Ill.

—⁴. Therefore it is said that they 'carry the keys of Heaven' (Luke xi.52); that is, that by truths they can open communication with Heaven for those whom they teach . . .

820⁴. By 'the keys of the Kingdom of the Heavens' is signified intrmission into Heaven for all those who are in truths from good from the Lord.

Inv. 35. The reason the keys of the Kingdom of the Heavens were given to Peter, is that he represented the Lord as to Divine truth.

Key-bearer. *Claviger.*

R. 531⁷. Papists . . . who do not adore any key-bearer of Christ, are saved.

T. 562³. They make only a general confession before their key-bearer.

Khesib. *Kesib.*

A. 482⁷. 'He was in Khesib when she bare him' (Gen.xxxviii.5) . . . 'Khesib'=the state of the Idolatrous signified by 'Shelah,' in which the Jewish nation was.

Kick. *Recalcitrare.*

Kicking, A. *Recalcitratio.*

A. 621². There he lay with the horse kicking at him.

—³. The horse which . . . kicked signified the Jewish and Israelitish people, that they were solely in externals, and thus that the Intellectual rejected, and as it were by kicking, removed them. D.2276.

Kid. *Haedus, Hocdus.*

A. 294. 'A kid'=the affections of good.

2781. Voluntary things are signified by 'kids,' etc.

3519. 'Take for me thence two good kids of the she-goats' (Gen.xxvii.9)=the truths of that good. 'Kids of the she-goats'=the truths of good. —²,Ex.

—⁴. That the truth and good of the innocence of the external or natural man is signified by 'a kid,' and 'a she-goat.' Ill.

—'. 'The leopard shall lie down with the kid' (Is. xi.6) . . . 'A kid'=those who are in innocence.

—⁵. When all the first-born of Egypt were smitten, it was commanded that they should slay a small cattle perfect and male of the lambs or kids, and should put the blood on the posts . . . (Ex.xii.5) . . . 'Lambs and kids'=the states of innocence [which cause] those who are in them to be protected from evil . . .

—⁶. When Jehovah appeared to anyone by an

Angel, a kid of the she-goats was sacrificed, lest he should die. Ill. The reason was that . . . the Lord cannot appear to anyone, not even to an Angel, unless he to whom He appears is in a state of innocence . . .

—⁷. As genuine conjugal love is innocence, it was customary in the Representative Church to enter in to a wife by a gift of a kid of the she-goats. Ill. 4871.

—'. That 'a kid' and 'a she-goat'=innocence, is evident also from the sacrifices of guilt, when anyone had sinned through error. Ill. Sin through error is sin of ignorance, in which there is innocence.

—'. 'Thou shalt not seethe a kid in its mother's milk' (Ex.xxiii.19; xxxiv.26) . . . =that they should not destroy the innocence of infancy.

3540. 'She made him put on the skins of the kids of the she-goats' (Gen.xxvii.16)=the external truths of domestic good. . . 'Kids of the she-goats,' being from the flock at home, =the truths of domestic good.

4871. 'I will send a kid of the she-goats from the flock' (Gen.xxxviii.17)=a pledge of conjunction; (for) 'a kid of the she-goats'=the innocence of the external or natural man; and as it=innocence, it=a pledge of conjugal love, or a pledge of conjunction; for genuine conjugal love is innocence . . . 4885. 4899.

7840. 'A she-goat,' or 'a kid'=the good of truth, in which there is innocence.

—'. 'A kid,' or 'a she-goat'=the exterior good of innocence. Ex.

9301. 'Thou shalt not seethe a kid in its mother's milk'=that the good of innocence of the posterior state is not to be conjoined with the truth of innocence of the prior state. . . 'A kid'=the good of innocence. Ex.

9990². The purifications of the internal man were represented by burnt-offerings and sacrifices from rams, kids, and she-goats . . . (The term internal man is here used to denote the spiritual or middle degree of the mind. 10042⁸.)

10132². 'The leopard shall lie down with the kid' . . . The interior good of innocence is here signified by 'a kid.' ('A kid,' in this passage, =the genuine truth of the Church. R.572².) (=innocence of the second degree, the opposite to which is 'the leopard.' E.314³.) (=charity. 780⁶.)

Kidneys. *Renes.*

Renal. *Renalis.*

A. 3884⁴. The fourth general operation (of Heaven) was into the kidneys. D.1616.

3941². 'The fat of the kidneys of wheat' (Deut.xxxii.14)=the Celestial of love and charity.

5378. (These modest Spirits) were infested by . . . those who constitute the province of the kidneys, the ureters, and the bladder. The former answered them modestly, but still the latter infested and harassed them, for such is the nature of the renal ones. (The modest Spirits therefore terrified them) in consequence of which the renal ones fled away; and then there appeared a certain one who pursued them in their flight, and another who flew in front between the feet of that great one; and that great one was seen to have wooden shoes, which he threw towards the renal ones. See PERITONEUM, here. D.991. 992. Ex.

5380. It is known that there are secretions and excretions, and these in a series, from the kidneys even into the bladder. In the first of the series are the kidneys, in the middle of it are the ureters, and in the last is the bladder. Those who in the Grand Man constitute these provinces, are in like manner in a series; and although they are of one genus, still they differ as the species of that genus. They speak with a hoarse voice as if cloven, and desire to introduce themselves into the body, but it is only an endeavour. Their situation relatively to the human body is as follows. They who relate to the kidneys are on the left side next the body, beneath the elbow. They who relate to the ureters are towards the left from thence further from the body. They who relate to the bladder are still further away. Together they nearly form a parabola from the left side towards the front parts; for they thus project themselves towards the front parts from the left ones; thus in a tract of considerable length. This is one general way towards the Hells; the other is through the intestines. . . . For those who are in the Hells correspond to such things as are voided through the intestines and through the bladder; for the falsities and evils in which they are . . . are nothing but (spiritual) urine and excrement. D.999-1003. Ex.

5381. Those who, in the Grand Man, constitute the province of the kidneys, ureters, and bladder, are of such a genius that they want . . . to explore and scrutinize the quality of others; and some of them desire to chastise and punish, provided there is something of justice in the cause. Such, also, are the offices of the kidneys, ureters, and bladder; for they explore the blood which is projected into them, to discover whether it contains any useless and hurtful serum; and they also separate it from what is useful, and afterwards castigate it; for they detrude it towards the lower parts, and in the way and afterwards agitate it in various ways. Such are the offices of those who constitute the province of these parts. But the Spirits . . . to which the urine itself . . . corresponds, are infernal . . .

5382. That those who constitute the province of the kidneys and ureters are at hand to explore or scrutinize the quality of others, as to what they are thinking, and what they are willing, and that they are in the cupidity of finding out causes, and of making them guilty of some fault, chiefly in order that they may be able to chastise them, I have frequently experienced, and have spoken to them about this cupidity and end. Many of this kind in the world had been judges, and had then rejoiced at heart when they found out what they believed to be a just cause for fining, chastising, and punishing. The operation of such is apperceived in the region at the back where are the kidneys, ureters, and bladder. Those who belong to the bladder extend themselves towards Gehenna, where also some of them sit as it were in judgment.

5383. The methods in which they explore or scrutinize the lower minds of others are very numerous; but it is allowable to adduce only this one. They lead other Spirits to speak, which in the other life is effected by means of an influx which cannot be described to the apprehension: if, then, the train of the induced speech is easy, they thence judge that they are such. They

also induce a state of affection. But they who explore in this way are among the grosser ones. But others explore in a different way. There are some who, the moment they arrive, at once apperceive another's thoughts, desires, and acts, and also what past deed gives him pain. This they seize on, and if they suppose there is just reason, they condemn . . .

5384. The methods in which those who constitute the province of the kidneys, ureters, and bladder . . . chastise, are also various. For the most part they remove things delightful and glad, and induce things undelightful and sad. Through this cupidity these Spirits communicate with the Hells, and through the justice of the cause, which they inquire into before they chastise, they communicate with Heaven; and therefore they are kept in that province.

5385. From these things it may be evident what is signified by its being said in the Word that 'Jehovah proves and searches the reins and the heart;' and also that 'the reins chastise,' Ill.

—². By 'the reins,' here, are signified spiritual things, and by 'the heart,' celestial things; that is, by 'the reins' are signified the things which are of truth; and by 'the heart,' the things which are of good. The reason is that the kidneys purify the serum; and the heart, the blood itself. Hence, 'to prove,' 'explore,' and 'search,' 'the reins'=to prove, explore, and search the quantity and quality of truth, or the quantity and quality of the faith with man.

5391. There are also kidneys which are called the subsidiary kidneys, and also the renal capsules. Their office is not so much to secrete the serum, as the blood itself, and to transmit the purer blood by a short circuit towards the heart; and thus also to prevent the spermatic vessels, which are near, from carrying off all the purer blood; but they perform their chief work in embryos, and also in new-born infants. Chaste virgins constitute this province in the Grand Man, who are prone to anxieties, and are fearful of being disturbed. They lie quiet at the left part of the side below. If anything is thought about Heaven, or about a change of their state, they become anxious and sigh . . . When my thoughts were led towards infants, they felt a remarkable comfort and internal joy . . . and when anything was thought in which there was nothing heavenly, they were tormented. Their anxiety arose chiefly from their being of such a nature that they keep their thoughts fixedly in one thing . . . The reason they belong to this province, is that thus they constantly detain the lower mind of another in certain thoughts, whence such things arise and manifest themselves as cohere in a series, and which are to be withdrawn, or from which the man is to be purified; and in this way the interiors are better open to the Angels . . . D.968-972, Ex.

10032. 'The two kidneys, and the fat upon them' (Ex.xxix.13)=the interior truth of the external man and its good. 'The kidneys'=interior truths.

— . By 'the kidneys' are signified truths which explore, purify, and chastise. This signification is derived from their function. Ill.

—². 'To search,' and 'to prove,' 'the reins'=to explore the truths of faith . . .

— . That the truths of faith are signified by 'the

kidneys,' is very evident from David: 'Jehovah, behold Thou desirest Truth in the reins' (Ps.li.6).

[A. 10032]^e. The reason 'the kidneys'=interior truth, and its exploration, is that the ureters and the bladder, which go forth from the kidneys,=exterior truth, and its exploration, and also its chastisement. Refs.

10074. 'The two kidneys, and the fat which is upon them' (Ex.xxix.22)=the purified interior truth of the natural man and its good. 'The kidneys'=the interior truth of the external or natural man. . . The reason it is truth purified which is signified by 'the kidneys,' is that the kidneys are organs which purify the blood; and the blood=truth.

H. 96^e. Those in the Grand Man who are in the kidneys, are in truth which examines, separates, and corrects.

97. Hence it is that by . . . 'the kidneys' is signified the examination of truth.

P. 336^e. How the . . . kidneys separate the blood from impure humours.

R. 140. 'That I am He who searcheth the reins and the hearts' (Rev.ii.23)=that the Lord sees the quality of the truth and the quality of the good which everyone has. . . By 'to search the reins and the hearts' is signified to see all things which a man believes and which he loves, thus the quality of his truth and of his good. That this is signified . . . is from correspondence . . . (which) is from this,—that as the kidneys purify the blood from impure things, which are called urinous . . . so the truth of faith purifies man from falsities . . .

—². Hence it is that the ancients placed . . . intelligence and its perceptions in the kidneys. Ill.

—^e. By 'the kidneys,' in these passages, are signified the truths of intelligence and of faith.

T. 496^e. In such freedom . . . do the kidneys secrete.

D. 367. The Spirits who form the kidneys are they who want to dissipate falsities from truths, and thus to purify spiritual things . . .

825. The Spirits who represent the kidneys, ureters, and bladder in man, are on the left side of the face, but in front, at a distance between the region of the temples and that of the forehead, nearer to the forehead. These are such as care nothing for interior things, still less for those which are more interior; nor do they understand them . . . The same are prone to indignation, as from a certain species of envy; as because good Spirits . . . were with me. At this they were indignant, and wanted in various ways to harass them, in order to drive them away. Many such things they do from indignation; and they are restless in mind; and are not content with their lot, so that a kind of faculty of the urine may be thence inferred. They are present, and I speak to them; they are indignant, go away, return; they are numerous and in series. They, moreover, are not deceitful, because they act from a kind of angry envy, but not from deceit; and are like those in the bodily life who are called merely choleric.

827. The same, who are as it were kidneys, ureters, and bladders, do not well understand the thoughts of man. They do not penetrate, except only to those things which are exterior . . .

924. These examiners are of that kind who constitute the province of the secretive organs in man; as the kidneys, the ureters, the bladder; for these members do nothing else than explore the several things which are presented to them; nay, which they snatch to themselves.

959. Whenever any Soul comes, and is met by those who constitute the province of the kidneys, ureters, and bladder, they are at hand in order to examine, or explore; and they desire to have causes, and solicitously seek them wherever they can find them; for they desire to explore for the sake of chastising and punishing, in which cupidity they are much delighted; but they explore only those things which the Soul has brought with him from the body; for the kidneys, ureters, and bladder secrete from the blood only the obsolete and filthy liquids.

960. That those who are in the province of the kidneys and of the subsidiary kidneys, draw the grosser things into them, and thus purify those things which are to be more pure.

— Both the urinary and the subsidiary kidneys draw unclean things into them; the kidneys the unclean things of the serum, and the subsidiary kidneys the more unclean things of the spirit of the blood; and therefore the spermatic vessels descend from the emulgents.

961. While the purer thoughts are being taken away from man, they who are in the province of the kidneys then pursue the corporeal things also, thus the more unclean things, in a twofold order or degree. As these things are in agreement with those who constitute that province, because they introduce them, they also withhold their minds in them, and thus abstract them from the purer things, and therefore the purer things are taken away to Heaven unaccompanied by what is unclean.

962. Therefore the subsidiary kidneys take away the unclean things of the spirits of the blood, as the kidneys take away the unclean things of the serum of the blood . . . They act by attraction . . . In like manner do the Spirits in that province . . . As soon as anything which corresponds is excited in a purer sphere . . . these Spirits associate themselves together, and by their co-operative force, which is exerted at a distance . . . they excite and attract, and thus liberate the better and purer things from the more unclean ones . . . and therefore it is evil Spirits who wipe them away, whereby, however, they do not become worse, but they must perform such offices before they can become better, or be reformed.

966. The subsidiary kidneys thus draw to themselves by a fixed view into those things which are not so grossly unclean, but which are interiorly unclean. They attract because they fix the serum of the spirits or of the purer blood . . .

968. On those who constitute the province of the renal capsules.

1004. Those who secrete the inmost essences pertain to the renal capsules . . . They are harmless Spirits, who perform their chief work in fetuses and infants; and therefore they can be referred to the sanguineous part.

1221. The quality of these Spirits (who exercise the Judgment of Gehenna) may be evident from a comparison of their phantasies and life with the operation of the kidneys, ureters, and bladder. Des.

1239. Those who constitute the province of the kidneys and ureters [exercise] exterior Judgment . . .

E. 167. 'I am He that searcheth the reins and the hearts' = . . . that the Lord alone knows and explores the exteriors and the interiors, and the things which are of faith and love. . . 'The reins' = the truths of faith, and their purification from falsities. —², III.

—². 'Thou art near in their mouth, and far from their reins' (Jer.xii.2) = truth only in the memory and thence in some thought when the man is speaking, but not in the will and thence in the act. Truth in the will and thence in the act is what separates and dissipates falsities . . . This truth is what is meant in special by the 'reins.'

—³. 'To prove the reins' (Jer.xvii.10) = to purify truth by separating what is false.

—⁴. 'Reins' (Ps.li.6) are here expressed in the Original Language by another word, which involves the separation both of falsities from truths, and of evils from goods. Hence it is evident that by 'the reins' are signified purification and separation.

—⁵. The combats of truths with falsities is signified by, 'My reins elastise me in the nights' (Ps.xvi.7).

—⁶. 'To possess the reins' (Ps.cxxxix.13) = to know the falsities and the truths with man.

—⁶. As the kidneys = truths purified from falsities, in the sacrifices only the fats and the kidneys were burned. III. . . The reason was that the fats = the good of love; and the kidneys, the truths of faith.

—⁷. The reason 'to search the reins and the hearts' = also to explore the exteriors and the interiors of man, is that truth is without and good is within; and spiritual good, which in its essence is truth, and is in special signified by 'the reins,' is exterior good . . .

710¹⁶. 'To possess the reins' = to purify truths from falsities.

Kill. See SLAY—*mactare*.

Kill. *Interficere*.

A. 8086. 'Jehovah killed all the first-born in the land of Egypt' (Ex.xiii.15) = that all who were in faith separated from charity were damned.

R. 322. 'There was given to them the Power of killing over the fourth part of the earth' (Rev.vi.8) = the destruction of all the good of the Church. As by 'death' is meant the extinction of man's spiritual life, and as by 'Hell' is meant damnation, it follows that by 'to kill' is here meant to destroy the life of man's soul.

D. 1383. On the right side of the lake . . . are those who seek to kill each other with cruel instruments . . . 1396, Gen.art.

3145². If he could have killed the universal human race for the mere glory of his name, he would have had the highest pleasure from it.

3383. He would have killed me.

5500. They are such as have killed men in cold blood . . .

E. 384. 'There was given to them the Power of killing over the fourth part of the earth' = the deprivation of all good and thence of all truth from the Word, and thence in their doctrine of the Church from the Word. . . . 'To kill,' or 'to kill—*occidere*,' = to deprive of good and truth.

397. 'Their fellow-servants and their brethren who should be killed as they were' (Rev.vi.11) = evils; for 'to kill' them = evil.

Kill. *Interimere*.

A. 2851⁶. See KILL—*occidere*, here.

8950^e. They are well aware that they are not killing themselves, and this is only an appearance which flows out from the will of their lower mind that they would rather die than be drawn away from the worship of the Lord.

Kill. *Occidere*.

Killer. *Occisor*.

Killing, A. *Occisio*.

A. 329. That charity was extinguished with those who separated faith, and set it before charity, is described by Cain, that he killed his brother Abel. 366. 369.

389. 'Everyone who finds me will kill me' (Gen.iv.14) = that all evil and falsity will destroy him. (For) when a man deprives himself of clarity . . . whatever he thinks is false, and whatever he wills is evil. These are the things which kill man, or which cause him to have no life.

390. That those who are in evil and falsity are in continual terror of being killed. III.

954. Those who on earth have been violent and unmerciful . . . seem to themselves to kill and torment (their) companions.

1010². For in hatred there is the very killing of a man, as is manifestly evident from the fact that he who is in hatred wishes for nothing more than that he may kill the other; and, unless external bonds hindered, he would kill him. Therefore the killing of a brother, and the shedding of his blood, = hatred . . .

1474. 'They will kill me [Abram]' (Gen.xii.12) = that they will not care for celestial things.

1798². The commandment 'Thou shalt not kill' is altogether of charity . . .

2520. 'Wilt Thou kill also a just nation?' (Gen.xx.4) = whether good and truth should be extinguished.

2554. 'They will kill me [Abraham] on account of the word of my wife' (Gen.xx.11) = that thus the celestial things of faith would also perish . . . 'To kill' = to perish.

2609^e. (By) 'Thou shalt not kill,' the Angels perceived that they should not hold anyone in hatred, and that they should not extinguish anything of good and truth with anyone . . .

2851⁶. 'To kill—*interimere*—the root with hunger, and to kill the remains' (Is.xiv.30) = to take away the goods and truths which have been stored up interiorly by the Lord.

[A.] 3175. Without any perception of conscience he would steal, kill, and commit adultery.

3182^d. For he who hates anyone, kills him every moment.

3387. 'Lest the men of the place kill me for the sake of Rebekah' (Gen.xxvi.7)=because thus Divine good would not be received.

3440^e. 'To commit murder'=to bear hatred; for he who hates another commits murder every moment. . .

3488^d. 'Then shall they . . . kill you' (Matt.xxiv.9)=that good and truth would perish . . . by denial. That 'to kill,' when predicated of good and truth,=not to be received, thus to deny. Refs.

3607. 'I will kill my brother Jacob' (Gen.xxvii.41)=to deprive truth of life from itself. Ex. 3610.

4430^e. 'They kill in the way to Shechem' (Hos.vi.9)=that they extinguish truths even to interior ones, thus all external ones.

4493^g. This is the secret reason why Hamor and Shechem with their families were killed.

4502^d. 'Because in their anger they killed a man, and in their own good pleasure they hamstrung an ox' (Gen. xlix.6)=that in purposed evil they extinguished the truth and good of the Church.

4727. 'Now come and let us kill him' (Gen.xxxvii.20)=the extinction of the essential of doctrine concerning the Lord's Divine Human. 'To kill'=to extinguish.

4728^d. 'The raiment of the slain' (Is.xiv.19)=truth profaned.

4751. 'What gain is it that we kill our brother, and cover his blood?' (Gen.xxxvii.26)=that from this there would be nothing profitable . . . if this should be completely extinguished.

—². Avarice would kill for a mere trifle.

4818^d. They believe . . . that all the rest in the world are . . . so vile that they may be killed at pleasure.

5037^d. 'The slain' (Is.x.4)=those who by principles of falsity have extinguished the truths of faith in themselves, in a less degree than 'the thrust through.'

5393. In that Hell are those who . . . have wanted to destroy the human race, namely, to kill—*interficere*—and despoil without respect or distinction . . . Such ferocity prevails in many soldiers . . . who, not in battle, but after it, rage with ferocity against the conquered and unarmed, and with fury kill and despoil.

5886^e. That he who does this is damned, is signified by the command that he 'shall be put to death' (Dent. xxiv.7).

6356. 'Because in their anger they killed a man'=that they completely averted themselves, and in their aversion extinguished faith. . . 'To kill'=to extinguish.

6676. 'If it be a son then ye shall kill him' (Ex.i.16)=that if it were truth they should destroy it in any way they could. . . 'To kill'=to destroy; for it is said of truth.

6767. 'Sayest thou to kill me?' (Ex.ii.14)=dost thou want to destroy my faith? . . . He who destroys faith with anyone destroys the Church with him; and this is

also to kill him; for he who takes away faith takes away spiritual life. . .

—². That 'to kill'=to take away spiritual life, is evident from many places in the Word. Ill.

—'. 'The day of killing' (Jer.xii.3)=the time of the vastation of the Church, when there is no longer any faith, because no charity.

—³. 'The sheep of killing' (Zech.xi.4)=those whose faith the possessors destroy. 8902^d.

—'. 'To kill' (Ezek.xiii.19)=to destroy spiritual life; that is, faith and charity.

—'. 'The killed' (Is.x.4)=those who are in Hell, thus who are in evils and falsities.

—⁴. 'The killed' (Is.xiv.19)=those who are deprived of spiritual life. 'Thou hast killed thy people'=that he has destroyed the truths and goods of faith.

—'. 'The thief cometh not except . . . to kill . . .' (John x.10). 'To kill'=to destroy the life of faith.

—'. 'The brother shall betray the brother to death, and the father the children; and the children shall rise up against their parents, and shall kill them' (Mark xiii.12) . . . 'Brother,' 'children,' and 'parents'=the goods and truths of the Church; and 'to kill'=to destroy them.

—⁵. As by 'one who had been killed' was signified one who has been deprived of spiritual life . . . it was a statute . . . that 'if anyone touched . . . one who had been killed, he should be unclean seven days' (Num. xix.16).

6768. 'As thou killedst the Egyptian' (Ex.ii.14)=as thou destroyedst falsity.

6771. 'Pharaoh . . . sought to kill Moses' (ver.15)=that the false Scientific . . . wanted to destroy the truth which is of the Law from the Divine.

7021^e. 'To kill the soul' (Ezek.xiii.19)= . . . to die spiritually or be damned.

7039. 'I will kill thy son, thy first-born' (Ex.iv.23)=the extinction of the faith which is devoid of charity, and the consequent devastation of truth with them.

7043. 'Jehovah . . . sought to kill (Moses)' (ver.24)=that a representative Church could not be instituted with that nation. 'To seek to kill'=not to receive.

7089. In the Heavens they do not know what it is 'to commit murder;' for they live to eternity; but instead of 'to commit murder' they understand to bear hatred, and to injure the spiritual life of anyone.

7162. 'To put a sword in their hand to kill us' (Ex. v.21)=that hence they feel such ardour to destroy by falsities the truths of the Church. . . 'To kill'=to destroy the things which are of faith and charity.

8413. 'To kill all this congregation with hunger' (Ex.xvi.3)=that from defect of delight and of good they would expire. 'To kill'=to deprive of life; here, of the life which is from delight and from good; for in these the life of man consists. Ex.

8902. 'Thou shalt not commit murder' (Ex.xx.13)=not to take away spiritual life from anyone; also not to extinguish faith and charity; and also not to bear hatred to the neighbour. (For 'to kill'=to deprive of spiritual life . . . because, in the internal sense, it treats of the spiritual . . . life of man; and as spiritual life or

the life of Heaven with man is the life of faith and charity, therefore by 'not to **commit murder**' is also signified not to extinguish faith and charity with anyone. The reason 'not to **commit murder**'=not to bear hatred to the neighbour, is that he who bears hatred continually wants to **kill**, and also would **kill** in act unless prevented by the fear of the penalty, etc.; for hatred . . . breathes nothing but the murder=*neem*-of him whom it hates, in the world the murder of his body, in the other life the murder of his soul. This is meant by the Lord's words in Matt.v.21,22.

—². That 'to **commit murder**' or 'kill'=to take away spiritual life from anyone, and consequently to extinguish faith and charity, is evident from almost all the passages in the Word where 'killing' is mentioned, or the expression 'to **kill**' is used. III.

—¹⁰. '**Killers**' (Jer.iv.31)=those who destroy goods and truths.

—¹². 'They shall **kill** you' (Matt.xxiv.9). 'The hour cometh, that everyone who **killesh** you will think that he offers holy worship to God' (John xvi.2). Here also by 'to **kill**' is signified to deprive of spiritual life; that is, of faith and charity.

—¹⁴. 'To **kill**' (Luke xi.49)=to extinguish.

—¹⁵. 'The **slain**' (Rev.xviii.24)=those who have perished as to spiritual life.

—¹⁶. As by '**one slain**' or 'thrust through' is signified the extinction of good and truth . . .

—¹⁷. (Thus) the commandment about 'not **committing murder**' involves not only that a man is not to be **killed** as to the body, but also that he is not to be **killed** as to the soul . . .

9011^d. In order that these things might be signified by those who **kill** their companions by mistake (Deut. xix.4-6).

9013. 'To **kill** him with deceit' (Ex.xxi.14)=malice thence to deprive the neighbour of eternal life. 'To **kill**'=to take away faith and charity from the neighbour, and thus to deprive him of spiritual life.

9073. 'And (the ox) hath **slain** a man or a woman' (ver.29)=if it has destroyed the truth and good of faith.

9093^d. Belshazzar's being '**slain** in that night' (Dan. v.30)=the privation of the life of truth and good, thus damnation.

9205. 'I will **kill** you with the sword' (Ex.xxii.24)=that by falsities they deprive themselves of good and truth. 'To **kill**,' when said of those who defraud those who are in good and truth . . . =to deprive them of such things. That 'to **kill**'=to deprive of spiritual life. Refs.

9262. 'The innocent and the just **kill** thou not' (Ex.xxiii.7)=aversion to the destroying of interior and exterior good. . . 'To **kill**'=to destroy. 9264.

9320^d. Such are permitted to destroy, and to **kill** . . . but not those who are in externals and at the same time in internals, because these act from good, and good is from the Lord.

9325^d. 'The **slayer**' (Hos.ix.13)=one who deprives of spiritual life, or of life from good and truth. Refs.

10288. 'To be cut off,' and 'to be **killed**,'=to be

separated from those who are in good and the derivative truths, and to perish as to spiritual life.

10438. 'For evil He hath brought them forth to **kill** them in the mountains' (Ex.xxxii.12)=that those who are in good would perish. 'To bring forth to **kill**'=to destroy; but, when said of Jehovah, who never destroys anyone, it=to perish by their own evil.

10490. '**Kill** ye a man his brother, and a man his companion, and a man his neighbour' (ver.27)=a closing up as to the influx of good and truth, and of things in affinity with them, lest there should be any reception and communication. 'To **kill**'=to take away spiritual life, thus the good of love and the truth of faith; here, therefore, to close up lest there should be any reception and communication of them . . .

H. 531^d. Although he does not **commit murder**, still he bears hatred to everyone who opposes him . . . and unless external bonds . . . restrained, he would **commit murder**.

570. Therefore it is the delight of their life to want to destroy and **kill** . . .

S. 67^d. By 'to **commit murder**,' man understands to bear hatred, and to desire revenge even to murder=*neem*. . . A spiritual Angel understands by it to act as a devil, and to murder=*neecare*—a man's soul. A celestial Angel understands by it to bear hatred to the Lord, and to the things which are of the Lord. E.1083^d.

R. 112. 'Antipas . . . was **slain** among you where Satan dwelleth' (Rev.ii.13)=when all Truth has been extinguished by the falsities in the Church. (=when all are hated who acknowledge the Lord's Divine Human. E.137.)

139. 'I will **kill** her sons with death' (ver.23)=that all truths from the Word with them will be turned into falsities. . . 'To **kill** sons'=to turn truths into falsities, for so they perish. (=that thus falsities are extinguished. E.166.)

269. 'A lamb standing as if **slain**' (Rev.v.6)=the Lord as to the Human not acknowledged in the Church to be Divine. (=as yet acknowledged by few. E.315.)

307. 'That they should **kill** one another' (Rev.vi.4)=intestine hatreds, infestations by the Hells, and internal unrest. (=the falsification or extinction of truths. E.366.)

325. 'The souls of them that were **slain** for the Word of God, and for the testimony which they held' (ver.9)=those who had been hated, reproached, and rejected by the evil, on account of a life according to the truths of the Word, and the acknowledgment of the Lord's Divine Human. E.392. R.329.

—³. That by 'the **slain**' are meant those who are rejected, treated with abuse, and held in hatred by the evil in the World of Spirits, and who can be seduced; and also those who long to know truths, but cannot on account of the falsities in the Church. III.

427. 'Not to be able to **kill** them' (Rev.ix.5)=not to be able to take away from those who are not in the faith of charity the faculty of understanding and willing truth and good; for when this faculty is taken away the man is spiritually **killed**. E.547.

[R.] 446. 'To kill a third part of men' (ver.15)=to take away from the men of the Church spiritual light and life. (=to deprive themselves of all the understanding of truth, and thence of spiritual life. E.572.)

453. 'By these three was a third part of men killed' (ver.18)=that it is from these things that the men of the Church perish. (=that all the understanding of truth and the derivative spiritual life was extinguished by them. E.579.)

— 'To be killed'=to be spiritually killed, which is to perish as to the soul.

495. 'If anyone will hurt them, thus must he be killed' (Rev.xi.5)=that he who condemns them shall in like manner be condemned. (=that they perish according to the endeavour to inflict evil. E.643.)

500. 'The beast . . . shall kill them' (ver.7)=that those who are in the internals of the doctrine of faith alone . . . will themselves reject them, and, so far as they have influence, will cause others to reject them. (=the destruction thereby of all the good and truth of the Church. E.651.)

516. 'There were killed in the earthquake names of men seven thousand' (ver.13)=that in that state all those who professed faith alone . . . perished. (=that in that change of state all truths of good perished with them, and thereby all things of Heaven and the Church. E.676.)

589. 'Slain from the foundation of the world' (Rev. xiii.8)=the Lord's Divine Human not acknowledged from the establishment of the Church. E.807.

592. 'If anyone shall kill with the sword, he must be killed with the sword' (ver.10)=that he who by falsities destroys the soul of another, shall be destroyed and shall perish by falsities. E.812.

603. 'As many as would not worship the image of the beast should be killed' (ver.15)=damnation upon those who do not acknowledge the doctrine of their faith. E.833.

— 'To be killed'=to be spiritually killed, which is to be damned; and (therefore) 'to be killed'=to be declared a heretic, and to be excluded from the communion of the Church . . .

801. By 'them that are slain' (Rev.xviii.24) are signified those who have been spiritually slain; and those are said to be spiritually slain who perish by falsities. Ref. E.1194.

836. 'The rest were slain with the sword of Him who sat upon the horse . . .' (Rev.xix.21)=that all from the various heresies among the Reformed who have not lived according to the Lord's precepts . . . having been judged from the Word, perish.

847. 'To be killed,' 'pierced,' or 'dead' . . . (means) that they have been rejected by those who are in evils and falsities.

T. 309. 'Thou shalt not commit murder,' in the natural sense, means not to kill a man, not to inflict on him any wound of which he may die, and also not to mutilate his body; and it means, moreover, not to bring any deadly evil upon his name and reputation, because with many reputation and life go hand in hand.

In a wider natural sense, by murders—*homicidia*—are meant enmities, hatreds, and revenges, which breathe murder—*uccem*. (Continued under MURDER, here, and at T.310.)

310². Those who are destroyed by falsities, are meant by 'the slain.' Ill.

311. In the celestial sense, 'to commit murder' means to be rashly angry with the Lord, to hate Him, and to want to blot out His name. . . This is meant by 'the lamb standing as it had been slain.'

312. Devils and Satans bear continually in mind to kill the Lord; and, as they cannot do this, they are in the endeavour to kill those who are devoted to the Lord; and as they cannot do this like men in the world, they make every effort to destroy their souls; that is, to destroy faith and charity with them.

D. 1863. On those who in life deceitfully kill men.

2662. A tumult under the sole of the left foot (indicated) those who have been obsessed by the cupidity of fighting and killing men. . . In the other life they seem to themselves to kill and lacerate each other . . . They are miserably treated there . . .

3653. That the endeavour of the interior evil Spirits is to kill.

3710. Among the magical arts is this,—that they inspire others with anger . . . in order that they may kill themselves . . .

4803. (The Moravians) killed a man who had divulged their secrets. 4806. 4807. 4808.

E. 186³. 'To kill the souls that ought not to die (Ezek.xiii.19)=to deprive them of life from truths.

315². The Lord is said to be spiritually 'killed' when the truth which is from Him is denied, and the good rejected . . .

—⁴. That 'to be killed'=to be spiritually killed. Ill.

328. 'For Thou hast been slain, and hast redeemed us to God in Thy blood' (Rev.v.9)=the separation of all from the Divine, and conjunction with the Divine by the acknowledgment of Him and by the reception of Divine truth from Him. 'To be slain,' when said of the Lord,=the separation of all from the Divine; for 'to be slain,' in the Word,=to be spiritually slain; that is, to perish from evils and falsities; and as the Lord is not with them—for He is denied—therefore by 'slain,' when said of the Lord, is signified not acknowledged, and also denied; and, when the Lord is denied, He is as it were slain with them, and thereby they are separated from the Divine . . .

329²⁸. 'The slain'=those who have perished by falsities and evils. —

337. 'The lamb that was slain' (Rev.v.12)=the Lord's Divine Human not acknowledged, and by many denied.

355¹⁶. 'To kill'=to extinguish. 589^e.

374⁶. Their damnation is signified by their being 'slain.'

418³. 'The slain'=those with whom there is not any spiritual life.

427². 'To smite,' and 'to kill,'=to be damned . . .

513¹³. 'To kill'=to destroy.

584. 'The rest of the men who were not killed' (Rev. ix.20)=all those who did not perish. 'To be killed'=to be spiritually killed, which is to perish in eternal death.

589. 'To kill,' spiritually, =to extinguish the spiritual life, which is done through the falsities of evil.

644⁸. 'To kill the prophets'=to destroy the Divine.

655⁹. (Thus) 'to kill' relates to the truth of doctrine of the Church . . . 'to crucify,' to the good of doctrine.

721¹⁹. 'Murderers' (Jer. iv. 31)=those who destroy the spiritual life of man by falsities and evils.

863⁹. 'Slay to destruction' (Ezek. ix. 6)=to completely destroy.

935². 'Thou shalt not commit murder' contains also not to bear hatred to the neighbour, and not to love revenge; for hatreds and revenges breathe murder-necem.

1012³. The proximate sense of this precept, 'Thou shalt not commit murder,' which is the spiritual moral sense, is, Thou shalt not hate thy brother or neighbour, and thus not treat him with contumely and ignominy; for thus thou injurest and killest his reputation and honour, from which is his life among his brethren, which life is called evil; whence he will afterwards live in society as it were dead . . . This, when done from enmity, from hatred, or from revenge, is murder-homicidium . . . and he who does it is as guilty before the Angels as if he had killed his brother as to the life of the body; for enmity, hatred, and revenge breathe murder-necem—and will it . . . These three are an endeavour to murder; and all endeavour is as it were an act . . .

—⁴. But the more remote sense of . . . 'Thou shalt not commit murder,' which is called the celestial spiritual sense, is, Thou shalt not take away from a man the faith and love of God, and thereby his spiritual life. This is murder-homicidium-itself. (Continued under MURDER, here.)

1014³. The delight of doing evil from hatred, which breathes forth from Hell, is the delight of killing; but as they cannot kill the body, they want to kill the spirit . . . From these things it is evident that the precept, 'Thou shalt not commit murder' involves also, Thou shalt not bear hatred to thy neighbour; likewise, Thou shalt not bear hatred to the good of the Church and its truth; for if thou hatest good and truth, then thou hatest the neighbour, and to hate is to want to kill. Hence it is that the devil . . . is called 'a murderer-homicida—from the beginning.'

D. Wis. xi. 5a⁴. Take the fifth precept, 'Thou shalt not commit murder.' The Spiritual in it is, Thou shalt not deny God, thus the Lord; for to deny Him is to kill and crucify Him in yourself; and also, Thou shalt not destroy the spiritual life which a man has; for thus thou killest his soul. The Moral is, Thou shalt not bear hatred to the neighbour, and wish for revenge against him . . . And the Civil is, Thou shalt not kill his body.

Kill. *Trucidare.* T. 312². D. 4546. E. 754².

Kind. See under GENUS.

Kindness. See under GRACE.

Kindle. *Accendere, Incendere.*

See INFLAME.

A. 10. Faith and charity are now kindled in the internal man.

3909. 'Jacob's anger was kindled against Rachel' (Gen. xxx. 2)=indignation on the part of natural good.

5034. 'His anger was kindled' (Gen. xxxix. 19)=a turning away from spiritual truth.

8495³. 'To kindle a fire' (Ex. xxxv. 3)=that which is of life from proprium. 10362².

9147. 'He that kindleth the kindling, repaying he shall repay' (Ex. xxxii. 6)=the restoration of the things taken away through anger from an affection of evil. . . 'The fire that goeth forth'=anger from an affection of evil; hence 'to kindle'=a taking away or consuming thereby; and 'that which is kindled'=that which is taken away or consumed.

9228². 'To kindle a fire with them for seven years' (Ezek. xxxix. 9)=plenary destruction through the cupidities of the loves of self and of the world.

—'. 'To kindle,' and 'to burn,'=to lay waste through the cupidities of the loves of self and of the world.

9300⁴. That man . . . is kindled with good when he is reading the Word . . . That which is then inwardly kindled is their Voluntary . . . If that which is then kindled in them is the genuine good of charity . . . it is the Voluntary of the internal man which is kindled . . .

9570. To kindle a light in the lamps.

9798. To be kindled by the fire of Heaven, is to will good.

10201. 'To adorn,' or kindle, the lamps=when these things come into their light.

—². In proportion as the love is kindled, truth shines.

10202. 'To cause to ascend,' or to kindle, the lamps =to illustrate with Divine truth, and thence with intelligence and wisdom.

10284². The love . . . continually inflows into the understanding, and kindles it . . .

H. 134^o. Hence it is customary to say, to be kindled, etc.

283². They are kindled with a cruel desire to injure them.

295^o. In the same proportion evil Spirits kindle him.

473². The will is that which is kindled with love.

512⁴. In the same proportion the Lord kindles his will with the love of knowing truths.

W. 87^o. That heavenly fire may kindle their hearts.

M. 223^o. The mind is kindled by the mere thought of the sex. Ex.

361. The reason man is kindled by an attack on his love . . .

[M.] 380¹². Hence it is that man is kindled . . . when his love is exalted into zeal, anger, and wrath . . .

460^e. It is better that the torch of the love of the sex should be first kindled with a wife.

D. 3853. The pieces of wood were not kindled . . .

3896^e. When they heard that they were innocent, they were kindled . . .

4788. To kindle a fire means to act what is pious.

D. Min. 4774². He was set on fire within . . .

E. 257. 'To kindle' (Ezek.xxxix.9)=to consume by evils.

449⁷. 'To kindle a fire-*incendium*' (Jer.vi.1)=the destruction of the Church by evil loves.

504³¹. This is what is meant by, 'What will I if it is already kindled?' (Luke xii.49).

982³. In proportion as heavenly affections inflow with the evil, the evil are kindled with the heat and cupidity to do evil and speak falsity. Ex.

D. Wis. x. The affection is the life of the thought . . . therefore, if the one is kindled, the other is kindled . . .

King. *Rex.*

Royal, Regal. *Regius.*

Royalty. *Regium.*

A. 337². The Lord is called 'the King;' and the celestial man, 'the King's son.' (Ps.lxxii.1).

665^e. All the kings of Israel and Judah, even the worst, represented the Royal of the Lord; and so did Pharaoh who exalted Joseph over the land of Egypt.

1259^e. The Lord's Royal is predicated of peoples, because they relate to truths . . . In the Jewish Church they were a nation before they had kings; but after they had received kings they became a people.

1361². Every king, whoever he was, in Judah and Israel, or even in Egypt and elsewhere, could represent the Lord. Their Royal itself is representative. So could the worst king of all, as Pharaoh . . . Nebuchadnezzar, Saul, and all the other kings of Judah and Israel . . . The anointing itself, from which they are called 'Jehovah's anointed,' involves this.

1409⁴. All the kings of Judah and Israel represented the Lord's Royal . . .

1416². 'Kings of peoples' (Gen.xvii.16)=the derivative spiritual things of faith, which are of the Lord alone. —

—⁴. The Lord's 'Kingdom,' from His Royal, is predicated of the spiritual things of love, and is called 'a holy people' (Ex.xix.6); and therefore 'kings from the loins'=spiritual things.

1482². By the kings of the other kingdoms are signified the same as by the kingdoms themselves.

1652. Apparent goods and truths are signified by the kings here named (Gen.xiv.1); and the evils and falsities which are to be fought against are signified by the kings named in verse 2. 1654. 1662. 1672. 1682.

1672. 'Kings,' 'kingdoms,' and 'peoples,' in the historicals and propheticals of the Word, = truths, and the things which are of truths.

1723. 'The king's valley' (Gen.xiv.17)=the truths of the external man.

1728. There are two things which are predicated of the Lord, namely, that He is a King, and that He is a Priest. A king, or what is royal, = holy truth . . . This is the Divine Spiritual. The Lord as a King governs each and all things in the universe from Divine truth . . . These are the things which the kings and priests in the Jewish Church represented, and which Melchizedek represented, as king of Salem, and priest to God Most High.

2015. 'Kings shall go forth from thee' (Gen.xvii.6)=that all truth is from Him. (For) 'a king,' in the Word, = truth.

—³. That 'kings'=truths. III.

—⁴. 'To suck the breast of kings' (Is.lx.16)=to be instructed in truths.

—⁶. Those who are in truths are called in the Word 'king's sons.'

—¹⁰. Kings represented the Lord's Divine truth . . . All the laws of order by which the Lord governs the universe as a King, are truths . . .

—¹¹. As kings represented truths, which ought not to command, because they condemn, therefore their appointment was so far displeasing that the people were blamed for it, and the quality of truth regarded in itself was described by the right of a king (1 Sam.viii.11-18); and it was before commanded by Moses (Deut.xvii.14-18) that they should choose the genuine truth which is from good, not spurious, and that they should not defile it with reasonings and scientifics. These things are what are involved in the prescription concerning a king in the passage last cited.

2069. 'Kings of peoples shall be from her' (Gen.xvii.16)=truths from conjoined truths and goods. 'Kings,' in general, = all truths.

—⁵. 'The kings' which were to come from Abraham=the celestial truths which inflow from the Lord's Divine good; and 'the kings of peoples,' which were to come from Sarah, = the spiritual truths which inflow from the Lord's Divine truth.

2466¹². 'Kings of the earth' (Rev.xvii.)=the truths of the Church.

2468³. 'The king of the south' (Dan.xi.40)=those who are in goods and truths. 'The king of the north'=those who are in evils and falsities.

2504. 'The king of Gerar' (Gen.xx.)=the truth itself of faith.

2567⁹. The 'right of kings' (1 Sam.viii.)=the right of truth, and also of falsity, when it begins to exercise dominion over truth and over good.

2607². 'A king'=truth.

2761⁵. 'Kings'=truths.

2781⁶. The king rode on a she-mule, and his sons on he-mules, because kings and their sons represented the truths of the Church.

2826⁴. 'A king'=the truth of faith; for the Royal represented the Lord's Spiritual Kingdom.

2832². 'Our king to the Holy One of Israel' (Ps.lxxxix.18)=Divine truth to the Lord.

—¹³. 'Kingdoms,' and 'kings' (Dan.vii.)=doctrinals of falsity.

2851⁹. 'Her king and princes are among the nations' (Lam.ii.9)=truths immersed in evils.

2906⁶. 'A king'=the truth of the Church.

2921^e. 'Christ'=Messiah, Anointed, **King**, thus Jehovah as to truth.

3007. See **CHRIST**, here.

3009². The truth which 'a king' signified, was from good, thus the truth of good; and thus the **Royal** with them represented the Lord as to the Divine truth which is from Divine good; thus the Divine marriage of good in truth . . .

3105^e. For the **Royal** was representative and significative of the Divine truth which is with the Lord.

3183^e. '**Kings** thy nurses' (Is.xlix.23)=intelligence.

3242¹. 'The kings' whom they slew (Num.xxxi.8)=falsities.

3355. 'The kings of the ground' (Is.xxiv.21)=falsities.

— '**Kings**'=truths; and, in the opposite sense, falsities. Refs.

3441⁴. 'My servant David shall be king over them' (Ezek.xxxvii.24) . . . 'king'=Divine truth.

3448³. 'The king of the north'=falsities . . . 'The king of the south'=truths. 3708^e.

3670². For all **kings**, whoever they are and whatever their quality, by the **Royal** itself with them represent the Lord . . . The **Royal** itself . . . is holy, whatever be the quality of him who ministers . . . (thus) no **king** can ever claim for himself anything of the Holy which is of his **royalty** . . . in proportion as he does so he is a spiritual thief . . . and also in proportion as he does evil—that is, acts contrary to what is just and fair and to what is good and true—a **king** puts off the representative of the holy **royalty** . . . and represents the opposite.

3703¹². '**King's** daughter' (Ps.xlv.13)=the love of truth.

3704⁵. As **kings** and priests represented the Lord, the **kings** by the **royalty** with them represented the Lord as to Divine truth . . .

3863⁹. 'A king'=the truth of faith. Refs.

3875⁴. The **royalty**, in the Word,=the Holy of faith.

3969¹⁵. The Divine Spiritual of the Lord is what is called His **Royal**; for the Lord's **Royal** is Divine truth . . . The Lord's **Royal** itself is what is represented by Joseph, in that he was made a **king** in the land of Egypt. 4669^e.

4013. As a rod=power, it was anciently used by **kings**; hence a short rod and also a sceptre was a badge of **royalty**.

4262³. That presents were given to **kings** and priests when they were approached. Ill. and Ex.

4281³. Hence it was that the **kings**, both evil and good, equally represented the Lord's **royalty**.

4391^e. '**King**'=Divine truth. Refs.

4402⁷. '**King**'=truth. 4728².

4575. '**Kings** shall go forth out of thy loins' (Gen. xxxv.11)=truths from the Divine marriage.

4581². In like manner as in the creation of a **king**, setting a crown on his head, anointing him on the forehead and wrists with oil out of a horn, putting into his hand a sceptre, a sword, and keys, clothing him with a crimson robe, setting him on a silver throne, and then on horseback in his **royal** pomp; and also afterwards having him waited upon at table by the great men of his court, besides many other things; unless these things represented holy things, and were themselves holy through correspondence with the things of Heaven and thence of the Church, they would be nothing else than plays like those of children . . . But all these rituals derived their origin from the Most Ancient times . . . At this day also they are accounted holy, not because it is known what they represent, or to what they correspond, but by interpretation as of emblems which are in use. But if it were known what a crown, oil, a horn, a sceptre, a sword, keys, riding on a white horse, being waited upon at table by the great ones of the court, represented, and to what holy thing they each correspond, people would think of them much more holily . . . 4966³.

4650. 'These are the **kings** who reigned in the land of Edom' (Gen.xxxvi.31)=the principal truths in the Lord's Divine Human. 'Before a **king** reigned over the sons of Israel'=when as yet spiritual truth interiorly natural had not arisen.

4677². As the **kings** in the Jewish Church represented the Lord as to the Divine Spiritual, or Divine truth, their daughters were clothed in tunics of various colours . . .

4763³. By 'Israel' was represented the Lord's **royalty**.

—⁵. By 'a **king**,' especially by 'David,' in the Word, is represented Divine truth.

4789². For that which in the Word is signified by a land or nation, is also signified by its **king**; for he is the head of the nation.

4876¹⁰. As a rod represented the power of truth; that is, the power of good through truth; **kings** had sceptres . . . for by **kings** was represented the Lord as to truth. The **royalty** itself is Divine truth. Refs.

4966³. The Ancients knew that a **king** represented Divine truth which is from Divine good.

5038. 'The place in which the bound of the **king** were bound' (Gen.xxxix.20)=the state in which are those who are in falsities. . . They are called 'the bound of the **king**,' because 'a **king**,' in the internal sense, is truth. Refs.

5044⁴. Truths themselves are signified by '**kings**;' and the truths of the Ancient Church by 'the **kings** of antiquity' (Is.xix.11). 6015².

—⁵. The falsities thence which by reasoning become and appear as if they were the veriest truths, are signified by 'He saith, Are not my princes **kings**?' (Is.x.S).

— The Angels reject from themselves the idea of a **king** and a prince; and, when they perceive this idea with a man, they transfer it to the Lord, and perceive that which proceeds from the Lord, and that which is of the Lord in Heaven, namely, the Divine truth from His Divine good.

[A. 5044]⁸. 'Kings' = Divine truths.

—¹⁰. 'A king' = truth itself.

—¹¹. 'A king' = truth in general.

5068. The reason the Lord calls Himself 'a King' in these words: 'When the Son of Man shall come in His glory, He shall sit upon the throne of glory; then shall the King say to them' (Matt. xxv. 31, 34), is that the Lord's royalty is Divine truth, from which and according to which Judgment is effected. . . . Hence it is that the Lord calls Himself a King.' That the Lord's royalty is Divine truth. Refs.

5164². Because the royalty represented the Lord as to Divine truth. Refs.

5307². By 'David' is represented the Lord as to the royalty.

5313². Because by 'a king,' in the Word, is signified truth; and also by 'a kingdom.' Refs.

—³. In so far as the Lord is a Judge from Divine truth, He is there called 'King' (Matt. xxv.).

5321⁹. 'The kings who will enter through the gates of that City' (Jer. xvii. 25) are not kings, but the truths of the Church. Refs.

5323². Before kings, when, formerly, they were borne in a chariot, the knees were bent, for the reason that kings represented the Lord as to Divine truth, and 'a chariot' signified the Word. The rite of this adoration was commenced when it was known what was represented, and at that time the kings did not attribute the adoration to themselves, but to the Royal itself separated from them although adjoined. The Royal was to them the law, which, being from Divine truth, was to be adored in the king in so far as he was the guardian thereof. Thus the king himself attributed to himself nothing of the Royal except the guardianship of the law; and in proportion as he receded from this, he receded also from the Royal. . . . That the Royal is Divine truth. Refs. Consequently the Royal is the law, which in itself is the truth of the kingdom. . . .

5619⁶. For kings represented the Lord as to Divine truth. Refs. 6125⁶.

5922⁵. As Divine truth is what is represented by 'the Royal' in the Word. . . . therefore to the Lord as a King is attributed 'glory.' Ill.

6015⁷. Pharaoh is called 'the king of Egypt' from scientific truth.

6071². The laws are from the king, but the evils of penalty are not from the king, but from those who do evils.

6148³. Divine truth was represented by kings. Hence it is that by. . . kings are signified truths.

— The priesthood and the royalty in the Ancient Church were conjoined in one person, because the good and truth which proceed from the Lord are united; and are also conjoined in Heaven with the Angels. The person in whom these two things were conjoined. . . . was called 'Melchizedek,' or 'King of Justice.' Ex.

—⁵. But as the Israelitish people were such that. . . only the representative of a Church could be instituted with them. . . . it was permitted that they should be separated, and the Lord as to Divine truth was represented by the kings. . . .

6372². 'Jehovah is our King' (Is. xxxiii. 22) . . . 'King' = that He acts from truth.

6385⁶. 'The king of the south' = truths from good; 'the king of the north' = falsities from evil.

6410. 'He shall give the deliciousnesses of a king' (Gen. xlix. 20) = what is pleasant from truth. E. 438⁴.

6432². 'To suck the breasts of kings' = good from truth. (= the insinuation of celestial truth. 6745³.)

6482². Some confirm. . . that the Universal may exist without the particulars, from the case of a king, who rules universally but not singularly; but they do not consider that the royalty is not only with the king himself, but also with his ministers. . . .

6508². 'According to the days of one king' (Is. xxxiii. 15) = the state of truth within the Church.

6651. 'There arose a new king over Egypt' (Ex. i. 8) = separated scientifics which are against the truths of the Church. Pharaoh, who is here 'the king,' represents the Scientific in general. He is called 'a king,' because, in the genuine sense, 'a king' = truth; and, in the opposite sense, falsity; and when by 'the king' Pharaoh is meant, there is signified a false Scientific; that is, a Scientific which is against the truths of the Church. Hence, also, he is called 'a new king;' for he who was in the time of Joseph represented the Scientific which was in agreement with the truths of the Church.

6740². 'Kings thy nurses' = the insinuation of truth, which is of intelligence.

7041. For everywhere in the Word a leader or a judge, and also a king, represents the nation and people of which he is the leader, judge, or king, because he is its head.

7220⁶. Because mere falsities [are meant], it is said 'Pharaoh king of Egypt' (Ex. vi. 11); for by 'a king,' in the genuine sense, is signified truth; and, in the opposite sense, falsity. 8142.

7224⁶. For the king is the head of the people; and therefore by the king is signified the like as by the people.

7351². 'The kings of the earth' (Rev. xvi. 14) = the truths of the Church.

—^e. 'The chambers of their kings' (Ps. cv. 30) = interior truths; and, in the opposite sense, interior falsities.

7396. In Heaven, kingdoms are represented as a man. . . . and the king as the head.

7524³. As falsities are signified, there immediately follows that 'the king shall be taken away whom they will set up' (Deut. xxviii. 36); for by 'a king' is signified truth; and, in the opposite sense, falsity. Refs.

7553^e. By 'the five kings' who fought against Gibeon, and by their people (Jos. x.) are represented those who are in falsities from evils.

7643⁹. 'The king of the abyss' (Rev. ix. 11) = infernal falsity.

8330⁴. 'A king' = truth. Refs. 9391¹⁴.

8495⁴. 'Kings' = the truths of faith. 8904⁵.

8543. When I told (the Spirits of Jupiter) that in our Earth their Lord is called Christ Jesus, and that Christ

means the Anointed or **King** . . . they said that they do not worship Him as a **king**, because **what is royal savours of what is worldly**.

8625. For 'a throne' is predicated of the Lord's **royalty**, and to the Lord's **royalty** corresponds His **Spiritual Kingdom**. There are two things which are predicated of the Lord, namely, the **priesthood** and the **royalty** . . . the **Spiritual Kingdom** corresponds to His **royalty**; for the Lord is called . . . 'a **King**' from Divine truth . . .

8717². By the truth which proceeds from Himself the Lord rules all things . . . not like a **king** in the world, but as God in Heaven and the universe. A **king** in the world has only a universal care . . .

8770². With the descendants of Jacob there was first a kingdom of judges, afterwards a kingdom of priests, and finally a kingdom of **kings** . . . and by the kingdom of **kings** was represented Divine truth without Divine good. But when to the **royalty** there was added also something of the **priesthood**, there was then represented by the **kings** Divine truth in which there was so much of good as there was of the **priesthood** adjoined to the **royalty**.

—³. These things were instituted in order that by them might be represented the states of Heaven, for there are two Kingdoms there . . . and the **Spiritual Kingdom** is what is called the Lord's **royalty**: in this reigns Divine truth . . . and as the representative of the **Celestial Kingdom** began to perish, when they asked for a **king**, therefore, in order that the representative of the Lord's Kingdom in the Heavens might still be continued, the Jews were separated from the Israelites . . .

9093⁴. 'A **king**'=the truth of good. Refs.

9144¹⁰. 'Hail, **King** of the Jews' (John xix. 3)=truth Divine. That by 'a **king**,' in the Word, is signified truth from the Divine. Refs.

—¹². By the inscription on the cross, also, 'Jesus the Nazarene **King** of the Jews' is signified that the Divine truth, or the Word, had been so regarded and treated by the Jews, with whom was the Church.

9146². 'A **king**'=the truth of faith of the Church in the complex. Refs.

9293⁴. '**Kings**'=the truths of the Church. Refs.

9341⁴. '**Kings**'=those who are in truths. Refs.

9372⁴. '**Kings**' houses' (Matt. xi. 8)=the abodes where the Angels are; and, in the universal sense, Heaven; for 'houses' are mentioned from good; and '**kings**' are predicated of truth; therefore the Angels are called 'the sons of the Kingdom,' 'the sons of the **King**,' and also '**kings**,' from their reception of truth from the Lord.

9406². '**Kings**' (Is. lx. 11)=those who are in the truths of faith.

9429⁶. 'The **kings** of the earth who will bring glory' (Rev. xxi. 24)=those who are in truths from good. Refs.

9477². That the **kings** represented the Lord as to Divine truth. Ref.

9503⁶. By 'a **king**,' in the internal sense, is signified Divine truth . . . therefore He said, 'I am a **King**, and into this was I born, that I might give testimony to the

Truth' (John xviii. 37); that is, that He Himself is the Divine truth.

9642⁷. 'The **king** of the south'=the light of truth from the Word; and 'the **king** of the north'=reasoning from scientifics about truths.

9806². They who discharged the ministry of Judgment were called judges, and afterwards **kings** . . . and as all Judgment is effected by means of truth . . . by 'judges,' in the Word, is signified . . . truth from good; but by '**kings**,' the truth from which is good . . .

9809⁷. 'He hath smitten **kings** in the day of His anger' (Ps. ex. 5)=the destruction of falsities then.

—⁹. In the Word *passim* there are mentioned in one series **kings** and **priests**, and also **kings**, **princes**, **priests**, and **prophets**; and there . . . by '**kings**' are signified truths in the complex . . . Ill.

9954¹⁰. The reason they anointed **kings**, was that they might represent the Lord as to Judgment from Divine truth; and therefore by '**kings**,' in the Word, are signified Divine truths. Refs.

—¹⁴. '**Kings** of the earth' (Ps. ii. 2)=the falsities . . . which are from the Hells, against which the Lord fought . . .

10160. The question was asked, whether in (the Second Earth) they live under the commands of **princes** or **kings**. They replied that they do not know what commands are . . .

10182¹¹. That the **kings** were anointed with oil out of a horn, represented truth from good in its power. . . **Kings**=those who are in truths from good . . . thus, abstractedly, truths from good.

10540⁷. The reason the lamentation of David over Saul treats of the doctrine of truth combating against the falsity of evil . . . was that by 'a **king**,' or by the **royalty** which Saul had, is signified Divine truth as to protection and as to Judgment. Refs.

10711. (In the Fourth Earth) they always choose and set over themselves some bearded old man, who is as it were their **king** and high-priest . . .

10793. Governors over those things which are of the world, or over civil things, are called magistrates, and their chief, where there are such governments by command-*imperia*, is called a **king**.

10799. So **kings** and magistrates are [appointed] to administer the things which are of civil law and Judgment. N. 319, *et seq.*

10800. As the **king** alone cannot administer all things, there are governors under him . . . These governors, taken together, constitute the **royalty**, but the **king** himself is the chief.

10801. The **royalty** itself is not in the person, but is adjoined to the person. The **king** who believes that the **royalty** is in his own person . . . is not wise.

10802. The **royalty** consists in administering according to the laws of the kingdom, and in judging according to them from what is just. The **king** who regards the laws as above himself, consequently himself as below them, is wise; but he who regards himself as above the laws, consequently the laws as below himself, is not wise.

[A.] 10803. The **king** who regards the laws as above himself . . . places the **royalty** in the law, and the law dominates over him; for he knows that the law is justice, and all justice which is justice is Divine; but he who regards the laws as below himself . . . places the **royalty** in himself, and believes himself either to be the law, or the law which is justice to be from himself; hence he arrogates to himself that which is Divine . . .

10804. The law which is justice is to be enacted by wise persons in the kingdom who are skilled in the law and who fear God, and the **king** and his subjects are then to live according to it. The **king** who lives according to the law which is justice, and therein sets an example to his subjects, is truly a **king**.

10805. The **king** who has absolute Power, and who believes that his subjects are such slaves that he has a right to their lives and possessions, if he exercises it, is not a **king**, but a tyrant.

10806. There must be obedience to the **king** according to the laws of the kingdom, nor is he to be injured in any way by deed or word; for upon this depends the public security.

H. 24. The Spiritual Kingdom is called His **royalty**; and, in the Word, His 'throne.'

342². (The hereditary evils of the son of a **king** who had grown up in Heaven.)

559². The nature of the love of self seen in **kings** . . .

N. 1^o. That by '**kings**' are signified those in the Church who are in truths; and thence, abstractedly, the truths of the Church. Refs.

W. H. 1^o. '**King of kings**'=the Lord as to Divine truth.

L. 14⁸. '**Kings**' (Ps.ex.)=those in the Hells who are in the falsities of evil.

42. That the Lord is called '**King**,' and '**Anointed**.' Ex. and Ill.

S. 25^e. 'The **kings of the earth**' (Rev.xix.19) mean the Reformed, who are in falsities of doctrine.

45. 'A **king**'=the truth of the Church.

P. 113². Such as the **king** is, such are his ministers and satellites, and such is his kingdom . . .

201². If a **king** were to allow his subjects to rule all things of his kingdom, he would be no longer a **king**, but would only be called a **king** . . . Government cannot be predicated of such a **king** . . .

215³. After the times (of the Golden Age) . . . (men) of necessity gathered themselves into communities, and appointed over themselves one whom they at first called a judge, afterwards a prince, and finally a **king** and emperor . . . From the judge, prince, **king**, and emperor, as from the head into the body, the lust of dominating invaded many, like a contagion, and thus there arose degrees of dignities . . . and with these the love of self, and the conceit of man's Own prudence.

217³. Who does not see that . . . the **king** is for the sake of the kingdom, and not the reverse? 220⁸.

246. (Why so many of the **kings** after Solomon were permitted to profane the Temple and the holy things of the Church.)

254⁴. It is comparatively like a husbandman and a **king** . . .

R. 18. 'He is the Prince of the **kings of the earth**' (Rev.i.5)=from Whom is all the truth from good in the Church. E.29.

20. 'He hath made us **kings** and priests' (ver.6)=who grants that those who are . . . regenerate are in wisdom from Divine truths, and in love from Divine goods. (=that from Him we are in His Spiritual and Celestial Kingdom. E.31.) R.283.

— The Lord is called '**a King**,' in the Word, from His Divine wisdom . . . and therefore they who are in wisdom from the Lord are called '**king's sons**,' and also '**kings**.'

—². The Spiritual Kingdom is what is called the Lord's **royalty**; and as all who are there are in wisdom from truths, they are meant by '**the kings**' which the Lord will make the men who are in wisdom from Him.

—³. By '**kings**' (in these passages) are not meant **kings**, but those who are in Divine truths from the Lord; and, abstractedly, Divine truths, from which is wisdom.

— '**The king of the south**'=those who are in truths; and '**the king of the north**'=those who are in falsities.

—⁴. By '**kings**' (in these passages) are meant those who are in truths; and, in the opposite sense, those who are in falsities; and, abstractedly, truths, or falsities.

—⁵. (Thus) by '**the kings**' which the Lord will make those who are wise from Him, is not meant that they will be **kings**, but that they will be wise.

— That by '**a king**' the Lord meant Truth, is evident from His words to Pilate . . .

337. 'The **kings of the earth** . . .' (Rev.vi.15)=those who before the separation (from Heaven) had been in the understanding of truth . . . and not in a life according thereto.

440. 'They had over them a **king** the angel of the abyss . . .' (Rev.ix.11)=the falsity of evil which reigns there; for by '**a king**,' in the genuine sense, is signified him who is in truths from the affection of good; and, abstractedly, this truth itself: and hence, in the opposite sense, by '**a king**' is signified him who is in falsities from the concupiscence of evil; and, abstractedly, this falsity itself. E.562,Ex.

483. 'Thou must prophesy again over . . . many **kings**' (Rev.x.11) . . . 'To prophesy'=to teach . . . and '**kings**'=those who are interiorly in these things. . . . As those who are in interior falsities are in special treated of . . . it is said '**and many kings**,' by which are signified the falsities of evil in abundance.

664. 'Just and true are Thy ways, **King of saints**' (Rev.xv.3)=that all things which proceed from Him are just and true, because He is the Divine good itself and the Divine truth itself in Heaven and the Church. . . . By '**a King**,' when said of the Lord, is signified the Divine truth; and by '**the King of saints**,' the Divine truth in Heaven and the Church from Him.

— The Lord is called '**a King**,' in His Divine Human, because this is the Messial, the Anointed, the

Christ, the Son of God . . . The reason the Lord as a **King**=the Divine truth, is that 'a **king**'=this. Hence it is that by '**kings**' are signified those who are in Divine truths from the Lord; and it is from this that Heaven and the Church are called His '**Kingdom**;' and also that His Advent into the world is called 'the Gospel of the Kingdom.' Ill.

—². That the Lord is called 'a **King**.' Ill.

700. 'That there might be prepared the way of the kings from the rising of the sun' (Rev. xvi. 12)=those who are in truths from good, and are to be introduced into the New Church.

704. 'The **kings** of the earth and of the whole world' (ver. 14)=those who principally are in falsities from evil; here, all who are in the same falsities in the whole Church; for by '**kings**' are signified those who are in truths from good; and, in the opposite sense, those who are in falsities from evil.

720. 'With whom the **kings** of the earth have committed whoredom' (Rev. xvii. 2)=that it has adulterated the truths and goods of the Church which are from the Word . . . 'The **kings** of the earth'=the truths of the Church which are from the Word. '**Kings**'=truths from good . . . here, the same adulterated and profaned. Ex. and Ill.

—⁴. 'The **king** of the south'=the Kingdom or Church from those who are in truths; and 'the **king** of the north'=the kingdom and Church from those who are in falsities.

—⁶. The reason why they who are in truths from good from the Lord are called '**kings**,' is that they are called the sons of the Lord . . . and the Lord is the **King** himself, and Heaven and the Church are His Kingdom.

737. 'The seven heads are seven mountains . . . and they are seven **kings**' (ver. 9)=the Divine goods and the Divine truths of the Word . . .

740. 'The ten horns are ten **kings**, who have not yet received a kingdom' (ver. 12)=the Word as to power from Divine truths with those who are in the kingdom of France . . .

—². By '**kings**' are signified those who are in Divine truths from the Word; and, abstractedly, the Divine truths therein.

743. 'Because He is Lord of lords and **King** of **kings**' (ver. 14)=because He is the God of Heaven and earth. From His dominion over all the goods of Heaven and the Church, He is called 'Lord of lords;' and from His Kingdom over all the truths of Heaven and the Church, He is called '**King** of **kings**.'

751. 'Which hath a kingdom over the **kings** of the earth' (ver. 18)=that the Roman Catholic religiosity as to doctrine reigns in the Christian world, and still as to some part with the Reformed also . . .

—². 'The **kings** of the earth'=the truths, or the falsities, of the Church. Refs.

767. 'The **kings** of the earth shall . . . mourn over her, who have committed whoredom and been delatiated with her, when they shall see the smoke of her burning' (Rev. xviii. 9)=the interior griefs of those who have been in higher dominion and its delights by means of the

falsified and adulterated truths of the Word, which they have made the holy things of the Church, when they see them turned into things profane. . . By 'the **kings** of the earth' are (here) meant the highest in order, who are called magnates and primates.

830. '**King** of **kings**' (Rev. xix. 16)=the Lord as to the Divine truth of the Divine wisdom.

832. 'To eat the flesh of **kings** . . .' (ver. 18)=the appropriation of goods from the Lord through the truths of the Word . . . '**Kings**'=those who are in the truths of the Church from the Word; and, abstractedly, the truths of the Church from the Word.

833. 'The **kings** of the earth' (ver. 19)=those who, above the rest, are in the falsities of that religiosity; thus the leaders . . .

921. 'The **kings** of the earth shall bring their glory and honour into it' (Rev. xxi. 19)=that all who are in truths of wisdom from spiritual good will there confess the Lord, and will ascribe to Him all the truth and all the good which are with them.

M. 7. The greater of you will be **kings**, and the lesser princes. Des.

262³. This love rises up with politicians until they want to be **kings** and emperors; and, if possible, to dominate over all things of the world, and be called **kings** of **kings** and emperors of emperors.

263². There, all are emperors of emperors, **kings** of **kings** . . .

T. 114. In the Lord there are two offices, the priestly, and the **regal** . . . From His **regal** office He is called Christ . . . and also God, the Holy One of Israel, and the **King**. These two offices are distinguished from each other as are love and wisdom . . . Therefore, whatever the Lord has done and operated . . . from Divine wisdom or Divine truth, He has done and operated from His **regal** office. In the Word, also . . . '**King**,' and '**Royalty**'=Divine truth, (which) was represented by the **kings** in the Israelitish Church. Redemption pertains to both offices.

117. Redemption may be illustrated by comparison with a just **king** . . . 122.

131. Every citizen or subject is united to the **king** by doing his commands . . .

305. In a wider sense, by (the fourth) commandment is meant to honour the **king** and the magistrates; because these provide for all in general the necessities which parents provide in particular.

354. A kingdom . . . makes a one under a **king** who has justice and judgment.

403³. The honours attached to office are the hands of the **king** and the pillars of society, provided . . .

405². Emperors, **kings**, and dukes, who have been born and educated to dominion, if they humble themselves before God, are sometimes less in the love (of dominion) than those who are of low origin . . .

—⁴. With the laity (the love of dominion climbs upwards) until they want to be **kings** . . .

410. In like manner a **king** or magistrate, from three or four persons, would select one who was qualified for an office . . .

[T.] 412². In the world there are higher and lower offices . . . and the king is he whose government is the most universal . . .

422. A king who sets his subjects an example in well-doing, who wants them to live according to the laws of justice, who rewards those who do so, who regards everyone according to his merit, who defends them against injuries and invasions, who acts as the father of the kingdom, and consults the general prosperity of his people, has charity in his heart, and his deeds are good works.

533². (The love of dominating over all, and the love of possessing the goods of all) can reign more with . . . subjects than with kings; for the latter are born to dominion and wealth, which they at last regard no otherwise than as others do households and possessions . . . It is otherwise with kings who [aspire] to dominion over the kingdoms of others.

680. In this manner a king exercises his Power, which is distributed according to order among many; from which a kingdom becomes a kingdom.

Ad. 3/5509. With the kings who were anointed, it was only the royal dignity that was sanctified, because God Messiah is the only King . . .

D. 1512. That kings, etc., are treated the same as men of the lowest sort.

2664⁹. The Lord is the King of the universe.

3167. Kings, who have been born kings . . . cannot hide or throw off the sphere (of dignity) until after many years . . .

3441. His disciple, who was a king.

6000. The late king of England seen there. 6033⁴.

D. Min. 4589, 4590. (A king is to be loved for his virtues, otherwise the love is filthy.)

4745. On kings and queens who believe themselves to have absolute Power . . .

E. 27⁴. The reason the Lord so replied, when He was asked whether He was a king, was that the Lord as a King is Divine truth; for this is the Lord's royalty in Heaven . . .

31. 'Kings'=all those who are in truths from good, or in faith from charity, from the Lord. The reason is that the Lord is the only King, and they who are in truths from good, are, from him, called His sons . . .

—². Hence, by 'a king,' in the prophetic Word, is meant the Lord as to Divine truth; and by 'kings and princes,' those who are in truths from good from the Lord; and . . . in the opposite sense, by 'kings' are signified those who are in falsities from evil. Ill.

—³. Pilate understood that the Lord called Truth 'a king.'

—⁷. Why the people proclaimed the Lord 'a King' when He entered into Jerusalem. Ex.

65². Kings'=truths from good from the Lord.

152⁵. 'Thine eyes shall see the king in his beauty' (Is.xxxiii.17)=that they will understand truth in its own light with pleasantness.

175³. 'Kings'=all who are in the truths of faith in the Lord.

—⁴. 'Kings'=truths themselves.

—¹⁰. 'The king who shall mourn' (Is.vii.27)=the truth of the Church.

195⁹. 'The king's daughter'=the affection of spiritual truth, and thence the Church from those who are in this affection. 'The King'=the Lord as to Divine truth.

205. By 'kings,' in the Word, is represented the Lord as to Divine truth . . . and by king David especially . . .

206⁹. 'The king's house'=the Church which is in truth from good from the Lord.

208⁵. 'Kings'=those who are in truths. —⁶. 242¹⁸. 331¹⁰.

237³. 'A king'=truth. —⁴.

275². 'A vehement king' (Is.xix.4)=falsity from the love of self.

—¹⁵. 'Kings'=falsities. 357⁵. 386¹³.

279⁹. 'A king'=truth; and, in the opposite sense, falsity. 391²⁸.

283⁴. 'Kings'=truths. 355²⁴. 481⁶. 540⁴. 1000³.

288⁹. 'The kings of the earth'=all who are in truths from good. 294⁶.

298¹¹. 'The kings whose loins He will loose' (Is.xlv.1)=the Hells as to falsities.

304²¹. 'To see the king in his beauty'=to see the genuine truth which is from the Lord alone.

—⁴⁵. 'Kings'=the truths of Heaven and the Church; 'two kings' (Is.vii.16)=the truth of the Word in the internal sense, and the truth of the Word in the external sense.

316¹⁵. 'The ten horns are ten kings'=falsities.

331⁹. The Lord is called 'a King' from Divine truth.

332. 'Thou hast made us to our God kings and priests' (Rev.v.10)=that from the Lord they are in the truths and goods of the Church and of Heaven.

340⁷. The Lord is called 'a King' from the Divine Spiritual which proceeds from His Divine Human.

355³. 'Kings'=Divine truths in general.

—²¹. 'The king of the north'=falsity from evil; and 'the king of the south'=truth from good. 514¹⁴. 573¹².

—³⁸. By 'kings' is represented the Lord as to Divine truth.

365³⁰. The Lord is meant by, 'Thy King reigneth' (Is.lii.7).

375¹⁶. Kings were anointed in order that they might represent the Lord as to Judgment from Divine truth; and therefore by 'kings,' in the Word, are signified Divine truths.

— But the kings of the earth were not the anointed of Jehovah, but they were so called because they represented the Lord, who alone is the Anointed of Jehovah; and therefore it was sacrilege to injure the kings of the earth, on account of the anointing . . .

—¹⁹. 'The kings of the earth' (Ps.ii.2)=the falsities . . . from the Hells against which the Lord fought . . .

391¹¹. 'My king and my God' (Ps.lxxxiv.3). The Lord is so called from Divine truth.

395⁵. The **kings** over the sons of Israel represented the Lord as to Divine truth; and their kingdom signified the Church as to this.

401²⁰. '**Kings** of the earth' (Is.xxiv.21)=falsities of every kind.

406⁹. 'The **kings** of Sheba and Seba' (Ps.lxxii.10)=the interior and exterior goods of the natural man . . .

—¹². 'The **kings** of the island which is in the passage of the sea' (Jer.xxv.22)=the Knowledges of truth in the ultimate of the natural man . . .

412³¹. 'A **king** hard in faces' (Dan.viii.23)=no truth, but falsity, in their interiors.

422¹³. '**Kings**'=those who are in truths from good.

427⁸. What is signified by **kings**, formerly, and also at this day, being anointed during their coronation, on the forehead and on the hand. For **kings** formerly represented the Lord as to Divine truth . . .

433⁸. 'Behold thy **King** cometh to thee, just and faithful is He' (Zech.ix.9)=the Lord, from whom is the good of love and the truth of doctrine.

—²⁴. The Lord as 'the **King** of the Jews'=the Lord as to Divine truth proceeding from the Divine good of His Divine love. Hence, '**kings**,' in the Word, =the truths which are from good.

448¹⁶. 'A **king**'=Divine truth.

453¹¹. 'A **king**'=truth from good. 654⁴⁶.

518²⁴. '**Kings**'=falsities from Hell.

540⁴. '**King**'=falsity from evil.

578⁴. '**King**'=infernal falsity itself.

585⁴. 'Great **kings**' (Jer.xxv.14)=the falsities from which are evils.

617⁸. 'The two **kings**,' who are the **king** of Egypt and the **king** of Assyria (Is.vii.)=scientifics evilly applied, and the derivative reasonings . . .

625. 'Many **kings**' (Rev.x.11)=various truths which are from good, but according to the religion of each person.

635⁴. This Divine truth is signified in the Word by 'a **king**.'

637¹⁰. 'A **king**'=the truth of the Church.

638²². By the right of a **king** is here meant and described the dominion of the natural man over the spiritual, in that it destroys all the truths and goods of the Church, and makes them serve the natural man.

654⁴⁹. 'A vehement **king**'=the falsity of evil.

659²². '**Kings**'=the truths of the Church themselves in the whole complex.

675¹⁷. 'Ten **kings**'=falsities in the whole complex.

684¹¹. 'The **kings** of the earth' (Ps.ii.)=the falsities of the Church.

717¹⁷. 'The **king** of the north'=those who are in knowledge from the Word, and yet not in life; thus also, those who are in faith alone so called, and still not in charity . . . and 'the **king** of the south'=those who are in intelligence from the Word, because in charity: these are 'the **king** of the south,' or of the **king** of the south, because 'the south'= . . . intelligence . . .

721¹². '**King**'=the truth of doctrine from the Word.

741⁷. 'The **kings** of the earth' (Lam.iv.12)=the men of the Church who are in truths.

746¹¹. As **kings** formerly represented the Lord as to Divine truth, and the Divine truth received by the Angels in the Spiritual Kingdom is . . . the good of charity, the **kings** over the sons of Israel called their subjects brethren, although the subjects were not allowed to call their **king** brother . . . Ill.

811⁷. '**Kings**'=the truths of the Word.

—¹¹. 'The **king** of the north'=falsity dominating in the Church; and 'the **king** of the south'=truth protecting the Church against falsity.

831^e. These Heavens constitute the Lord's royalty.

850³. '**King**'=the Lord as to Divine truth.

941. '**King** of saints'=that He is the Divine truth.

946. The Lord is called 'a **King**' from Divine truth. 1034^e.

997. 'The way of the **kings**'=the influx of Divine truth.

1003. '**Kings**'=those who are in truths from good; and, abstractedly, truths from good. 1034.

1034. 'The **kings** of the earth' (Rev.xvii.2)=the truths of the Church.

—². As by '**kings**' are signified truths from good, by them in the opposite sense are signified falsities from evil. Ill.

1063. 'Seven **kings**'=the truths of the Word falsified and profaned. 1064, Ex. 1065. 1066. 1067².

1069. 'The ten horns are ten **kings**'=the truths of the Word as to power.

1070. '**Kings**'=the truths of the Word; here, these two primary truths . . .

1073. 'Because He is Lord of lords and **King** of **kings**'=that the Lord is good itself and truth itself, and is thence omnipotent.

— Therefore . . . the Angels in the Second Heaven are called . . . '**kings**;' and are referred to when the Lord is called '**King** of **kings**.'

1089. 'The **kings** of the earth'=truths.

1103. (Illustration of three equal **kings** in one kingdom.)

1129. 'The **kings** of the earth' (Rev.xviii.9)=those who have exercised that (Babylonish) power.

1188. (Example of a bad and a good **king**, prince, etc.)

5 M. 4. If he has been a **king** or a prince, he appears to himself (after death) in a like court.

Coro. 17. In every kingdom there must be a **king** as the head . . .

Kingdom. *Regnum.*

See ANIMAL KINGDOM, CELESTIAL KINGDOM, NATURAL KINGDOM, and SPIRITUAL KINGDOM; and also under KING.

A. 318. He was now in another **kingdom** . . .

969. In so large a **kingdom** . . .

1672. '**Kingdoms**,' in the Word, =truths, and the things which are of Truths.

[A.] 1846^e. 'Kingdom against kingdom' (Matt.xxiv. 7)=falsities against falsities. 2120^e. 2547^g. 3353^e.

2479^g. Of no use in (that) kingdom . . . The things in the kingdom of the world had been left behind.

2547. 'Thou hast brought upon . . . my kingdom a great sin' (Gen.xx.9)=that all doctrinal things were in danger. . . 'Kingdom'=the truth of doctrine, or what is doctrinal.

— . That 'kingdom'=the truths of doctrine ; and, in the opposite sense, falsities of doctrine. Ill.

—⁴. By 'kingdoms' (in Daniel) are meant the states of the Church as to truths and falsities. . . The states of . . . the kingdoms of the earth in the sense of the letter are states of the Church and of the Lord's Kingdom in the internal sense. E.412³¹.

2832¹³. 'Kingdoms' (Dan.vii.)=doctrinals of falsity. —¹⁴.

3355². 'Kingdoms' = the truths which are of the Church.

3373. Therefore, the truths themselves which are from the Lord are called 'the sons of the kingdom' (Matt. xiii. 38).

3448⁶. 'The kingdoms of the nations' (Is.xiii.4)=falsities from evils.

3481. The kingdom of the Messiah. Des.

3488⁸. 'Kingdom'=truth. 5313².

3888. These two Kingdoms are presented in man by the two kingdoms in him, which are the kingdom of the will and the kingdom of the understanding . . . Hence, too, it is that in man's body there are also two kingdoms, namely, of the heart and of the lungs.

4424^e. 'The sons of the kingdom' (Matt.viii.12)=those who are in the vastated Church. (=those who are of the Church. 7688.)

4691². 'Kingdom' is predicated of truth ; and 'dominion,' of good. Ill. 4973⁶. E.331⁸.

4763³. Saul's rending the skirt of Samuel's coat (1 Sam.xv.), represented . . . that the kingdom should be cut off from him . . . for, in the internal sense, 'a kingdom'=Divine truth. Refs.

4931³. See HEART, here. H.95.

5023³. 'If a kingdom is divided against itself, that kingdom cannot stand' (Mark iii.24). . . By 'a kingdom' is signified truth.

5044¹⁰. 'The kingdom' (Lam.ii.2)=the truths of doctrine therein.

5395². A kingdom of uses.

7364². (The loves of self and of the world the origin of empires and kingdoms.) 8118.

7396. Empires and kingdoms are represented in Heaven as a man . . .

8226^e. 'Nations'=evils ; and 'kingdoms,' falsities.

8770. 'Ye shall be to Me a kingdom of priests' (Ex. xix.6)=the good of truth then. . . 'A kingdom of priests'=spiritual good, which is the good of truth . . . 'A kingdom'=truth.

—². There was first a kingdom of judges, afterwards a kingdom of priests, and finally a kingdom of kings ;

and by the kingdom of judges was represented Divine truth from Divine good ; by the kingdom of priests, who were also judges, was represented Divine good from which is Divine truth ; and by the kingdom of kings, Divine truth without Divine good . . . (Continued under CELESTIAL KINGDOM.)

8954. (In Saturn) there are no cities, nor kingdoms . . .

9093⁴. 'The kingdom of Belshazzar divided' = the dissipation of good and truth.

9295⁴. 'The sons of the kingdom,' who are 'the seed' (Matt.xiii.38)=the truths of faith of the Church. 'The sons of the evil kingdom,' who are 'the tares' (id.)=the falsities of faith of the Church.

9404². Therefore they were divided into two kingdoms.

9807⁸. 'The sons of the kingdom' (Matt.xiii.)=Divine truths in Heaven and the Church. . . 'The kingdom'=Heaven, and also the Church.

9987⁴. 'The Word of the kingdom' (Matt.xiii.19)=the truth of Heaven and the Church ; for 'the kingdom'=Heaven and the Church.

10079. Each Kingdom is tripartite . . .

10278. Inauguration to represent the Lord in both Kingdoms. Sig.

10570⁸. 'To commit whoredom with all the kingdoms of the earth' (Is.xxiii.17)=to do so with all the truths of the Church. E.141¹³.

H. 20. That Heaven is distinguished into two Kingdoms. Gen.art.

— . They are called Kingdoms, because Heaven is called 'the Kingdom of God.'

406. Who is the Lord of that kingdom . . .

— . The laws of that kingdom are eternal Truths . . .

596. The two kingdoms of Hell. (See CELESTIAL KINGDOM, here.)

P. 251⁴. (The representation of the kingdoms of the Christian world.)

R. 33. 'The kingdom' (Rev.i.9)=the Church.

387. The Hells are also distinguished into two kingdoms . . . the Diabolic Kingdom and the Satanic Kingdom. Ex. E.655². 740³. 1043².

520. 'The kingdoms of the world are become of our Lord and His Christ' (Rev.xi.15)=that Heaven and the Church have become the Lord's, as they had been from the beginning, and now also of His Divine Human. E.683.

523. 'Thou hast entered into the kingdom' (ver.17) =that Heaven and the Church are now His, as before. By 'His Kingdom' is here meant the New Heaven and the New Church. E.691.

749. 'To give their kingdom unto the beast' (Rev. xvii.17)=to acknowledge the Word, and found the Church upon it. Ex. E.1086.

—². That 'kingdom'=the Church. Ill.

—^e. The reason 'kingdom'=the Church, is that the Lord's Kingdom is in Heaven and on earth, and His Kingdom on earth is the Church. Hence the Lord is called 'the King of kings.'

839⁶. 'Thy kingdom come' . . . The Father's kingdom comes when the Lord is immediately approached . . . Therefore the Lord said to His disciples that they should preach the Kingdom of God, and this is the Kingdom of God.

—¹⁰. 'Thy kingdom come' = that the Lord shall reign. III.

E. 48. 'In the kingdom' (Rev. i. 9) = in the Church where truths are. (For) 'a kingdom,' in the Word, = Heaven and the Church. The reason it = the Church as to truth, or where truths are, is that by the Lord's royalty is signified the Divine truth which proceeds from Him . . .

—². That 'kingdom,' in the Word, = Heaven and the Church as to truths. III.

—'. 'To hear the Word of the Kingdom' = to hear the truths of the Church.

—'. 'Kingdom against kingdom' = falsity against truth.

—³. 'Thy kingdom come' = that truth may be received.

—'. 'Thine is the kingdom, the power, and the glory' = that Divine truth is from God alone.

—^e. The reason Heaven is signified by 'kingdom,' is that Heaven with the Angels is from no other source than the Divine truth which proceeds from the Lord's Divine Human.

167. These two kingdoms of the mind correspond to the two kingdoms of the body . . .

223¹⁴. 'Kingdom against kingdom' = Church against Church.

—¹⁹. 'Kingdom' = the Church. 373³. 375²⁷. 617⁷. 619¹¹. 675¹⁷. 721¹². 1029⁵. —¹³. 1070. 1153³.

304²⁶. 'Kingdoms' = the truths which make the Church.

355²². By 'kingdoms,' in like manner as by 'peoples,' are signified falsities.

373³. The reason 'kingdom' = the Church, is that the Lord's Kingdom is where the Church is; and therefore those who are of the Church are called 'the sons of the kingdom.'

400¹³. 'Kingdom against kingdom' = that falsity will fight with falsity.

—'. For 'kingdom' = the truth of the Church; and, in the opposite sense, its falsity.

411⁴. 'Kingdom' = the Church and Heaven. 455⁴.

453⁶. 'Kingdoms' are predicated of truths; and, in the opposite sense, of falsities.

573¹⁰. 'Kingdoms' = Churches, as to truths, and as to falsities.

600⁵. For in the southern part (of Heaven) the Divine itself which proceeds is such, which is meant by 'the kingdom prepared from the foundation of the world.'

683⁶. Therefore, those who receive the Divine truth are called by the Lord 'the sons of the Kingdom.'

685^e. 'Kingdom' = Heaven and the Church as to the truth of doctrine.

697³. 'The kingdoms which he has made to tremble' (Is. xiv. 16) = the Churches into which the general Church is distinguished.

730⁵. 'Kingdoms' = the truths of the Church.

734²³. That there will be contentions of Churches together, is signified by . . . 'kingdom against kingdom' (Is. xix. 2). 'City' = doctrine, and 'kingdom' = the Church thence.

—²⁴. 'Kingdom against kingdom' (Matt. xxiv.) = that falsity will fight with falsity. . . 'Kingdom' = those who are in falsities, of whom is the Church.

741¹⁹. 'Kingdoms' (Is. xiv. 16) = Churches distinguished according to truths.

989. 'His kingdom was made darkness' (Rev. xvi. 10) = the Church in mere and dense falsities. 'Kingdom' = the Church as to truths.

1089. 'To have a kingdom' (Rev. xvii. 18) = domination; and it is said of truths or of falsities. 'Kingdom' = the Church as to truths or falsities.

1145⁴. The two Kingdoms conjoined into one . . . Sig.

1226⁴. One kingdom of nature has been created for another, the mineral kingdom for the vegetable kingdom, and this for the animal kingdom, and all for the human race . . .

D. Love vi². All of one kingdom appear before the Lord as one man according to the love of uses . . . Those in the kingdoms who love the uses of their offices because they are uses appear together as a man Angel; and those who love the uses of their offices for the sake of pleasures alone separate from the uses appear together as a man devil . . .

x. The Divine love there . . . is distinguished into two kingdoms . . . The Divine love . . . is further distinguished into lesser kingdoms, which may be called provinces, and these again into Societies . . .

—². So diabolical love . . . is there distinguished into two kingdoms . . .

C. 84. When it pleases the Lord, each kingdom is presented before the Angels in Heaven as one man . . . When anyone sees a kingdom as one man, he can see the quality of it; and according thereto it is the neighbour.

87. That . . . each empire, kingdom, and republic is the neighbour according to its good of religion and of morals . . .

Can. Holy Spirit v. 5. This Church is the kingdom of saints . . . in Daniel.

Kingdom of the Lord. *Regnum Domini.*

Kingdom of God. *Regnum Dei.*

Kingdom of Heaven. *Regnum Coeli.*

See under CANAAN.

A. 29². By 'the Kingdom of God,' in the universal sense, is meant the universal Heaven; in a sense less universal, the true Church of the Lord; in a particular one, everyone who is of true faith, or has been regenerated through the life of faith; and therefore he is called Heaven . . . and also 'the Kingdom of God,' because the Kingdom of God is in him, as the Lord teaches in . . . 'The Kingdom of God cometh not with observation . . . for behold the Kingdom of God is within you' (Luke xvii. 20, 21).

49^e. The internal sense of the Word solely regards the Lord and His Kingdom.

[A.] 99². 'The garden in Eden' . . . = the **Lord's Kingdom**, and Heaven, in which man is placed when he has become celestial.

402. By 'the Holy City' . . . nothing else is meant than the **Lord's Kingdom** in the universal, or in each one in particular in whom is the **Lord's Kingdom**.

916². Then the man of the Church has in him the **Kingdom of the Lord**; for the **Kingdom of the Lord** consists solely in mutual love and the derivative happiness.

1025⁴. 'The Land of Canaan' = the **Lord's Kingdom** in the Heavens and on earth.

1097². Each and all things . . . were representative of the **Lord's Kingdom**. The **Lord's Kingdom** is such that everyone . . . must perform a use; nothing except use is regarded by the Lord in **His Kingdom** . . .

1103. Such are slaves in the **Lord's Kingdom**, that is, in the other life, for they are among the unhappy.

1194². The internal sense never treats of other things than those which are of the **Lord's Kingdom**, thus which are of the Church. 1247.

1259. Men dwelt distinct in nations, families, and houses . . . in order that the Church on earth might represent the **Lord's Kingdom** . . .

1277. They have a situation in the **Lord's Kingdom** according to . . .

1298³. 'The Holy Jerusalem' = the **Lord's Kingdom** in the Heavens and on earth.

1316. Have as an end the common good of the Church, and of the **Lord's Kingdom** . . .

1326. Such is the state and order in the **Lord's Kingdom**.

1404^e. Represent the things of the Lord, of **His Kingdom**, and of the Church.

1409. All things in the world present some idea of the **Lord's Kingdom** . . .

1416. 'I will make thee into a great nation' = the **Kingdom in the Heavens and on earth** . . .

—⁴. Therefore the Lord is **His Kingdom** itself; that is, the all in all of **His Kingdom**.

—⁴. 'A kingdom of priests' = the **Lord's Kingdom** in the Heavens and on earth as predicated from the celestial things of love . . .

—⁵. All who live in ignorance and in charity are 'a nation,' because they are of the **Lord's Kingdom**.

1432². (The marriage of the Lord) with **His Kingdom** in the Heavens and on earth.

1437^e. The celestial things of love alone are in the **Lord's Kingdom**, and constitute the **Lord's Kingdom**.

1443^e. Represents the entrance of the faithful into the **Lord's Kingdom**.

1447. In order to represent the celestial and spiritual things of the **Kingdom and Church of the Lord**.

1458³. The New Jerusalem, or the **Lord's Kingdom**.

1472². For the sake of the Lord's Church on earth, and for the sake of the **Lord's Kingdom** in the Heavens . . .

1540². There is nothing in the Word which does not regard the Lord, **His Kingdom**, and the Church.

1551⁴. Treats of the new Church . . . in special, and of the **Lord's Kingdom** in the universal.

1607. Canaan represented the **Lord's Kingdom** in the Heavens, or Heaven; and the **Lord's Kingdom** on earth, or the Church.

1610^e. Hence the **Lord's Kingdom**, or Heaven, is immense.

1613^e. For 'the New Jerusalem' is nothing else than the **Lord's Kingdom** in the Heavens and on earth. 2336.

1645^e. The **Lord's Kingdom** is one of ends and uses.

1728. Divine truth is the order itself of **His universal Kingdom**; all the laws of which are truths . . .

1733. 'The new heavens and the new earth' = . . . the **Lord's Kingdom**, and everyone who is a **Kingdom of the Lord**, or in whom is the **Lord's Kingdom**.

1799^e. That there was only an External in the **Lord's Kingdom**. Sig. and Ex.

—⁴. Thus from all the diverse Churches there would be one . . . and the **Lord's Kingdom** would be effected on earth.

1802. That the External shall not be heir of **His Kingdom**. Sig. and Ex.

1803^e. The **Lord's Kingdom** is mutual love. Refs.

1807. A representation of the **Lord's Kingdom** in a view of the universe. Sig. 1810.

1880^e. They would thus pass from the **Lord's Kingdom** on earth to the **Lord's Kingdom** in the Heavens . . . as into the same . . .

1909^e. If he has as an end the good of . . . the **Lord's Kingdom** . . .

1965. (The internal sense) treats of the **Lord's Kingdom** in the Heavens, and also of **His Kingdom** on earth, that is, of the Church; and in like manner of each one in whom is the **Lord's Kingdom** . . . 2165³.

2009². (Then) the **Lord's Kingdom** comes.

2048. There is signified in a universal sense the **Lord's Kingdom**; in a sense less universal, the Church . . .

2049². The interior things of charity are those in which consists the **Lord's Kingdom**. Refs.

2054. The Church, in the **Lord's Kingdom**, is circumscribed as are the heart and lungs in man . . .

2162³. So do (these principles) succeed each other in the **Lord's Kingdom** in the Heavens; and in the Church, which is the **Lord's Kingdom** on earth; and also in each one who is a **Kingdom of the Lord**.

2173². There is such a conjunction (of good and truth) in the **Lord's Kingdom** in the Heavens; and in the **Lord's Kingdom** on earth, or in the Church . . .

2209². The Word conjoins Heaven with earth; that is, the **Lord's Kingdom** in the Heavens with the **Lord's Kingdom** on earth. 2899.

2333. 'Morning,' in the Word, = the **Lord's Kingdom**, and whatever is of the **Lord's Kingdom** . . .

2359. No one can be admitted into the **Lord's Kingdom**, that is, into Heaven, unless he is in the good of love and of charity . . .

2385⁵. Then there was the **Lord's Kingdom** on earth as in the Heavens.

2405⁸. The rise of a new Church . . . is the **Lord's Kingdom** on earth; and this both in general and particular . . . Ex.

2425³. The **Lord's Kingdom** on earth, which is the Church, they acknowledge still more as their neighbour . . .

2618. The heavenly marriage is the **Lord's Kingdom** in the Heavens and on earth; and therefore the **Lord's Kingdom** is so frequently called 'a marriage' in the Word. Ex. 2649.

2669². The **Lord's Kingdom** in the Heavens and on earth is celestial and spiritual . . .

2737. They who live in conjugal love . . . have the **Lord's Kingdom** in them . . .

2803². From Whom descends the heavenly marriage, which is the **Lord's Kingdom** itself in the Heavens.

2853². The **Lord's Kingdom** on earth consists of all those who are in good, who, although scattered through the whole world, are still one, and as members constitute one body. Such is the **Lord's Kingdom** in the Heavens . . .

2904³. All things in the Word . . . regard the **Lord's Kingdom**; for the Lord is everything in **His Kingdom**. The Divine things which are from the Lord in **His Kingdom**, make **His Kingdom**. Therefore, in proportion to the amount of good and truth which an Angel, Spirit, or man, receives from the Lord, and believes to be from the Lord, is he in **His Kingdom**. But in proportion as he does not receive it, nor believe that it is from the Lord, he is not in **His Kingdom**. Thus the Divine things which are from the Lord make **His Kingdom**, or Heaven; and this is what is meant by the Lord's being everything in **His Kingdom**.

2910². In the beginning of a Church . . . everyone is affected . . . for the sake of the **Lord's Kingdom** . . .

2928³. For the **Lord's Kingdom** on earth is the Church.

—⁴. The New Jerusalem, that is, the spiritual **Kingdom of the Lord**.

2982. Which (new Church) is one in the **Lord's Kingdom**. Sig. and Ex.

3000. Hence it is that each and all things in the universe represent the **Lord's Kingdom** . . . 3483.

3081. 'Virgin,' in the Word, = the **Lord's Kingdom**, and also the Church; and thence everyone who is a **Kingdom of the Lord**, or who is a Church. Ex. and Ill.

3245³. For the Divine of the Lord makes **His Kingdom**.

3310. 'Land' . . . = the **Lord's Kingdom** in the Heavens and on earth, thus the Church, which is the **Lord's Kingdom** on earth. In like manner 'ground,' but in a more restricted sense; and the same is signified also by 'field,' but in a still more restricted sense.

3379. In this light are those alone who are in the **Lord's Kingdom** in the Heavens, that is, in Heaven; and who are in the **Lord's Kingdom** on earth, that is, in the Churches.

3384^e. Not to be in a state of the good of love, thus not in the **Lord's Kingdom**. Sig.

3439. The Divine is in the internal sense, because there is the **Lord's Kingdom** in the Heavens . . . The Divine is also in the literal sense . . . because there is the **Lord's Kingdom** on earth . . .

3451. The conjunction of the **Lord's Kingdom** on earth with the **Lord's Kingdom** in the Heavens . . . by the Word. Tr.

3454². For in these things is the **Lord's Kingdom** itself.

3483^e. (Thus) the visible universe is nothing else than a theatre representative of the **Lord's Kingdom**; and this is a theatre representative of the Lord Himself. 3648^e.

3645. The universal **Kingdom of the Lord** is a **Kingdom of ends and uses** . . .

3796⁴. When the good of the neighbour, the common good, the good of the Church, and of the **Lord's Kingdom**, is the end, then as to his soul the man is in the **Lord's Kingdom**, thus with the Lord; for the **Lord's Kingdom** is nothing but a **Kingdom of ends and uses** for the sake of the good of the human race.

3858. For truth and good, or faith and love, make the **Lord's Kingdom** . . . and as the Jewish Church was instituted to represent the **Lord's Kingdom**, the partitions of that people into twelve tribes signified these things.

3863¹³. 'To see the **Kingdom of God**' (Luke ix.27) = to believe.

3880. For the Lord is Divine love itself, and the influx of this makes **His Kingdom**, and this by the Word which is from Him.

3913⁴. To put on ends for the neighbour and for the **Lord's Kingdom** . . .

3934⁸. The **Lord's Kingdom** with man begins from the life which is of works; for he is then at the beginning of regeneration. But when the **Lord's Kingdom** is with man, it is terminated in works, and he is then regenerate.

3935^e. Before man can enter into the **Lord's Kingdom**, that is, by regeneration become a Church.

3960². The heavenly marriage is what is called the **Lord's Kingdom**, and also Heaven; and this because it comes forth from the Divine marriage, which is the Lord.

3994⁷. As innocence is the primary thing in the **Lord's Kingdom** . . .

4137⁴. As . . . the **Lord's Kingdom** is the marriage of good and truth . . .

—^e. Hence it is evident how the heavenly marriage, that is, the **Lord's Kingdom**, is in each thing of the Word.

4221^e. (The lot of those who have no love towards the **Lord's Kingdom**.)

4240³. 'The land of Seir,' in the relative sense, properly = the **Lord's Kingdom** with those who are outside the Church; that is, with the gentiles, when the Church is being established with them . . .

[A.] 4255². When a man is becoming a Church, or a Kingdom of the Lord . . .

—^e. 'The new earth,' or 'Holy Land' = the Lord's Kingdom, and also the New Church, which is the Lord's Kingdom on earth. Refs.

4263^e. (For) all who are in good are in the Lord's Kingdom.

4279². Its internal sense, in which it treats of the Lord's Kingdom, is for the Second Heaven.

— . Hence it is that the Lord's Kingdom is within man. Ex.

4286⁴. 'Israel' . . . = the Lord's Spiritual Kingdom in Heaven and earth . . . 'Jacob' . . . = the Lord's Kingdom such as it is in the First Heaven . . .

4394. When man is in interior truths in faith and life, he is in the Lord's Kingdom.

4434⁷. Hence the Lord likened the Kingdom of the Heavens, that is, His Kingdom in Heaven, and His Kingdom on earth, which is the Church, to 'a man a king, who made a wedding for his son . . .'

4576. For good is the essential itself of the Lord's Kingdom and Church.

4638. 'The Kingdom of the Heavens shall be likened to ten virgins' (Matt. xxv. 1) = the last time of the Old Church and the first of the New; the Church is the Lord's Kingdom on earth.

4735⁵. The calling of all to the Lord's Kingdom. Tr.

4918. The heavenly marriage is Heaven itself, or the Lord's Kingdom; and the Lord's Kingdom on earth is the Church.

5044^e. 'The new earth' = the Lord's Kingdom in the Heavens and on earth.

5097^e. As there is what is representative of the Lord's Kingdom in each thing of nature . . . 5116².

5212⁴. 'The Kingdom of God' which is compared to grass, an ear, and corn' (Mark iv. 26-28) is Heaven with man by regeneration; for he who is regenerate has in him the Kingdom of God, and becomes the Kingdom of God, or Heaven, in an image . . .

5236³. 'To receive the Kingdom of God as a child' (Luke xviii. 17) = charity and faith from innocence.

5433². When he is in the affection of truth for the sake of truth, that is, for the sake of the Lord's Kingdom . . . he is among the Angels.

5826². When man is in this good and truth, the Lord's Kingdom is in him, consequently he is a Church . . .

5886⁴. 'The Kingdom of the Heavens' = good and truth with man, thus Heaven with Him.

6023². The Lord's Kingdom is still more the neighbour (than the Church). 6819^e.

6233. The Lord's Kingdom for those who are in this good and truth. Sig.

6276^e. For the good and truth themselves which are in the Lord's Kingdom, proceed from His Divine and Divine Human, and cause the Lord Himself . . . to be His Kingdom.

6389. They are among those in the Lord's Kingdom who are in the lowest place.

6392. That in this happiness are they who are in the Lord's Kingdom. Sig.

6396. They who are such (as are meant by 'Dan') are in the Lord's Kingdom . . . but are among those in the Lord's Kingdom who are in the First Heaven.

— . In this prophetic utterance of Israel, by his twelve sons there are described in general as to their quality all who are in the Lord's Kingdom.

—². Thus the ultimates of the Land of Canaan represented the ultimates in the Lord's Kingdom.

— . But if truth is completely separated from good, it is then not in any boundary of the Lord's Kingdom, but is outside of it.

6405³. They who are such (as are signified by 'Gad') are also in the Lord's Kingdom, but at the threshold.

6443. Their possession in the Lord's Kingdom while they are still in what is obscure. Sig.

6574^e. Hence the Lord's Kingdom is called a Kingdom of ends and uses.

6589². For by Abraham, Isaac, and Jacob . . . in the representative sense, is meant the Lord's Kingdom in the Heavens, and His Kingdom on earth, which is the Church.

6821². He who loves his country, and from goodwill does good to it, in the other life loves the Lord's Kingdom; for there the Lord's Kingdom is his country; and he who loves the Lord's Kingdom, loves the Lord, because the Lord is the all in all of His Kingdom; for that which is properly called the Lord's Kingdom is good and truth which are with those who are there, from the Lord.

6823. The Lord's Kingdom is the neighbour in a higher degree than the Church where anyone is born; for the Lord's Kingdom consists of all who are in good, both on earth and in the Heavens. Thus the Lord's Kingdom is Good with all its quality in the complex. When this good is loved, the individuals are loved who are in the good. Thus the whole, which is all good in the complex, is the neighbour in the first degree, and is that Grand Man . . . This Man, that is, the Lord's Kingdom, is loved, when from inmost affection good is done to those who are man through that Man from the Lord, thus those with whom is the Lord's Kingdom.

7236. That the sons of Israel were to be distinguished . . . into classes according to the qualities of good . . . in order that they might represent the Lord's Kingdom in the Heavens . . .

7337. Hence it is that all Divine miracles represent the states of the Lord's Kingdom in the Heavens, and of the Lord's Kingdom on earth, or the Church.

7396^e. This communion, or this Church, is the Lord's Kingdom on earth conjoined with the Lord's Kingdom in the Heavens . . .

8054^e. For by the Land of Canaan is signified the Lord's Kingdom, thus Heaven and the Church.

8443. The internal sense treats of the Lord's Kingdom. 8694². 8943.

8772. He who knows the formation of good from truths . . . knows the arcana of the formation of man anew, that is, of the formation of Heaven or of the Lord's Kingdom with him . . .

8897. 'Honour thy . . . mother'=love for . . . the Lord's Kingdom.

—². 'Mother,' in the supreme sense, = the Lord as to Divine truth, thus His Kingdom; for the Divine truth which proceeds from the Lord makes Heaven. Ex.

8900. 'Mother' = the Lord's Kingdom, or Heaven . . . (for) the Lord's Kingdom is the same as the Church, with the sole difference, that the Lord's Kingdom on earth is called the Church . . .

—^e. Moreover, the Lord's Kingdom is the country of all who are therein; and our country is mother in the natural sense . . .

8988³. He is then a Heaven or Kingdom of the Lord, in particular.

9372⁶. That the Word in the internal sense . . . is in a degree above the Word in the external sense . . . is signified by, 'the lesser in the Kingdom of the Heavens is greater than he' (Matt. xi. 11).

9587^e. 'The Kingdom of God' (Mark iv. 26) = Heaven with man, thus the good of love and the truth of faith.

10357^e. Whether you say the Church with a man, or Heaven with him, or the Kingdom of God with him, or the Lord with him, it is the same; for the Church is the Lord's Heaven on earth; and the Kingdom of God is Heaven and the Church together . . .

H. 64³. They who in the world love the good of their country more than their own, and the good of their neighbour as their own, are they who in the other life love and seek the Lord's Kingdom; for there the Lord's Kingdom is in place of our country. T. 414^e.

112. The Lord's Kingdom is a Kingdom of ends which are uses; or, what is the same, it is a Kingdom of uses which are ends . . . 387^e.

J. 9⁶. The same is meant by . . . 'the Kingdom of God is within you.' 'The Kingdom of God' = the Divine good and truth in which are the Angels.

L. 42. That Heaven and the Church are called 'the Kingdom of the Lord.' Ill.

S. 17². 'The Kingdom of God' = Heaven and the Church.

—³. That 'the Kingdom of the Heavens' = the Church . . .

. 78^e. 'The Kingdom of God is within you.' By 'the Kingdom of God' is here meant the Lord, and the Church which is from Him.

P. 26. For the Lord's Kingdom, which is not only over Heaven, but also over Hell, is a Kingdom of uses.

R. 284. That they will be in the Lord's Kingdom . . . Sig.

285. The Church everywhere is the Lord's Kingdom.
478. That then the Lord's Kingdom will come. Sig. and Ill.

—³. That it is the Lord's Kingdom which will be evangelized in the days of the voice of the seventh Angel. Ill.

—⁵. That 'to evangelize' = the Advent of the Lord, and His Kingdom then. Ill.

553. 'The Kingdom of our God, and the Power of His Christ' (Rev. xi. 10) = because the Lord alone reigns in Heaven and in the Church. . . This is meant by 'the

Gospel of the Kingdom,' and by 'the Kingdom of God.' Ill.

664. Hence Heaven and the Church are called the Lord's 'Kingdom.' Ill.

956. That he who knows anything of the Advent of the Lord, and of the New Heaven and the New Church, and thus of the Lord's Kingdom, should pray that it may come. Sig.

— . Like things are also signified by . . . 'Thy Kingdom come.' The Lord's 'Kingdom' is the Church which makes one with Heaven . . .

958^e. That they will not have their lot with those who are in the Lord's Kingdom. Sig. For all things written in this Book regard the New Heaven and the New Church, which make the Lord's Kingdom . . .

M. 7². The Kingdom of Christ, which is Heaven, is a Kingdom of uses.

T. 199². 'The Kingdom of the Heavens' = Heaven and the Church.

415. That the Church is the neighbour which is to be loved in a higher degree, and the Lord's Kingdom in the highest. Gen.art.

416. Because by the Lord's Kingdom is meant the Church in the whole world which is called the Communion of Saints, and there is also meant Heaven; and therefore He who loves the Lord's Kingdom, loves all in the universal world who acknowledge the Lord, and have faith in Him, and charity towards the neighbour . . . They who love the Lord's Kingdom love the Lord above all things; consequently, above others they are in love to God; for the Church in the Heavens and on earth is the Lord's Body . . .

—². Therefore, love towards the Lord's Kingdom is love towards the neighbour in its fulness; for they who love the Lord's Kingdom not only love the Lord above all things, but also love the neighbour as themselves . . .

— . Therefore the Lord says, 'Seek ye first the Kingdom of the Heavens and its justice, then all things shall be added to you' (Matt. vi. 33). That 'the Kingdom of the Heavens' is the Lord's Kingdom. Ill.

572. That unless a man is generated anew . . . he cannot enter into the Kingdom of God. Gen.art.

— . By 'the Kingdom of God' is meant Heaven and the Church; for the Kingdom of God on earth is the Church. Ill.

Ad. 520-522. A description of the Kingdom of God.

D. 2567. The Lord's Kingdom is now turned from those called Christians to others.

2664. It is important then to know the nature of the government in the Lord's Kingdom . . .

3872. On the Lord's Kingdom.

5814^e. They can serve as ultimates in the Lord's Kingdom.

E. 48². 'The Kingdom of God' = the Church as to truths, thus also the truths of the Church.

176². 'Kingdom' = the Church, and therefore it is called 'the Kingdom of God.'

252⁸. 'The Kingdom of the Heavens,' to which the

ten virgins are likened, = Heaven and the Church. (= the Church. 548³.)

[E.] 2887. 'His Kingdom' (Ps.cxlv.12)=Heaven and the Church.

403¹⁵. 'The Kingdom of God is nigh' (Luke xxi.31)=the Lord's New Church.

426³. 'The Kingdom of the Heavens' (Matt.xiii.)=the Spiritual World and the Church.

456. Those in the Lord's Kingdom. Sig.

— The Lord's Kingdom is Heaven and the Church, where the Lord is worshipped, and where the Divine in His Human is acknowledged . . .

612⁷. 'The Kingdom of God,' in these passages, = a New Heaven and a New Church from the Lord.

683². That the Lord's Kingdom is the reception of Divine good and Divine truth . . . These are the things by which the Lord reigns; consequently they are properly the Lord's Kingdom with those who receive them . . .

—³. The Lord . . . rules also those who do not receive, as all in Hell; but still it cannot be said that the Lord's Kingdom is there . . .

—⁴. That that is the Lord's Kingdom which proceeds from Him and is received, is evident from the places in the Word where 'the Kingdom of God' is mentioned. Ill.

—⁵. 'Seek ye first the Kingdom of the Heavens . . .' By 'the Kingdom of the Heavens,' in the spiritual sense, is meant the Divine truth . . . and, in the supreme sense, by 'the Kingdom of the Heavens' is meant the Lord, because He is the all of His Kingdom.

—⁶. As Heaven is Heaven from the reception of Divine truth from the Lord, in like manner the Church, therefore, in the common sense, Heaven and the Church are meant by 'the Kingdom of God,' and 'the Kingdom of the Heavens' . . .

—⁷. That 'the Kingdom of God' = the Church as to truths from good, and also Heaven; and that the Kingdom of God with man = to be in truths from good from the Lord, thus in wisdom, and thence in the power to resist evils and falsities. Ref.

911³. 'The Kingdom of the Heavens' (Matt.xiii.)=the Lord's Church in the Heavens and on earth; for the Church is everywhere. 1044³.

1073. Therefore the Third Heaven is called the Lord's 'Dominion,' and the Second Heaven, the Lord's 'Kingdom' . . .

1193⁴. 'The Kingdom of the Heavens' (Matt.vi.33)=the Lord and His Church.

1217². This is meant by 'Thy Kingdom come on earth as in the Heavens.' The Lord's Kingdom was also before the Last Judgment, for the Lord always rules Heaven and earth, but the state of the Lord's Kingdom became different after the Last Judgment . . .

Inv. 58. The Lord is 'the Kingdom of God;' thus is Heaven and the Church.

Kir. *Kir.* A.9340⁶.

Kiriathaim. *Kiriathaim.*

A. 2468⁷. The falsities with which they are imbued are signified by, 'Nebo, Kiriathaim,' etc. (Jer.xlviii.1).

Kirjath-arba. *Kiriath-Arba.*

A. 2909. 'In Kirjath-arba, this is Hebron in the Land of Canaan' (Gen.xxiii.2)=in the Church; (for) 'Kirjath-arba'=the Church as to truth.

—². As to Kirjath-arba which is Hebron, it was the region where dwelt Abraham, Isaac, and Jacob. Ill. From the representation of these three . . . it is evident that Kirjath-arba which is Hebron represented the Church before Jerusalem did so.

—³. That in course of time every Church decreases, until nothing of faith and charity remains, and that it is then destroyed, was represented by Kirjath-arba which is Hebron, in that it was possessed by the Anakim. Ill.

2981. It is there called 'Kirjath-arba this is Hebron,' because by 'Kirjath-arba' is signified the Church as to truth, and by 'Hebron,' the Church as to good. Here, however, it is no longer called Kirjath-arba, but 'Hebron,' because it treats of one who is regenerate, who no longer acts from truth but from good.

4613. 'Mamre Kirjath-arba' (Gen.xxxv.27)=the state of the Natural as to truth. . . 'Kirjath-arba'=the Church as to truth, thus truth.

Kiss. *Osculari.*

Kissing. *Osculatio.*

A. 3573. 'Kiss me my son' (Gen.xxvii.26)=whether he could be united. 'To kiss'=union and conjunction from affection. Kissing, which is an external thing, is nothing else than the affection of conjunction, which is an internal one: they also correspond.

3574. 'He approached and kissed him' (ver.27)=presence and union. . . 'To kiss'=union or conjunction from affection. Ill.

— 'To kiss the Son' (Ps.ii.12)=to be conjoined with the Lord by the faith of love.

— 'Let justice and peace kiss' (Ps.lxxxv.10)=let them conjoin themselves.

—². They are said to 'kiss the calves' (Hos.xiii.2), that is, embrace magic, and adjoin themselves to it.

—³. 'Every mouth which hath not kissed Baal' (1 Kings xix.18). 'To kiss'=to conjoin themselves from affection, thus to worship.

3800. 'Jacob kissed Rachel' (Gen.xxix.11)=love towards interior truths. 'To kiss'=union and conjunction from affection; consequently love . . .

3808. 'And kissed him' (ver.13)=initiation. 'To kiss'=conjunction from affection; here, initiation to this conjunction; for initiation is what precedes conjunction.

4139. 'And hast not permitted me to kiss my sons and my daughters' (Gen.xxxi.28)=disjunction . . . as to truths and goods.

4215. '(Laban) kissed his sons and his daughters' (ver.55)=the acknowledgment of these Truths, and of the affections of the same. 'To kiss'=conjunction from affection, consequently acknowledgment; for where there is conjunction by good and truth, there is the acknowledgment of them.

—². Conjunction from affection produces kissing (by the correspondence) . . .

4353. 'He kissed him' (Gen.xxxiii.4)=interior conjunction from love. 'To kiss'=conjunction from love; here, interior conjunction.

5312. 'Upon thy mouth all my people shall kiss' (Gen.xli.40)=that everything there shall be under obedience to him. 'To kiss upon his mouth'=to acknowledge and do what he commands, thus to obey.

5929. 'He kissed all his brethren' (Gen.xlv.15)=adjunction from grace. 'To kiss'=conjunction from affection; here, adjunction from grace. Ex.

6260. 'He kissed them' (Gen.xlviii.10)=conjunction from the affection of truth . . . because there follows 'he embraced them,' by which is signified conjunction from the affection of good; for embracing is a more interior and thence closer affection than kissing, as is the affection of good than the affection of truth.

6501. 'He kissed him' (Gen.I.1)=the first conjunction. 'To kiss'=conjunction from affection; here, the first conjunction, because in what follows it treats of a closer conjunction.

7057. 'And kissed him' (Ex.iv.27)=the affection of conjunction. 'To kiss'=conjunction from affection. 8664.

R. 245². 'The wings kissed one another' (Ezek.i.23) =to act conjointly and unanimously.‡

875. The two Angels embraced and kissed each other. T.386.

M. 20³. He then kissed her, and said, Now thou art mine . . .

208^e. From the months of their wives which they kiss.

T. 37³. They kiss nature as the creatress of the universe. 508³.

45². Robbers, who kiss each other when they are at robberies . . .

80. The satan kissed her, and said, Oh my Adonis!

418^e. Then the goods kiss each other and conjoin themselves.

509^e. He kisses sin daily, like . . .

D. 2973. The black cow kissed her . . .

4494². She kissed him, and then he was tortured . . .

4745. See CHARLES XII., here.

E. 283¹³. 'The wings kissed one another'=the consecration and conjunction of all things there by the Lord.

587¹¹. 'To kiss the calves'=to become merely natural.

684¹³. 'Kiss ye the Son'=conjunction with the Lord by love. 'To kiss'=conjunction from love. 850³.

De Conj. 108. See EMBRACE, here.

Inv. De Miraculis. The Angels kissed me on account of the things which I had said . . .

Kitchen. *Culina.*

Culinary. *Culinarius.*

A. 2125². A kitchen seen.

D. 2711. On a kitchen.

2719. On the culinary fire. Continuation.

3752. The fire-place of a kitchen seen.

3790. A large kitchen (seen in the abode of the Quakers).

3923. A lascivious wife seen in a culinary place . . .

3924. De Conj. 9.

3993^e. A kitchen in which there was human flesh, seen.

Kite. *Milvus.*

T. 165³. Like a gull, or a kite . . .

E. 1100²². 'Kites,' when mentioned in the Word, = a kind of falsities.

1200³. In the World of Spirits are seen . . . kites . . .

Kittim. See CHITTIM.

Knead. *Pinsere.*

See also POUND-pinsere.

A. 2176. 'Knead, and make cakes' (Gen.xviii.6)=the Celestial of His love in this state.

Kneading-trough. *Mactra.*

A. 7356. 'Kneading troughs' (Ex.viii.3)=the delights of cupidities in the Natural, but still more exterior ones, because kneading troughs are the vessels in which is prepared the dough for bread.

7967. 'Their kneading troughs bound in their garments' (Ex.xii.34)=the delights of the affections which (delights) adhere to truths. 'Kneading troughs' =the delights of the affections.

Knee. *Genu.*

See GENUFLECTION.

A. 3054. 'He made the camels fall down on their knees' (Gen.xxiv.11)=a holy disposing of the general scientifics. . . 'To make fall down on the knees'=to dispose one's self to what is holy.

3915. 'Let her bear upon my knees' (Gen.xxx.3)=acknowledgment by the affection of interior truth, from which is conjunction. . . 'The knees,' or 'thighs'=the things which are of conjugal love, thus which are of the conjunction of the truth of faith and the good of love . . . —.

4946. They acted into the left knee, and a little above the knee at the front . . . D.1185.

5323. 'Abrech,' in the Original Language, is 'Bend the knee;' and the bending of the knees is adoration . . . Holy fear, and the consequent humiliation, and consequently adoration, have an act which corresponds to them, namely, the bending of the knees, falling down upon the knees . . . In this state, if the adoration is from genuine humiliation . . . there is a failing of the spirits, and a consequent giving way of the joints in the boundary or intermediate where the Spiritual is conjoined with the Natural, thus where the knees are . . . Hence it is that the bending of the knees is a sign representative of adoration . . .

—². Formerly, when kings were carried in a chariot, the knees were bent. Ex.

5328². Therefore . . . by the knees, which are intermediate, is signified the influx, and the communication of spiritual things with natural things.

[A.] 6585. 'Were born upon Joseph's knees' (Gen. 1. 23)=from good conjoined with truth from the Internal. 'Te bear upon the knees'=the conjunction of good and truth.

6602^e. A Society in the plane of the knees.

7478². They remained upon their knees until the Lord should raise them . . .

8947. The Spirits of Saturn, and also that Earth itself, appear . . . in the plane of the lower part of the knees.

10379². (The Spirits of the Third Earth act) into the left knee . . . D. 1686.

—^e. The feet correspond to natural things; the thighs to heavenly ones; thus the knee to their conjunction.

H. 65². The Second Heaven forms the breast down to the loins and knees.

D. 1081. His keeping (a semi-devil) upon his knees=that he was cherishing a like filthy love . . .

1189^e. Hence they then occupied the left knee, because the loves and pleasures of such are signified by the left thigh and the left knee.

3496². A colder afflatus is now felt chiefly in the region of the left knee.

4235^e. These are they who hurt the left knee.

4638. The Hell of those who insidiate against conjugal love is under the hinder part of the knees . . .

5509^e. He said that he would carry them upon his knees, which are between the Natural and the Spiritual.

E. 365³⁹. That thence is . . . celestial love, by which is effected conjunction with the Lord, is signified by, 'Ye shall be delighted upon the knees' (Is. lxxvi. 12). 'The knees'=celestial love.

— . That 'the knees'=conjugal love, and thence celestial love. Refs.

455¹⁴. 'Unto Me every knee shall bow' (Is. xlv. 23)=that all will adore Him who are in natural good from spiritual; 'the knee'=the conjunction of natural good with spiritual; whence it is evident that bendings of the knees=acknowledgment, thanksgiving, and adoration from spiritual good and delight in natural.

629⁸. 'The waters to the knees' (Ezek. xlvii. 4)=intelligence such as is possessed by the spiritual natural man; for 'the knees'=the Spiritual Natural.

677⁷. 'All knees shall go away into waters' (Ezek. vii. 17)=grief because the good of love is destroyed . . . 'The knees'=the love of good.

De Conj. 74^e. From the presence (of solidians) there came a pain into the left knee.

Knife. Culter.

A. 2046^e. This is why stone knives, or swords of rock, as they are called, were employed for circumcision.

2799. 'He took in his hand the fire and the knife' (Gen. xxii. 6)=the good of love and the truth of faith. . . That the knife which was employed in sacrifices . . . signified the truth of faith, may be evident from the signification of 'a sword,' or 'little sword,' in the Word; for instead of 'knife,' 'little sword' is used. Both have

the same signification, but with this difference, that the knife which was employed for the victims signified the truth of faith, but 'a sword'=truth combating; and as 'a knife' is rarely mentioned in the Word, for a secret reason . . . we may show what 'a sword' signifies.

—²². The reason 'a knife' is scarcely ever mentioned in the Word, is that in the other life there are evil Spirits, who are called *Knifers-cultrarii* (See CURTIROAT), at whose sides knives appear to hang, on account of their having a nature so savage, that they want to cut the throat of everyone with a knife. Hence it is that knives are not mentioned, but 'little swords,' and 'swords;' for these, being used in combats, excite the idea of war, thus of truth combating.

—²³. As it was known to the Ancients that a sword, a small lance, and a knife=truth, the Gentiles . . . used to pierce and cut themselves (therewith), in connection with their sacrifices . . .

2817. 'He took the knife' (ver. 10)=temptation as to truth. 'A knife'=the truth of faith.

8950. Little knives then appear in their hands, with which they seem to want to smite their breasts . . .

9088². The stone knife with which circumcision was performed, = the truth of faith.

R. 835². Sometimes knives appear in their hands, with which they threaten.

D. 1336. (One who had committed suicide) had a knife in his hand, and wanted to plunge it into his breast; and when he had laboured much with the knife, he wanted to cast it away, but in vain.

2627. Bread cut with a knife is what counterfeits what is celestial . . .

2922. They took counsel to kill me . . . by means of such as had knives.

2974². I observed in sleep a knife in my hand . . .

3653. I was in the street and saw knives, and it was induced by phantasy that with the knives they would cut my throat . . .

3924. The lascivious wife . . . had a knife in her hand . . .

4049. Under the buttocks there is a direful Hell where they try to strike each other with knives . . . but the knives are constantly taken away when they are in the act of striking. They are those who have so hated their companions, that they wanted to destroy them completely.

4101. They want to cut the throat of every innocent person with knives.

4314. He was manifested by a knife which he put into the hand of another . . .

4530². Before speaking with Spirits was opened to me, it happened that I wanted to kill myself with a knife, which cupidity grew so strong that I hid the knife in my desk . . . It is now disclosed that it was that woman (Sara Hesselia), who was excited whenever she saw the knife . . .

4648. They appear with knives . . .

4653^e. When James is thought about . . . it appears

as if a **knife** flew out thence, to kill those who are of that opinion. J.(Post.)198.

4745. It was shown by means of a **knife** which he (Charles XII.) devoured in her presence twice or thrice, that he held her in deadly hatred, and then by his plunging the **knife** into her back . . .

5008. He had also a **knife** for pens, which had also been made magically.

5038. There appeared a certain one above with a **knife** and scissors (*knif och sax*). The **knife** represents and signifies the good of civil life; and the scissors, the truth of civil life . . . It was observed that the **knife** and scissors had such efficacy that it could penetrate to the inmost things of man; which was a sign that they can completely adulterate goods and also truths . . .

E. 734^e. 'They shall beat their swords into pruning hooks' (Is.ii.4) . . . 'Pruning hooks' = the truths of doctrine, from the fact that the trees in gardens=perceptions and **Knowledges** of truth.

Knitting. *Neta, Netus.*

M. 91^e. See EMBROIDER, here.

328. Than a ship's cable can be drawn through the eye of a **netting-netorii**-needle.

D. 6009. A maiden appeared with **knitting** in her hand. It was Ulrica Eleonora in that state . . .

6087. Queen Christina . . . is in some spiritual work which corresponds to **knitting-netioni**.

Knock. See under BEAT.

Knop. See under COLOCYNTH.

Knot. *Nodus.* T.74^e. D.3298.

Knot. *Scirpus.* Coro.35^e.

Know. See under ACKNOWLEDGMENT.

Know. *Cognoscere.*

Knowledge. *Cognitio.*

Knowable. *Cognoscibilis.* D.4404.

Cognitive. *Cognitivus.*

See under ETHIOPIA, FAMINE, JORDAN, RICHES, SIDON, SOUTH, STAR, SYRIA, TRADE, and TYRE.

A. 5. Stupendous things in the other life which never came to the **Knowledge** of any man . . .

8. Remains, here, are especially the **Knowledges** of faith which the man has learned from infancy; which are stored up, and do not appear until the man comes into this (second) state (of regeneration) . . .

12. (In the sixth state) his spiritual life is delighted and sustained with those things which are of the **Knowledges** of faith . . .

19. Remains . . . are the **Knowledges** of truth and good, which never come into the light until external things have been vastated. These **Knowledges** are here called 'the faces of the waters.'

22. 'Morning'=every subsequent state, being one of . . . Truth and of the **Knowledges** of faith.

24. After the Spirit of God . . . has brought forth

into day the **Knowledges** of truth and good . . . He then distinguishes . . . between the **Knowledges** which are with the internal man, and the scientifics which are of the external man . . . The **Knowledges** which are with the internal man are called 'the waters above the expanse;' and the scientifics of the external man are called 'the waters under the expanse.'

27. When he knows that there is an internal and an external man . . . then the **Knowledges** of truth and good, which are with him, are stored up in his memory, and are referred among scientifics; for whatever is insinuated into the memory of the external man . . . remains there as a scientific, and is produced thence by the Lord. These **Knowledges** are 'the waters gathered together to one place,' and are called 'seas.'

28. 'That 'waters'=**Knowledges** and scientifics. III.

34. The celestial Angels . . . from love, are in all the **Knowledges** of faith . . .

36. Faith is not only the **Knowledge** and acknowledgment of all things which are embraced in the doctrine of faith . . .

42^e. That he has swallowed up the **Knowledges** of faith . . . as the whale did Jonah; where 'a whale'=those who possess the generals of the **Knowledges** of faith as scientifics, and act thus.

44. Man . . . can produce nothing of good, unless the **Knowledges** of faith are first sown in him . . .

61. All things are called spiritual which are of the **Knowledges** of faith . . .

78. The 'second river' is the **Knowledge** of all things which are of good and truth . . . which is of the internal man. 116.

117. 'The Ethiopians'=**Knowledges**.

125^e. In place of the perception of the Most Ancient Church there afterwards succeeded the **Knowledge** of good and truth from things before revealed . . .

188. It is then insinuated that (the novitiate Spirit) should be instructed in the **Knowledges** of good and truth. 189. 2762^e.

199. 'The fruit of the tree of which they might not eat'= . . . the **Knowledges** of faith.

213. 'They **Knew** that they were naked' (Gen.iii.7)=that they **Knew** and acknowledged that they were not, as before, in innocence, but in evil.

229^e. They desired to **Know** whether it was true . . .

310^e. Conscience from the **Knowledges** of truth and good.

338. 'The man **Knew** Eve his wife' (Gen.iv.1).

—^e. That with those called 'Cain,' faith is **Known** and acknowledged as a thing by itself. Sig.

371^e. Conscience is formed from things revealed and **Knowledges** from the Word . . .

393. It was therefore provided . . . that by the **Knowledges** of faith men might receive charity . . . so that **Knowledge** or hearing would precede, and through **Knowledge** or hearing charity might be given . . .

400. 'Cain **Knew** his wife' (ver.17). Ex.

419. The **Knowledges** of faith involve both (celestial and spiritual things).

[A.] 459^e. The spiritual are they who, through the **Knowledges** of faith, have received charity from the Lord.

620^e. Faith is the containant of the **Knowledges** of faith, which are being inseminated.

654. Faith is never the **Knowledge** of the things which are of faith, or the **Knowledge** of the things to be believed; this is only **Knowledge**: but it is acknowledgment . . .

854. The first light of the regenerate never comes forth from the **Knowledges** of the Truths of faith, but from charity . . .

867^e. Is only in the **Knowledge** of the most general things . . .

1114. All whom they have **Known** in the world . . . they can meet.

1132. They who cultivated **Knowledges**, scientifics, and rituals, and separated them from internal things, are 'the sons of Ham.'

— . They who cultivated the **Knowledges** of spiritual things, are 'the sons of Cush.'

— . They who cultivated the **Knowledges** of celestial things, are 'the sons of Raamah.'

1134. On those who, out of the **Knowledges** of faith, make mere knowledge.

1136. Are of wisdom, intelligence, knowledge, and **Knowledges** . . .

1162². 'The sons of Ham'=all who have the knowledge of the **Knowledges** of faith, and not charity . . .

1163. Nations by which are signified **Knowledges**, knowledge, and rituals, which are of faith separated from charity. Ill.

—². 'Phnt,' or Lybia=**Knowledges** from the literal sense of the Word by which they confirm false principles. 1166.

—^e. By the same nations are also signified simply **Knowledges** and knowledge . . .

1164². 'Cush'=the **Knowledges** of the interior things of the Word, which are the boundaries to which knowledge reach.

1171⁴. For without **Knowledges** no one can become a man of the Church.

—^e. 'Sheba'=**Knowledges** . . .

1172. 'Dedan'=**Knowledges** of lower celestial things . . .

1197. 'Philistim'= . . . the knowledge of the **Knowledges** of faith and charity.

— . They could not but make the **Knowledges** of faith a thing of the memory; for the **Knowledges** of spiritual and celestial things . . . become no other than things of the memory, when the man who is skilled in them is devoid of charity. . . **Knowledges** and **Knowledges** are nothing with a man in the other life . . . unless they have imbued life.

1198. That the **Knowledges** with these are scientifics. Sig. and Ex.

—². Thus the knowledge of the **Knowledges** of faith is distinct from the knowledge of natural things, so that they scarcely communicate . . .

1203. 'Heth'=the exterior **Knowledges** of celestial things. Ex.

—^e. The **Knowledges** of spiritual things are those which regard faith, thus doctrine; but the **Knowledges** of celestial things are those which regard love, thus life.

1210^e. (Thus) **Knowledges** extend themselves to faith even to charity, which is their last boundary.

1212. The other (origin of Falsities) is **Knowledges** and scientifics, by reasonings.

1226. Hence come true intelligence, true knowledge, and true **Knowledge**, all which are sons of charity . . .

1231. 'Lud'=the **Knowledges** of truth; (for) the **Knowledges** of truth are . . . from the Lord through charity, and thus through faith, by means of reason and knowledge. Ill.

1232. Hence by 'Aram,' or Syria, are signified the **Knowledges** of good. Ill.

1234. 'The sons of Aram'=the **Knowledges** derived from (the **Knowledges** of good), and the things which belong to **Knowledges**. These derived **Knowledges** are natural Truths; and the things which belong to **Knowledges** are deeds according to them. . . (Thus) 'Uz, Hul, Gether, and Mash'=so many kinds of these **Knowledges**, and of deeds according to them.

1409². When that **Knowledge** (of significatives) began to perish . . .

1450. These celestial things are insinuated . . . without **Knowledges** . . .

—^e. The Lord . . . was introduced . . . afterwards into **Knowledges**. Tr. 1451^e.

1451. 'Bethel'=the **Knowledge** of celestial things.

— . Celestial things are insinuated into man both without **Knowledges**, and with **Knowledges**. Ex.

1453. That as yet the Lord's state was obscure, as to the **Knowledges** of celestial and spiritual things. Sig. and Ex.

— . It is one thing to be in celestial things, and another to be in the **Knowledges** of celestial things. Ex.

— . 'Ai'=the **Knowledges** of worldly things.

—². When a man is being regenerated, he is introduced by means of the **Knowledges** of spiritual and celestial things; but when he is regenerate, he has been introduced, and is in the celestial and spiritual things of **Knowledges**.

1457. Here begin the progressions of the Lord into **Knowledges**.

1458. 'The south'=intelligence, which is procured by means of **Knowledges**. **Knowledges** are celestial and spiritual Truths, which are so many radiations of light in Heaven . . . As the Lord was now to be imbued with **Knowledges**, in order that as to His Human Essence also He might become the Light itself of Heaven, it is here said that 'he journeyed . . . towards the south.'

—^e. **Knowledges** are the things which open the way to behold celestial and spiritual things. By **Knowledges** the way is opened for the internal man to the external, in which are the recipient vessels, which are as many as are the **Knowledges** of good and truth. Into these, as into their vessels, celestial things inflow.

1460. 'A famine in the Land'=a scarcity of **Knowledges** as yet with the Lord when He was a child.

— . The **Knowledges** with a man never come in childhood from the interior, but from the objects of the senses, especially from hearing. For with the external man there are recipient vessels, which are called things of the memory, and these are formed by means of **Knowledges** . . . with the influx and aid of the internal man ; consequently **Knowledges** are learned and implanted in the memory according to the influx of the internal man. So, also, was it with the Lord when He was a child . . . But with Him the interiors were celestial things, which adapted the vessels for the reception of **Knowledges**, and that the **Knowledges** might afterwards become vessels to receive the Divine.

—². That 'a famine,' or 'hunger,'=a scarcity of **Knowledges**. Fully ill.

—³. For the life of good Spirits and Angels is supported by no other food than the **Knowledges** of good and truth, and by the goods and truths themselves.

1461. 'Abram descended into Egypt to sojourn'=instruction in **Knowledges** from the Word.

— . 'Egypt'=the knowledge of **Knowledges**. 1462, Ex.

— . The external man cannot be reduced to correspondence and agreement with the internal man otherwise than by **Knowledges**. . . **Knowledges** must be implanted in it as in ground ; for in these celestial things can have their recipient vessels. But the **Knowledges** must be from the Word. **Knowledges** from the Word are such that they are open from the Lord Himself . . . Hence it may be evident that the Lord in His childhood did not will to imbue any other **Knowledges** than those of the Word, which was open to Him from Jehovah Himself . . .

1463. Changes of the state of the thoughts are **Knowledges** ; which, in the World of Spirits, are presented to view by means of instructions . . .

1469². The scientifics and **Knowledges** which [a man] has learned, are not truths or Truths, but are only recipient vessels . . . These vessels were to be formed by the Lord by means of instruction in **Knowledges** from the Word ; or, rather, they were to be opened thereby . . .

1472. The knowledge of **Knowledges**, the quality of which is described, when they see celestial **Knowledges**. Sig. and Ex. (See Know—scire, here.)

1474. That they would not care for celestial things, but only for mere **Knowledges**. Sig.

1475^o. (The Lord's external man was made Divine) by means of **Knowledges**. Tr. Without **Knowledges**, as media, the external man cannot even become man.

1504. The quality of another is **Known** there . . .

1536. When the external man in childhood . . . was first imbued with scientifics and **Knowledges**. Tr.

1548^o. The second state (from which comes heavenly light) is that the man is introduced into spiritual and celestial things through **Knowledges**, which must be implanted in the celestial things conferred from infancy . . .

1551³. 'Ships of Tarshish'=**Knowledges**.

— . 'Gold'=the **Knowledges** of celestial things ; 'silver,' of spiritual things.

1555. That is called the light of intelligence which is

procured by means of the **Knowledges** of the Truths and goods of faith . . .

—². Man is introduced to wisdom or life . . . by means of knowledges and **Knowledges**.

—³. As the understanding cannot be procured except by means of knowledges and **Knowledges** . . .

— . When the intellectual part has been instructed in knowledges and **Knowledges**, especially in the **Knowledges** of truth and good, then first can the man be regenerated ; and, when he is being regenerated, truths and goods are implanted by the Lord by means of **Knowledges** in the celestial things with which he had been endowed by the Lord from infancy, so that his intellectual things make a one with his celestial ones.

1557. For worldly things cannot be dispelled before truth and good are implanted in celestial things by means of **Knowledges** . . . **Knowledges** make a general and obscure idea distinct . . .

1561. When **Knowledges** are implanted in (that) state, they make it lucid. When, by means of **Knowledges**, truth and good are conjoined to that prior celestial [state] . . .

1563. These organic vessels (of the external man) . . . are opened . . . by means of scientifics and **Knowledges** . . .

—². (Thus) it must happen that such scientifics and **Knowledges** will insinuate themselves with the external man as cannot agree with spiritual truths . . . (and) such things must be dispelled . . .

1573. The falsity from evil cannot be born until the man has been imbued with scientifics and **Knowledges**. Ex.

1616³. (Thus) the Lord's external man, or Human Essence, was conjoined with the Divine Essence by degrees, according to the multiplication and fructification of **Knowledges**.

— . No one, as a man, can ever be conjoined with the Lord, except by means of **Knowledges** ; for by means of **Knowledges** man becomes man. So it was with the Lord, because He . . . was instructed like another man ; but into His **Knowledges** as receptacles celestial things were constantly being insinuated, so that the **Knowledges** were continually made the recipient vessels of celestial things, and these vessels themselves were also made celestial . . .

—⁴. If a man is such that he can be regenerated, (his) knowledges and **Knowledges** are infilled with celestial things . . . and thus are implanted in the celestial things with which he has been endowed from infancy ; and thus his external man is conjoined with his internal man. They are first implanted in the celestial things with which he has been endowed in adolescence ; then in those with which he has been endowed in childhood ; and finally in those with which he has been endowed in infancy . . . This implantation is effected by the Lord alone . . .

—⁵. But the Lord by His Own power . . . infilled His **Knowledges** with celestial things, and implanted them in celestial things . . . first, in the celestial things of childhood, then in the celestial things of the age between childhood and infancy, and finally in the celestial things of His own infancy . . .

[A. 1616⁵]. The innocence of infancy is of no use unless by means of **Knowledges** it becomes the innocence of wisdom; and therefore in the other life infants are imbued with **Knowledges**.

— . As the Lord implanted **Knowledges** in celestial things, so He had perception . . . He had His first perception when He implanted the scientifics of His childhood, which perception is signified by 'the oak-grove Moreh;' and He had the second one, which is interior, when He implanted **Knowledges**, which perception is signified by 'the oak-groves, Mamre, which is in Hebron.'

1636. I have spoken with almost all I have **Known** . . .

1659². The Lord's external man, which, by the media of knowledges and **Knowledges**, was to be conjoined with His internal man.

1661². Every man at first of all fights from the goods and truths which he has received by means of **Knowledges** . . .

1685². Therefore such combats never come forth before the man has been imbued with the knowledges and **Knowledges** of truth and good.

1774. They remain outside of Heaven; for they are unwilling to be imbued with the **Knowledges** of truth, and thus to be affected with good . . .

1791. His perception was . . . the sensation and perceptive **Knowledge** of all things which were taking place in Heaven . . .

1802³. No one can perceive that which he does not know and believe, thus he cannot be endowed with the faculty of perceiving the good of love and the truth of faith, except by means of **Knowledges**, in order that he may know what it is, and of what quality it is . . .

—^e. Then first are they heirs . . . when they are in the affection of good, that is, in mutual love, into which they are introduced by means of the **Knowledges** of good and truth, and their affections.

1839⁶. 'Darkness' = the falsities which have possession of those who are in **Knowledges**; which is greater than the darkness of the gentiles who have not **Knowledges**.

1842. 'In **Knowing** thou shalt **Know**' (Gen. xv. 13) = that it is certain.

1861. He who has the **Knowledges** of truth, and still does not acknowledge them, but at heart denies them, and leads a life in things contrary to the truth. Sig.

1866^e. The lands which the Euphrates bounds and divides from the Land of Canaan = the scientifics and **Knowledges** of celestial things . . .

1893. Infants . . . become rational . . . as they are imbued with knowledges and **Knowledges**.

—². As the Rational is formed by means of scientifics and **Knowledges**, which enter through external sensuous things . . .

1895. Rational truth . . . is born from knowledges and **Knowledges** vivified by an affection which corresponds to them . . .

—². The Rational is not born from knowledges and **Knowledges** . . . but from the affection of knowledges and **Knowledges**; as may be evident from the fact, that no one can ever become rational, unless he breathes

some delight or affection of knowledges and **Knowledges** . . . In themselves, knowledges and **Knowledges** are nothing but dead things, or instrumental causes, which are vivified by means of the life of affection.

1900. The life itself of man is from the internal man, which cannot have any communication with the external man, except a very obscure one, until there have been formed recipient vessels, which are of the memory, which is done by means of **Knowledges** and knowledges. The influx of the internal man is into the **Knowledges** and scientifics of the exterior man, by the medium of affection . . . Thus is perfected the correspondence of the external man with the internal . . . but still not so that they agree, unless the **Knowledges**, by means of which these [vessels] are formed, are Truths . . .

1901. Infants cannot know a whit of truth until they have been imbued with **Knowledges**; but in proportion as they are better and more perfectly imbued with **Knowledges**, so much the better and more perfectly can intellectual truth . . . be communicated.

—². This intellectual truth . . . inflows through an internal way . . . and constantly comes to meet the **Knowledges** which are insinuated by means of sensuous things, and are implanted in the memory.

1902². This is the reason why the Rational of man is to be formed . . . by means of scientifics and **Knowledges** insinuated through the senses . . . and thus in inverted order. Tr.

1909. There are many affections of the exterior man . . . but the affection of **Knowledges** and knowledges exceeds them all, when it has as an end to become truly rational . . .

1910. The life of the affection of **Knowledges** and knowledges gives to the Rational as it were a body, or clothes the life of the internal man as the body does the soul. **Knowledges** and knowledges are circumstanced no otherwise.

1911. To the Rational which is first conceived there adhere many fallacies from knowledges received from the world and nature, and many appearances from the **Knowledges** taken from the literal sense of the Word. Examps.

1964. The Rational can never be conceived and born, or formed, without scientifics and **Knowledges**; but the scientifics and **Knowledges** must have use as the end; and when they have use, they have life as the end . . . Unless they are learned for the sake of a life of uses, they are of no moment . . .

—². They who learn **Knowledges** in order to be perfected in the faith of love . . . are in the use of all uses, and receive spiritual and celestial life from the Lord . . .

2025. As man acquires life for himself especially through instruction in scientifics, doctrinals, and **Knowledges** of faith . . .

2039^e. For without the **Knowledges** of truth there is never any purification.

2046. Therefore, man is reformed and regenerated through the **Knowledges** of truth, and not until he has been imbued with them.

2049. Those who are not in the goods and truths of

faith because they are not in the **Knowledges** of them. Sig.

—³. In the other life, the knowledge of the **Knowledges** of faith is of no avail; for the worst, even the infernals, can be in the knowledge of them . . . But [what avails] is a life according to **Knowledges**; for all **Knowledges** have life as the end. Unless they were learned for the sake of life, they would be of no use . . . Hence it is evident that the life of the **Knowledges** of faith is no other than the life of charity . . .

—⁴. Still, doctrinal things, or the **Knowledges** of faith, are in the highest degree necessary for the formation of the life of charity, which cannot be formed without them.

2063³. For no one can be regenerated except through the **Knowledges** of faith, which are truths through which he proceeds to conjunction. The Lord goes to meet these through good . . . and inapts it into the **Knowledges** of faith, that is, into its truths; for all truths are vessels recipient of good . . .

2072². Because the Rational is formed by means of the **Knowledges** of truth . . . The **Knowledges** of good are truths, equally with the **Knowledges** of truth.

2184⁴. The Celestial Spiritual is the same as . . . the affection of **Knowledges** and knowledges from the affection of charity . . . such as is with those who love the neighbour and confirm themselves therein from the **Knowledges** of faith, and also from scientifics, and hence love these.

2189². Man is reformed and regenerated . . . by means of **Knowledges** and scientifics, which are of truth; and which are continually being implanted in good . . .

2219. As the perversity of the human race is thence **Known** . . .

2228². Thus they err in the mere **Knowledge** of what faith is . . . It is not **Knowledge** . . . Man is saved by the life which he has acquired in the world through the **Knowledges** of faith . . .

2230. 'To **Know**' anyone, properly, = to know that he is such. In like manner when applied to a thing . . .

2240³. 'They found no waters' = no **Knowledges** of truth.

2280². The **Knowledges** of good and truth cause a man to be wise as a man.

2292. Infants are successively introduced into the angelic state through the **Knowledges** of good and truth . . . 2306.

2354. 'Let us **Know** them' (the Angels) (Gen. xix. 5) = that they want to show that it is false to acknowledge them.

2357². They who are in a life of evil are admitted no further than to the **Knowledge** of good and of the Lord; and not to the veriest acknowledgment and faith . . .

2362. 'They have not **Known** a man' (ver. 8) = that falsity has not contaminated them.

2385. 'The door' = the **Knowledges** which introduce to truth.

2389. 'Sons-in-law' = the **Knowledges** of truth, with which are associated the affections of good . . .

2401². They who are in the **Knowledges** of truth, but at the same time in a life of evil . . . believe nothing . . .

2466³. The **Knowledges** of good and truth from the Word by which they confirm falsities. Sig.

—¹². The 'many waters' upon which the harlot sits = **Knowledges**.

2485. One I had not **Known** in the life of the body . . .

2524². For the truth of the Rational is procured by means of knowledges and **Knowledges** which are insinuated through sensuous things external and internal, thus through an external way . . .

2551². How (the Lord) by means of knowledges and **Knowledges**, which He revealed to Himself, perfected His Rational . . . Tr.

2576³. 'Mantles,' and 'garments of embroidery' = **Knowledges** from scientifics, thus lower truths.

2632². The Lord's first Rational was born as it is with others, namely, by means of scientifics and **Knowledges** . . . thus through an external way; (and therefore) could not but have with it many worldly things . . . which the Lord successively expelled . . .

2636². Man is prepared (for regeneration) by the Lord, by the insinuation of such things as may serve for ground to receive the seeds of truth and good, which things are . . . also the **Knowledges** of good and truth, and the thoughts thence derived.

2657². The first Rational . . . is procured by means of . . . knowledges and the derivative reasonings, and also by means of the **Knowledges** of spiritual things from the doctrine of faith, or from the Word.

2689². With those who are able to become spiritual men this Affirmative is confirmed by means of scientifics and **Knowledges** . . .

2691². 'Hagar' = the affection of the **Knowledges** of truth, which is what has grief. For the Rational of man is born from the affection of knowledges as a mother; but his Spiritual, from the affection of the **Knowledges** of truth from doctrine, especially from the Word . . . The affection of the **Knowledges** of truth, here, is 'Hagar.'

2722⁶. The Ancient Church, being spiritual, was not in the perception that it was so, but in **Knowledge**; for it was in what is relatively obscure.

—^c. But when trees are predicated of the Spiritual Church, they = **Knowledges**; because the man of the Spiritual Church has no other perceptions than those which he has through **Knowledges** from doctrine or from the Word; for these become of his faith, thus of his conscience from which is his perception.

2761². 'The sea' = **Knowledges**.

2781². 'Beasts of the south' = those who are in the **Knowledges** of good and truth, but who make them to be not of life but of knowledge. 3048³.

2832². That the strength is in knowledges and the **Knowledges** of truth. Sig.

2850². **Knowledges** relate to the Rational . . . scientifics to the Natural.

[A.] 2913². 'Heth'=the exterior **Knowledges** which regard life, which are the external truths of the Spiritual Church.

2960². Because good is perfected by the imbuements of the **Knowledges** of truth.

2967. 'A merchant'=those who have the **Knowledges** of good and truth; and 'merchandise'=these **Knowledges** themselves. Fully ill.

—³. 'Waters'= **Knowledges**; and 'the sea,' a gathering together of them.

—⁴. 'The merchandise with which they traded'= the **Knowledges** of good and truth; for thence exclusively come wisdom and intelligence . . . But when the **Knowledges** are for the sake of self . . . they have no life, and they are utterly deprived of them; in the life of the body by embracing falsities . . . and evils . . . and in the other life by a complete deprivation of all truths. Sig.

—⁸. That all the **Knowledges** of good and truth are from the Lord. Sig.

—⁹. 'To buy and sell'=to acquire the **Knowledges** of good and truth; and, through them, good itself.

2972. 'Every tree in the field'=the interior **Knowledges** of the Church.

2973. The exterior **Knowledges**. Sig. . . Exterior **Knowledges** are those of the rituals and doctrinals which are of the External Church; but interior **Knowledges** are those of the doctrinals which are of the Internal Church.

2992^o. Which can never come to the **Knowledge** of man. 2994^o.

3030⁴. That to the good of (the Lord's) Rational, truth should be adjoined, and this by the common way, that is, by means of scientifics and **Knowledges** from the natural man.

3033². When a man has the affection of good . . . then when anything is to be thought which is to be willed and done, his good will inflows into his thought, and there applies and enjoins itself to the **Knowledges** which are therein, as to its recipient vessels . . .

3048². For the Rational as to truth can never be born and perfected without scientifics and **Knowledges**.

—³. 'Treasures'= **Knowledges** . . .

—⁶. 'Arabia,' and 'the kingdoms of Hazor'=those who are in the **Knowledges** of celestial and spiritual things . . . merely to be thought wise and intelligent.

3051. 'Aram Naharaim'=the **Knowledges** of truth; (for) 'Aram,' or Syria, =the **Knowledges** of good.

3079. Vessels = receptacles, as are scientifics and **Knowledges** relatively to truths.

—². 'The vessels of gold and silver' (out of which Belshazzar drank)=the **Knowledges** of good and truth, which were profaned; for 'the Chaldeans'=those who are in **Knowledges** . . .

—⁴. 'Empty vessels'=**Knowledges** in which there is no truth.

—'. 'Water flowing from buckets'= truths from **Knowledges**.

3081. 'A man had not **Known** her' (Gen.xxiv.16)=pure from everything false.

3122^o. 'No **Knowledge** of God' (Hos.iv.1)=no reception of the influx of the truth of faith.

3161². A man becomes rational by means of scientifics, namely, by means of **Knowledges** of many genera and species, the first of which are media to those which next follow, and so in order down to the last ones, which are of the spiritual things of the Lord's Kingdom, and are called doctrinal things . . .

3219. When the Angels are discoursing about **Knowledges** . . . birds appear . . . (and also objects of the vegetable kingdom. 3220.)

3240³. 'Sheba and Dedan'=the **Knowledges** of celestial things; or, those who are in the **Knowledges** of celestial things, that is, who are in the doctrinals of charity; for doctrinals are **Knowledges**.

—^e. In the proper sense, 'Sheba'=those who are in **Knowledges** of good; 'Dedan' those who are in **Knowledges** of truth from good.

3242⁴. 'Women who had **Known** a man' (Num.xxxi.17)=affections of falsity.

3304². Therefore infants are devoid of all **Knowledge** of truth.

3353^o. 'There shall be famines and pestilences'=that there will no longer be any **Knowledges** of good and truth.

3364. A lack of the **Knowledges** which are of the natural man (is treated of there); and a lack of the **Knowledges** which are of the rational man (is treated of here).

3391. The doctrine of faith regarding rational things in **Knowledges**. Sig. and Ex.

—'. The things which appear by the internal sight in general are **Knowledges**, which are of the external man. Rational things . . . that is, spiritual truths, are not **Knowledges**, but are in **Knowledges**; for they are of the Rational, thus of the internal man; and it is the internal man who regards the things which are of the external man, thus who regards truths in **Knowledges**; for **Knowledges**, being of the natural man, are vessels recipient of rational things.

3408. The natural good (here meant) is that which is procured by means of the **Knowledges** of truth joined to the affection of good.

3420. That those who were in the mere knowledge of **Knowledges** denied these truths. Sig.

—'. They are in the knowledge of **Knowledges** who are in the doctrinal things of faith, and do not want to know the truths of **Knowledges** or of doctrinal things. The truths of **Knowledges** or of doctrinal things are those things which are of life . . . Doctrine, to which belong doctrinal things and **Knowledges**, only teaches these truths . . .

3502². The Natural is not made new . . . except through doctrinal things, or the **Knowledges** of good and truth; the celestial man first through the **Knowledges** of good, and the spiritual man first through the **Knowledges** of truth. Doctrinal things, or the **Knowledges** of good and truth, cannot be communicated to the natural man, thus neither can they be conjoined and appropriated, except through delights accommodated to

him; for they are insinuated through an external or sensuous way. Tr.

3508². It is according to order that (regeneration) be effected through truth, that is, through the **Knowledges** of good and truth; for without them the Natural cannot be enlightened by the Rational . . . thus cannot be regenerated, **Knowledges** being the vessels which receive the good and truth inflowing from the Rational . . . The vessels which receive the good and truth from the Rational are the truths themselves of the Natural, which are nothing but scientifics, **Knowledges**, and doctrinals.

3518². By the good which he derives from his parents . . . scientifics are introduced, and afterwards the **Knowledges** of truth . . .

3570⁶. To foods correspond scientifics and **Knowledges** . . .

3603². As they do not live according to them, they have no perception of this good and truth, but have only **Knowledges** separated from them.

3639^e. From the situation itself it is **Known** . . .

3665². Interior truths are no other than the **Knowledges** of such things as inmostly contain Divine things. For there are **Knowledges** of things in which inmostly there is not anything Divine, and there are those in which there is. The **Knowledges** in which there is inmostly what is Divine are such that they can admit interior truths more and more successively and in order; but the **Knowledges** in which there is not what is Divine are such that they do not admit, but reject them. For the **Knowledges** of external and corporeal good and truth are like ground which according to its own nature admits seeds of this and of no other nature, bringing forth one kind of seed, and suffocating another. The **Knowledges** in which there is inmostly what is Divine admit into themselves spiritual and celestial truth and good; for from the Divine which is within and disposes, they are such: whereas the **Knowledges** in which there is not what is Divine admit only falsity and evil; for they are of such a nature. Those **Knowledges** of external and corporeal truth which admit spiritual and celestial truth and good, are here signified by 'the daughters of Laban from the house of Bethuel;' but those which do not admit it, are signified by 'the daughters of Canaan.'

—³. The **Knowledges** which are learned from infancy to childhood are as it were most general vessels, which are to be filled with goods; and, as they are infilled, the man is enlightened. If the vessels are such that genuine goods can be in them, the man is enlightened from the Divine which is within them, and this successively, more and more: whereas, if they are such that genuine goods cannot be in them, he is not illuminated. He indeed appears as if he were enlightened, but it is from fatuous lumen, which is of falsity and evil; but he is really obscured by them more and more as to truth and good.

—⁴. Such **Knowledges** are manifold, so manifold, that they can scarcely be enumerated as to their genera, still less be distinguished as to their species; for they are derived from the Divine in a manifold way through the Rational into the Natural. For some inflow im-

mediately through the good of the Rational, and thence into the good of the Natural, and also into the truth of this good, and thence again into the external or corporeal Natural, and there too they go off into various streams; and some inflow mediately through the truth of the Rational into the truth of the Natural, and also into the good of this truth, and thence again into the external or corporeal Natural. They are circumstanced like nations, families, and houses, and like the relationships by blood and marriage therein, in that there are some which descend in a direct line from the first father, and some which descend in an oblique line, or more and more collateral . . .

—⁵. As to the **Knowledges** themselves of external or corporeal truth, which are from collateral good, and have in them what is Divine, and thus can admit genuine goods, such as are with infant children who are afterwards regenerated, they are in general such as are those of the historicals of the Word. Enum. These are **Knowledges** which have in them what is Divine, and admit into themselves spiritual and celestial goods and truths, because they represent and signify them. Such **Knowledges** also are the rest which are in the historicals of the Word. Enum. When these and such **Knowledges** are known and thought of by an infant child, the Angels who are with him think about the Divine things which they represent and signify; and as the Angels are affected with these things, their affection is communicated, and causes the delight and pleasure which the child has from those **Knowledges**, and prepares his mind to receive genuine truths and goods. Such and very many others are the **Knowledges** of external and corporeal truth from collateral good.

3675. 'He went to Paddan-aram' = the **Knowledges** of this truth.

3676². External truth, from which is the good which here is 'Jacob,' is nothing else than **Knowledges**; for these are the truths which are first of all imbibed, and are also accounted as truths by those who are at the beginning of regeneration. But **Knowledges** are not truths in themselves, but from the Divine things which are in them; when these shine forth they then first become truths. Meanwhile they are only as it were general vessels, through which and in which truths can be received . . . as are all scientifics when they are first learned.

3679⁶. From these ultimate or extreme things all the regeneration of the Natural begins. These extreme or ultimate things are the first **Knowledges**, such as are those of infants and children.

3680. The beginning of coming forth through the **Knowledges** of this good. Sig.

— They are called **Knowledges** of good, because all truths are **Knowledges** of good . . . But in so far as truths regard doctrine, they are called **Knowledges** of truth.

3685. 'He went to Paddan-aram' = to imbue the **Knowledges** of that good and truth.

3688². The truth of good . . . inflows thus into these [acts], and operates this according to the **Knowledges** in which the child is.

[A. 3688]⁵. For the interior good of charity cannot inflow into any other truth than that which is of his **Knowledge** . . .

3693⁷. They are imbued with the **Knowledges** of good and truth as to this thing, which is signified by 'to wash themselves with waters in the evening.'

3701³. For without knowledge, or **Knowledge**, man cannot be imbued with any good . . . To this end such **Knowledges** are insinuated into him as are not quite contrary to those which he had before. Examps. . . These and the like **Knowledges** are those of the infancy of his new life . . .

3726³. It has been said that good from the Lord can be implanted in **Knowledges** . . . They who have no other idea about **Knowledges** . . . than that they are abstract things . . . cannot possibly apprehend what it is for good to be implanted in **Knowledges** . . . But it is to be known that **Knowledges** and truths are no more things abstracted from the purest substances . . . of the spirit, than sight is abstracted from . . . the eye . . . There are purer substances, which are real, from which they come forth, the variations of the form of which, animated and modified by an influx of life from the Lord, present them . . .

3735⁶. They who have been in the life of good, after death come into the **Knowledges** and perception of all these things . . .

3762. The truths of love, (or) celestial truths . . . are **Knowledges** about charity towards the neighbour and about love to the Lord. Tr. and Ill.

—⁶. 'The sons of the east,' in the opposite sense, = the **Knowledges** of evil and falsity, thus those who are in them. Ill.

3863⁶. 'To see in seeing and not to **Know**' (Is. vi. 9) = to understand what is true, and still not to acknowledge.

3913. 'A maid-servant' = the affection of the **Knowledges** which are of the exterior man.

—³. The spiritual man is in his bliss when he is in the **Knowledges** of good and truth; which are his wealth . . .

3989. **Knowledge**. Sig. 4714. 5255.

4017. 'Waters' = **Knowledges** and scientifics, which are the truths of the Natural.

4027². They who are not regenerate . . . are outside of **Knowledges**, because they are outside of perceptions.

4096². He who has spiritual **Knowledges** as an end . . .

—⁵. The good which is of love and charity inflows . . . into no other things with man than the **Knowledges** which are with him; and as the good is fixed there, the thought is kept in the truths which are of **Knowledges** . . .

4107. 'Which he had acquired in Paddan-aram' = the **Knowledges** of good and truth in the Natural.

4136². Man has no **Knowledges** of this subject, and at this day does not desire any; and as the Lord does not inflow immediately with man, and teach him, but inflows into his **Knowledges**, thus mediately, therefore he cannot possibly know . . .

4231. No one is born into (spiritual) good; but is

led into it by the Lord through the **Knowledges** of good and truth.

4247². Good . . . then, has no vessels . . . for at the beginning of regeneration man is not as yet in **Knowledges** . . . But when the man is being regenerated, which takes place in adult age, when he is in **Knowledges**, then good manifests itself.

— . All the Scientific and all the **Cognitive** are insinuated through the sight or hearing into the thought, and thence into the will, and from the will through the thought into the act . . .

4248⁶. Before this, the man cannot undergo temptations, because he is not yet in the **Knowledges** by which to defend himself, and to which he may have recourse for comfort . . .

4255. 'Jordan' = initiation into the **Knowledges** of good and truth. —² Ex.

— . That he had little of truth when he was being initiated into **Knowledges**; and that afterwards he had many truths and goods. Sig. and Ex.

—². For the **Knowledges** of good and truth are the first things; and, at last, when the man becomes a Church . . . they become the last.

4334⁶. 'And **Knew** not till the flood came' (Matt. xxiv. 39) = that they will not know that they are inundated . . .

4345. The affections of knowledges and of **Knowledges** are in the highest degree external; for the knowledges and **Knowledges** themselves are the things from which and in which are truths.

4360². All infants are in sensuous scientifics, and they serve as planes . . . for the **Knowledges** of spiritual things.

4395. Exterior **Knowledges**, which serve to introduce genuine goods and truths. Sig.

4424. For the **Knowledges** of good and truth are separated from such in the other life. Sig.

4429. 'To see' = to **Know**.

4453. 'To trade' = to acquire **Knowledges**. Ex. and Ill.

4539. **Knowledges** are in the Natural, or in the ultimate of order.

4598. Progression towards interior things . . . is not progression into the **Knowledges** of interior truth; for **Knowledges** effect nothing unless the man is affected with them. But (it) is progression towards Heaven and the Lord through the **Knowledges** of truth implanted in the affection thereof . . .

4599³. The **Knowledges** of interior truth. Sig.

4638⁶. He who is in the **Knowledges** of truth, and does not do them, is called 'a foolish man.'

4791. They who love the Word of the Lord, and desire thence the **Knowledges** of truth and good, belong to the province of the tongue . . .

4844⁷. The **Knowledges** of truth and the scientifics (of the Ancient Church) were to **Know** and know what the rituals of their Church represented . . .

4914. 'To **Know**' = to be conjoined.

5248. From their garments they can be **Known** . . .

5276^e. **Knowledges** are nothing else than the truths of the natural man, but which have not as yet been appropriated to him. The multiplication of such truths is here meant (by 'the seven years of plenty'). **Knowledges** do not become truths with a man until they are acknowledged with the understanding, which takes place when they are confirmed by him; and these truths are not appropriated to him, until he lives according to them.

5280. 'The plenty shall not be **Known** . . .' 'To be **Known**' = to be apperceived.

—². The **Knowledges** of good from the Word, or from doctrine thence, are called truths of faith . . .

5309. 'To **Know**,' when predicated of God, = foresight and Providence; for it cannot be said of God that He **Knows** [or takes knowledge], for He knows—*nořit*—all things from Himself; and the faculty of **Knowing** with man is from Him; and therefore to **Know**, in God, is to foresee and provide. To foresee is to **Know** from eternity to eternity; and to provide is to do it.

5402. By the scientifics of the Church . . . are meant all the **Knowledges** of truth and good before they have been conjoined with the interior man, or through the interior man with Heaven, and thus through Heaven with the Lord . . .

5649³. The **Knowledge** of a thing must precede the perception of it.

6025. Their being born in Paddan-aram represented that the man of the Church must be regenerated through the **Knowledges** of good and truth.

6110². That the angelic Heaven has such an appetite for truths and goods, and for the **Knowledges** of them, scarcely anyone can believe . . . They will say, What are the **Knowledges** of good and truth to me?

6240. He who has not the perception of good, but only the **Knowledge** that it is true, because he has been so instructed . . . is not a truly rational man . . .

6385². The **Knowledges** of good and truth are described by such things as belong to a ship. Enum.

6386^e. Doctrinal things are those which are from the Word; **Knowledges** are those which are from these doctrinal things on the one side, and from scientifics on the other; and scientifics are those which are of experience from self and from others.

6390^e. 'The classes of Reuben' = those who are in the **Knowledges** of the truth of faith.

6435³. The **Knowledges** of good and truth (which) flow from the goods of celestial and spiritual love. Sig.

6471. A Spirit who supposed that he excelled in the **Knowledges** of faith.

6538^e. For the **Knowledges** of good and truth are the first things through which man is initiated into the things of the Church.

6539. For before the **Knowledges** of good and truth, which are the initiations, can be implanted in good . . . there is grief. Sig.

6596. At that time, the scientifics of the Church were **Knowledges** of the representatives and significatives which had been in the Ancient Church.

6696. The Spirits of Mercury are allowed to wander about, and to acquire for themselves the **Knowledges** of the things which are in the universe. 6811. 6926.

6727. 'To **Know** what would be done to him' (Ex.ii. 4) = observation.

6806. 'And God took knowledge' (ver.25) = that He endowed with charity. . . For it is charity which conjoins the Lord with man, and causes the Lord to be present with him, consequently to **Know** him. The Lord does indeed **Know** all in the universe, but not as a father does his sons, except those who are in the good of love and of charity. Ill.

—². (Thus) 'to be **Known**,' when said by the Lord, = to be in the good of charity; that is, to be endowed with that good . . . and 'not to be **Known**,' = to be in evil.

—³. 'To **Know**' involves conjunction; and a man is said to be so far '**Known**' to the Lord, as he is conjoined with Him. The Lord also **Knows** those who are not conjoined . . . but as these are in evil, they are in a different presence, which is as it were absence . . .

—^e. So Angels and Spirits who are alike as to states of life . . . mutually **Know** each other; whereas they who are unlike as to states of life . . . do not so well **Know** each other . . .

6814^e. The Spirits of Mercury excel but little in the faculty of judgment . . . for bare **Knowledges** delight them.

6815. It was granted to insinuate to them, whether they wanted to perform any use from their **Knowledges**; for to be delighted with **Knowledges** is not sufficient, because **Knowledges** regard uses, and uses must be the ends; that from **Knowledges** alone they have no use, but others have to whom they may be willing to communicate their **Knowledges**; and that it is not at all proper for a man who wants to be wise to stand still in **Knowledges** alone, because these are only instrumental causes . . . But they replied that they are delighted with **Knowledges**, and that to them **Knowledges** are uses.

6865². The false Scientific is what most infests those who are of the Spiritual Church. The reason is that they have no perception of truth from good, but only the **Knowledge** of truth from doctrine.

6926. The Spirits of Mercury . . . act as a one, so that the **Knowledges** of each are communicated to all, and the **Knowledges** of all to each.

6990. 'One who sees, or one who is blind' = faith through **Knowledges**, and no faith through no **Knowledges**.

7072. For flying things = the **Knowledges** of things.

7175^e. Moreover, the **Knowledges** of immaterial things are represented in the other life by crystals.

7209. 'Ye shall **Know** that I am Jehovah your God' (Ex.vi.7) = apperception then that the Lord is the only God. 'To **Know**' = to apperceive.

7245². That nation rejected the very **Knowledges** of internal things.

7280. 'The Egyptians shall **Know** that I am Jehovah' (Ex.vii.5) = that they shall have fear of the Divine.

[A.] 7324. 'Pools'=intelligence from the **Knowledges** of good and truth; for . . . collections of water, and lakes, =**Knowledges** in the complex through which is intelligence. Ill.

7553⁶. 'Trees burnt up'=the **Knowledges** of truth destroyed by the evil of cupidities.

7647. The consuming of all the **Knowledges** which they have from the Church. Sig.

7743³. The bird turned into stone=the life of **Knowledges** without love . . .

7748. They who love **Knowledges** alone, and not a life according to them, have relation to the interior membrane of the skull.

7749. They who love **Knowledges** alone, and not a life according to them, for the most part glory on account of them, and seem to themselves wiser than all others; thus they love themselves, and despise others, especially those who are in good, these they regard as simple and unlearned. But the lot is inverted in the other life; there, those wise persons seem to themselves to become fools, and those simple persons wise.

7750. As by the bird of stone was represented those who are in **Knowledges** alone, and not in the life of love, and as consequently they have almost no spiritual life, we may show that those only have spiritual life who are in heavenly love, and thence in **Knowledges**; and that love contains in itself the whole **Cognitive** which is of that love. (Shown by the case of animals and birds.)

7770². 'Take the talent from him, and give it to him who hath ten talents' . . . 'Whosoever hath, to him shall be given, so that he shall have abundantly; but whosoever hath not, even that which he hath shall be taken away from him.' The reason is, that the **Knowledges** of good and truth with the evil are applied to evil uses; and the **Knowledges** of good and truth with the good are applied to good uses. The **Knowledges** are the same, but the application to uses makes the quality of them with each person; as is the case with the riches of the world . . . from which it is evident, that the same **Knowledges**—like the same riches—which had been with the evil, can be with the good, and can serve for good uses. (This was also represented by) the sons of Israel borrowing from the Egyptians vessels of silver and vessels of gold . . .

—⁴. 'Merchandise and meretricious hire'=**Knowledges** applied to evil uses. That these shall be given to the good, who will apply them to good uses. Sig.

—⁵. 'The profit which is devoted to Jehovah'=the **Knowledges** of truth and good.

8426. 'In the evening ye shall Know . . .' (Ex. xvi. 6) . . . 'To Know'=to be revealed.

8449. 'Ye shall Know that I am Jehovah' (ver. 12)=that they may know that the Lord is the only God.

8562. For as water and drink recreate the natural life, so do truths and the **Knowledges** of truth the spiritual life . . .

8568⁷. 'Springs of waters'=the **Knowledges** of truth from the Word.

8963. Therefore, man is not admitted into combat until he is in the **Knowledges** of truth and good . . .

8994⁴. Therefore, **knowledges** and **Knowledges** are represented by 'men—*viros*.'

—⁶. But with those who are in the Celestial Kingdom . . . the wives are in the **Knowledges** of good and truth.

9011⁶. 'The forest'=the Church as to the **Knowledges** of truth; 'Carmel'=the Church as to the **Knowledges** of good. In like manner, 'Lebanon and Hermon.'

9103¹. Therefore, the **Knowledges** of spiritual things must be with a man in his Natural, in order for spiritual perception to come forth; and the **Knowledges** of spiritual things must be from revelation. When the light of Heaven inflows into these **Knowledges**, it inflows into its own . . .

—⁶. This influx (of light from Heaven) accommodates itself according to the analogous and corresponding **Knowledges** of truth in the Natural.

9230². So long as the truths of the Church go no further (than the memory and the understanding), they are only **Knowledges** and scientifics; and, relatively to goods, are outside the man himself . . .

9231³. 'The crimson and fine linen' with which the rich man was clothed, =the **Knowledges** of good and truth from the Word. 9467⁵, Ex.

9279². The things which have relation to truth are called scientifics and **Knowledges** . . .

—³. It is the **Knowledges** of the truth and good of faith from the Lord, and thence of faith in the Lord, which open the intellectual things of the internal man . . .

9297⁶. Hence it is that Spirits are instantly **Known** there as to their quality . . .

9325⁹. 'A new cruse,' or new vessel, =scientifics and **Knowledges** of good and truth.

9372⁸. John the Baptist's 'meat'=spiritual nourishment from the **Knowledges** of truth and good from the Word.

9391⁵. Here are described those who are in abundance of the **Knowledges** of good and truth, and still live evilly.

—⁶. By 'the prodigal son' are meant those who have been prodigal of heavenly riches, which are the **Knowledges** of good and truth.

9394. As scientifics are **Knowledges**, they serve the sight of the internal man as a kind of mirror in which to see such things as are of service to him; for they fall under the view of the internal man as do fields full of plants, flowers, etc. . . under the view of the external man.

—². (Thus) scientifics and **Knowledges**, which are things of the memory, serve those who are in the loves of self and of the world as means to confirm falsities against truths, and evils against goods . . . Hence it is that the learned, who are such, are more insane than the simple . . .

9544. (The vessels of the table of the bread of faces)=the **Knowledges** of celestial good and truth. The **Knowledges** of these goods are signified by these vessels; and as **Knowledges** are signified, and **Knowledges** are of the memory of the natural man; and as the Natural

is external, therefore it is said, 'with which the table shall be covered.'

9688³. The Knowledges of truth and good are the scientifics of the Church. 9755⁶.

9723³. The scientifics which have served these uses are signified by 'the ashes' which are to be removed; and the Knowledges of truth and good, through which man has spiritual life, after they have served their use, that is, after they have imbued life, are signified by 'the ashes of the altar,' which also are to be removed.

9724. Vessels, in general, = the things of the external memory, or scientifics; and, in holy things, the Knowledges of good and truth, which are means for the worship of the Lord . . .

9755⁶. It here treats of the vastation of the Knowledges of good and truth.

9841⁴. The truths of faith from love are not the bare Knowledges of such things in the memory, and thence in the understanding . . .

9768³. The Knowledges of good are the truths of celestial love.

9945. 'Thou shalt make with the work of the embroiderer' = the Knowledges of good and truth. 'The work of the embroiderer' = scientifics; and the reason it is said the Knowledges of good and truth, is that by these are meant interior scientifics, such as are of the Church concerning faith and love . . . and all things in the Spiritual World are held in connection by means of Knowledges and the derivative affections.

10021³. That the Knowledges of truth and good are implanted in the innocence of infancy, as in their plane. Refs.

10026. For Knowledge must precede, before man can have faith, and live the life of faith . . .

10037⁴. 'They who have eaten delicacies' = those who have the Word, and thence the Knowledges of truth; 'those brought up upon crimson' = those who are in the Knowledges of good.

10155. 'They shall Know that I am Jehovah their God' (Ex. xxix. 46) = what is perceptive that all good and truth are from the Lord. 'To Know' = to understand, believe, and perceive . . . because it is said of both the Intellectual and the Voluntary of man. When it is said of the Intellectual only, it = to understand; when of the Intellectual and at the same time of the Voluntary, it = to believe; and when of the Voluntary only, it = to perceive: and therefore with those who are solely in the knowledge of a thing, and thence in thought concerning it, 'to Know' = to understand; but with those who are in faith, 'to Know' = to believe; whereas with those who are in love, 'to Know' = to perceive.

—². But when 'to Know' is conjoined with 'to understand,' 'to see,' and 'to believe,' then 'to Know' = to perceive; because to understand, to see, and to believe, relate to the understanding, consequently to truth; but to perceive, to the will, consequently to good. Ill.

—³. In these passages, 'to Know' = to perceive; and to perceive is from good.

—⁴. As 'to Know,' in the proper sense, = to perceive

from good, it is said, 'It is Known from the heart' (Deut. viii. 5); . . . and to do what is good is called 'to Know Jehovah' (Jer. xxii. 16).

10182⁵. Hence it is that from the evil . . . there is taken away persuasive faith, and also all Knowledge of truth . . .

10199⁶. 'Sheba and Raamah' = those who are in the Knowledges of celestial and spiritual things.

10227¹⁶. It here treats of the Church which places everything of the Church in bare Knowledges . . . when yet Knowledges are nothing but means to amend and perfect the life; and therefore he who possesses them without a life according to them, is 'miserable, needy, blind, and naked.'

—¹⁷. It here treats of those who acquire Knowledges without the end of any use, except that they . . . may know, when yet life is that to which they should be of service.

10258². 'Dan and Javan' = those who are in the Knowledges of celestial things.

10272². By ministering goods and truths, are meant the goods and truths which are in the external man, which are called Knowledges and scientifics . . .

10367⁴. Hence it is that the Knowledges of truth and good must precede, and must enlighten the understanding of man; for the understanding of man has been given in order that it may be enlightened through the Knowledges of good and truth, to the end that they may be received by his will, and become good . . .

10400⁸. Hence man has illustration when he is reading the Word, but according to the light which he is able to have by the means of the Knowledges which are with him. 10402⁸.

10445. (The multiplication of) goods and truths and their Knowledges. Sig.

10551². The light of Heaven inflows and enlightens, although the man is unaware of it. The reason (of which) is, that that light inflows into the Knowledges which are in the man's memory, and these Knowledges are in natural light; and as the man thinks from these Knowledges as from himself, he cannot apperceive the influx . . .

10565. 'To Know Jehovah' = to know the quality of the Divine with them.

H. 46. (In Heaven) all who are in like good Know each other . . .

352². If man were born into the order of his life . . . he would be born into intelligence and wisdom, and thence also into the faith of all truth, in proportion as Knowledges accede.

355⁶. Therefore, in proportion as the spirit of a man has been made rational by Knowledges and knowledges in the world, he is rational after (death) . . .

356. But they who through Knowledges and knowledges have acquired intelligence and wisdom—who are they who have applied all things to the use of life, and at the same time have acknowledged the Divine, loved the Word, and lived a spiritual moral life—with these, knowledges have served as means of being wise, and also of strengthening the things which are of faith . . .

[H. 356]³. From these things it is evident that through **Knowledges** and **knowledges** man becomes spiritual, and that these are means of being wise, but only with those who have acknowledged the Divine in faith and life.

356. App.¹. That man is to be imbued with **knowledges** and **Knowledges**, because by these he learns to think, afterwards to understand what truth and good are, and at last to be wise. Refs.

— . That **Knowledges** open the way to the internal man, and afterwards conjoin him with the external man according to uses. Refs.

427². They who come out of the World of Spirits into Heaven, (or Hell), see each other no more, and do not **Know** each other, unless they are alike in mind from a like love.

457². I have seen some recently from the world, and I **Knew** them from their faces and speech; but when they were seen afterwards, I did not **Know** them.

—^e. Hence it is that all who have **Known** each other in the world, **Know** each other also in the World of Spirits; but not in Heaven or in Hell.

469. Hence it is that Spirits and Angels, equally with men, are perfected in intelligence and wisdom through the **Knowledges** of truth and good. . . I have seen . . . that those who have been in any truth from simple good, were imbued with **Knowledges**, and through these with intelligence, and afterwards were carried up into Heaven.

—². But it is to be known that they are not imbued with **Knowledges**, and through them with intelligence, any further than to the degree of the affection of good and truth in which they had been in the world . . .

—^e. That Spirits and Angels are continually being perfected in intelligence and wisdom through the **Knowledges** of truth and good. Refs.

481². After the first and second states (after death) are passed, they are separated so that they no longer see, nor **Know** each other; for everyone becomes his own love . . .

494. As the spirit of a man just after his life in the world is such, he is then **Known** by his friends . . . for Spirits perceive this not only from his face and speech, but also from the sphere of his life when they approach.

517^e. (Thus) **Knowledges**, which are external truths, do not cause that anyone comes into Heaven; but the life itself, which is the life of use, which has been implanted through **Knowledges**.

518. But (these learned Spirits) were explored, as to whether their **Knowledges** resided in the memory, or in the life . . .

—². But those with whom **Knowledges** resided in the memory only . . . at the influx of the light of Heaven began to be darkened . . . They were afterwards instructed that **Knowledges** do not make an Angel, but the life itself which they have obtained through **Knowledges**; because, regarded in themselves, **Knowledges** are outside of Heaven; but life through **Knowledges** is within Heaven.

552. After the first and second state (after death) are passed, a Spirit is at once **Known**, as to his quality,

when he is looked at; not only from his face, but also from his body, and also from his speech and gestures . . .

N. 1². By 'the foundations of the wall which were of every precious stone,' are meant the **Knowledges** upon which that doctrine is founded.

48⁵. That the truths which are in the natural man are called scientifics and **Knowledges**. Ref.

51. (Passages on the subject of the **knowledges** and **Knowledges**, through which the internal spiritual man is opened.)

—². For the sake of distinction, the scientifics which belong to the spiritual state and life are called **Knowledges**, which are chiefly doctrinal things. Ref.

—³. That the sight of the internal man calls forth nothing else from the scientifics and **Knowledges** of the external man than those which are of the love of the former. Ref.

— . That scientifics and **Knowledges** are disposed and conjoined fascicularly according to the loves through which they have been introduced. Ref.

— . That the scientifics and **Knowledges** with a man are implanted successively in his loves, and dwell in them. Ref.

—⁴. That scientifics and **Knowledges**, being of the external or natural man, are in the light of the world . . . Ref.

52. That scientifics and **Knowledges** are of the exterior memory. Refs.

J. 12². There is (a mental) extension according to the increments of wisdom, thus according to the plurality of the **Knowledges** of truth which have been implanted in the understanding . . .

C. J. 14^o. Spiritual light . . . enters with man into his understanding, in proportion as he is in the faculty of perceiving, from the **Knowledges** he has received.

Life 27². These are **Knowledges** without life . . . and such, in time, perish . . .

—^e. But still **Knowledges** are most necessary . . .

F. 25. That the **Knowledges** of truth and good are not of faith before man is in charity; but that they are the storehouse from which the faith of charity can be formed. Gen.art.

28. This storehouse is most necessary, because without it faith cannot be formed; for the **Knowledges** of truth and good enter faith, and make it. If there are none, faith does not come forth . . . If they are few, faith is small and needy. If they are many, faith is rich and full . . .

29. The **Knowledges** of genuine truth and good make faith, and not at all the **Knowledges** of falsity . . .

31. The **Knowledges** of truth and good which precede faith . . . —^e.

— . As soon as charity is implanted, these **Knowledges** become of faith . . .

32. Spiritual heat in its essence is charity, and it vivifies the **Knowledges** of truth and good which are therein, and from them forms faith.

33. The **Knowledges** of truth become truths with one who is regenerate; and also the **Knowledges** of good; for the **Knowledge** of good is in the understanding.

W. 1^e. Not from **Knowledge** . . . but from experience . . .

146². Without the **Knowledge** that . . .

185. Without a **Knowledge** of these degrees . . . —².
189.

189^e. The mere **Knowledge** of abstract things . . .

220². The Angels have such **Knowledge** from . . .

237. The spiritual degree . . . grows through the **Knowledges** of truth and good, or through spiritual Truths.

P. 60. In the Angelic there is a **Knowledge** of the way from walking in it, and a walking in the way through the **Knowledge** of it.

91². The acknowledgment of the Lord from wisdom, which, regarded in itself, is only **Knowledge**, exists from doctrine.

96³. For **Knowledges** are like the tools of a workman . . .

233³. Truths in the memory, in themselves are **Knowledges** . . .

250⁵. These **Knowledges** are the things of which the good are to 'make themselves friends,' and which 'receive them into eternal habitations.'

275. The **Knowledge** of evil after the fall is meant by eating of the tree of the knowledge of good and evil.

335. These truths in themselves are **Knowledges**, from which are knowledges.

R. 74^e. The **Knowledges** of good and truth from the Word are truths.

143. 'Who have not **Known** the depths of Satan' (Rev. ii. 24) = who do not understand their interior things . . .

244. 'The fourth animal was like a flying eagle' = the Divine truth of the Word as to **Knowledges**, and the derivative understanding.

—^e. 'An eagle,' in the opposite sense, = the **Knowledges** of falsity, from which the understanding is perverted. Ill.

320^e. He showed that with those now seen there were not any **Knowledges** of good and truth from the Word, nor the understanding of them; and they who are such, in the Spiritual World appear pale.

345. Who alone **Knows** all and each one. Sig.

406. 'The third part of the ships perished' = that all the **Knowledges** of good and truth from the Word which are of service for the use of life, were destroyed with them.

—^e. The **Knowledges** of good and truth are the necessities for all the use of the spiritual man; for from them is the doctrine of the Church, and according to this is life. 'Ships' = these **Knowledges**. Ex. and Ill.

534. The wisdom and intelligence of the New Church from the **Knowledges** of Divine good and Divine truth from the Word. Sig.

889. Thirst for the **Knowledges** of truth from the Word from natural use, and also from spiritual use. Ex.

899. 'Having twelve gates' = all the **Knowledges** of truth and good there, through which man is introduced into the Church.

900. The Divine truths and goods of Heaven . . . in these **Knowledges**; and also guards lest anyone should enter into them except from the Lord. Sig.

—^e. The **Knowledges** of good and truth from the Word, when there is in them what is spiritual from the Lord, are not called **Knowledges**, but truths; whereas if (that) is not in them they are nothing but scientifics.

901. That the **Knowledges** of truth and good, in which there is spiritual life from the Lord, and through which there is introduction into the New Church, are for those who are more or less in love, or the affection of good; and for those who are more or less in wisdom, or the affection of truth. Sig. and Ex.

916. That the acknowledgment and **Knowledge** of the Lord conjoin into one all the **Knowledges** of truth and good which are from the Word, and introduce into the Church. Sig. and Ex.

—^e. The reason each gate was of one pearl, is that all the **Knowledges** of truth and good . . . relate to one **Knowledge**, which is the containant of them, which one **Knowledge** is the **Knowledge** of the Lord. It is called one **Knowledge**, although there are many which make up that one **Knowledge**; for the **Knowledge** of the Lord is the universal of all things of doctrine, and thence of all things of the Church . . .

—^e. 'The one precious pearl' = the acknowledgment and **Knowledge** of the Lord.

937². Faith and thence the presence of the Lord exist through the **Knowledges** of Truths from the Word, especially concerning the Lord Himself there.

940. That in the New Jerusalem . . . men will not be in **Knowledges** concerning God from the natural lumen which is from Own intelligence, and from the glory originating from conceit . . . Sig.

M. 47a^e. Husbands (there) rarely **Know** their wives, but wives well **Know** their husbands. Ex.

T. 11³. **Knowledges** concerning God are mirrors of God . . .

—^e. The faith of God enters into man by a prior way . . . but **Knowledges** concerning God enter by a posterior way, because they are imbibed from the revealed Word, by the understanding, through the senses of the body; and in the middle of the understanding there is a meeting of the influxes . . .

24. Because there have been lacking the **Knowledges** through which man ought to ascend to meet God; for everyone should prepare the way for God; that is, should prepare himself for reception; and this should be done by means of **Knowledges**. The **Knowledges** which have been lacking . . . are the following . . .

—². The **Knowledges** by means of which the human understanding ascends . . . may be compared to the steps of the ladder seen by Jacob . . . But it is quite otherwise when these **Knowledges** are lacking, or when the man spurns them . . .

66. They recognize their own image in these objects.

81². Now as the **Knowledge** of the Lord surpasses in excellence all the **Knowledges** which exist in the Church . . .

208². The Lord teaches everyone through the Word, and He teaches him from those **Knowledges** which are

with the man, and does not infuse new ones immediately . . .

[T.] 255°. Confirmation enters the will . . . whereas bare **Knowledge** only enters the understanding . . .

339°. The Lord draws near to every man, as he **Knows** and acknowledges Him.

349. It cannot be **Known** that . . .

377°. So all spiritual offspring, which are the **Knowledges** of good and truth, are born from charity as father, and from faith as mother. From these things may be **Known** the generation of spiritual families.

379°. Like touchstones by which gold and silver are **Known**.

380°. It may be explored and **Known**, whether . . .

410°. It is sufficient that the neighbour be loved according to the degrees which one **Knows**.

448. Among the **Knowledges** known—notas—in Heaven there is also this . . .

457°. God inflows with every man with the acknowledgment of Himself into the **Knowledges** concerning Himself . . . (Such a man) receives this influx in the understanding and not in the will, and he remains in the **Knowledges** without an interior acknowledgment of God . . . But the man who receives . . . the influx in the will . . . has an interior acknowledgment of God, which vivifies with him the **Knowledges** concerning God.

521. Who does not **Know** a Jew by his face . . .

525. That the **Knowledge** of sin . . . begins repentance. Gen.art.

526. That a man . . . may **Know** and acknowledge his sins . . .

528. That actual repentance is . . . to **Know** and acknowledge one's sins . . . Gen.art.

539. The confession must be, that he sees, **Knows**, and acknowledges his evils . . .

564. For the evil which a man does not see, **Know**, and acknowledge, remains.

589°. But no one can be said to be reformed by mere **Knowledges** of Truths . . .

590°. Therefore, my friend, **Know** a man . . . from his heart . . .

665. The **Knowledge** of conscience in the world is among the lost **Knowledges**.

667. That without a **Knowledge** of the spiritual sense of the Word . . .

674°. That the Internal Church might thus be more closely **Known**: and this is **Known** from the uses of baptism.

681. That the second use of baptism is, that the Christian may **Know** and acknowledge the Lord . . . Gen.art. 684.

Ad. 991. These essential things are formed successively through thoughts from those things which are in the memory, and are called **Knowledges** . . .

993. These conclusions, which are called principles, are **Knowledges**, which are imbibed either through the

hearing, or are formed from things which have been heard . . .

D. 336. That the **Knowledges** of spiritual and celestial things, which are pure Truths, when they are in the faith of the mind, and also in its thought, can affect delightfully the whole Heaven of Angels.

772. See **Know—scire**, here. 773.

1055. All **Knowledges** are spiritual foods, but of what quality is **Known** from the end. Ex.

1425°. They constitute the things which are of the internal senses, which are **Knowledges**.

1429°. They said that they are delighted from **Knowledges**, and that this is a use.

1757°. It is only **Knowledge**.

1935. That the **Knowledges** of Truths with men are as it were vessels.

2389. If a man has no true **Knowledges** of faith in the life of the body, in the other life **Knowledge** is not wont to be given to such Spirits; for the **Knowledges** which they have had in the life of the body remain after death, and are easily resuscitated . . . Hence it may be concluded what a true **Knowledge** of faith effects after death; and what no **Knowledge** of faith.

2688°. No one knowing and **Knowing**.

3261. For the Lord Himself inseminates the **Knowledges** which are in agreement with them.

3288. How the Spirits of Mercury acquire the **Knowledges** of things. Des.

3386°. Such things with angelic Spirits and Angels are not fallacies, but are appearances; and are as it were vessels, to which can be applied the **Knowledges** of faith. Therefore it was told what the **Knowledges** of faith are, which are not appearances; namely, that the **Knowledges** of faith are, that the Lord rules the universe; that all good and truth are from the Lord alone; that with us there is nothing but evil; and the like.

3428. Such are those who reject faith, so that they do not want to hear about faith, nor about **Knowledges**, which they suppose to be the tree of knowledge which deceived Eve and Adam. They remain in life only, speaking about life . . .

3437. I spoke to him many things about the **Knowledges** of faith: that there cannot possibly be true life except through the **Knowledges** of faith; that without life through the **Knowledges** of faith, or through the doctrine of faith, that is, through faith, there would be no need of the revelation of the Word . . . and there would be no need of his preaching . . . as life might be infused immediately, without the Word . . . He now wants to insinuate, that he had supposed that man is regenerated while he is unaware of it, and that he thus obtains life: concerning which it was given to say, that such is the case with regeneration, but still through the **Knowledges** of faith; and that although the man is then unaware of it, still, in a state of misfortune and temptation, when corporeal things recede, those things which are of faith are recalled by the Lord into his mind.

3438°. Such a life (as men are born into) cannot

possibly be amended except through the **Knowledges** of truth and good, and thus through the **Knowledges** of faith.

3445. True conscience is not possible without the **Knowledges** of faith . . . (and) man is not born into any **Knowledge** . . . and unless he were to receive the **Knowledges** of truth and good from education, he would be much viler than the brutes . . .

—c. True conscience is never born with man, but first there must be **Knowledges** ; thus it is procured . . .

3459^e. (So long) they cannot come to the courtyard of **Knowledges**.

3537. It was given to say, that all the **Knowledges** of faith are Truths . . .

3549. That evil Spirits are dispersed from those who are kept by the Lord simply in the **Knowledges** of faith.

3564. That the **Knowledges** of faith are the food of Spirits.

3590. Man ought to think from Heaven, that is, from the **Knowledges** of faith, which are heavenly, and which have been revealed ; and thus are to be confirmed, if need be, by sensuous things. For the Angels are in the sphere of faith, consequently, are in the **Knowledges** of faith.

3591². It is of the Lord's Providence that one finds so many contrary things . . . in order that we may remain in universal Truths or in the **Knowledges** of faith, and that these may rule the thoughts ; and that when they reign we may abstain from such things.

3602. That objections are not to be made against the **Knowledges** of faith.

3603. Faith means the universal **Knowledges** and Truths of faith . . . Without these, there is no faith ; but the **Knowledges** of faith are faith, because faith is to be had in them . . . Thus do the ideas become determinate.

3614. That those who do not admit objections against the **Knowledges** of faith, are secure from evil Spirits.

3875. Conjugal love is attended with all the [necessary] **Knowledge** . . . Thus all **Knowledge** follows from affection. Therefore, he who is in the affection of true faith, is in the **Knowledges** of all things ; but when the affection has ceased, then the **Knowledges** remain to be insinuated through another way, namely, through an external one, or through the ear ; which indeed appears to the ignorant as if it were the Lord ; for, from the things said from the **Knowledges** of faith, it is **Known** whether there is a Lord. But as they are **Knowledges**, and not affections, they are nothing else than images of the Lord without life . . . It was shown me to the life, how the **Knowledges** which do not come forth from affection, are like such inanimate birds of pearl . . .

3904. A certain one . . . who had known above others . . . what the **Knowledge** of faith is, came to me and said that now he knows nothing . . . (This was) because in the other life **Knowledges** are confirmed, that they may be Truths of faith . . . For, although anyone is in the light of **Knowledges**, yet if his life is repugnant, he

does not love the things confirmatory of the **Knowledges** of faith against his life ; but he rather loves the things confirmatory of his life against the **Knowledges** . . . It was given to console him [by saying] that this is the state into which those are first reduced who are in the **Knowledges** of the truth of faith, and with which the life does not agree, which is a species of vastation ; and then for the first time the Lord insinuates truths . . .

3977. On things confirmatory of the **Knowledges** of faith.

— . The **Knowledges** of faith cannot be otherwise than at first confirmed by sensuous things and natural Truths ; for man cannot believe without things confirmatory ; but afterwards, when they have been confirmed, the Lord endows him with conscience, in order that he may believe without things confirmatory. He then rejects all reasonings. This sphere is angelic, in which evil Spirits cannot be . . .

4037^e. So is it with those things which are of the **Knowledges** of faith . . . Confirmatory things then accede, which are all in the corporeal memory, where also are the **Knowledges** of faith.

4058. In proportion as anyone is in love from the Lord, he is in **Knowledges** ; which **Knowledges** come from the Lord alone, both immediately, and also through Heaven.

4172. From this it was evident that **Knowledge** must precede . . . and that unless there is **Knowledge**, one is not endowed with the charity of faith ; thus the **Knowledge** of truth precedes.

4263. They who are in charity and conscience know as it were from themselves all the **Knowledges** of faith . . .

4264. So it is with charity ; he who is in charity is in all things of faith, or in all **Knowledges** which are called of faith ; so that he does not think at all about the **Knowledges**, because he then has them in himself . . . But the reason man must have **Knowledges**, is that he knows nothing about spiritual and celestial things ; they are above his apprehension ; and thus he must have **Knowledges**, in order that he may be regenerated by means of them, and receive charity from the Lord . . . and may know these things, and innumerable things more.

4295. Discourse concerning **Knowledges** falls with man into the things which he is eating . . . because **Knowledges** are spiritual foods . . .

4696. I supposed at first that when in good . . . Heaven could be granted to those who are devoid of the **Knowledges** of truth and good ; but it was shown how changeable they were, so that they could not be led when they were in any sensuous natural state, but they then seized upon any opinions whatever, so that all things were indeterminate. When he turned himself, he then changed his mind into the opposite, like a revolving wheel . . . Hence it is evident that a plane must be formed in the world from the truths of faith, or from the **Knowledges** of good and truth, in both doctrine and life . . . and that otherwise their state is changeable and evil.

4697. Women were also seen who were deceived by

evil women . . . because they had not given heed to the **Knowledges** of truth and good from preaching. Those who had lived well were brought to a place where they can be amended.

[D.] 4731. That all who are like are **Known** . . .

5450. Ugly black horses were seen, like dusky clouds. They approached me, and I felt behind me the sphere of adulteration . . . Some at my back were then heard to say, What need is there of **Knowledges**? thus of truths? It is sufficient to be in holy worship. . . They were then told that an external Holy, without the **Knowledges** of truth and good, is not holy, because there is nothing from Heaven in it; for it is from an empty man, from whom nothing is perceived . . . and also that man cannot have Heaven in himself without **Knowledges**; for instance, if he does not know about the Lord, that all good is from Him; and about himself, that all evil is from him. Hence comes the humiliation which is of worship; and if these things are not in the humiliation, there is nothing in it . . . Those who were of this character were monks, because they keep all in . . . thick darkness . . . They who are such, namely, those who are averse to **Knowledges**, through which however is the way to Heaven, and who place the whole of worship in externals, are the Gog and Magog of the Apoealypse.

5696. Such, at first, are accepted, and they are delighted with **Knowledges** not for the sake of any uses except for the sake of delight. In the other life such delight is increased with them . . . They appear on mountains . . . and believe that they can never be disturbed. They do not trust in the Divine, except intellectually when it is well with them . . . Such care nothing as to how their neighbour is circumstanced . . . They bind themselves with the evil everywhere . . . Such are they who interpose themselves between the Lord and the evil in the other life; nay, between the Lord and man . . .

5899. Some, when inspected by the Angels, appear like cats . . . Such was B. Stiernerona, who only sang Amen; and did not attend to any **Knowledges**.

5971^o. For before faith, knowledge and **Knowledge** must precede . . .

D. Min. 4597^o. Hence it may be evident how necessary it is to imbue the **Knowledges** of what is right and true, and to act according to them, and to confirm the love.

4613. Hence it may be evident how important it is to know the **Knowledges** of truth; and to believe that this is the truth.

E. 71. As the **Knowledges** of truth are in ultimates . . .

93. By 'the Angel of the Church of Ephesus,' are meant all those in the Church who are in the **Knowledges** of truth and good, thus in the **Knowledges** of such things as are of Heaven and the Church, and yet are not, or are not as yet, in a life according to them. By these **Knowledges** are especially meant doctrinal things; but doctrinal things, or the **Knowledges** of truth and good, alone, do not make a man spiritual, but a life according to them; for doctrinal things, or **Know-**

ledges, without a life according to them, reside only in the memory and thence in the thought; and all things which reside there only, reside in the natural man . . .

95. For the remembrance of those within the Church who are in the **Knowledges** of truth and good from the Word. Sig.

—^e. The reason those who are in the **Knowledges** of good and truth *from the Word* are meant . . . is that by the **Knowledges** of truth and good are meant the doctrinal things of the Church, and these cannot be had from any other source than the Word.

96. From Whom are all the **Knowledges** of good and truth. Sig.

—^e. The reason the **Knowledges** of good and truth are here treated of first, is that these are the first things of the Church; for no one can be initiated into faith and charity, which make the Church, except through the **Knowledges** which are of the Church from the Word.

105. That a life according to **Knowledges** is what is essential of the Church, and not **Knowledges** without a life according to them, may be evident to everyone who considers; for **Knowledges**, so long as one does not live according to them, reside solely in the memory; and so long as they reside there only, they do not affect the interiors of man . . .

—². Before the **Knowledges** of truth and good enter man's will or love, they effect nothing whatever towards his salvation, because they are not within the man, but are without him. But still **Knowledges** are necessary, because without them man can know nothing concerning spiritual life, and he who knows nothing about this life cannot become spiritual; for what a man knows he can think, will, and do, but not what he does not know; but still if they enter no deeper than the memory and the derivative thought, they do not affect him, and consequently do not save him.

—³. It is believed by many . . . that to know doctrinal things, and from knowledge to believe that they are true, saves a man however he lives; but I can assert that no one is saved by these things. I have seen many, even the most learned, cast into Hell; but, on the other hand, I have seen those who have lived according to the **Knowledges** of truth and good from the Word elevated into Heaven. Hence it is evident that **Knowledges** effect nothing, but a life according to them; and that **Knowledges** only teach how we are to live. To live according to the **Knowledges** of truth and good, is to think that we are to do so, and no otherwise, because it is commanded by the Lord in the Word. When a man thinks thence, and thence wills and acts, he then becomes spiritual. But it is necessary for those who are within the Church to believe in the Lord, and, when they think about Him, to think of the Divine in His Human, because from His Divine Human proceeds everything of charity and faith.

107. He who believes that those can be in the **Knowledges** of truth who separate charity from faith, is much mistaken; for they apprehend all things from themselves, and nothing from Heaven, and the things which a man apprehends from himself and not from Heaven are falsities, because he thinks in darkness . . .

—². These are intelligent in proportion as they have applied the **Knowledges** of truth and good to life.

—³. All those who are in the **Knowledges** of truth and good, and not in the good of life according to them, can live a moral life equally with those who are in **Knowledges** and through them in the good of life; but their moral life is natural and not spiritual. Ex.

109³. By 'the tree of knowledge' is signified the delight of **Knowledges** without any other use than that they may be called learned . . .

110. 'Which is in the midst of the paradise of God' = that all the **Knowledges** of good and truth in Heaven and in the Church look thither (that is, to the good of love to the Lord), and proceed thence. —³, Ex.

—'. 'Paradise' = the **Knowledges** of good and truth, and the derivative intelligence. III.

—². By 'Asshur,' in the Word, are meant those who have become rational through the **Knowledges** of good and truth . . .

—³. Without previous **Knowledges**, love and faith are not possible; for without them a man would be an empty man.

—⁴. As all the **Knowledges** of good and truth regard the Lord, and proceed from Him . . .

112. For remembrance to those within the Church (Smyrna) who . . . are but little in the **Knowledges** of truth and good, which, however, they at heart long for. Sig.

—². Here are described those who are in the **Knowledges** of truth and good, and at the same time in a life according to them . . .

—³. For no one can be introduced into the Church, and be formed for Heaven, except through **Knowledges** from the Word. Without these, a man does not know the way to Heaven; and without these the Lord cannot dwell with him. That without the **Knowledges** of truth and good from the Word no one knows anything about the Lord, the angelic Heaven, charity, and faith, may be known; and that which a man does not know, he cannot think, or will, consequently cannot believe and love. Hence it is evident that man learns the way to Heaven through **Knowledges**. That without the **Knowledges** of truth and good from the Word, the Lord cannot be present and lead man, is also known; for the spiritual mind of him who knows nothing about the Lord, Heaven, and charity and faith, is empty, and has nothing from the Divine within it; and yet the Lord cannot be with a man except in what is His own in him; that is, in the things which are from Him. Hence it is that it is said, that the Lord cannot dwell with a man unless he is in the **Knowledges** of truth and good from the Word, and thence in life. From these things . . . it follows, that a natural man cannot possibly become spiritual without the **Knowledges** of truth and good from the Word.

—⁴. In its bosom the Word is spiritual, and . . . therefore so long as a man lives in the world, and sees then from the natural man, he can be but little in the **Knowledges** of truth and good, but only in general ones, in which, however, there can be implanted innumerable things when he comes into the Spiritual World . . . for the general **Knowledges** which are with

him, are as it were vessels which can be infilled with many things . . .

118². As the Lord loves to lead everyone to Himself, and to save him, and this He cannot do except through the **Knowledges** of truth and good from the Word, He therefore loves to implant these in man, and to make them of his life . . .

126. 'A crown,' when predicated of those who are in the spiritual affection of the **Knowledges** of truth and good, = wisdom . . . The reason (these) have eternal happiness, is that Heaven is implanted with man through the **Knowledges** of truth and good from the Word. Ex. . . There are two minds with man . . . The natural mind is opened through the **Knowledges** of the things which are in the world; and the spiritual mind is opened through the **Knowledges** of the things which are in Heaven, which the Word teaches, and the Church from the Word. Through these, man becomes spiritual, when he knows them, and lives according to them. Sig.

—². Those of them who do not care for the **Knowledges** of truth and good from the Word, and who do not imbue them, not only in the memory, but also in the life, remain natural . . . for their holy worship, adorations, and prayers, do not proceed from any spiritual origin; for their spiritual mind has not been opened through the **Knowledges** of spiritual things, and through a life according to them, but it is empty; and worship which proceeds from what is empty is only natural gesture . . .

—'. From these things it may be evident that the **Knowledges** of truth and good from the Word, and a life according to them, are what alone make a man spiritual . . .

141¹³. The reason 'the merchandise and meretricious hire should be holy to Jehovah,' is that by these things are signified the **Knowledges** of truth and good applied by them to false and evil things; and through these very **Knowledges**, regarded in themselves, a man can be wise; for **Knowledges** are means of being wise, and are also means of being insane; they are means of being insane when they are falsified by applications to evils and falsities . . .

176⁴. Truths in the natural man are scientifics and **Knowledges**, from which a man can think, reason, and conclude, naturally, concerning the truths and goods of the Church, and concerning the falsities and evils which are opposite to them, and thence be in a kind of natural illustration when he is reading the Word . . .

182. Those who lead a moral life, but not a spiritual one, because they make light of the **Knowledges** of spiritual things, and of the derivative intelligence and wisdom. Sig. and Ex.

193. The unexpected time of death, when all the **Knowledges** procured from the Word which have not attained spiritual life will be snatched away. Sig. and Ex. —³, III.

—². Therefore, when he becomes a Spirit, he rejects from himself all the **Knowledges** he has acquired from the Word which do not agree with the life of his spirit's love. But it is otherwise with those whose . . . thoughts in the spirit make one with their thoughts from the memory of the body, thus with the **Knowledges** of

truth and good which they have from the Word ; and, in proportion as they make one, these **Knowledges** obtain spiritual life ; for they are elevated by the Lord from the external man into the internal, and make the life of the latter, thus its understanding and will . . .

[E. 193]². It is said 'as a thief,' because the evils and derivative falsities in the natural man take away and cast out the **Knowledges** of truth and good which are from the Word there ; for the things which are not loved, are cast out.

—⁴. As evils and the derivative falsities penetrate from the interior, and . . . cast out the **Knowledges** of truth and good which dwell exteriorly with a man, therefore those (evils and falsities) are meant by 'thieves.' Ill.

—¹⁰. That all the **Knowledges** of truth and good which are from the Word will be taken away from those who have not acquired spiritual life, is meant in the parable of the talents . . . Ex.

—¹¹. To commit the **Knowledges** from the Word to life, is to think from them when, being left alone, one thinks from one's spirit ; and to will them and do them ; for this is to love truths because they are truths ; and these are they who are made spiritual through **Knowledges** from the Word.

195. Those who lead a moral life from a spiritual origin, by applying to the uses of their life the **Knowledges** of truth and good from the Word. Sig. and Ex.

—. 'Garments'=the scientific truths and **Knowledges** which are in the natural man. —⁵.

—³. These scientifics and **Knowledges**, when they are from the Word, are 'defiled' by this,—that the man learns and retains them solely for the sake of . . . being called learned . . . or that he may thereby get honours and wealth, and beyond these ends he does not care for them. Thus are **Knowledges** from the Word polluted and defiled by the loves of self and of the world ; for they dwell together with evils and falsities . . .

—⁴. It was said above that a man becomes spiritual through the **Knowledges** of truth and good from the Word applied to the uses of life ; but why a man becomes spiritual through those which are from the Word, and not through any others, shall now be told. All things which are in the Word are Divine, and they are Divine by this,—that they have in them a spiritual sense, and through this sense communicate with Heaven and with the Angels there ; and therefore when a man has **Knowledges** from the Word, and applies them to life, he then through them communicates with Heaven, and through this communication he becomes spiritual . . . Whereas the **Knowledges** which are from other books, which deliver the doctrinal things of the Church and confirm them by various things, do not effect communication with Heaven, except through the **Knowledges** therein from the Word. These do communicate if they are understood truly, and are not applied to faith alone, but to life . . .

196. Their spiritual life which they have through the **Knowledges** of truth and good from the Word. Sig. and Ex.

—. Nothing else with man makes the spiritual life, except the **Knowledges** of truth and good from the

Word applied to life ; and they are applied to life when the man holds them as the laws of his life ; for he thus regards the Lord in every single thing, and the Lord is present with them, and gives intelligence and wisdom, and the affection and delight of them ; for the Lord is in His own truths with a man . . .

235. 'I will spue thee out of My mouth'=separation from **Knowledges** from the Word . . . for the food which a man takes, corresponds to **Knowledges** . . . because **Knowledges** nourish the spirit, as foods nourish the body.

—². That they who are 'lukewarm' . . . are separated from **Knowledges** from the Word, they themselves do not know ; for they believe that they are in **Knowledges** more than others ; but still they are not ; nay, they are scarcely in any ; (the reason of which is) that when they are reading the Word, they keep their minds in their falsities, whence they either do not see truths, or, if they see them, they either pass by or falsify them . . . —³.

—⁴. There are two causes of their separation from **Knowledges** from the Word : the first is that they cannot be enlightened by the Lord . . . and the second is, that they profane truths by falsifications . . .

236⁷. Those who acquire **Knowledges** without any other end than . . . that they may know them. Tr.

238. That they do not know that they have no **Knowledges** of truth, and no **Knowledges** of good. Sig.

242². What they called faith was only **Knowledges** . . . and these **Knowledges** are not in man, but are in the entrance to him, which is his memory, until they are in his will ; but in proportion as they are in his will, they are in the man himself . . . and in the same proportion they are in his sight, which is faith. The **Knowledges** themselves which precede, and in the natural sight appear as if they were believed, do not become of faith . . . Hence it is that the sight of **Knowledges**, which is supposed to be of faith, recedes from a man successively as he begins to think evilly from willing evilly ; and also recedes from him after death . . . if the **Knowledges** have not been inrooted in his life ; that is, in his will or love. Ex.

—⁴. To these (ruminatory stomachs of animals) corresponds the memory with man . . . Into this he first collects spiritual foods, which are **Knowledges**, and afterwards he takes them out, as it were by ruminating, that is, by thinking and willing ; and appropriates them to himself, and thus makes them of his life. From this comparison . . . it may be evident that unless **Knowledges** are implanted in the life by thinking and willing, and thence by doing them, they are like foods which are unmastered in the ruminatory stomachs, where they either become putrid, or are vomited out. (Continued under Know-scire, here.)

275⁵. The neglect and loss of the **Knowledges** of truth. Sig.

—¹³. **Knowledges** and truths differ in this,—that **Knowledges** are of the natural man, and truths are of the spiritual.

—²¹. The truths which are in the natural man, and are called **Knowledges** and scientifics.

283⁸. To infill with the **Knowledges** of truth and

good those who are in the Ultimate Heaven and in the Church. Sig.

294². 'That they may see, and Know . . .' (Is.xli.20) = **Knowledges**, and understanding . . .

313¹⁰. When the inmost is spiritual . . . then also the Rational, the **Cognitive**, and the Scientific, are also spiritual . . .

372⁵. 'Not to be **Known** in the streets' (Lam.iv.8) = not to be recognized—*recognosci*—by genuine truths.

376¹⁹. By 'the works,' from which uses are effected, are signified the **Knowledges** of good; and by 'wealth,' the **Knowledges** of truth; and, as the **Knowledges** of truth and good are in the natural man—for therein is all the perceptible **Cognitive** and the Scientific—therefore . . .

386. A lack and ignorance of the **Knowledges** of truth and good. Sig.

— By food and drink are signified all things which nourish and support the spiritual life, which in general are the **Knowledges** of truth and good . . .

—¹⁰. In all these passages, 'famine' = the deprivation of the **Knowledges** of truth and good, and the consequent deprivation of all truth and good. —¹¹,

—¹³ —¹⁴.

—¹⁷. That 'famine' = also ignorance of the **Knowledges** of truth and good, such as is with those who know that they exist, and thence long for them. Ill.

387. For where . . . there are no **Knowledges** of truth and good, there is not any spiritual life; for this is procured through the **Knowledges** of truth and good applied to the uses of life. For man is born in all evil and the derivative falsity, and therefore he is born into plenary ignorance of all spiritual **Knowledges**. In order, therefore, that he may be withdrawn from evils and the derivative falsities . . . and saved, it is necessary that he should learn the **Knowledges** of truth and good, by means of which he may be introduced, and may become spiritual.

402. That the **Knowledges** of good and truth have perished. Sig.

403. 'Its untimely figs' = the things which are in the natural man, which are especially the **Knowledges** implanted in the natural man from infancy, and not yet matured, because they have been merely heard, and thence received.

—². As man is born natural, the **Knowledges** which he imbibes from infancy, before he becomes spiritual, are implanted in his natural memory. But when he advances in age, and begins to view rationally the **Knowledges** of good and truth which he has imbibed from the Word, or from preaching, if he then leads an evil life, he seizes and imbues the falsities which are opposite and contrary to these **Knowledges**, and then . . . he reasons from falsities against the **Knowledges** of his infancy and childhood; and when this is done, these **Knowledges** are cast down, and falsities succeed in their place. These, therefore, are the things which are signified by, 'the stars shall fall to the earth, as a fig-tree casteth down her untimely figs, when she is shaken by the wind.'

405¹⁵. 'A vine out of Egypt' = the Spiritual Church,

which begins with a man through scientifics and **Knowledges** in the natural man.

406. The truths of the natural man are scientific truths, which are under the view of the rational man; and they are the **Knowledges** of truth, which are under the view of the spiritual man. The **Knowledges** of truth are the things which the natural man knows from the Word . . . The spiritual mind is opened and cultivated after (the natural mind), but in proportion as the man receives the **Knowledges** of truth which are from the Word, or from doctrine from the Word; and therefore it is not opened with those who do not apply them to life . . .

—². That all the **Knowledges** of truth and good, and the confirmatory scientifics, which a man has imbibed from the Word and from teachers from infancy, change their places and their state in the natural man, and perish from the view, when falsities enter. Sig.

—⁹. By the truths of the natural man are meant the **Knowledges** of truth; and by the goods of the natural man are meant the **Knowledges** of good.

—¹². For all the **Knowledges** of truth and good, as **Knowledges**, are in the natural man; and they become truths and goods when the man lives according to them, because through the life they are received in the spiritual man.

418⁷. 'Elam' = those who are in the knowledges which are called of faith, and not at the same time in any charity.

419¹⁴. The scientifics and **Knowledges** which are with man before reformation. Sig.

427⁶. Because saving faith cannot be given, unless there precedes historical faith, which is the **Knowledge** of the things of the Church and of Heaven from others.

444⁷. 'The army of the heavens' = the **Knowledges** of truth and good in the spiritual man; and 'the sand of the sea' = these **Knowledges** in the natural man.

506. That the perceptions and **Knowledges** of truth and good have perished through cupidities originating from evil loves. Sig.

—⁴. When the perception of spiritual truths and goods perishes, the **Knowledge** of them also perishes; for although the man knows them, and speaks them, either from the Word or from doctrine, still he does not know them when he does not perceive them. The perception of a thing makes the **Knowledge** of it. **Knowledge** without perception is dead . . . and so also is the **Knowledge** of the mere sense of words, and not of the thing itself. Such **Knowledges** of truth and good, from the Word and from the doctrine of the Church, are with those with whom there predominate the loves of self and of the world. . . They are still only shells, which appear . . . to have kernels within, when yet they are empty.

507³. A man is such a man as is determined by the way in which the **Knowledges** and knowledges with him live . . .

514. That all the **Knowledges** from the Word, and from doctrine thence, perished. Sig.

518²⁸. The natural man has **Knowledge** and apperception, as the spiritual man has intelligence.

[E.] 538⁸. For the truths of the natural man are the **Knowledges** of truth and good. It here treats of the vastation of the Church as to these.

545². By scientifics from the Word are meant all things of the sense of the letter there in which there does not appear what is doctrinal; but by the **Knowledges** of truth and good are meant all things of the sense of the letter of the Word in which and from which is what is doctrinal.

556¹³. Falsifications of the **Knowledges** of truth, and . . . adulterations of the **Knowledges** of good. Sig. The **Knowledges** of good are also truths; for to **Know** goods is from the understanding, and the understanding is of truth.

569⁵. The **Knowledges** and knowledges which are signified by the river of Egypt, introduce (into the Church); for without **Knowledges** and knowledges no one can be introduced into the Church, nor can he perceive the things which are of the Church . . .

587⁷. That there is no life of intelligence and of the derivative perception of truth and good, is signified by, 'They do not **Know**, nor understand . . .' (Is. xliv. 19).

591. That (they have not turned themselves away from) taking away the **Knowledges** of truth and good, and thus the means of acquiring spiritual life. Sig.

617¹¹. 'To eat to satiety' = to receive the **Knowledges** of good . . . as much as is sufficient for the nourishment of the soul.

—¹⁶. If those who are in the Celestial Kingdom imbue the natural man and its memory with the **Knowledges** of spiritual truth and good, and want to be wise from these, they become stupid . . .

632¹. 'Good pasture' = everything which nourishes spiritually, especially the Word, and the derivative **Knowledges** of truth and good.

638³. And every Church is a Church from the **Knowledges** of truth and good, and according to the perceptions of them.

654². For the truths and falsities of the natural man are called **Knowledges** and scientifics; but truths themselves, when they have attained life . . . are of his spiritual man. These . . . do not appear to the manifest sense and sight of the man, like the **Knowledges** and scientifics of the natural man . . .

—³⁰. By the drowning of the Egyptians in the Sea Suph was represented the lot of those who abuse knowledges to confirm evils and falsities; for after death they are deprived of all the **Knowledge** of truth and good; and when they have been deprived of these they are cast into Hell.

—³³. As all of both the Celestial and the Spiritual Kingdoms are in intelligence and wisdom through the **Knowledges** of truth and good, and through the scientifics which confirm them . . . Sig.

—³⁷. 'The trees of Eden' = the **Knowledges** of good from the Word which the natural man has perverted and falsified.

—⁶². And the Church is first formed with man through knowledges and **Knowledges** in the natural man, which is first cultivated by them . . . Afterwards, through the knowledges and **Knowledges** which have

been implanted in the natural man, the Intellectual is formed, in order that the man may become rational . . .

675⁷. By 'the ten pounds which he gave to his ten servants to trade with' are signified all the **Knowledges** of truth and good from the Word, with the faculty of perceiving them . . . and 'to trade' = to acquire intelligence and wisdom through them.

—⁸. That the first (of those to whom talents were given), from some **Knowledges** of truth and good acquired much wisdom. Sig.

—⁹. That those who in the world do not acquire spiritual intelligence through the **Knowledges** of truth and good from the Word, are evil, may be evident from the fact, that all are born into evils of every kind, and these are not removed except through Divine truths from the Word . . .

—¹⁰. 'To lose a drachma' = to lose one of the truths, or of the **Knowledges** of truth.

700¹⁷. The reason the gold, silver, and vessels of brass and iron, were given into the treasury of the house of Jehovah, was that they signified the **Knowledges** of spiritual and natural truth and good . . . which, with those who profane, are turned into direful falsities and evils; but, as they are still **Knowledges**, although applied to evils, they serve for use with the good, by application to goods . . .

—²⁰. Placing everything of religion in knowledge and **Knowledge**.

701. For every affection wants to be nourished by **Knowledges** which agree with it.

717¹⁰. The **Knowledges** of truth and good are truths in ultimates, such as are the truths of the sense of the letter . . . of the Word.

718. For the **Knowledges** of truth and good are the truths of the natural man, from which comes intelligence to the rational and the spiritual man.

725¹⁰. The Lord's 'vessels of ornament of gold and of silver' = the **Knowledges** of good and truth, which are the goods and truths of the sense of the letter of the Word. These are called 'vessels,' because they contain within them spiritual truths and goods; and they are called 'vessels of ornament,' because they are appearances and thus forms of interior things; those which are 'of gold' = those which are of good; and those which are 'of silver' = those which are of truth.

730³¹. Then (a man) can be led by the Lord, and become spiritual, which is effected by the implantation of the **Knowledges** of truth from the Word . . . and by the calling forth and elevation of these **Knowledges** out of the natural man . . .

739⁷. But it is to be known that (the men of the Most Ancient Church) were never forbidden to acquire the **Knowledges** of good and of evil from Heaven, for through them their intelligence and wisdom were perfected; neither were they forbidden to acquire the **Knowledges** of good and of evil from the world, for thence their natural man had knowledge. But they were forbidden to view these **Knowledges** by a posterior way, because it was given to them to see all things which appeared in the world before their eyes by a prior way. To view the things of the world by a prior way . . . and thence to imbibe **Knowledges**, is to view them

from the light of Heaven, and thus to **Know** their quality; and therefore also through **Knowledges** from the world they could confirm heavenly things, and thus strengthen their wisdom. But they were forbidden to view **Knowledges** from the world by a posterior way, which is done when we conclude from them about heavenly things . . .

—⁸. That they were allowed to acquire **Knowledges** from the world, and to view them by a prior way, is signified by 'Jehovah God made to grow out of the ground every tree desirable in aspect, and good to eat;' for by 'trees' are signified **Knowledges** and perceptions . . . The **Knowledges** of good and of evil from the Lord, from which is wisdom; and the **Knowledges** of good and of evil from the world, from which is knowledge, were represented by 'the tree of lives,' and by 'the tree of the knowledge of good and evil in the midst of the garden.' That they were allowed to appropriate to themselves **Knowledges** from every side, both from Heaven and from the world, provided they did not proceed in an inverted order, by reasoning from them about heavenly things, and not by thinking from heavenly about worldly things, is signified by 'Jehovah God commanded that they should eat of every tree of the garden, but not of the tree of the knowledge of good and evil' . . .

820². For truth without good is only the **Knowledge** that it is so; and **Knowledge** alone does not effect anything, except that the man can become the Church; but not until he lives according to **Knowledges** . . .

837⁸. The **Knowledges** of truth and good, which a man has acquired from infancy, and from which he has filled his memory, are not alive with him until he begins to be affected with truths because they are truths, and begins to will and do them. Before this they are outside the man's life.

965. The state of the Church manifested as to the **Knowledges** of truth in the natural man. Sig.

966. That all the **Knowledges** of truth from the Word are falsified. Sig.

— . The **Knowledges** of truth from the Word, are the truths of the sense of its letter, or truths in the Word for the natural man, which also are Divine truths.

967². The **Knowledges** of truth from the Word are not alive with a man until the internal spiritual man has been opened . . . Then, through the opened spiritual man, there inflows what is spiritual from Heaven into the **Knowledges** of truth and good which are from the Word in the natural man, and vivifies them. It vivifies them in this way: that the **Knowledges** of truth and good in the natural man become correspondences of the spiritual things which are in the internal spiritual man; and, when they are correspondences, they are alive; for then in each of the **Knowledges** or truths, what is spiritual is enclosed, as the soul is in its body. Hence it is that after death the man comes into these spiritual things, and that the **Knowledges** to which they corresponded serve them as a basis. But it is otherwise with those with whom the **Knowledges** from the Word have not been vivified. The Spiritual which inflows from Heaven into the **Knowledges**, is the affection of truth, the affection of good, and the affection of fructifying

. . . These are the spiritual things which inflow into and vivify the **Knowledges** of truth from the Word with those who are in the life of charity and the derivative faith. But, with those who are in faith separated from the life of charity, these same **Knowledges** are dead.

1044. An appearance in externals as if they were in the **Knowledges** of good and truth, when yet in internals they are in the knowledge of evil and falsity. Sig.

— . 'Pearls'=the **Knowledges** of good and truth; and, in the opposite sense, the knowledge of evil and falsity . . . —³, III.

1098². Thought becomes fuller from the **Knowledges** of truth which are of faith, and of good which are of love, from the Word; for all things which are from the Word are Divine; and Divine things, taken together, are God.

1104. 'Merchants'=those who acquire the **Knowledges** of good and truth from the Word; thus who either teach or learn them . . .

1142. The **Knowledges** of truth and good from the Word profaned. Sig.

1154². So in reformation: the things which the man should acquire are the **Knowledges** of truth and good from the Word, from the doctrine of the Church, from the world, from his own labour. All other things are operated by the Lord, unknown to the man. But it is to be known, that all these requisites . . . to build the house, which . . . are the **Knowledges** of truth and good, are only things of provision, which are not alive until the man does them, or lives according to them as of himself. When he does this, then the Lord enters, and vivifies and builds, that is, reforms.

1165. All who come from the earth into the Spiritual World, are **Known** as to their quality from this: whether they can resist evils as of themselves, or not.

1200². All are **Known** there from the appearances which are near and around them . . . 1212³.

Ath. 16. **Knowledge** precedes with everyone; but still it is not faith until he lives the life of faith . . . What is before this is of **Knowledge**; for the Lord makes faith from the **Knowledges** with a man.

J. (Post.) 195. He who has fought against evils . . . is in the **Knowledges** of truth and good as of himself . . .

235. That on the affection of love are inscribed the **Knowledges** of truth, so that the affection itself produces them . . .

De Verbo 12². But it is necessary that there be first in the memory the **Knowledges** of both spiritual and natural things . . .

C. 3. That in proportion as anyone does not **Know** and know what sins there are . . . —⁴.

181. (Then) the man actually **Knows** and knows (the evils in himself).

Abom. There is no **Knowledge** of . . . (This phrase many times repeated.)

Inv. 41. In the Spiritual World no one **Knows** another from his mere name, but from the idea of his quality. This causes another to be present and **Known**. Thus and no otherwise are parents **Known** by their children, etc. . . (Thus) no one has the Lord present

with him, unless he knows His quality . . . Qualities are of two kinds; one kind is of **Knowledge** concerning Him . . . and the other kind is of the **Knowledges** which proceed from Him . . .

Know. *Dignoscere.*

A. 107². Spirits are **known** . . . as to whether they are in the faith of charity, or not . . .

107⁹. These two kinds of men are thence **known** . . .

H. 438^e. They are well distinguished from the Spirits who are there.

R. 110^e. By truths alone is one **known** from the other.

T. 103². The Jews are thereby **known** from others.

Know. *Internoscere.*

A. 10833^e. Thus is Divine vision **known** from vision not Divine.

H. 2^e. He would be at once **known** and rejected.

496. Evil Spirits are **known** from good ones especially by this . . .

Know. *Nosse.*

Acquaintance. *Notitia.*

A. 70. It has been given to speak . . . with many who had been **known** to me. 448. 1886, Pref. 5006⁴. 10758^e.

200². From good they **knew** truth . . .

215. When it was given to **know** that (they spoke) from themselves, I at once **knew**—*scirem*—that it was false.

270². They **know** no more than the brutes what the Spiritual and Celestial are.

479. 'To call by name' = to **know** the quality.

1100^e. He who **knows** many truths and goods . . .

1121^e. As they had what is fundamental in themselves . . . they could not but **know** all things which are thence.

1141. They **knew** no other doctrinals than external rites.

1143. In Heaven they **know** not names . . .

— . Then he no longer **knows** what is of the body.

1274². Those who had been in any way **known** in the life of the body . . . are present in a moment.

1327³. Those who **know** (can profane).

1388. A good Spirit is **known** (from his influx, and also from every one of his words). (Also an evil Spirit.) (Compare with 1389.)

—². Men also can sometimes **know** what another is (really) thinking . . .

1555². Few, if any, **know** . . .

— . Man is introduced to wisdom or life by knowing and **knowing**, or by knowledges and Knowledges.

1557². The Angels **know** and acknowledge that they **know** nothing from themselves, but that whatever they **know** is from the Lord . . .

— . He who does not acknowledge that there are infinite things which he does not **know**, beyond those

which he **knows**, cannot be in the holiness of ignorance in which are the Angels . . .

1931. Why Jehovah asks man what He already **knows**.

2230. 'Because I have **known** him' (Gen. xviii. 19) = that it is true. Ex.

2284. It is **known** that . . .

—³. The Lord alone **knows** . . .

2486. Evident from those I have **known** in the bodily life.

2718². They who are in the affection of good, **know** and perceive from the good itself in which they are that it is so.

2826. 'To **know**,' when predicated of the Divine . . . = to be united; or, what is the same, to be glorified.

3175. Thus man does not **know** from himself anything which is of eternal life.

3603³. He believes himself to be good when he **knows** many things . . .

3843. He who **knows** not the state of man, may believe that conjunction is possible with truths . . . when he **knows** them . . .

4221. One whom I had **known** . . . 5058. 5720^e. 5991².

4266². Does not **know** what the internal man is . . .

4321. The things which man **knows** are comparatively scarcely anything in comparison with the things which he does not **know**.

4407^e. This man also **knows** and observes, although not instructed by any knowledge—*scientiam*.

4633. In the other life, there are manifested not only the things which a man **knows** about himself, but also the things which he does not **know**.

4638⁹. 'I **know** you not' = rejection. 'Not to **know** them,' in the internal sense, is not to be in any charity towards the neighbour, and, through this, in conjunction with the Lord. They who are not in conjunction, are said 'not to be **known**.'

5309. It cannot be said of God that he takes Knowledge, for He **knows** all things from Himself.

6200². The Spirits . . . thence **knew** all things which I had ever **known** about that matter.

— . When I thought of a man who was **known** to me . . .

6652. 'Who **knew** not Joseph' (Ex. i. 8) = which was completely alienated from the Internal. 'Not to **know**' = to be alienated; for he who does not **know** truth, and does not want to **know** it, is alienated from the truth of the Church.

6813. There is such a communication among Spirits, that when they are in a Society, if they are accepted and loved, all things which they **know** are communicated, not by speech, but by influx.

—². If the Knowledges with them were to be increased to eternity, they could not arrive at an acquaintance with generals.

6853. 'I have **known** their griefs' (Ex. iii. 7) = foresight as to how much they have been immersed in falsities.

'To know,' when said of the Lord, = foresight . . . because the Lord knows each and all things from eternity.

6906. 'And I know' (Ex.iii.18) = foresight.

6971². Those become merely sensuous and corporeal men who have first known the things which are of the Spiritual World, and afterwards have rejected them . . .

7097. 'I know not Jehovah' (Ex.v.2) = that they do not care for the Lord. 'Not to know' = not to care; for he who does not care, says that he does not know.

7194. 'In My name Jehovah I was not known to them' (Ex.vi.3) = that in a state of temptations they did not think of the Divine things of the Church.

8695. 'To make known' = to teach.

10562. 'To know,' when said of Jehovah, = to know and foresee from eternity.

10565. 'Make known to me, I pray, Thy way, and I shall know Thee' (Ex.xxxiii.13) = instruction concerning the Divine as to its quality with them. . . 'To make known' = instruction.

10569. 'To be made known,' when said of the Divine with them, = to be revealed.

10691. 'Not to know' = not to perceive.

H. 17. By which (spheres) they are known sometimes at a great distance . . .

46. I have seen some of them as if they had been known from infancy, but others as if they were not known at all. (The former) were those who were in a state like that of my spirit . . .

S. 17³. 'Not to know,' when said by the Lord, = not to be in His love.

W. 1. Man knows that there is love, but he does not know what love is . . .

220. Therefore from a mere action made by the hands, there is known by the Angels . . . the quality of the man . . .

P. 153. Although the universal Christian world knows . . .

T. 593^e. Thus the Angels know the whole man . . .

605. At this day this is known, and still it is unknown-ignotum.

D. 610. That in the other life they meet those known to them. 2771. 2909.

1499. I have spoken to more than thirty whom I had known in the life of the body . . .

3917^e. I knew no otherwise than that I had known that thing, when yet I had known nothing about it . . .

4057². He who is in any cupidity . . . (there) knows all things which are of that insane love . . .

4179. On my acquaintances.

4677. When I have conversed with angelic Spirits, I have observed that they appear to me as if they were acquaintances and friends of long standing, with whom there is a similitude of mind . . . although I have never seen them before.

4716. Spirits acknowledge as a friend one who is

like themselves; as an acquaintance, everyone who receives their ideas . . .

E. 252^e. 'I know you not' = that the Lord is not conjoined with them . . . for the Lord has His abode with those who are in love and the derivative faith; and these He knows, because He Himself is there.

473. 'Lord, Thou knowest' (Rev.vii.14) = that the Lord alone has known this.

Know. *Scire.*

Knowledge. *Scientia.*

Scientific. *Scientificus.*

Scientifically. *Scientifice.*

Knowing. *Sciens,* (and *Sciens*, E.195³. M.291.)

Knowable. *Scibilis.* A.9300³.

Knowingly. *Scienter.*

See under *KNOW-cognoscere.*

See *SCIENTIFIC TRUTH*; and also under *CAMEL, EGYPT, EMBROIDER, FISH, FOREST, GRASS, PHARAOH, PHILISTINE, RATIONAL, SEA, TREE, and WHALE.*

A. 24. Then the Lord distinguishes between . . . the Knowledges which are with the internal man, and the scientifics which are of the external man. . . The scientifics of the external man are called 'the waters beneath the expanse.'

27². For whatever is insinuated into the memory of the external man, whether it is natural, spiritual, or celestial, remains there as what is scientific, and is produced thence by the Lord. (See *KNOW-cognoscere*, here.)

30³. They first receive life from the Lord by the faith of the memory, which is scientific faith . . . Rep. by the inanimate things.

31. By 'Pharaoh,' and 'the Egyptian,' in the Word, is meant what is sensuous and scientific; here, that by sensuous and scientific things they have extinguished love and faith.

34. Spirits who are in the knowledge of doctrinal things of faith without love, are in so frigid a life, and dim a light, that they cannot approach to the first threshold of the court of the Heavens . . .

40. By 'the creeping things which the waters produce,' are signified scientifics, which are of the external man. . . That 'the creeping things of the waters,' or fishes, = scientifics. III.

42. Fishes' = scientifics; here, animate through faith from the Lord, and thus alive. 'Whales' = the generals of these . . . Pharaoh, king of Egypt, by whom is represented human wisdom or intelligence; that is, knowledge in general; is called 'the great whale.' III. By these passages are signified those who want to enter into the mysteries of faith by means of scientifics; thus from themselves.

55^e. Then 'the birds of the heavens,' which = truths, or intellectual things, 'build their nests in its branches, which = scientifics.

56. The natural man is in like manner delighted with natural things; which, being of his life, are called 'foods,' and are especially scientifics.

[A.] 75. The Scientific and the Rational of the celestial man are described by 'the shrub, and the herb from the ground, watered with vapour.'

78. The 'fourth river' is knowledge, which is of the external man.

80. The celestial man is allowed, from all perception from the Lord, to know—*nosse*—what is good and true; but not from self or the world; that is, to inquire into the mysteries of faith by means of sensuous and scientific things, through which things his Celestial dies. Tr.126.

91^e. This tranquillity, which is of peace, produces those things which are called 'the shrub of the field,' and 'the herb of the field;' which, in special, are rational and scientific things from a celestial spiritual origin.

99. With the spiritual man . . . the Lord inflows through faith into his intellectual, rational, and scientific things; but as his external man fights with his internal man, it appears as if intelligence did not inflow from the Lord, but from himself, through scientific and rational things. But the order of life of the celestial man is, that the Lord inflows through love and the faith of love into his intellectual, rational, and scientific things; and, as there is no combat, he perceives that it is so.

102. 'The tree of the knowledge of good and evil' = faith from the sensuous, or knowledge. (For 'tree of knowledge,' see also under TREE.)

111. For external men know—*norunt*—scarcely anything but knowledge, which they call both intelligence and wisdom, and faith.

118^e. 'Phrath,' or 'Euphrates,' = knowledge, which is the ultimate, or terminus.

119. 'The shoot among the dense [leaves]' = the scientifics of the memory, which are thus circumstanced.

120. As by 'Egypt,' so also by the 'Euphrates,' are signified knowledges or scientifics, and also the sensuous things from which are scientifics. Ill.

—^e. As the Scientific of the memory is the terminus of the intelligence and wisdom of the spiritual and celestial man.

121. Thus, through reason, are vivified scientifics, which are of the memory. This is the order of life; and such are celestial men. Sig. And as the elders of Israel represented celestial men, they are called 'wise, intelligent, and knowing' (Deut. i. 13, 15). In like manner Bezaleel . . . of whom it is said, that 'he was filled with the spirit of God, in wisdom, in intelligence, and in knowledge, and in every work' (Ex. xxxi. 3; xxxv. 31; xxxvi. 1, 2).

127. That men want to inquire into the mysteries of faith by means of sensuous and scientific things, was the cause of the fall not only of the Most Ancient Church . . . but also of every Church; for thence come not only Falsities, but also evils of life.

128. The worldly and corporeal man says in his heart, If I am not instructed concerning . . . the things of faith by means of sensuous things, so that I may see; or by means of scientific things, so that I may understand; I will not believe . . . This 'to eat from the tree

of the knowledge of good and evil,' from which the more he eats, the more he becomes dead.

—^e. But he who wants to be wise from the Lord . . . says in his heart, that the Lord is to be believed, that is, the things which the Lord has spoken in the Word, because these things are Truths, and . . . he confirms himself by means of rational, scientific, sensuous, and natural things; and the things which are not confirmatory, he separates.

129. It may be known—*notum*—to everyone . . . that all the knowledge and reasoning favour his principles . . . But the true order is to be wise from . . . the Lord's Word, then . . . he is enlightened in rational and scientific things also. For it is never forbidden to learn knowledges, because they are useful to the life, and delightful . . . But [it must be done] from this principle, —that he believes in the Word of the Lord, and confirms spiritual and celestial Truths by natural Truths . . .

130. He who wants to be wise from the world, has for his garden sensuous and scientific things . . . His river Euphrates is all his Scientific, which is damned . . .

—^e. 'The trees of Eden' = the scientifics and Knowledges from the Word, which they thus profane through reasonings.

196. At this day . . . they confirm themselves by means of scientifics unknown to the Most Ancients, and thus blind themselves much more . . .

—². He who is scientific, or concludes from knowledges, says, What is the spirit . . .

200². When that generation expired, there succeeded another . . . which from truth knew good, or from the things which are of the Knowledges of faith knew the things which are of love; most of them for scarcely anything except that they might know them.

202. The Most Ancient Church . . . not only did not eat of the tree of knowledge, that is, learn what is of faith from sensuous and scientific things, but was not even allowed to touch that tree, that is, to think anything that was of faith from sensuous and scientific things, lest they should fall down from celestial into spiritual life, and so on. Such, also, is the life of the celestial Angels . . . least of all can they endure to hear anything scientific about faith . . .

203. But the spiritual Angels . . . confirm the things of faith by intellectual, rational, and scientific things; but they never conclude concerning faith from these things: they who conclude are in evil.

204^e. That 'they would be as God, knowing good and evil' (Gen. iii. 5) = that if they did this from themselves they would be like God, and could lead themselves.

205^e. The love of self is attended with this,—that they . . . want to be led by self, and that (thus) they consult sensuous and scientific things concerning the things which are to be believed.

206². These are their principles, which they confirm . . . by the sensuous and scientific things with them.

208. This was the fourth posterity of the Most Ancient Church, which . . . did not want to believe in the things revealed, unless they saw those things confirmed from sensuous and scientific things.

210. The proprium of man . . . [causes men] to sup-

pose that what they do not apprehend sensuously and scientifically is nothing . . .

215^e. 'Every man is made stupid by knowledge . . .' (Jer. li. 17).

232. At this day it is much worse than formerly ; for they can confirm the incredulity of the senses by scientifics unknown to the ancients . . .

233. To explore the mysteries of faith by scientifics, is as impossible as for a camel to enter through the eye of a needle . . . so gross . . . is what is sensuous and scientific relatively to what is spiritual and celestial . . .
Examp.

—³. (Thus) they who consult sensuous and scientific things concerning things to be believed, precipitate themselves not only into doubt, but also into denial ; that is, into thick darkness, and (therefore) into all cupidities . . . 301.

251. For all evil has originated from what is sensuous, and also from what is scientific, which were at first signified by 'the serpent.'

—². 'The serpent's root'=what is sensuous and scientific.

264. 'Zidon'=those who have been in the Knowledges of faith, and have lost them through scientifics, and thence have become barren.

285. It treats of the sixth and the seventh posterity, which were separated from the knowledge of good and truth . . . lest they should profane the holy things of faith.

298. That 'the man knew good and evil' (Gen. iii. 22) =that he had become celestial, thus wise and intelligent.

308. 'The cherubs'=the Lord's Providence lest man should insanelly enter into the mysteries of faith from what is sensuous and scientific . . .

340. That what has been inscribed on the heart became scientific. Sig.

344. What is the purpose of . . . the knowledge, Knowledge, and doctrine of faith, but that man may become such as it teaches ?

379. Faith without charity . . . is mere knowledge . . .

402^d. The knowledge of spiritual and celestial things at the time of the Lord's Advent. Tr.

408^d. They who only know, cannot profane.

424. 'An artificer'=one wise, intelligent, and knowing. Ill.

446. The men who live at this day do not believe in the spirit, because . . . they do not apprehend it by knowledges . . .

605^e. For in those ancient times they did not indulge so much in knowledges as men at this day ; but in profound thoughts . . .

647^e. Hence man may know how insane it is to want to explore the things of faith by means of sensuous and scientific things . . .

657. 'The lowests, seconds, and thirds'=scientific, rational, and intellectual things. . . There are three degrees of intellectual things in man ; the lowest is the

Scientific . . . These are so distinct from each other that they are never confounded ; but the reason man does not know this, is that he places life solely in what is sensuous and scientific ; and (therefore) cannot know that his Rational is distinct from his Scientific . . . When yet the case is that the Lord through the Intellectual with a man inflows into his Rational, and through the Rational into the Scientific of the memory. Hence comes the life of the senses . . . This is the true intercourse of the soul with the body . . .

896. To know truths, to acknowledge Truths, and to have faith in Truths, are quite different things. To know is the first of regeneration ; to acknowledge is the second ; and to have faith is the third. The difference between to know, to acknowledge, and to have faith, may be evident from this,—that the worst are able to know, and still not to acknowledge . . .

—². They who have faith, know, acknowledge, and believe.

— . Merely to know what is of faith, is of the memory without the consent of the Rational . . . They who only know are many of them in Hell.

991. (The dominion of the internal man over) scientifics. Sig.

— . For scientifics are of three kinds : intellectual, rational, and sensuous. All are inseminated into the memory, or rather into the memories ; and in one who is regenerate they are called thence by the Lord through the internal man. These scientifics (which are signified by 'all the fishes of the sea'), and which are from sensuous things, come to the sensation or perception of man when he lives in the body ; for he thinks from them. The others, which are more interior, not so much, until . . . he comes into the other life.

—^e. 'Seas'=a congregation of scientifics, or of Knowledges.

1029. With every man there are interior and exterior things . . . The exterior things are scientifics and pleasures, which are here signified by 'the wild animals of the earth.'

1085^d. Those who want to explore spiritual Truths from scientifics. Tr.

1100^d. It effects nothing, that a man knows many things, if he does not live according to the things which he knows ; for to know has no other end than that he may thence become good. When he has become good, he has far more than he who knows innumerable things, and still is not good ; for that which the latter seeks through knowing many things, the former has. But it is otherwise with him who knows—*novit*—many truths and goods, and at the same time has charity and conscience ; he is a man of the Internal Church, or 'Shem.' They who know but little, and have conscience, are enlightened in the other life. These are signified by 'Japheth.'

1134. Those who, from scientifics through reasonings, invent for themselves new worships. Tr.

1162. Hence it may be evident, that knowledge is not faith.

—². All are called 'sons of Ham' who have the knowledge of the Knowledges of faith, and not charity.

Whether they have the **knowledge** of the **Knowledges** of the interior things of the Word . . . whether the **knowledge** of all things which are in the literal sense of the Word ; whether the **knowledge** of other Truths, from which they are able to regard the former ones, of whatever name ; whether the **knowledge-cognitionem**-of all the rituals of external worship—if they have not charity, they are 'sons of Ham.'

[A.] 1163. 'Mizraim,' or 'Egypt,'=the **knowledges**, or various **scientifics**, by means of which they want to explore the arcana of faith, and by which they confirm the derivative principles of falsity.

1165. 'Mizraim,' or 'Egypt,' . . . also=simply **knowledges**, thus those which are useful. III.

1186³. Reasoning from **scientifics** about spiritual and celestial things, is called 'whoredom.'

1195. 'Ludim, Anamim, Lehabim, and Naphtuhim' = so many rituals, which are mere **scientifics**. . . Rituals merely **scientific** are predicated of those who by means of reasonings explore spiritual and celestial things, and thence invent for themselves a worship: the rituals of this worship, being from reasonings and **scientifics**, are called **scientific** rituals, in which there is nothing spiritual and celestial, because it is from self. Hence came the Egyptian idols, and the magic . . . 1196.

1198². Thus the **knowledge** of the **Knowledges** of faith is distinct from the **knowledge** of natural things, so that they scarcely communicate. Sig.

1230. 'Arphaxad'=**knowledge**. 1336.

1237. 'Shelah'=that which is of the **knowledge** derived thence.

1331. The internal worship of this Church ('Shem') . . . was **scientific** . . . 1337.

1385. The Spirits of the skin . . . are those who in the life of the body had confused truth and good by **scientific** and philosophical things . . .

1388². This **knowledge** is natural with man, deriving its origin from the nature of Spirits . . . and thus from the spirit of the man himself, and its communication with the World of Spirits.

1390. Not only is there a communication of the affections and thoughts of another, but there is also a communication of his **knowledge**, inasmuch that the one Spirit supposes himself to have **known** what the other **knows**, although he had **known** nothing about it. Thus is communicated all the **knowledge** of another. Some Spirits retain it ; others do not.

1402. Progress from **scientifics** even to celestial truths, which was according to Divine order, in order that the Lord's Human Essence might be conjoined with the Divine one. Tr.

1408². The things which are of the sense of the letter are like . . . the **scientifics** of the memory which are from sensuous things, which are general vessels, in which are interior or internal things.

1412. There are with man corporeal and worldly things both exterior and interior . . . The interior ones are affections and **scientifics**. Sig.

1435. Everything **scientific** from which man thinks

is called 'acquisition.' Without acquired **scientifics**, man as man cannot have any idea of thought. The ideas of thought are founded upon those things which have been impressed on the memory from sensuous things ; and therefore **scientifics** are the vessels of spiritual things . . .

1443. There are with man intellectual, rational, and **scientific** things ; his inmost things are intellectual things ; his interior ones are rational things ; and his exterior ones are **scientific** things. These are called his spiritual things, which are in such an order. The intellectual things of the celestial man are compared to a garden of every kind of trees ; his rational things to a forest of cedars and the like trees . . . and his **scientific** things to oak-groves, and this from the intertwined branches such as are those of oaks. By trees themselves are signified perceptions . . . by the trees of an oak-grove, exterior perceptions, or those of **scientifics**, which are of the external man . . .

1462. 'Egypt,' relatively to the Lord,=the **knowledge** of **Knowledges** ; but **knowledge** in general relatively to all other men. III.

— . When the Church was there, **knowledges** flourished there . . . But after they wanted to enter into the mysteries of faith by means of **knowledges** . . . it became magical, and by 'Egypt' was signified the **scientifics** which pervert . . .

—². That by 'Egypt' are signified useful **knowledges** ; thus, here, the **knowledge** of **Knowledges**, which can serve celestial and spiritual things as vessels. III.

— . 'Egypt,' here, =those who are in **scientifics**, or in natural Truths, which are the vessels of spiritual Truths.

—⁴. 'Fine linen of embroidery'=the Truths of **knowledges**, which serve. **Scientifics**, being of the external man, ought to serve the internal man.

—⁵. Here, the **knowledges** of celestial and spiritual things are called 'the hidden things of gold and silver,' and also 'the desirable things of Egypt.'

1472. The **knowledge** of **Knowledges** is attended with this—and there is something natural in it—and it is also manifested with children when they first begin to learn ; namely, that the deeper the things are, the more they desire them, and still more when they hear that they are heavenly and Divine. But this delight is natural, and originates from a desire which is of the external man. This desire causes other men to place delight solely in the **knowledge** of **Knowledges**, without any other end ; when yet the **knowledge** of **Knowledges** is nothing else than a certain Instrumental, for the end of use, namely, that they may serve as vessels for celestial and spiritual things ; and then . . . for the first time they are of use, and receive their delight from use.

—². It may be evident to everyone, if he pays attention, that in itself the **knowledge** of **Knowledges** is nothing else than for a man to become rational, and thence spiritual, and finally celestial ; and that through them his external man may be adjoined to his internal man . . . To this end, also, the Lord insinuates the delight which he perceives in **knowledges** in his childhood and youth. But when a man begins to place

delight in **knowledge** alone, it is a corporeal cupidity which carries him away; and, in proportion as it carries him away, or that he places his delight in **knowledge** alone, in the same proportion he removes himself from what is heavenly, and in the same proportion also the **scientifics** close themselves towards the Lord, and become material. But in proportion as **scientifics** are learned for the end of use; as for the sake of human society; for the sake of the Lord's Church on earth; for the sake of the Lord's Kingdom in the Heavens; and still more for the sake of the Lord, in the same proportion they are more opened; and therefore the Angels, who are in the **knowledge** of all **Knowledges** . . . still estimate **knowledges** as nothing relatively to use.

—³. As the Lord knew-*no*it—this when He was a child . . . these things were said, [signifying] that if He should be carried away by the mere desire of the **knowledge** of **Knowledges**, then the **knowledge** would be such that it would no longer care for celestial things; but only for the **Knowledges** which the desire for **knowledge** would carry away. Tr.

1475. The case is this: **knowledge** is such, that it desires nothing more than to introduce itself into celestial things and explore them; but this is contrary to order; for it thus does violence to celestial things. Order itself is, that the Celestial, through the Spiritual, should introduce itself into the Rational, and thus into the **Scientific**, and should adapt it to itself; and, unless this order is observed, there is never any wisdom.

1476. The order is . . . that the Celestial inflows into the Spiritual, the Spiritual into the Rational, and this into the **Scientific**. When there is this order, then the Spiritual is adapted by the Celestial, the Rational by the Spiritual, and the **Scientific** by the Rational. The **Scientific** in general then becomes an ultimate vessel; or, what is the same, **scientifics** in special and in particular become ultimate vessels, which correspond to rational things, rational things to spiritual ones, and spiritual things to celestial ones. When there is this order, then the Celestial cannot be violated. Otherwise it is violated.

1480. That the **knowledge** of **Knowledges** is very pleasing to itself. Sig.

— For **knowledge** is such in childhood: for it is as it were innate in **knowledge**, because it is innate in man, that first of all it pleases for no other end than for the sake of **knowing**. Every man is such; his spirit is very greatly delighted with **knowing** . . . it is his food, with which he is supported and refreshed . . . This food . . . is communicated to the external man, to the end that the external man may be adapted to the internal.

—². But these foods succeed one another in the following order . . . From this again there is a celestial and spiritual food still lower, which is that of reason and of the derivative **knowledge**. On this live good Spirits. . . Hence it is evident why and how **knowledge** is very pleasing to itself; for it is circumstanced as are appetite and taste; therefore, also, eating, with man, corresponds to **scientifics** in the World of Spirits; and the appetite and taste itself, to the desire for **knowledges**.

1484. 'A woman'=truth; here, the truth which is in **knowledges**; with the deliciousnesses of which the Lord was taken in His childhood.

1485. That **scientifics** were multiplied with the Lord. Sig. . . It is here predicated of **knowledge**, which is signified by 'Pharaoh,' that it 'did well to Abram,' that is, to the Lord when a child; and this . . . for the sake of intellectual truth, which it longed for.

1486. 'He had flock and herd, and asses, and servants, and maid-servants, and she-asses, and camels'=all things in general which are of **scientifics**. . . In general, these=all things which are of the **knowledge** of **Knowledges**, and of **scientifics**. The **scientifics**, regarded in themselves, are 'the asses and servants'; the pleasures of them, are 'the maid-servants and she-asses' . . . All things whatever with the external man are nothing else than things of service . . . So also all **scientifics**, which are exclusively of the external man; for they are procured from earthly and worldly things through sensuous things, in order that they may be of service to the interior or rational man . . . **Scientifics**, therefore, are the ultimate or outermost things, in which are terminated the interior things in order; and, as they are the ultimate and outermost things, above all other things they must be things of service. Everyone may know, if he reflects, to what things **scientifics** may be of service . . . Everything **scientific** must be for the sake of use, and this is its service.

1487. That the **scientifics** were destroyed. Sig.

— 'Pharaoh'=**knowledge** in general, consequently the **scientifics** which are of **knowledge**.

— This is the case with **scientifics** [that is, that they are destroyed]. They are procured in childhood for no other end than that of **knowing**: with the Lord, from the deliciousnesses and the affection of truth. The **scientifics** which are procured in childhood are very many, but they are disposed by the Lord into order, in order that they may serve for use; first, in order that he may think; afterwards, in order that through thought they may be of use; and finally, in order that he may become use, that is, that his very life may consist in use, and may be a life of uses. These things are performed by the **scientifics** which he imbibes in childhood: without them the external man can never be conjoined with the internal . . . When the man becomes use . . . then the **scientifics**, which had served for the first use, in order that he might become rational, are destroyed, because they serve it no longer; and so on. These are the things which are here meant by that 'Jehovah smote Pharaoh with great plagues.'

1488. (Pharaoh's) 'house'=the **scientifics** which are gathered together. To gather **scientifics** together, and by means of them to build the external man . . . is circumstanced not unlike the building of a house. Ill.

1489. The case is this: unless the **scientifics** which in childhood have performed the use of making the man rational, are destroyed, so that they are as nothing, truth can never be conjoined with what is celestial. These first **scientifics** are for the most part earthly, corporeal, and worldly. However Divine may be the precepts which a child imbibes, he still has no other idea concerning them than from such **scientifics**; and

therefore so long as these lowest **scientific**s adhere . . . his mind cannot be elevated. With the Lord in like manner . . .

[A.] 1491. The **knowledge** itself, or the **scientific**s themselves, which the Lord imbibed when a child, are here called 'Pharaoh.' Thus it is **knowledge** itself which thus addresses the Lord, that is, Jehovah (does so) by means of **knowledge**. . . Taking notice comes by means of **knowledge** . . .

1492. The affection which is in these words, is as it were the indignation of **knowledge**, and the Lord's sorrow . . . because thus were destroyed the **scientific**s which He had imbibed with delight.

1495. From these things it is evident that when the Lord as a child imbibed **scientific**s, He first of all knew—*nosset*—no otherwise than that the **scientific**s were solely for the sake of the intellectual man, that is, in order that He might Know truths from them; but it was afterwards disclosed that they were in order for Him to arrive at celestial things; and this took place to prevent celestial things from being violated . . . When man is being instructed, there is a progression from **scientific**s to rational truths; further to intellectual truths; and finally to celestial truths . . . If the procedure is made from **scientific**s and rational truths to celestial truths, without the media of intellectual truths, what is celestial is violated . . .

—². The order is for the Celestial to inflow into the Spiritual and adapt it to itself; for the Spiritual thus to inflow into the Rational and adapt it to itself; and for the Rational thus to inflow into the **Scientific** and adapt it to itself. When man is being instructed in his first childhood, then there is indeed a like order, but it appears . . . that progression is made from **scientific**s to rational things; from these to spiritual things; and thus at last to celestial things . . .

— . (For in itself the **Scientific** and Rational is dead, and that it seems to live, it has from the interior life which inflows.

—³. This may be evident from the thought and faculty of judging; in these lie hidden all the arcana of the analytical art and science . . . 2004².

1499. That **scientific**s left the Lord. Sig. and Ex.

1500. That **scientific**s left the truths which were conjoined with celestial things. Sig. and Ex.

1536. There is here described the state of the external man such as it was in childhood, when it was first imbued with **scientific**s and **Knowledges** . . . Tr.

1542. There are two things with man which cause that he cannot become celestial . . . The one which belongs to his intellectual part is the empty **scientific**s which he imbibes in childhood and youth . . .

—². As the Lord . . . was informed like another man, He also had to learn **scientific**s, which is represented by the sojourn of Abram in Egypt; and that empty **scientific**s at last left Him, is represented by that 'Pharaoh commanded the men upon him, and sent him away, and his wife, and all things which he had.' 1543.

1557². The Angels know—*norunt*—and acknowledge that all their **knowledge**, intelligence, and wisdom, are as nothing relatively to the infinite [**knowledge**,

intelligence, and wisdom] of the Lord; thus that it is ignorance.

—³. The holiness of ignorance . . . consists in the acknowledgment that he **knows** nothing from himself, and that the things which he does not **know**, relatively to those which he does **know**, are infinite; and especially in his regarding **scientific** and intellectual things as of small account relatively to celestial things . . .

1589². There are three things which constitute the external man; namely, the Rational, the **Scientific**, and the external Sensuous. The Rational is interior; the **Scientific** is exterior; this Sensuous is outermost.

— . As the **Scientific** applies itself to the Rational, and is its Instrumental, it follows that the affection inflows also into the **Scientific**, and disposes it.

1594². The Intellectual and the Rational can perceive what and of what quality the **Scientific** is; but not contrariwise.

1597. 'Lot dwelt in the cities of the plain'=the external man, that he was in **scientific**s. . . 'Cities'=doctrinal things, which in themselves are nothing else than **scientific**s, when predicated of the external man separated from the internal.

1598. 'And he spread his tent even to Sodom' . . . By these words are signified **scientific**s from cupidities . . .

1600. The cupidities to which **scientific**s extended themselves. Sig.

— . 'Men'-*viri*, here, =**scientific**s, because they are predicated of the external man when separated from the internal.

— . **Scientific**s are said to extend themselves to cupidities when they are learned for no other end than that one may become great . . . All **scientific**s are for the sake of the end that the man may become rational, and thus wise, and that he may thus be of service to the internal man.

1713². With the exterior man there are both affections and **scientific**s; the former are from the goods of the interior man, and the latter are from the truths of the same. When they are actuated so that they agree with the interior man, they are said 'to serve,' and 'obey.'

1718². Properly speaking, the external man is constituted of the **scientific**s which are of the memory, and the affections which are of the love with which the man is imbued . . .

1759. The speech of celestial Spirits . . . cannot be adapted to any word . . . in which there is an idea from what is **scientific** . . .

1783^e. He who places everything in human wisdom, or in **knowledges**, to him heavenly wisdom appears as an obscure nothing.

1798². What is doctrinal separated from love or charity never makes the internal of the Church; for what is doctrinal is only **knowledge**, which is of the memory, which exists with the worst . . .

1890. The conception of the Lord's first Rational by the influx of the internal man into the affection of **knowledges** of the external. Tr. The affection of **knowledges** of the external man is the Egyptian handmaid Hagar. 1895.

1901². This intellectual truth . . . inflows through an

internal way . . . it is like a kind of light which illuminates, and gives the faculty of **knowing**, thinking, and understanding.

1902. If man were imbued with no hereditary evil, the Rational would be born immediately . . . and through the Rational would be born the **Scientific**; so that man would have with him all the Rational, and all the **Scientific**, at the moment of his coming into the world; for this would be according to the order of influx; as may be concluded from the fact, that all animals whatever are born into all the **Scientific** which is necessary and conduces to their food, protection, habitation, and procreation, because their nature is according to order. What [then] would not man [be born into], if order had not been destroyed with him; for he alone is born into no **knowledge**. The cause of this Ex.

—². This is the reason why the Rational of man is to be formed . . . by means of **scientific**s and **Knowledges** insinuated through the senses . . . and thus in inverted order. Tr.

1904¹. Man has no idea about his internal things; for he makes both the Rational and the Intellectual to consist in the **Scientific**; and does not know that they are distinct; and in fact so distinct, that the Intellectual can exist without the Rational, and also the Rational without the **Scientific** . . .

1911². In proportion as the Rational thinks from **scientific**s originating from sensuous things . . . it the less apprehends intellectual truths.

1928. That that truth was from the things which proceed from **scientific**s. Sig.

— . 'Shur'=such a **Scientific** as is as yet in the wilderness; that is, as has not yet attained life. Truths from **scientific**s are said to attain life, when they adjoin or associate themselves to truths into which inflows the Celestial of love . . .

1941². 'Thickets'=**scientific**s and pleasures.

2049². Concerning Pharaoh, by whom are signified **knowledges** in general.

— . By 'the trees of Eden, with which they descended into the lower earth,' are also signified **knowledges**, but the **knowledges** of the **Knowledges** of faith.

2145². The more the Most Ancients were in **scientific**s from the objects of hearing and sight, the lower were their perceptions . . .

2162¹⁶. By 'the feet and hoofs, whereby the streams and waters are troubled,' are signified **scientific**s from sensuous and natural things from which men reason concerning the arcana of faith . . .

2184². The truth of the Natural is what is **scientific**, which favours the delight which is perceived from charity.

2196². Human rational truth does not apprehend Divine things . . . for this truth communicates with the **scientific**s which are in the natural man; and, in proportion as from these it views the things which are above itself, it does not acknowledge them . . .

2290. Infants (there) have with them only the faculty of **knowing** . . .

2336⁶. 'The hoofs of the horses'=**scientific**s perverting truth.

2388². It is evil of life which hinders good from being received in the truths which are with man in his memory or **knowledge**.

2400². The truth they teach takes root no deeper than **knowledge** of the memory alone is wont to do . . .

2425². They do indeed suppose that they **know**; but from truth, thus from **knowledge** . . .

2429³. For anyone to have truth in himself, he must not only **know** it . . .

2439. 'Zoar'=the affection of the good of **knowledge**; that is, the affection of truth.

2471. To the exterior memory . . . belong . . . also the **scientific**s which are of the world.

2476². For exterior things; namely, **scientific**, worldly, and corporeal things, are adapted to man . . . while he is in the world.

2480. As men after death are in the interior memory . . . they who have been pre-eminently in **knowledges** cannot bring forth anything from their **scientific**s . . . But whatever they have imbued . . . by means of **knowledges**—as it has formed their Rational—they bring forth into use . . .

2492². They who have wanted to penetrate into Divine arcana by **scientific**s . . . with these (the callosity) appears darksome . . .

2504². There are in general the intellectual things of faith, the rational things of faith, and the **scientific** things of faith; they proceed in this order from interiors to exteriors . . . They are as what is prior to what is posterior . . . It appears to man as if the **Scientific** of faith were first . . . but the Intellectual continually inflows into the Rational, and this into the **Scientific** . . . All these things are called spiritual things, which are thus distinguished into degrees . . .

2508. The heavenly marriage itself is solely between Divine good and Divine truth; hence with man there is conceived the Intellectual, the Rational, and the **Scientific**; for, without conception from the heavenly marriage, man can never be imbued with understanding, reason, or **knowledge**.

2531³. Hence it is evident how important it is that interior truths be **known** and received. These truths can indeed be **known**, but never received, except by those who are in love or in faith in the Lord . . .

2538². In proportion as there is anything . . . of the Sensuous, the **Scientific**, and the Rational, from which it is believed that it is so, there is no doctrine; but in proportion as (these three) are removed, that is, that it is believed without them, doctrine lives; for in the same proportion the Divine inflows . . . But it is one thing to believe from the Rational, the **Scientific**, and the Sensuous, or to consult them in order that it may be believed; and it is another to confirm and strengthen that which is believed by rational, **scientific**, and sensuous things. Tr.

2541. 'He called his servants'=rational and **scientific** things.

— . There are in the man who is . . . a Kingdom of

the Lord, celestial, spiritual, rational, **scientific**, and sensuous things. These are in subordination among each other . . . **Scientifics** are subordinate to rational things; and sensuous things are subordinate to **scientifics** . . .

[A. 2541]². The Angels perceive (in these words) how the Lord reduced rational and **scientific things** to obedience; and indeed so, that He did not reduce to obedience the rational and **scientific things** themselves, but the affections which rose up against the celestial and spiritual things of doctrine; for when these have been subjugated, rational and **scientific things** have also been reduced to obedience; and at the same time into order.

2543^e. The zeal (in the following verse) is in favour of doctrine, that it might be uncontaminated by anything rational and **scientific**.

2546. Because the Rational and **Scientific** wanted to rise up and enter, and thus have something in common with the doctrine of faith, which is Divine. Sig.

2557². For it is known that man is born into no knowledge . . . but only into the faculty of receiving it . . .

—³. For if spiritual truth inflowed from within, as good does, man would be born into . . . the whole **Scientific**, so that he would have no need to learn anything.

2559. When (the Lord) left the **Scientific** and the derivative appearances, with their delights. Sig.

2567. By natural truths are meant **scientifics** of every kind . . .

2568^b. They who think from a negative principle, the more they consult rational, **scientific**, and philosophical things, the more they cast themselves into darkness . . .

— . But they who think from an affirmative principle can confirm themselves by whatever rational, **scientific**, and philosophical things they can . . .

2577². It appears . . . that man becomes rational through sensuous and **scientific things**; but this is a fallacy. Good from the Lord constantly inflows through man's Rational, and meets and adopts to itself **scientifics**; and in proportion to the quantity of them which it can adopt, and rightly dispose, the man becomes rational.

2584^e. When the doctrine of faith . . . is regarded from truths Divine . . . then each and all things, both rational and **scientific**, confirm it. (But) when it is regarded from human things, that is, from reason and **knowledge**, nothing of good and of truth is conceived . . .

2588². Those think from a negative principle, who believe nothing unless they are convinced by rational and **scientific things**, nay, by sensuous things . . . (These) never believe . . . But those who are in the affirmative, that is, who believe that they are truths because the Lord has said so . . . are constantly confirmed, and their ideas are enlightened and strengthened by rational, and **scientific**, and even by sensuous things; for man has light from no other source than through rational and **scientific things** . . . —⁴, Examps.

—⁵. (They can confirm this) **scientifically**, by many things; as that truths shun evils . . . —⁶.

—⁸. From these examples it is evident, what it is to enter from truths into rational and **scientific things**; and what to enter from **scientific** and rational things into truths; namely, that the former is according to order, but the latter contrary to order . . .

—⁹. To cultivate the Rational by means of **knowledges** is never denied; but it is forbidden to harden one's self against the truths of faith . . . It treats much of these things in the internal sense of the Word. Ill.

—¹⁰. On those who by means of **scientific** and rational things want to enter into the doctrinal things of faith and into Divine things, and thence are insane. Fully ill.

—¹². On those who from the doctrine of faith enter into rational and **scientific things**, and thence are wise. Ill.

2675. The life of the exterior man is the affection of **knowledges** . . . With those who are becoming spiritual, good and truth are implanted by the Lord in the affection of **knowledges**, in order that they may want to **know** and learn what is good and true . . . For the affection of **knowledges** is the mother through which the Rational in which is the Spiritual is born.

2702¹⁵. 'To come towards the sea' = to **scientifics**; 'the sea' = a collection of them.

2704². When they are coming into a state of enlightenment . . . they are in the affection of **knowing** and learning truths . . .

2718. The affection of **knowledges** which is possessed by the man of the Spiritual Church. Sig. and Ex.

— . The good with the man of the Spiritual Church . . . is illuminated by the Lord's Divine Human, from which illumination there comes forth in his Rational the affection of truth, and in his Natural the affection of **knowledges** . . . By **knowledges** are not meant such **knowledges** as there are with the learned, but everything **scientific** which, from experience and through hearing, he has been able to imbue from civil life, from doctrine, and from the Word.

2719. It now treats of the doctrine of faith . . . that human rational things from **scientifics** were adjoined to it.

2720⁴. The doctrine of faith, that **scientifics** wanted to attribute it to themselves. Sig.

2726. That the Lord adjoined to the doctrine of faith many things from the **knowledge** of human **Knowledges**. Sig.

2761. 'The serpent (biting the horse's heels)' = one who reasons from sensuous and **scientific things** about Divine arcana.

2762⁴. As by the sea are signified **knowledges** in general, they gave horses to the god of the sea.

— . When they were describing the rise of **knowledges** from the Intellectual, they feigned a flying horse which with his hoof broke open a fountain where there were maidens who were **knowledges** (or the sciences).

2763³. This **knowledge** (or science) of correspondences . . .

2781. 'The camel'=the Scientific in general; and 'the ass,' the Scientific in particular. Ill.

—². Natural good is the delight flowing forth from charity and faith; natural truth is their Scientific.

— . They are called 'the beasts of the south' who are in the Knowledges of good and truth; but who make them not of life, but of knowledge . . .

2826^f. 'The spirit of knowledge and of the fear of Jehovah' (Is. xi. 2)=the Divine love of truth.

—¹². 'Wisdom and knowledge' (Is. xxxiii. 6)=the good of faith conjoined with its truth.

2831. 'Caught in a thicket'=in the natural Scientific. . . . As to the spiritual being caught in the natural Scientific as to the truths of faith, the case is this . . . They who have no perception of good and truth must needs be confirmed by scientifics . . .

—⁶. That 'a thicket'=the natural Scientific; that is, that Scientific which adheres to the exterior memory. Ill.

— . For the human Rational is founded in its scientifics.

—⁷. To stick in scientifics, and thence to regard spiritual, celestial, and Divine things. Sig.

— . To reason from scientifics. Sig.

—⁸. Those who have faith in the things which they hatch from their scientifics. Sig.

— . Those things which are not dictated by the Word, but by the scientific proprim. Sig.

—⁹. That which ascends from what is scientific into Divine arcana . . . vastates the Church. Sig.

—¹⁰. The reason scientifics in the Word are called 'thickets-perplexa' is that they are relatively such, especially when they are breathed upon by the cupidities of the love of self and of the world, and by principles of falsity. It is celestial and spiritual love which disposes into order the scientifics which are of the exterior memory; whereas the love of self and of the world perverts order, and disturbs all things which are therein. . . . Moreover, the things which are of the exterior memory, where scientifics are, relatively to those things which are in the interior memory, where rational things are, are in a thicket, or as in a thick forest . . .

2832. That the spiritual . . . are entangled in the natural Scientific with all power as to truth, and are thus deprived of the power to perceive truths. Sig. For the more anyone consults natural scientifics . . . as to those things which are of the truths of faith, the more he loses the light of truth; and, with the light, also the life, of truth. Everyone may know this from experience . . . from those who say that they can believe nothing, unless they apprehend that it is so through either sensuous or scientific things. If you explore them . . . you will find that they believe nothing at all . . .

2839^e. Unless faith is implanted in charity, it is merely knowledge . . .

2850. 'As the sand which is upon the sea shore'=a multitude of corresponding scientifics. 'The sea'=scientifics in general, or a congregation of them; and 'sand'=scientifics in special and particular. Scientifics are compared to 'sand,' because the little stones of which sand consists, in the internal sense, are scientifics.

. . . When the things of the rational man, namely, the goods and truths of Knowledges, agree with the things which are of the natural man, namely, with scientifics, so that they make a one, or mutually confirm one another, then they correspond.

2992^e. The Angels know each and all things which are in the body . . . 2993, Ex.

3013. That Divine truth might be conjoined with the Divine good of His rational; and this by the common way from the natural man, namely, from scientifics, Knowledges, and doctrinals . . . Tr.

3020^e. The things in the natural mind are all scientifics, thus also all Knowledges of every kind; in a word, each and all things which are of the exterior or corporeal memory . . .

3048^e. For the Rational as to truth can never be born and perfected without scientifics and Knowledges.

—⁴. The vanity of the knowledges which are not for use. Sig.

—^e. General scientifics are those which comprehend in them many particular ones, and these singular ones; and form in general the natural man as to his intellectual part.

3049^e. General scientifics are not good in themselves, nor alive; but the affection of them causes them to be good and alive; for they are then for the sake of use. No one is affected with any scientific, or truth, except for the sake of use; use makes it good. But such as the use is, such is the good.

3052. Scientifics and doctrinals are distinguished from each other in this: that doctrinals are from scientifics. Doctrinals regard use, and are procured by reflection from scientifics.

3054. The holy arrangement of general scientifics. Sig.

3058^e. The 'drawers of water' . . . represented those who continually desire to know truths, but for no other end than that they may know . . .

3068. The submission of scientifics. Sig.

— . For every scientific is a vessel of truth . . . A scientific without truth is an empty vessel . . . whereas a scientific in which is truth . . . is a full vessel. The affection which is of love is that which conjoins them . . .

3071. The enlightenment thence of all the scientifics in the natural man. Sig. 3094.

3074. There is here summarily described the process, how truth appears by means of scientifics, and is elevated from them, out of the natural man into the rational, and becomes rational truth; in the Lord Divine truth; namely . . . that by the influx of the Divine love into the Human . . . the scientifics which were in the natural man were enlightened, and the truths became manifest which were to be elevated into the Rational . . .

3084. Relatively to truth, the Scientific which is of the natural man is exterior . . . and therefore, relatively to truth, the Scientific is called 'a covering,' and also 'a garment.'

3086. That Divine good inflowed into the natural

man, that is, into the **scientifics**, Knowledges, and doctrinals therein; for these are of the natural man in so far as they are in its memory. Tr.

[A.] 3102. The acknowledgment of truth Divine from the enlightenment in general **scientifics**. Sig. and Ex.

3114. If such food were to fail the natural man, namely, to **know**, he would not subsist.

3128². For all good inflows by an internal way . . . into the Rational of man; and through this into his **Scientific**, even into the sensuous **Scientific**, and by illustration there causes truths to be seen. —³.

3164. 'Vessels of silver'=in special, **scientifics**; for these are recipients of truth.

3175². But so long as truth is in the memory only, it is only **knowledge**.

3190. The Intellectual elevated above natural **scientifics**. Sig. and Ex.

3203. The separation of the affection of truth from the **scientifics** in the natural man on the perception of rational good. Sig. and Ex.

—². All truth is at first of **knowledge** . . .

—³. The man then acts from good . . . and no longer from **knowledge** . . .

3264. The birth of the spiritual man from the Divine influx into the affection of **knowledges**. Sig.

— . Divine truth, to which is subordinated the affection of **knowledges** and of the **Knowledges** of truth. Sig.

3267³. He can indeed **know** truth, but it is not implanted in his life.

3283⁶. When the Rational looks . . . into the **scientifics** of the natural man, it is as if [it were looking] into a plain beneath itself.

3293. The truth in the Natural is all that which is of **knowledge**, and is called **scientific** . . . [but] what is **scientific** by itself, abstractedly from the delight which is of affection, is not anything . . . whereas the delight . . . without what is **scientific** is something, but only what is vital, such as is with infants. Therefore, in order that the Natural may be human, it must consist of both; the one is perfected by the other . . .

3301³. The state of the celestial man is that he is in good, and from good **knows** all truths; and he never thinks and speaks . . . from **scientifics** about good.

3309. 'Esau was a man **knowing** (or **skilled**) in hunting' (Gen.xxv.27)=the good of life from sensuous and **scientific** truths. . . 'A **skilled** man' is predicated of the affection of truth, or of those who are in the affection of truth.

3316. 'Pottage'=a heap of **scientifics** badly made up . . . (which) was amended by spiritual truth from the Lord. Sig.

3321². For in the natural man there are **scientifics** which are in great measure derived from the fallacies of the senses; and which . . . he still believes to be truths.

3332³. The good of doctrinals is what flows forth from **knowledge**.

3368⁴. As Divine truth cannot inflow immediately into **scientifics** . . .

3388⁶. It is not enough for a man to **know** that it is, but he also wants to **know** what it is . . .

3394². The celestial perceive Divine good and truth . . . even in the Natural, that is, in **scientific** and sensuous things.

3402³. To **know** good and truth, or to keep them in the memory . . . is not to have good and truth; but to be affected with them from the heart.

3416. There are internal truths everywhere in the Word; but such as are in the **knowledge** of **Knowledges**, and not at the same time in life . . . do not see these truths . . .

3417³. Thus they who are in the **knowledge** of **Knowledges**, and not in the life of charity, cannot **know** that there is any delight except that which results from pre-eminence . . .

3420. Those are in the **knowledge** of **Knowledges** who are in the doctrinals of faith, and do not want to **know** the truths of **Knowledges** or of doctrinals. (These) truths are those which are of life . . .

3518². When a child is first being instructed, he is affected with the desire of **knowing** . . . from a certain connate pleasure . . . As he grows up, he is affected with the desire of **knowing** for the sake of some end, as that he may excel others . . . But when he is to be regenerated, from the delight of truth; and when he is being regenerated . . . from the love of truth; and afterwards from the love of good.

3519. The things in the Natural which relate to the . . . understanding there, are **scientifics**.

3539². After death, man has with him . . . the things of his external man . . . even the **scientifics**.

3570⁶. To appetite and relish correspond the desire and affection of **knowing** truth; and to foods correspond **scientifics** and **Knowledges**. . . The soul, which is the good of the Rational, gives to desire and be affected with the things which are of **knowledge** and doctrine.

3671². To understand good and truth, and to will them, is of the Rational . . . but to **know** them, and do them, is of the Natural. The **scientifics** and works themselves are as ground; and when the man is affected with **scientifics** which confirm good and truth, and still more when he apperceives delight in doing them, then the seeds there are as in their ground, and grow . . .

3701⁵. They who are being regenerated do not learn such things barely as **knowledges**, but as life.

3726². Good is the first, and truth is the last, of order. Hence it is that man ought to begin from **scientifics**, which are the truths of the natural man; and afterwards from doctrinals, which are the truths of the spiritual man in his Natural. Examp.

3727⁸. 'The hoofs of the horses'=the lowest intellectual things, such as are **scientifics** from mere sensuous things.

3768. That **knowledge** is from the Word. Sig.
— . 'Droves'=the **knowledge** of doctrinals . . . Thus 'to make the droves drink from the well'=that from the Word is the **knowledge** of the doctrinals of good and truth.

— . That all the **knowledge** and doctrine of good and truth are from the Word. Ex.

3824². In the natural memory are truths, both external and internal, as **scientific** doctrinals.

3833². When (good has been conjoined with truth) the man begins to **know** innumerable things . . .

3843². Truth . . . is then no longer brought into act from **knowledge** or doctrine, but from a certain delight . . .

3849. Nothing of doctrine, nor even of **knowledge**, can enter with man, except through the affections . . .

3905^e. Truths of faith not learned for the sake of doing, but only for the sake of **knowing**, adjoin themselves to affections of evil and falsity ; and are therefore . . . interiorly against faith.

3915². To **know** these truths . . . is bare **knowledge**, unless there is affection . . .

3952⁴. The truths of the external man are the **scientifics** and doctrinals which he first imbibed through his parents and masters ; afterwards through books ; and at last by his own study . . . The **scientifics** which are the truths, and the delights which are the good (of the external man) are conjoined, but do not make with him the heavenly marriage . . .

4014^e. The **scientific** and rational things with the man of the Spiritual Church. Tr.

4017². 'Thirst' = the affection of **knowing** . . . truth.

4037. 'Men-servants' = **scientifics**, which are the truths of the natural man.

4038. General **scientifics** are the lower or exterior truths of good.

—². The Natural is the middle part (between the Corporeal and the Rational) ; for the things which enter through sensuous things store themselves up in the Natural as in a kind of receptacle ; this receptacle is the memory ; the delight, etc. there pertain to the will, and are called natural goods ; and the **scientifics** there pertain to the understanding, and are called natural truths.

4075². How, by means of Societies of Spirits and Angels, the Lord introduced Himself into **knowledge**. Ex.

4096². Let him try whether he wants to **know** . . .

4151⁷. Many can **know** this, but few believe it.

4154². He who is a natural man, that is, who thinks from **scientifics**, **knows** no otherwise than that the natural things from which he thinks are the inmost things . . .

4156. (Interior natural truths which are from the Divine) in **scientifics**. Sig. and Ex. 4157.

—². That **scientifics** are relatively gross and inordinate . . . does not appear to those who are in **scientifics** alone . . . They believe that in proportion as a man **knows**, or in proportion to his possession of **knowledge**, he is wise. But . . . those in the other life who . . . had been in **scientifics** alone, and had thence acquired the reputation of being learned, are sometimes much more stupid than those who had been skilled in no **knowledges**. The reason is that **scientifics** are

indeed means of being wise, but also of being insane. To those who are in the life of good, **scientifics** are means of being wise ; but to those who are in the life of evil, they are means of being insane ; for by **scientifics** they confirm not only the life of evil, but also principles of falsity ; and this arrogantly and with persuasion, because they believe themselves to be wiser than others . . .

—³. He does not possess the Rational who can reason from **scientifics** . . . It is only a fatuous lumen which produces this skill . . .

— . With him (who is truly rational) . . . light inflows from Heaven, and . . . illuminates his **scientifics**, so that they confirm ; and moreover it disposes them into order, and into a heavenly form.

—⁴. Hence it may be evident that **scientifics** are means of being wise, and also of being insane ; that is, that they are means of perfecting the Rational, and also of destroying the Rational. Therefore, they who by means of **scientifics** have destroyed the Rational, are in the other life more stupid than those who have been skilled in no **knowledges**.

—^e. That **scientifics** are relatively gross, is evident from the fact, that they are of the natural or external man ; and that the Rational, which is cultivated by means of them, is of the spiritual or internal man.

4161. Interior truths are said to be among unclean things, when they are among **scientifics** which do not as yet correspond, but which disagree.

4169. But to do good from truth, is to do it from **knowledge** . . .

4247². For he is then not so much in the affection of **knowing** truth, but in the affection of doing it.

4266. **Scientifics**, and **Knowledges**, thus doctrinals (which) are in the natural or external man, that is, in his memory, and are not as yet implanted in the spiritual or internal man. Sig.

4280². How greatly the **science** of correspondences excels other **sciences**, may be evident from the fact, that without it the Word as to the internal sense can never be **known** . . .

4319². They were told that to **know** is not to believe. Ex.

—^e. With those who only **know** . . . no heavenly light is received . . .

4345. 'The handmaids' = the affections of **knowledges** and of **Knowledges** . . . The affections of **knowledges** and of **Knowledges** are the most external ; for the **knowledges** and **Knowledges** themselves are the things from which and in which are truths . . . The more exterior things are, the more general they are. Ex.

4360. Sensuous **scientifics** and their truths, and their submission. Sig.

— . Sensuous **scientifics**, which are signified by 'the handmaids,' are the **scientifics** of external things, which are of the world, and are thence the most general of all ; and are those which enter immediately through the external senses, and are perceived by the sense itself. In these are all infants, and they serve as planes . . . for the **knowledges** of spiritual things ; for spiritual things are founded upon natural ones, and are represented in them.

[A.] 438³. Although, relatively to man, the Angels are in wisdom so great, that the things which they know and perceive are unutterable, they confess that they know only what are relatively the most general things, and that the things which they do not know are indefinite . . .

440⁴. The sense of taste corresponds to the affection of knowing.

445⁴. That such is the case in Heaven they do not at all know; and, so long as they are in externals alone, they do not want to know; nay, they cannot know . . . —⁵.

450³. Those who by means of scientifics hatch falsities. Sig.

—⁵. Those who by means of knowledges are insane. Sig.

450⁸. 'All their wealth (they took captive)' = all the scientifics which they had acquired (they deprived them of and perverted). 4511.

— . Spiritual wealth . . . consists of scientifics, so far as they are known . . .

453⁹. 'To go up from Egypt to Canaan' . . . = that the Scientific is to serve for apprehending the things of the Lord's Kingdom . . . and as scientifics are lower, or, what is the same, exterior things . . . it is said 'to go up' from Egypt . . .

455². For the lowest of the Natural is relatively entangled and fallacious, in proportion as it derives its Scientific and pleasure from the sensuous things of the body.

458³. Those who are not in any desire to know the things of eternal life . . . Because the cares of the world and of the body possess all their thought, and take away all desire to know anything else . . .

459⁸. Progression towards interior things . . . is not progression into scientifics; for this progression often takes place without any progression towards interior things, and frequently with retrogression. (Continued under Know—cognoscere, here.)

461². He can indeed know the things which are of light or of Heaven, but he cannot be affected with them, except in so far as they conduce to his getting honours and wealth . . .

461⁸. It is the same with the Rational: unless there is a reception of its light in the Natural, its sight perishes; for the scientifics in the Natural are the objects of the sight of the Rational; and, if these objects are contrary to the light . . . the sight of the Rational perishes; for it cannot inflow into things contrary to itself.

463¹⁰. The time and state of acceptance which is unknown to man, is signified by, 'Ye know not the day nor the hour in which the Son of Man will come' (Matt. xxv. 13).

464⁸. Truths from scientifics. Sig.

468². 'Servants' = those who know.

471⁴. 'Valley' = scientific and sensuous things— which are lower things—by means of which they have perverted truths.

474⁸. Interior truths are conclusions from exterior

truths, or scientifics; for the scientifics of the natural man are means which serve for concluding about, and thus for viewing, interior things; in like manner as any one views the mind of another in his countenance . . .

474⁹. The scientifics from which are interior truths, which are signified by the Ishmaelites carrying spices, resin, and stacte, on their camels, are such as are not of the Church, such as are with the gentiles. These truths, from these scientifics, are no otherwise amended and healed than by means of the scientifics of the genuine Church, thus by instruction in them. Sig.

476⁰. The Divine truth brought to scientifics to consult them. Sig. To consult scientifics about Divine truth, is to see from them whether it is so; but this is done in one way by those who are in the affirmative . . . and in another way by those who are in the negative. When the former consult scientifics, they confirm the truth by them, and thus strengthen faith; but when the latter consult scientifics, they cast themselves more into falsities . . . Moreover, this is according to the intellectual faculty of each man: if those consult scientifics who have not an interior view, they do not see the confirmation of truth in them; and therefore they are carried away by scientifics into the negative: whereas they who have an interior view, see the confirmations; if not otherwise, still by means of correspondences. Examp.

—⁴. The reason the learned . . . see Divine truths less than the simple, is that they consult scientifics . . . from the negative, and thereby destroy with themselves the view from what is interior; and then they no longer see anything from the light of Heaven, but from the light of the world; for scientifics are in the light of the world; and if they are not illuminated by the light of Heaven, they induce darkness.

478⁸. That those who were in some truth of simple good consulted scientifics. Sig. . . For those who are in the truth of simple good for the most part suffer themselves to be led away by the fallacies of the senses; thus by the scientifics which are from them. —⁴.

478⁹. 'To Potiphar, the chamberlain of Pharaoh' = the interior things of scientifics. 4965, Ex.

479². Spiritual food is knowledge, intelligence, and wisdom . . .

479³. As the taste corresponds to the perception and affection of knowing, understanding, and being wise; and the life of man is in this affection; no Spirit or Angel is permitted to inflow into man's taste . . .

—⁴. By these arts they pervert the scientifics with man, and apply only those which favour filthy cupidities. Such obsessions cannot be avoided, unless the man is in the affection of good, and thence in faith in the Lord.

479⁴. The reason a Spirit has not taste . . . is lest that sense should turn him away from the desire of knowing and being wise; thus from spiritual appetite.

484¹⁰. From affection . . . to lead those who were in knowledge through good to truths. Rep.

488². The Angels are in this truth, not only by knowledge, but also by perception.

496⁵. The interior things of scientifics are those which approach more nearly to spiritual things, and are

the applications of **scientifics** to heavenly things; for these are what the internal man sees, when the external man sees only the **scientifics** in the external form.

4966. It is to be **known**, that the **scientifics** of the ancients were quite different from the **scientifics** of the present day. The **scientifics** of the ancients . . . treated of the correspondences of things in the natural world with things in the Spiritual World. The **scientifics** which at this day are called philosophical things, such as are the Aristotelian ones and the like, were unknown to them. (Examps. of the **scientifics** of the ancients.)

—². Parnassus they placed on a hill beneath, and thereby understood **scientifics**. . . They called the **sciences** maidens.

—³. From these things it is evident of what quality were the **scientifics** of the ancients; and that these **scientifics** led them into the Knowledge of things spiritual and celestial.

—⁴. The **scientifics** which have succeeded in their place, and which are properly called philosophical things, rather withdraw the mind from **knowing** such things, because they can be applied also to confirm falsities; and, moreover, when truths are confirmed by means of them, they cast the mind into darkness, because most of them are bare words . . . which are apprehended by few, and concerning which even those few dispute.

—⁵. The Gentiles had those **scientifics** from the Ancient Church . . . These were the **scientifics** which, in the genuine sense, are signified by 'Egypt.'

4967. For every **scientific** with man is natural, because it is in his natural man, even every **scientific** concerning things spiritual and celestial. The reason is that man sees these things in the Natural, and from the Natural: the things which he does not see from the Natural, he does not apprehend. But the regenerate man . . . sees these things in one way, and the unregenerate man . . . in another: with the former, **scientifics** are enlightened by the light of Heaven; but with the latter not so, but by the light which inflows through Spirits who are in falsity and evil . . .

—⁶. (Thus) the genuine **Scientific** is natural truth; for every genuine **scientific** . . . is a natural truth.

4973. **Scientifics** are the truths of the natural mind, which are said to be 'in their house,' when they are conjoined with good there. 5079.

4976. That the **Scientific** was appropriated to its own good. Sig.

—'. 'To minister' is predicated of **scientifics**; for by 'a minister,' and 'a servant,' in the Word, is signified the **Scientific**, or natural truth, because this is subordinate to good. The **Scientific**, relatively to the delight of the natural man; or, what is the same, natural truth relatively to its good; is circumstanced exactly as is . . . drink relatively to food . . . 5023.

4977. Good applying itself to the **Scientific**, or to natural truth. Sig.

5079². There are interiors and exteriors of the Natural; the interiors of the Natural are **scientifics** and their affections . . .

5081. For man is born into no knowledge . . .

5089². The sensuous who have studied **scientifics**, rarely apprehend anything about the things of Heaven . . .

5114². Hence, from the **scientifics** which have been born from the things he has heard and seen in the world . . . a man has intelligence and wisdom . . .

5157². By sensuous things are meant those **scientifics** and those delights which have been insinuated through the five senses of the body into a man's memory and its concupiscences; and which together constitute his exterior Natural, from which he is called a sensuous man. These **scientifics** are subject to the intellectual part . . . and are what are represented by 'the butler,' and are retained . . . The reason they were retained, is that for a time they could agree with intellectual things . . .

5168². Sensuous and **scientific** things are only media into which the good called 'charity' inflows, and presents itself in a form, and unfolds itself for every use. But **scientifics**, even if they were the very truths of faith themselves, without this good in them, are nothing but scales among dirt, which fall off . . .

5192. The seven years of plenty in Egypt are the **scientifics** to which the good from the Celestial of the Spiritual can be applied. The seven years of famine are [those] of the following state, when there is nothing good in the **scientifics** except what is from the Divine Celestial of the Spiritual . . .

5196². The Nile represented the sensuous things subject to the intellectual part, thus the **scientifics** which are from them; for these are the ultimates of the spiritual things of the Lord's Kingdom.

5201. 'The sedge,' or larger grass which is near rivers, = the **scientifics** which are of the natural man. That 'grass,' or 'herb,' = **scientifics**, is clear from the Word. 'To pasture in the sedge,' therefore, = to be instructed in **scientifics**. For **scientifics** are media, and are as it were mirrors, in which the image of interior things presents itself . . .

5212. 'Seven ears ascending on one stalk' = the **scientifics** which are of the Natural conjoined together.

—'. The reason 'ears' = **scientifics**, is that 'corn' = the good of the Natural; for **scientifics** are the containants of natural good, as ears are of corn; for as in general all truths are the vessels of good, so also are **scientifics**, for these are the lowest truths. The lowest truths, or the truths of the exterior Natural, are called **scientifics**, because they are in man's natural or external memory, and because they partake for the most part of the light of the world, and hence may be presented and represented before others by forms of words, or by ideas formed into words by such things as are of the world and its light. But the things which are in the interior memory are not called **scientifics**, but truths, in so far as they partake of the light of Heaven.

—'. The **scientifics** which are here signified by 'ears' are the **scientifics** of the Church, concerning which, Refs.

—³. The comparison with grass, the ear, and the corn involves the rebirth of man through **scientifics**, the truths of faith, and the goods of charity, in Mark

iv.26-29 . . . 'The grass' (or blade)=the first Scientific; 'the ear'=the Scientific of truth thence . . .

[A.] 5213. 'Fat,' when predicated of (these) scientifics, =their receptibility of the good of faith . . . For scientifics are vessels . . . And 'good,' when predicated of (these) scientifics, =their receptibility of the good of charity . . .

—². There are very many scientifics into which the things which are of faith and charity can be applied; as all the scientifics of the Church . . . consequently, all the scientifics which are true concerning correspondences, representatives, significatives, influx, order, intelligence, and wisdom, the affections; nay, all the truths of interior and exterior nature, both visible and invisible, because these correspond to spiritual truths.

5214. 'Seven thin ears'=scientifics of no use . . . Scientifics of no use are those which have no other end than glory and pleasure . . .

5215. 'Parched with the east wind'=that the scientifics are full of cupidities. —².

5217. That the scientifics of no use exterminated the good scientifics. Sig. and Ex.

5287². In the Word, a distinction is made between 'wisdom,' 'intelligence,' and 'knowledge;' and by 'wisdom' is meant that which is from good, by 'intelligence' that which is from truth, and by 'knowledge' both of them in the Natural of man. III.

5293. That which conduces to use is to know what is good and true; what is of use is to will and do them . . . —².

5321³. 'Chariots'=the doctrinals of good and truth, and also the scientifics which are of doctrinals . . . —¹⁰.

5326². Thus (with the man who is being regenerated) the Natural becomes as the Spiritual; for the natural things which are therein, as the scientifics and Knowledges which derive something from the natural world, act nothing from themselves, but only stipulate that the Spiritual may act in and through the Natural, and thus naturally . . .

5373³. The case is this. When man is being regenerated as to the Natural, all goods and truths are gathered into scientifics. Those which are not in the scientifics there, are not in the Natural; for the natural mind as to that part which is subject to the Intellectual consists solely of scientifics. The scientifics which are of the Natural are the ultimates of order, and prior things must be in ultimates in order that they may come forth and appear in that sphere; and moreover all prior things tend to ultimates, as to their *termini* or ends, and come forth simultaneously therein, as causes do in their effects . . . The scientifics which are of the Natural are such ultimates. . . From these things it may be evident, that when the Natural is being regenerated, all interior goods and truths, which are from the Spiritual World, are gathered into scientifics, in order that they may appear.

5376. That there was desolation everywhere except in the scientifics where was the Celestial of the Spiritual. Sig.

5378. (Modest Spirits seen) who want to know all

things . . . and thus to confirm themselves that it is so.

5398. In these chapters . . . it treats of the regeneration of the Natural as to the truths and goods of the Church; namely, that it is not effected by means of scientifics, but by means of influx from the Divine.

5410. To appropriate to themselves the good of truth by means of scientifics. Sig.

5414. That he wants spiritual truths, equally with all other things, to be procured by means of scientifics. Sig.

5432. The truths of faith of the Church . . . in the first age, when they are learnt, are no otherwise apprehended, and committed to memory, than as are all other scientifics; and they remain as scientifics until the man begins to view them from his own sight, and to see whether they are true; and when he has seen that they are true, until he wants to act according to them. This view, and this will, effect that they are no longer scientifics, but precepts of life . . .

—². They who have arrived at adult age . . . and have not viewed the truths of the Church . . . from their own sight, and seen whether they are true, and who have not wanted to live according to them, retain them with themselves no otherwise than as all other scientifics; they are only in their natural memory . . .

5487. 'They filled their vessels with corn'=that the scientifics were gifted with good from truth.

5489. 'A sack,' here, in special, =what is scientific, because as a sack is a receptacle of corn, so is what is scientific a receptacle of good. That what is scientific is a receptacle of good . . . may be known from this,—the scientifics which enter into the memory are always introduced through some affection; those which are not introduced through some affection do not adhere there, but slip away. The reason is . . . that there is no life in scientifics except through affection. Hence it is evident that scientifics always have such things conjoined with them as are of affection . . . consequently some good . . . Thus the scientifics form as it were a marriage with these goods; and hence it is that when this good is excited, the scientific with which it is conjoined is also instantly excited; and, on the other hand, when the scientific is recalled, the good conjoined with it also comes forth . . .

—². Hence it is that with the unregenerate, who have rejected the good of charity, the scientifics which are the truths of the Church, have adjoined to them such things as are of the love of self and of the world, thus evils. . . These scientifics, to appearance, come forth beautifully, when these loves reign universally . . . But with the regenerate, the scientifics which are the truths of the Church, have such things adjoined to them as are of love towards the neighbour, and of love to God, thus genuine goods. . . From these things it may be evident how the case is with scientifics and with truths, that they are receptacles of good.

5492. 'They lifted their provision upon their asses'=that truths were gathered into scientifics.

5495. 'To give his ass provender in the inn'=when they reflected upon the scientifics in the exterior

Natural . . . For reflection especially feeds **scientifics** . . . And **scientifics** are as it were in their inn when they are in the exterior Natural . . . When **scientifics** are in the exterior Natural, they communicate immediately with the external senses of the body, and . . . as it were rest upon them . . .

5510². There are two things in the Natural, namely, **scientifics**, and the truths of the Church. That the Celestial of the Spiritual . . . disposed **scientifics** into order in the Natural, has been treated of. It now treats of the truths of the Church . . . **Scientifics** must be disposed into order there before the truths of the Church, because the latter are apprehended by the former; for nothing can enter the understanding of man without ideas from such **scientifics** as the man has acquired from infancy. Man is quite ignorant that every truth of the Church . . . is founded upon his **scientifics**; and that he apprehends it, retains it in the memory, and calls it forth from the memory, by means of the ideas made up from the **scientifics** with him . . .

5519. 'To know,' here (Gen. xlii. 33) = to will.

5558. There are Spirits, who, when they want to know anything, say that it is so; thus do one after another in the Society; and then they observe whether what they say flows freely . . . Such are they who constitute the cutaneous glands . . .

5580. When the truths which were from **scientifics** failed. Sig.

—^e. From these things it is evident how the case is with truths—that they are from **scientifics**.

5637². **Scientifics** are illustrated by the light of Heaven when the man has faith in the doctrinal things which are from the Word . . .

5649³. When any Spirit who is in good . . . comes into an angelic Society, he comes at the same time into all the knowledge and intelligence belonging to the Society . . . and then he knows no otherwise than that he had known and understood it before, and from himself; but when he reflects, he apperceives that it is given him gratis by the Lord through that angelic Society.

5661. 'Not to know' (Gen. xliii. 22) = not to believe.

5670. Instruction concerning the good (of **scientifics**). Sig. . . The good of **scientifics** is the delight from scientific truths; which are the most general truths which appear in natural light . . .

5700². **Scientifics** are said to be in inverted order, when they abuse heavenly order to do evil . . . They who have become such, know how to reason from **scientifics** sharply and skilfully, because they reason from sensuous things . . .

— . When **scientifics** are in order, they are disposed by the Lord into the form of Heaven; but when **scientifics** are in inverted order they are disposed into the form of Hell; and then the falsest are in the middle, and the things which confirm them are at the sides; but truths are outside, and being outside they cannot have communication with Heaven . . .

5741. The external man a little removed, with his truths and **scientifics**. Sig.

—². He who in thought goes no further . . . than

to the **scientifics** which are of the memory, supposes that everything of man consists therein. He does not know that **scientifics** are the lowest things with man, and are such as are for the most part hidden away when the body dies: but the things which are in them, that is, truth and good, with their affections, remain; and also, with the evil, falsity and evil, with their affections: **scientifics** are as it were the body of these things. So long as a man lives in the world he has these things . . . in his **scientifics**; for **scientifics** are containants; and as **scientifics** contain, and as it were carry, interior things, they are signified by the asses which are used for carrying burdens.

5774. That from sensuous things, truths were brought back into **scientifics**. Sig. and Ex.

— . From sensuous things come forth **scientifics**; and from **scientifics**, truths. The things which enter through the senses are stored up in the memory, and thence the man concludes what is scientific, or from them perceives the Scientific which he learns: from **scientifics** he afterwards concludes truths, or from them perceives the truth which he learns . . . As a child, man thinks and apprehends from sensuous things; as he advances in age, he thinks and apprehends from **scientifics**; and afterwards from truths . . .

—³. (Thus) a man may be sometimes in sensuous things . . . sometimes in **scientifics**, which takes place when he elevates himself from sensuous things, and thinks interiorly; and sometimes in the truths which have been concluded from **scientifics**, which takes place when he thinks still more interiorly. . . A man can also bring down truths into **scientifics**, and see them in these; and he can also bring down **scientifics** into sensuous things, and contemplate them in these; and also the reverse.

5859. (Thus) Spirits put on as their own, all the **scientifics** of a man the moment they come to him . . .

5871. That **scientifics** not agreeing and opposing should be cast out from the midst. Sig. and Ex.

— . When the truths of faith are conjoined with the good of charity, then all those **scientifics** which do not agree, and still more those which are opposed, are rejected from the midst to the sides . . . and then they are partly not regarded, and partly are held as of no account. But from the **scientifics** which agree, which remain, there takes place as it were an extraction, and . . . as it were a sublimation, whence comes the interior sense of things, which is not perceived by the man while he is in the body, except by something of gladness . . .

5874. That **scientifics** are man's ultimates, namely, in his memory and thought, does not appear; it seems to him as if they make the whole of his intelligence and wisdom; but . . . they are only the vessels in which are the things of intelligence and wisdom; and, indeed, the ultimate vessels; for they conjoin themselves with the sensuous things of the body. That they are ultimates, is evident to him who reflects upon his own thought, when he is inquiring into any truth: **scientifics** are then present, but do not appear; for the thought then extracts the things which they contain, and in fact from a great many scattered hither and thither, and even

hidden away; and thus it forms conclusions; and the more interiorly the thought goes, the further it removes itself from **scientifics**. This may be manifest from the fact, that when man comes into the other life . . . he indeed has his **scientifics** with him, but, for many reasons, is not allowed to use them . . . and still he thinks and speaks about truth and good much more distinctly and perfectly than in the world. Hence it may be evident, that **scientifics** serve man to form the understanding; but when the understanding has been formed, they then form the ultimate plane, in which the man no longer thinks, but above it.

[A.] 5881. The order in which **scientifics** and truths are disposed in man's memory . . . is a wonderful order: they cohere fascicularly, and the fascicles themselves also do so together, and this according to that connection of things which the man had apprehended. . . These coherences are more wonderful than a man can ever believe: in the other life they are sometimes presented to view . . . **Scientifics** and truths are ordained into these fascicular forms solely by the man's loves; into infernal forms by the loves of self and of the world; but into heavenly forms by love towards the neighbour and by love to God . . .

5886. At this day the Internal of man is indeed among **scientifics**. . . but it is rejected to the lowest things . . . Sig.

5897⁹. The celestial do not at all want to know about the **scientifics** which are signified by 'Egypt'; for they know all things from the celestial good in which they are; which good would perish if they were to betake themselves to **scientifics**. Sig.

5901. **Scientifics** are the first things which are to be learned; for they are the things from which truths are to be concluded, and in which truths are afterwards to be terminated . . . These are the things which Joseph represented.

5934. In the natural mind there are **scientifics** of various kinds: there are **scientifics** concerning earthly, corporeal, and worldly things, which are the lowest; for these are immediately from external sensuous things, or those of the body: there are **scientifics** concerning the civil state, its governments, statutes, and laws, which are a little more interior: there are **scientifics** concerning those things which are of moral life, which are still more interior: but those which are of spiritual life are more interior than all; these are the truths of the Church, which, in so far as with man they are only from doctrine, are nothing else than **scientifics**; but when they are from the good of love, they then go above **scientifics**; for they are then in spiritual light, from which they regard **scientifics** in their order beneath them. Man, through such degrees of **scientifics**, ascends to intelligence; for **scientifics**, through these degrees, open the mind, so that light from the Spiritual World can inflow.

5941. The approach of spiritual good, and of the truths of the Church, to the **scientifics** of the Natural. Sig.

5945. The doctrinals of **scientifics** are doctrinals from the literal sense of the Word. Examps. and Sig.

5948². Thus, if what is **scientific** is regarded as the end . . . truths at last vanish.

5949. Thus, if truths are objects of care, they will have **scientifics**, which are 'the good of the land of Egypt,' in abundance. . . **Scientifics** should indeed be objects of care as well as truths, but they must regard good as the end.

5951. With those who are first learning truths, they are only **scientifics**; afterwards, if they are sacredly revered, they go further, and become truths of the Church . . .

5991. Corporeal Spirits seen . . . who in the world had excelled . . . in **knowledges**, and had thereby completely confirmed themselves against the Divine . . .

6001^e. For natural truth with all things belonging to it must be initiated into the **scientifics** of the Church, which is signified by that Jacob with his sons descended into Egypt.

6004². Truths are said to be initiated into **scientifics** when they are brought together into them, so as to be in them; which takes place with this intent, that when what is **scientific** comes into the thought, the truths brought into it may come at the same time into remembrance. Examp. . . When **scientifics** are thus infilled, then when one is thinking from **scientifics**, the thought widely extends and diffuses itself; and indeed to many Societies in the Heavens at the same time; for as such a **scientific** consists of so many truths within itself, it thus unfolds itself, unknown to the man; but it must be truths which are in them.

—⁴. It is also according to Divine order, that interior things must betake themselves into exterior ones . . . Unless it is so, the man cannot be fully regenerated; for by such a bringing of truths into **scientifics**, the interior and exterior things agree, which would otherwise disagree; and if they disagree, the man is not in good, because not in what is sincere.

—^e. Moreover, **scientifics** are in a lumen nearly the same as that in which is man's Sensuous of sight; and this light is such, that unless it is enlightened within by the light which is from truths, it leads into falsities . . . and also into evils from falsities.

6007. Elevation from **scientifics** to interior things. Sig. . . For after **scientifics** have been infilled with truths, the man is elevated from **scientifics** to interior things; and then **scientifics** serve him as the ultimate plane of his mental view.

6015. Doctrinals from the **scientifics** of the Church. Sig.

—'. 'Pharaoh'=the **Scientific** of the Church in general. Ill.

—³. They (say), Demonstrate **scientifically** that it is so, and then I will believe . . .

6023. Truths are initiated and collated into **scientifics** when **scientifics** are ruled by truths; and they are ruled by truths when truth is acknowledged because the Lord has said so in the Word; and afterwards the **scientifics** which affirm are accepted, and those which assault are removed . . . When this is so, then, when the man thinks from **scientifics**, he is not led away to falsities, as he is when truths are not in **scientifics**. For **scien-**

tifics are not truths from themselves, but from the truths in them; and such as are the truths which are in them, such a general truth is the **Scientific**. For the **Scientific** is only a vessel, which is able to receive both truths and falsities, and this with immense variety. Examp.

—^e. The **scientific** remains the same, namely, that every man is the neighbour; but by one it is filled with truths, and by another with falsities. The case is the same with all other **scientifics**.

6044². He who excels in any rationality can see that the **scientifics** with a man should look to truths as their end; and that the truths should look to goods . . .

6047². It here treats of the conjunction of the truths of the Church with its **scientifics**. But . . . the beginning is not made by **scientifics**, nor can an entrance be made by means of them into the truths of faith; for the **scientifics** with man are from sensuous things, thus from the world, from which are innumerable fallacies; but the beginning is to be made from the truths of faith, in this way. (Continued under DOCTRINE, here.)

—³. Afterwards, when he has been confirmed, and is thus in the affirmative from the Word that these things are truths of faith, it is then allowable for him to confirm them by all the **scientifics** which are with him, of whatever name and nature they may be; for then, as the affirmative reigns universally, he accepts the **scientifics** which agree, and rejects the **scientifics** which, on account of the fallacies which are in them, disagree. By means of **scientifics** faith is strengthened. Therefore it is denied to no one to search the Scriptures from the affection of knowing whether the doctrinals of the Church . . . are true . . . nor is it denied him to strengthen himself afterwards by means of **scientifics**; but it is not allowable for him to do so before. This is the way, and there is no other, of conjoining the truths of faith with **scientifics**; not only with the **scientifics** of the Church, but also with all **scientifics** whatever.

—^e. From these things it may now be evident, that the **Scientific** is by no means to be rejected from the truths of faith; but that they are to be conjoined together; yet by the prior way, that is, by the way from faith; but not by the posterior way, that is, by the way from **scientifics**. Refs.

6052. Separation from the perverted **scientifics** which are opposite to the **scientifics** of the Church. Sig.

— . The **Scientific** which confirms good is that to which the perverted **Scientific** is opposite. Perverted **scientifics** are those which destroy the truth of faith and the good of charity; and are also those which invert order, like the magical things which were in Egypt . . . Correspondences and representatives were the **scientifics** which were cultivated with them . . . As to the separation of them . . . it is effected by the ordination; when good with its truths is in the middle, which is signified by 'Goshen,' then the perverted **scientifics**, which are opposite, are cast out.

—². Thus far it has treated of the conjunction of truths with **scientifics**, concerning which conjunction it is further to be known, that the conjunction of the internal man with the external cannot possibly be effected unless truths are insinuated into **scientifics**;

for **scientifics**, together with the delights of the natural affections, constitute the external man; and therefore, unless conjunction is effected with **scientifics**, it cannot be effected at all . . . The method in which this conjunction is effected, is that which has been described in this chapter, which method is effected by the insertion of truths into **scientifics**.

6055^e. The external man is that which is properly to be called the **scientific** man, because in him are **scientifics**, which for the most part derive their lumen from those things which are of the lumen of the world enlightened and thus vivified by the light of Heaven.

6059. It treats in (Gen. xvii.) of the insinuation of the truths of the Church which are in the Natural into the **Scientific**. The (former) are the sons of Jacob . . . The **Scientific** into which these truths are insinuated is 'Pharaoh.'

6060. It afterwards treats of the way in which **scientifics** are reduced into order by the Celestial Internal . . .

6068. That they are in the middle in the Natural, where **scientifics** are. Sig. and Ex.

—². For the internal eye . . . regards those things which are in the Natural, and which are **scientific**, as outside of itself . . .

—^e. Thus the internal sight is fixed upon the **scientifics** which have the greatest agreement with the truth and good in which the man is: these **scientifics** are then, to him, in the middle.

6071. The **scientifics** of the Church, at this day, are the things which are of the literal sense of the Word. Unless truths from the internal sense are insinuated into these **scientifics**, the mind can be led away into every heresy; but when truths have been insinuated into them, then the mind cannot be led away into heresies. Examp.

—². But this **scientific** appears with a different face, if interior truths are insinuated into it; as, for instance, this truth . . .

—^e. When these and many other truths are insinuated into this **scientific**, it appears with quite a different face; for this **scientific** then becomes like a transparent vessel . . .

6077. To seek life in **scientifics**. Sig.

— . As to the life of truth being in **scientifics**, or truths seeking their life in **scientifics**, it is to be known that all things . . . seek something ulterior, in which they may be . . . in order that they may be continually producing something . . . In the Spiritual World this appears in this,—that good seeks to live in truths, and truths seek to live in **scientifics**, and **scientifics** in sensuous things, and sensuous things in the world.

—². As to truths in **scientifics**, it is to be known, that interior truths may indeed be insinuated into **scientifics**, but they have no life therein until good is in them. In good there is life, and in truths from good, and thus in **scientifics** from good through truths. Then is good like a soul to truths, and through truths to **scientifics**, which are like a body. In a word, charity towards the neighbour vivifies and animates faith; and, through faith, the **scientifics** which are of the natural mind.

[A. 6077]³. At this day there are few who know that truths and **scientifics** are distinct from each other. The reason is, that few are in the truths of faith from charity; and the truths of faith in which there is not charity are nothing else than **scientifics**; for they are in the memory no differently from the other things which are there. But when the truths of faith are from charity, or when charity is in them, they perceptibly distinguish themselves from **scientifics**, and sometimes elevate themselves from them, and then they view **scientifics** beneath themselves. This is especially evident from the state of man after death: he can then think and speak rationally about the truths and goods of faith, and with much greater clearness than in the life of the body; but he can take out no **scientifics** from the memory: these with him are as things forgotten and blotted out, although he has them all with him. Hence it may be evident, that the truths of faith, which in themselves are spiritual, and **scientifics**, which in themselves are natural, are distinct from each other; and that the truths of faith are elevated from **scientifics** towards Heaven by means of the affection of the good of charity.

6078. That **scientifics** in which are the goods of truth are wanting. Sig.

— That **scientifics** and truths support man's soul, is manifestly evident from the longing to know with man, and also from the correspondence of food to **scientifics**. . . Good Spirits and Angels are in the continual longing to know and be wise. . . But in order that **scientifics** may yield healthful nourishment to the soul, there must be in them life from the goods of truth: if they have not life thence, **scientifics** do indeed support the interior life of man, but his natural life, and not his spiritual life.

6084. That spiritual good and the truths of the Church may live in the inmost of **scientifics**. Sig.

—². The objects of the internal sight are no other than **scientifics** and truths. . . Truths, and the **scientifics** which agree with them, come directly under the sight, that is, are in the inmost, with those whom spiritual and celestial truths delight and affect. . . whereas falsities and the **scientifics** which agree with them (do so) with those whom the evils of the love of self and of the world affect and delight.

6087. That they are the primary things of **scientifics**. Sig.

— **Scientifics** in which there are truths (are here signified), because it is said 'rulers over my cattle,' that is, Pharaoh's. . .

6109. It now treats of the Celestial Internal, that it reduced all things into the Natural into order under a general, to the end that there might be effected the conjunction of **scientifics** with the truths of the Church, and through these truths with spiritual good, and through this good with the Celestial Internal. But as the reduction of **scientifics** into order under a general cannot be effected otherwise than by vastations of good and desolations of truth, and then by sustentations, therefore both are here treated of. But these things rarely take place with a man while he lives in the world

. . . In the other life, however, they take place with all who are being regenerated. . .

6112. That the Celestial Internal brought together into one every true and adaptable **scientific**. Sig.

— A **scientific** is said to be true and adaptable when it is not darkened by fallacies, which, so long as they cannot be dispelled, render the **scientific** unadaptable; and so also is a **scientific** which has not been perverted by applications to falsities and to evils, either by others or by one's self; for these, when once impressed on any **scientific**, remain. A **scientific**, therefore, which does not labour under these vitiations, is a true and adaptable **scientific**.

6115. That (every true and adaptable **scientific**) was referred to the general in the Natural. Sig. and Ex.

—². Concerning this. . . it is to be known that all **scientifics**, as well as all truths of every kind whatever, in order to be anything, must be referred to a general, and must be placed and contained in a general, and under a general; otherwise they are at once dissipated. In order that **scientifics** and truths may be something, a form must be induced upon them, in which they may mutually regard each other; which cannot be done unless they are consociated under a general. (Continued under GENERAL, here.)

6117. That every **scientific** in the Natural was under the auspices of the Internal, is signified by Joseph being ruler over the whole land of Egypt; but the conjunction of the truths of the Church with the **scientifics** in the Natural, is what is now described in the internal sense.

6125. 'For horses' = **scientifics** from the Intellectual; (because they were the horses of Egypt).

— The Intellectual. . . consists in the view of subjects—*rerum*—from such things as are of experience and knowledge. . .

—³. (Thus) **scientifics** from the Intellectual. . . are the **scientifics** which confirm those things which man intellectually apprehends and perceives; these may be either evil or good. These **scientifics** are what are signified by 'horses from Egypt.' Ill.

—⁴. **Scientifics** from a perverted Intellectual, which are consulted in the things of faith, and the Word is not believed in. . . Sig.

—⁵. That such **scientifics** were destroyed, is represented by the horses and chariots of Pharaoh being drowned in the Sea Suph. . .

—^e. That intelligence is to be procured through the Word. . . and not through **scientifics** from man's Own Intellectual, is signified by 'the king not to multiply horses. . .'

6141. That the mind will be cultivated with the **scientifics** of the Church. Sig. and Ex.

6183. What elevation from **scientifics** is, shall be told in a few words. The regeneration of the Natural is effected by the insinuation of spiritual life from the Lord through the internal man into the **scientifics** there. This insinuation has been treated of in this chapter (Gen.xlvii.). But, when the man has been thus regenerated, if he is such that he can be regenerated further, he is elevated thence to the interior Natural. . . The elevation is effected by a withdrawal from sensuous things and **scientifics**, thus by elevation

above them ; and then the man comes into a state of interior thought and affection . . .

6192². The Spirits do not know that they are with man.

6222⁴. This Intellectual, which is called the Intellectual of the Church, is more interior than the Intellectual which is only from scientifics ; for it is the apperception that it is so, not because scientifics and philosophical things dictate it, but because the Word in its spiritual sense dictates it. Examp.

6294. 'He said, I know, my son, I know' (Gen. xlviii.19)=that it is so, but that it appears otherwise . . .

6316. The learned as to a great part are sensuous. The reason is that they have learned knowledges solely for the sake of reputation . . . for all the knowledges which are in the learned world are means of being wise, and are also means of being insane.

6323². Therefore animals are in all the scientifics which ever belong to their love. Enum.

— . All these scientifics are included in their loves, and dwell there from their first origin. Into these scientifics they are born, because they are in the order of their nature . . .

—³. If man were in the order in which he was created . . . he, above all animals, would be born not only into scientifics, but also into all spiritual truths and celestial goods . . .

6383. By 'Zebulon' it here treats of those in the Church who conclude from scientifics concerning spiritual truths, and thus strengthen these truths with themselves. . . By 'Zebulon' are not meant those who do not believe unless scientifics and sensuous things dictate . . . These never believe. The reason is that the negative reigns universally, and when this (is the case), the scientifics which deny inflow and are collected together, but not those which confirm: those which confirm are rejected to the sides, or are explained in favour of the scientifics which deny. . . But by 'Zebulon' are here meant those who believe doctrinal things from the Word . . . and yet their faith has not life in truths, but in scientifics ; for they apply scientifics to doctrinal things, and thus strengthen their affirmative. They, therefore, who are 'Zebulon,' do not elevate themselves from scientifics ; but when they hear or think about any truth of faith, they at once fall into what is scientific. There are many such in the world ; and the Lord provides that scientifics and sensuous things should serve them for this use.

6384. 'Shall dwell at the haven of the seas'=life where there is the conclusion of truth from scientifics.

—². These have the truths of faith so bound to scientifics that they cannot be elevated. Hence they are in obscurity more than all others in the Spiritual Church ; for they have but little light from the Intellectual, because it is immersed in scientifics and sensuous things. The case is otherwise with those who . . . have strengthened the truths of faith by scientifics, but yet so that they can be elevated from scientifics, that is, from the Natural where scientifics are. The Intellectual of these is enlightened, and thus is in a certain perception of spiritual truth, to which the scientifics which

are beneath serve as a mirror, in which the truths of faith and of charity appear and are acknowledged, as affections are in the face.

6386^e. Doctrinal things are those which are from the Word ; Knowledges are those which are from these doctrinal things on the one side, and from scientifics on the other ; and scientifics are those which are of experience from self and from others.

6431. To be gifted with scientifics which are in the Natural. Sig.

— . As the Natural is signified by 'the abyss which lieth under,' scientifics are also signified ; for scientifics together with their delights are in the Natural, and make its life, especially with the spiritual man, for he is introduced by means of scientifics into truths, and by means of truths into good.

6507. The sadness of the scientifics of the Church, which is signified by 'the Egyptians wept for Israel' . . . =sadness because the good of the Church . . . had left scientifics, which are external things of the Church, when it ascended from them to the internal of the Church, which is the good of truth ; for it then does not regard scientifics as with itself, as before, but beneath itself. For, when the truth of the Spiritual Church becomes good, a turning takes place, and then it no longer regards truths from truths, but from good . . . Hence comes sadness ; and also from this, that there is then effected a different order among scientifics, which is not effected without grief. 6539.

6523. That (the Internal) adjoined to itself the scientifics of the Natural. Sig.

6532. That the interior and exterior goods of innocence and charity were in the inmost of scientifics. Sig.

6542. That scientifics have grief before they are initiated into the truths of the Church. Sig.

6580². It treats now of the Spiritual Church as established, which is described in these verses by Joseph dwelling in Egypt . . . With the man who is a Spiritual Church there is life from the Internal in the scientifics of the Church ; for with him scientifics are made subordinate, and are reduced into such an order that they receive the influx of good and truth ; so that they are receptacles of influx from the Internal. It is otherwise with those who are not the Church ; with them scientifics are so disposed, that those which confirm truth and good are rejected to the sides ; thus are far removed from the light of Heaven ; and hence those which remain are recipients of falsity and evil.

6596. At that time, the scientifics of the Church consisted of the Knowledges of the representatives and significatives which had been in the Ancient Church ; and the concealment of the Internal in these is signified by, 'Joseph was placed in an ark in Egypt.' Ex.

6603^e. In the Spiritual World the affection of knowing truth and good corresponds to the serenity of the atmosphere.

6618. Some Spirits gloried that they knew all things—these Spirits relate to the memory—but they were told that there are indefinite things which they do not know. Des.

6639. See EGYPT, here.

[A.] 6652². **Scientifics** alienated from the Internal, are **scientifics** opposed to the Church. Sig. and Ex.

6653. Subordinate **scientifics** . . . which are separated from truth. Sig.

6654. That the truths of the Church are prevailing over the alienated **scientifics**. Sig.

6661. For they who are in **scientifics** alienated from truth, who are here signified by Pharaoh and the Egyptians, pervert and falsify all the truths of the Church, and from the truths thus perverted and falsified make for themselves doctrines. Sig.

6675. The apperception of the truth and good inflowing from the Internal into the **scientifics** of the Church. Sig. and Ex.

6690. The **scientifics** in the Natural are disposed into continual series; one series coheres with another, and thus all do so, according to their various affinities and relationships; and they are circumstanced not unlike families and their generations; for one is born from another . . . But the arrangement of the **scientific** truths in the Natural varies with each man; for the ruling love induces their form on them. Ex.

6692. General influx into **scientifics** contrary to the truths of the Church. Sig.

6706^e. Nor does the Lord require more from the man of the Church, than that he should live according to that which he knows.

6723. The Church which darkens itself by reasonings from **scientifics**. Sig.

6726. That at first (the Divine Law) was among false **scientifics**. Sig. and Ex. 6732.

— . The reason 'the flag' = what is **scientific**, is that every herb in the Word = some species of **scientific**; the flag, which grows on the bank of a river, a low **scientific**. Ill.

6750. Moreover, **scientifics** are what those who are being regenerated must first learn, for they are a plane for the things of the understanding; and the understanding is the recipient of the truth of faith; and the truth of faith is the recipient of the good of charity. Hence it may be evident that the **Scientific** is the first plane when man is being regenerated.

—². That the **Scientific** was also the first plane with the Lord when He made His Human Divine truth, or the Divine Law, is signified by the Lord, when an infant, being brought into Egypt . . . But by **scientifics** are not meant philosophical **scientifics**, but the **scientifics** of the Church.

6751. To be in the first truths by means of **scientifics**. Sig. For the first truths are born from **scientifics**; and thus are like sons from the mother, which is the affection of **scientifics**. . . As man grows up, sensuous things are the first plane; then **scientifics**; and upon these planes judgment afterwards grows . . . When man is being regenerated, the generals of faith, or the rudiments of the doctrine of the Church, are the first plane; then the particulars of doctrine and of faith; afterwards, successively, things more interior. It is these planes which are enlightened by the light of Heaven.

6761. That (the Divine Law) destroyed the alienated **Scientific**. Sig.

6769. That (the Divine Law) was among the alienated **scientifics**, and not yet in truths, so as to be safe. Sig.

6771. That the false **Scientific**, apperceiving this, wanted to destroy the truth which is of the Law from the Divine. Sig.

6813. See MERCURY, here. 6931. 7077. D.3288. 3289.

6832. 'In a flame of fire out of the midst of a bramble' = love Divine in **scientific** truth . . . (For) all small trees of whatever kind = **scientifics**, but the greater trees = *arbores* = Knowledges and perceptions. As the bramble produces flowers and berries, it = **scientific** truth. The **scientific** truth of the Church is nothing else than the Word in the sense of the letter, and also every representative and significative of the Church which was with the descendants of Jacob. In their external form, these are called **scientific** truths; but in their internal form they are spiritual truths.

6865². It is the false **Scientific** which chiefly infests those who are of the Spiritual Church. The reason is that they have not perception of truth from good, but only the Knowledge of truth from doctrine. They who are such are very much infested by **scientifics**; for **scientifics** are the most general vessels, which sometimes appear contrary to truths, before truths, being let into them, cause them to be translucent, and thus not to be perceived. Moreover, **scientifics** are full of the fallacies of the senses, which cannot be dispelled by those who are only in Knowledges from doctrine, and not in the perception of truth from good; chiefly because the light of the world predominates with them . . .

—^e. But those who are in the light of Heaven are in illustration from the Lord, and apperceive before confirmation whether a truth is confirmable or not, by looking into the **scientifics** which are beneath, and are then disposed into order. Hence it is evident, that these have an interior view, which is above **scientifics**, and thus is distinct; whereas the former have a lower view, which is within **scientifics**, and thus is confused = *perplexam*.

6897. [A promise of] elevation and deliverance from infestation by false **scientifics**. Sig.

6915². The things which precede [have shown] that those who are of the Spiritual Church . . . were infested by those who were in false **scientifics** . . . thus as to the things of the natural mind, for the things which are of this mind are called **scientifics**. These, moreover, chiefly infest the spiritual; for their thought is within **scientifics**, and little above.

6916. The affection of truth which is with those who are in **scientifics**. Sig.

6917. 'Vessels of silver' = **scientifics** of truth; and 'vessels of gold' = **scientifics** of good. **Scientifics** are called 'vessels,' because they are generals, and are able to contain in themselves innumerable truths and manifold goods.

— . It is to be known that, in themselves, **scientifics** are not truths, nor are they falsities; but that they

become truths with those who are in truths, and falsities with those who are in falsities; their application and use effect this. The **scientifics** with a man are circumstanced as are the riches and wealth with him; (which) with those who are in evil, are pernicious, because they apply them to evil uses; whereas with those who are in good (they) are useful, because they apply them to good uses; and therefore if the riches and wealth which are with the evil, are transferred to the good, they become good. So, also, is it with **scientifics**. Examp.

—². As the Egyptians applied (the representatives of the Ancient Church) to magic . . . with them they were not true **scientifics**, but false **scientifics**; yet the same things in the Ancient Church were true **scientifics** . . .

— . Therefore many **scientifics** may be imbibed by those who are in evils and falsities, which can be applied to good uses, and thus become good. Such **scientifics** were also signified by the spoiling of the nations . . . The gold and silver thus taken were afterwards applied to a holy use. III.

6918. 'And garments'=lower **scientifics** which correspond to the former.

6952^d. Seduced Eve by the tree of **knowledge**; that is, through **scientifics** which are from what is sensuous, thus from fallacies.

6975. 'Take of the waters of the river (Nile) '=false **scientifics**.

7039². By faith is here meant the **knowledge** of such things as are of faith . . . Such things as are of faith with those who are not in charity, are only things of the memory, and in the memory are in no other form than is any other **scientific**; nor is there the **scientific** of the truth of faith there, because it is defiled with ideas of what is false . . .

7074². They said that (they present things opposite) in order to inspire the desire of **knowing** . . .

7076. In their own Society what one **knows** all **know** . . .

7112. 'Ye shall give no more chaff to the people '=the lowest **scientifics**, and the most general of all. . . Those **scientifics** are called the lowest which are full of the fallacies of the senses, and which the evil abuse to pervert goods and truths, and thus to support evils and falsities; for these **scientifics**, on account of the fallacies, can be turned in favour of principles of falsity and cupidities of evil. Such **scientifics** are also the most general of all; and, unless they are filled with less general and with particular truths, they can serve falsities and evils; but the more they are filled with truths, the less they serve them. Such are the **scientifics** by which those who in the world have professed faith alone, and yet have lived a life of evil, in the other life infest the upright . . .

—^e. Chaff (or straw), or grass=the lowest **Scientific** . . . for herbaceous things, and also straw-like things, have no other signification. 7115. 7127.

7127³. Such things, then, are what are meant by the lowest and most general **scientifics** of all, which are signified by 'straw.'

7130². The things which are of the natural mind are

called **scientifics**; but those of the rational mind are called intellectual reasons.

7131. For the **scientifics** of faith and charity are indeed truths, but general ones; thus are the recipient vessels of particular and singular truths . . . For example; it is a **scientific** truth that charity towards the neighbour is an essential of the Church . . .

—^e. These things have been said in order that it may be known what general **scientifics** are.

7144. That **scientifics** which contain truth are no longer furnished. Sig.

7231². The Spiritual Church begins with man through faith in **knowledge** and afterwards in understanding, which is represented by Reuben and his sons . . .

7296. 'The wise ones '=those who are in the **knowledge** of spiritual things, and of their correspondence with natural ones.

7324. 'Pools '=the **scientifics** which serve the truths of doctrinals; and, in the opposite sense, the **scientifics** which serve the falsities of doctrinals. III.

—³. **Scientifics** are **Knowledges**, but in a lower degree.

7419². When this **knowledge** is taken away from them . . . in the other life . . .

7444. 'To know' (Ex.viii.22)=apperception.

7465². They who are in the **knowledge** of faith, but in evil of life, are not carried into Hell immediately after death, but successively.

7553⁶. 'The green grass burnt up '=the **scientifics** of truth destroyed.

7598. 'To know' (Ex.ix.29)=to be known=*notum*. 7786.

7689. 'It shall devour all the herb of the land '=that it shall consume every **scientific** of truth.

—². The truth of the natural mind is **scientific**.

7724². For truth without good is merely **scientific**. In order that this **Scientific** may become of faith, it must be conjoined with good: it then passes into the internal man, and becomes faith.

7729⁸. The ancient Sophi were in the **knowledge** of such things . . .

7750. Animals have the **knowledge** of all things which are of their love . . . Therefore they have all the requisite **knowledge** . . . which **knowledge** with some is such, that man cannot be otherwise than amazed at it. This **knowledge** is said to be connate . . . but it is of the love in which they are. If man were in his love . . . he would not only be in all the requisite **knowledge**, but also in all intelligence and wisdom . . . for they would inflow from Heaven into these loves . . .

—³. When these come into Heaven, they **know** and are wise in such things as they had never known=*noverant*-before . . .

7763. It treats (in Ex.xi.) . . . of the **scientifics** of truth and good being transferred to those who are of the Spiritual Church . . . 7770. 7969.

7766. With these there is only the **knowledge** of such things as are of faith.

7770. (The borrowing from the Egyptians of vessels

of silver and vessels of gold, and garments)=that the **scientifics** of truth and good taken away from the evil who were of the Church, would be made over to the good who are thence. 7969.

[A.7770]. It is believed that the **scientifics** of truth and good are the truths and goods themselves which are of faith; but they are not. It is the affections of truth and good which make faith: these inflow into **scientifics**, as into their vessels.

7778^o. Faith without charity . . . is only the **knowledge** of such things as are of faith . . . There is the **knowledge** of the truths of faith with them . . . This **knowledge** is what they call faith; and when the **scientifics** of truth and good of faith are applied by them to confirm falsities and evils, they are no longer with them the truths and goods of faith . . .

7780. 'The handmaid behind the mills'=the most external affection of **knowledges**.

7877^o. They who are in the Third Heaven . . . are in the perception of truth . . . That which is in perception in this way does not fall into **knowledge**. It is otherwise with the spiritual . . . these are led through the truth of faith to the good of charity . . . hence with them truths become **knowledge**, and are called the doctrinal things of faith.

7920. By 'vessels' in general are signified the **scientifics** which are of the Natural, because they are the receptacles of the influx of good and truth . . .

8002^o. **Scientifics** which are from natural lumen alone. Sig.

8005. That **scientific** truth also shall be entire. Sig. and Ex.

—. 'Bone'=the ultimate in which interior things are terminated as in their basis . . . Such an ultimate in spiritual things is the **Scientific**; for all spiritual truths and goods flow down according to order to lower things, and at last are terminated in **scientifics**, and there present themselves visibly to man.

—². The **Scientific** is said to be entire, when it admits into itself nothing except the truths which agree with its good; for the **Scientific** is the general receptacle. Moreover, **scientifics** are circumstanced as are the bones in man; if they are not entire, or in their order . . . the form of the body is varied, and the actions according thereto. **Scientific** truths are doctrinal things.

8034. From the heart he wants to **know** what truth and good are . . .

8346. 'Shur'=the **scientifics** of the Church which have not as yet attained life.

838r. A horse represents in the Spiritual World the Intellectual formed from **scientifics**; and as (in Jupiter) they are afraid to cultivate the Intellectual by means of **knowledges**, there is an influx of fear. They do not care for the **scientifics** which are of human learning. 8627.

8398^o. Those who are in **scientifics**, who thence hatch falsities from which are evils. Tr.

8628. These Spirits had placed wisdom in such things as are of the mere memory, as in languages, in the historical things of the literary world, in bare experimental things, and especially in philosophical terms, and in

other like things . . . As these have not cultivated their Rational by **knowledges** as means, in the other life they have little perception . . . But they who have used **knowledges** as means of annihilating the things of faith, have completely destroyed their Intellectual . . .

—². From intercourse with such, the Spirits of Jupiter had concluded that **knowledges** induce shade and blind; but they were told that in this Earth they are the means for opening the intellectual sight . . .

—³. They were further told that in themselves **knowledges** are spiritual riches; and that those who possess them are like those who possess worldly riches; which in like manner are means for performing use to one's self, the neighbour, and one's country; and are also means of doing evil: and also that they are like garments . . .

8629^o. (This Spirit) was cold . . . which was a sign . . . that by means of **knowledges** he had not opened but had closed against himself the way to the light of Heaven.

8635. No one can be regenerated unless he **knows** the things of the new life . . .

8636. No one can **know** these things from himself . . .

8754. The man who is being regenerated, is led through truth . . . that is, to **know** it, then to will it, and finally to act it.

8772^o. The spiritual life is first acquired by **knowing** the truths of faith . . . When they are only **known**, they are as it were in the door . . .

8869^o. That which proceeds from Own intelligence (is signified by), 'Every man is become a fool from **knowledge** . . . (Jer.x.14). 9424^o.

8872^o. To the corporeal Sensuous relate the **scientifics** which proximately come forth from the experience of the external senses; and also their delights. The latter and the former, with the good, are good, because they are applied to goods; but with the evil they are evil, because they are applied to evils . . .

8890. By 'a sojourner in the gates' is signified the **Scientific** in general . . .

—^e. For the **Scientific** in general is in the gates; that is, in the entrance to the truths which are of the Church.

8891^o. The understanding of truth is described by 'the tree of **knowledge**'; and the reason it was forbidden to eat of this tree, was that the regenerate man . . . ought no longer to be led by the understanding of truth, but by the will of good . . . Consequently, by . . . 'eating of the tree of **knowledge**' is meant the fall of that Church from good to truth, consequently from love to the Lord and towards the neighbour to faith without these loves, and this through reasoning from man's Own Intellectual.

8994^o. The difference is like that between **knowledge** and affection: they who are in the **knowledge** of truth and good . . . are not affected with truth and good, but only with the **knowledge** of them, consequently are delighted with truths for the sake of **knowledge**; whereas they who are in the affection of truth and good . . . are not affected with the **knowledge**, but with the truths and goods themselves when they hear and per-

ceive them with others. Such an affection is general with good women ; but the affection of the **knowledges** of truth is general with men. Hence it is that they who are in spiritual affection love women who are affected with truths, but do not love women who are in **knowledges** ; for it is according to Divine order, that men should be in **knowledges**, but women only in affections ; and thus that they should not love themselves from **knowledges**, but the men ; whence is the Conjugal . . . As this is so, **knowledges** and **Knowledges** are represented by men, but affections by women . . . But it is to be known that this is the case with those who are of the Lord's Spiritual Kingdom ; but with those who are of the Celestial Kingdom . . . the husbands are in affection, and the wives are in the **Knowledges** of good and truth ; hence is the Conjugal with these.

9003. 'A covering,' or 'garment'=the lower **scientifics** ; for these are what spiritually support the external life of man. Refs.

9011³. There is here described the blamelessness . . . of him who has injured anyone . . . by **scientifics** from the fallacies of the senses . . . 'An instrument'=what is **scientific**.

—⁵. The Church is called . . . 'a forest,' from **knowledge** . . .

9088². The Lord inflows into those things with a man which the man **knows**, but not into those which he does not **know** ; and therefore He does not amend what is evil or false until the man has been instructed that it is evil or false.

9149. Truths from good, and the corresponding **scientifics** in the memory. Sig.

— . The reason they are corresponding **scientifics**, is that all spiritual truths are stored away in **scientifics**, as in their vessels ; and all **scientifics** correspond to the truths which are contained.

9154. It here treats of truths and **scientifics** taken away from the memory.

— . Truths and **scientifics** belong to good as to their master . . . and truths and **scientifics** are in good as in their house.

9176². Truths not conjoined are those which are learned from others, and do not enter more deeply than into the memory, and there remain as **scientifics** . . .

9188³. Those who destroy the truths and goods of the Church by **scientifics** perversely applied . . . Sig.

9216². The things of man's life . . . succeed in order from interiors to exteriors ; exteriors are **scientifics** with their pleasantnesses . . .

9239. To believe in God is to **know** and to do ; but to believe the things which are from God is to **know** and not yet to do . . .

9258². When the internal of man is being . . . regenerated, then the **scientifics** and truths which are of the external man are like the fibres of fruit, through which the sap is carried towards the internal ; afterwards, when the man has been regenerated, these things are separated and serve as ground.

9272⁵. A sinner receives instruction, but only lays it aside among **scientifics** . . .

9278⁵. By the **knowledges** of the world have confirmed themselves against the truths and goods of the Church.

9372⁹. Foods there are represented according to the desires to **know** and be wise.

9391¹¹. To appropriate only **scientifically**. Sig.

—¹⁴. To pervert the **scientifics** of truth and good from the sense of the letter of the Word in favour of their cupidities. Sig.

—¹⁶. The arrogance of those who want to enter from **scientifics** into the mysteries of faith. Sig.

9394. 'Basins'=the things of the memory, because vessels in general=**scientifics** ; and **scientifics** are nothing else than things of the memory.

— . What **scientifics** are relatively to the truths and goods of life with man shall be told in a few words. All things which are learned and stored up in the memory, and which can be called forth from it to the intellectual sight, are called **scientifics**, and in themselves are the things which constitute the Intellectual of the external man. As **scientifics** are **Knowledges**, they serve the sight of the internal or rational man as a kind of mirror in which to see such things as are of service to him . . .

—⁴. It is further to be known, that **scientifics** or the things of the memory, when they become of man's life, vanish from the exterior memory, as are wont to do the gestures, actions, speech, reflections, intentions, in general the thoughts and affections of man, when, by continual use or habit, they become as it were spontaneous and natural ; but no other things become of man's life, than those which enter into the delights of his love, and form them ; thus which enter into his will.

—⁵. That **scientifics** are vessels, and in the Word are signified by vessels of every kind, as by basins, cups, waterpots, and the like, is because every **scientific** is a certain General, which contains in itself the particulars and singulars which agree with the General ; and such generals are disposed into series, and as it were into bundles, and these bundles and series are mutually ordained in such a way that they relate to the heavenly form ; and are thus in order, from the most singular to the most general things. An idea of such series may be formed from the muscular series and bundles in the human body. Each bundle therein consists of a [number of motor fibres ; and each motor fibre, of blood-vessels and nervous fibres. Each muscular bundle, also . . . is encompassed by its coat . . . and in like manner the interior fascicles which are called motor fibres. But still all the muscles, and the motor fibres in them which are in the universal body, are so ordained, that they concur, according to the good pleasure of the will, in every action, and this in an incomprehensible manner. The like is the case with the **scientifics** of the memory, which are also in like manner excited by the delight of the man's love . . . but through the medium of the intellectual part. That which has become the life of the man . . . excites them. For the interior man has his sight continually in them, and is delighted with them in so far as they agree with his loves. And those which enter fully into the loves, and become spontaneous, and as it were natural, vanish from the external memory,

but remain inscribed on the internal memory, from which they are never erased. Thus do **scientifics** become of the life.

[A. 9394]⁶. From these things it is also evident, that **scientifics** are as it were vessels of the interior life of man; and that this is the reason why **scientifics** are signified by vessels of various kinds. III.

—**Scientific** truths from a celestial stock, are 'vessels of basins;' and scientific truths from a spiritual stock, are 'vessels of psalteries.'

—^e. 'Basins before the altar'=**scientific** goods.

9407¹. Their chief **knowledge** was the **knowledge** of correspondences, and the **knowledge** of representations, which **knowledges** are at this day among the things which have been lost.

9427¹. **Scientifics** of falsity and evil, which are acknowledged and worshipped as truths and goods. Sig.

9552. 'Its pomegranates'=**scientifics** of good. III.

—**There** are **scientifics** of good, and **scientifics** of truth; the former are signified by 'the pomegranates;' and the latter by 'the flowers' with which the candlestick was encompassed and ornamented. 9553.

9553. The **scientifics** of truth precede, and in their manner produce the things which are of wisdom with man; for they serve his Rational as objects, and thus as means of being wise. Hence it is that the **scientifics** of truth are like flowers; and the good of life, which is the good of wisdom, is like fruit.

—². That 'flowers'=**the scientifics** of truth; and, in general, truths. III.

—³. 'The leaf'=**scientific** truth in general; 'the flower'=**scientific** truth in so far as it serves as a means of being wise. . .

9557. 'Three bowls like almonds'=**what** is full as to **scientifics** from good. 9563.

9565. A **scientific** of good to every single truth. Sig.

9567. That the **scientifics** of good . . . shall be from the Divine Spiritual. Sig.

9568. When good is the all in all . . . also in the **scientifics** which are signified by the pomegranates and the flowers. Sig. It shall be told how the case is with this. It is good from which are truths; and truths from good from which are **scientifics**; thus is the one derived and produced from the other; but still good is everything in the products and derivatives, because they are from good.

—². In like manner there succeed one another the Celestial, the Spiritual, and the Natural; from the Celestial is the whole of the Spiritual; and from the Spiritual is the whole of the Natural, that is, from the Celestial through the Spiritual; all that is called the Celestial with man which is of the good of love; the Spiritual, which is of the derivative truth of faith; and the Natural, which is of the **Scientific**. The reason the **Scientific** is natural, is that the **Scientific** is truth appearing in the light of the world; whereas the truth of faith, in so far as it is of faith with man, is in the light of Heaven. (Thus) the first is everything in the products and derivatives; so much so, that if the first is withdrawn, the things which follow from it perish.

9642³. 'The forest'=**what** is **scientific** reigning.

—⁷. 'The king of the north'=**reasoning** about truths from **scientifics**.

9653^e. The west is called 'the sea,' because 'the sea' =**the Scientific** in general; and the **Scientific** is in the external or natural man, where good is in obscurity. The whole **Scientific**, being of the natural man, is in the light of the world.

9688. For **scientifics** serve the Intellectual as objects, from which it may hatch truths. . .

—³. The **Knowledges** of truth and good are the **scientifics** of the Church.

—⁴. 'The princes of the sea'=**the primary scientifics**, which are called dogmas.

9723. That it may be known what is signified by 'the ashes' . . . it shall be told how the case is with the things which remain in man after uses. From his infancy to the end of his life in the world, man is being perfected as to intelligence and wisdom; and, if it shall be well with him, as to faith and love. **Scientifics** chiefly conduce to this use. **Scientifics** are imbibed through hearing, seeing, and reading, and are stored up in the external or natural memory. These **scientifics** serve the internal sight, or the understanding, as a plane of objects, that it may thence select and elicit such things as may promote wisdom. For . . . the understanding . . . looks into that plane, or memory, which is beneath itself, and, from the various things therein, it selects and elicits such as agree with its love. These it summons to itself from beneath, and stores them up in its own memory, which is the internal memory. Hence is the life of the internal man, and his intelligence and wisdom. The case is the same with the things of spiritual intelligence and wisdom . . . **scientifics** must in like manner serve for the implanting of these in the internal man; but the **scientifics** must be from the Word, or from the doctrine of the Church, and these are called the **Knowledges** of truth and good. . .

—². After the **scientifics**, or **Knowledges** of good and truth, have performed the above use, they as it were vanish from the memory. They are circumstanced as are the matters of instruction which from infancy have served a man as means for the perfecting of his moral and civil life. After they have performed this use . . . they perish from the memory, and remain solely as to their exercise or use. Thus does a man learn how to speak, to think, to discriminate and judge; he learns how to live morally, and to conduct himself decorously; in a word, he learns languages, good manners, intelligence, and wisdom.

—³. The **scientifics** which have served these uses are signified by ashes which are to be removed; and the **Knowledges** of truth and good, through which man has spiritual life, after they have served their use, that is, have imbued life, are signified by 'the ashes of the altar,' which also were to be removed.

9724. (The utensils of the altar) = **the scientifics** which contain and are of service for every use. (For) vessels in general = **the things** of the external memory, or **scientifics**; and, in holy things, the **Knowledges** of good and truth, which are means for the worship of the Lord.

975². Truth in the external man is truth by **knowledge**; whereas truth in the internal man is truth of faith; for from truth by **knowledge** there is made truth by faith, when it is elevated from the external man into the internal . . .

—⁴. **Knowledges** destroying the truths of faith. Tr.

—⁶. The **Knowledges** of good and truth are the **scientifics** of the Church.

—¹¹. 'The earth is full of the **knowledge** of Jehovah, as the waters cover the sea' (Is. xi. 9). 'The sea'=**scientifics**; therefore it is said, 'the earth is full of the **knowledge** of Jehovah.'

—¹³. 'The beast out of the sea'=**what is scientific** destroying the truths of faith.

979³. I told them that there are **sciences** on this Earth which do not exist elsewhere; as things astronomical, geometrical, mechanical, physical, chemical, medical, optical, philosophical; besides arts which are also not known elsewhere; as ship-building, metal casting, writing upon paper, and printing the same . . . D.466³¹.

981⁸. Those in the Celestial Kingdom **know** truths, not from **knowledge** . . . but from internal perception . . .

984¹. For the truths of the external memory, which are **scientifics**, have no life, unless they are at the same time in the interior memory . . .

985⁴. Conjunction such as is that of truths in **scientifics** and among **scientifics**, thus which is in the external memory. Sig. and Ex.

991⁵. In the Heavens there are three things which succeed in order; namely, the Celestial, the Spiritual, and the Natural . . . and the faculties in man which receive these things are called the Voluntary, the Intellectual, and the **Scientific** from which is the thinking or imaginative [faculty] of the external or natural man. The Voluntary receives the Celestial, or good; the Intellectual receives the Spiritual, or the derivative truth; and the **Scientific**, which constitutes the Intellectual of the natural man, closes them . . .

991⁸. See POMEGRANATE, here.

— . The **scientifics** of good and truth, which are signified by 'the pomegranates,' are doctrinal things from the Word, which are **scientifics** in so far as they are in the memory which is in the external man. But when they enter into the memory which is in the internal man, as is the case when the man lives according to them, then the doctrinals as to truth become of faith, and those as to good become of charity, and they are called spiritual. When this takes place, they almost vanish from the external memory, and appear as if they were innate, because they are implanted in the man's life . . . From this it is evident what **scientifics** are, and to what they conduce, consequently, to what the doctrinals of the Church conduce when they are held only **scientifically** . . .

992². That doctrine and worship must be from the good and truth which are within **scientifics**, and not from the **scientifics** apart from them. Sig. and Ex.

—². All things of the external memory are called **scientifics** . . . The things inscribed on the internal memory are not called **scientifics**, because they are

things of the man's life; but they are called truths of faith and goods of love. These are the things which must be within **scientifics**. Ex.

—³. It is further to be known, that there are **scientifics** of good, and **scientifics** of truth . . .

— . That **scientifics** are things of the memory in the natural man. Refs.

— . That the internal man is opened by means of **scientifics**. Refs.

— . That **scientifics** are means of being wise, and also means of being insane. Refs.

— . That **scientifics** are vessels of truth, and vessels of good. Refs.

— . That **scientifics** are of service to the internal man. Refs.

— . That **scientifics**, which are things of the external memory, when they become of life, vanish from the external memory, but remain inscribed on the internal memory. Refs.

— . That the man who is in the truths of faith from the good of charity can be elevated above **scientifics**. Refs.

— . That when a man dies he carries with him into the other life **scientifics**, or the things of the external memory; but that they are then quiescent, and how. Refs.

993¹. That, when a man is in heavenly love, all **scientifics** are disposed into a heavenly form, and that the love disposes them. Ref.

994⁵. By the **Knowledges** of good and truth are meant interior **scientifics**, such as are those of the Church concerning faith and love . . .

996³. 'The beard'=**sensuous scientifics**, which are ultimate truths. Ill.

996⁶. The ultimate of the Intellectual is called the **sensuous Scientific** . . . The **sensuous Scientific**, which is the ultimate of the Intellectual, is imbibed through two senses, which are those of hearing and sight.

—². The **sensuous Scientific**, which is the ultimate of the Intellectual, is meant in the Word by 'a cup;' for the wine, or water, which is therein, is the truths which are of the intellectual part . . .

1002⁹. Truth in the Natural is the **Scientific**; and the good therein is the delight thereof; both are perceptible to man while he is in the world . . . Whereas the truth in the internal man is not a **Scientific** which appears, but it is truth implanted in his intellectual part . . .

1006¹. 'The right eye'=**the knowledge** of good applied to confirm falsity.

1006⁷. Man imbibes truths from hearing through hearing, and from reading through sight, and stores them up in the memory; these truths belong either to the civil state, or to the moral state, and are called **scientifics**. The man's love . . . looks through the understanding into the things therein, and selects thence such things as agree with the love; and the things which it selects it summons to itself, and conjoins with itself; and by these it strengthens itself every day. The truths thus vivified by love make his intellectual.

[A.] 10124. With those who are in the Spiritual Kingdom, truth is implanted in the external man, and there first becomes **knowledge**; and, in proportion as the man is affected with it, and lives according to it, it is called out into the Intellectual, and becomes faith, and at the same time charity towards the neighbour. This charity constitutes his new Voluntary, and the faith his new Intellectual, and both conscience.

—². But, with those who are in the Celestial Kingdom, truth does not become **knowledge** . . . It does not remain as **knowledge** in their memory . . .

10156. For the **knowledge** of the natural man, that is, of the unregenerate man, is in the light of the world; but the intelligence of the spiritual man, that is, of the regenerate man, is in the light of Heaven; and, so long as a man is solely in the light of the world, he is in Hell . . .

—². Those, moreover, who are only in natural **knowledge**, and thence in no other light than the light of the world, cannot possibly believe the things which are of Heaven; and even if they want to enter into them by their own lumen . . . there comes to them as it were a thick darkness, which . . . makes what is heavenly as nothing . . . which is also the reason why so many of the learned reduce themselves into such insanity by means of their **knowledges** . . . The case is otherwise with those who suffer themselves to be elevated by the Lord into the light of Heaven; these are first elevated above the **scientifics** which are of the natural man; and afterwards, from the light of Heaven, they see those things which are in their natural man, and which are called **scientifics**, and well discriminate them, adopting those which they apprehend, and which are in agreement, and rejecting or laying aside those which they do not apprehend, and which are not in agreement. Ex.

10217. 'The beast out of the sea' = the truth of the Church falsified by means of **scientifics** which are from the world.

10225. Man's second state is from the fifth up to the twentieth year: this state is a state of instruction and of **knowledge**, and is called childhood.

—³. That the second state is a state of instruction and of **knowledge**, is evident . . . because the child at that time does not conclude anything from himself, nor does he discriminate between truths and truths, nor even between truths and falsities, from himself, but from others: he only thinks and speaks the things of the memory, thus from **knowledge** alone; nor does he see and perceive whether a thing is so, except from faith in his master.

10252². The wise men from the east . . . were in the **knowledge** of correspondences and representations. In those times this **knowledge** was chiefly with the Arabians, Ethiopians, and others in the east; and therefore . . . by 'Arabia,' 'Ethiopia,' and 'the sons of the east,' are meant those who are in the **Knowledges** of heavenly things. But in time that **knowledge** perished, because, when the good of life ceased, it was turned into magic, and was obliterated first with the Israelitish nation, and afterwards with the rest . . .

10272². By ministering goods and truths, are meant the goods and truths which are in the external man,

which are called **Knowledges** and **scientifics**; for these are the things into which the internal man looks, and from which he selects things confirmatory, which agree with the life of his love . . . There are also goods and truths which minister to these again, which are called sensuous **scientifics** . . .

10331. 'In wisdom, and in intelligence, and in **knowledge**, and in every work' (Ex. xxxi. 3) = as to those things which are of the will, and which are of the understanding, in the internal, and in the external man. . . 'Knowledge' = the things which are of the understanding, and thence of the speech, in the external man.

—². A wise man is one who does truths from love; an intelligent one is one who does them from faith; a **knowing** one is one who does **knowingly** . . . and therefore no one can be called wise, nor intelligent, nor **knowing** in the genuine sense, who does not do; for all three,—wisdom, intelligence, and **knowledge**,—are of life, and not of doctrine without life; for life is the end for the sake of which they are. Such, therefore, as is the end, such are the wisdom, intelligence, and **knowledge**. (Continued under INTELLIGENCE, here.)

—³. **Knowledge** is to **know** well; and work is to do well, both from willing well. These two are of the external man.

10406⁶. 'Knowledge' (Jer. x. 14) = Own intelligence.

10416⁶. The delight and festivity . . . when **scientifics** confirm spiritual things, and agree with them. Sig.

10488. Truth without good is not even truth; for it is only what is **scientific** devoid of life . . .

10669². 'Fitches and cummin' = **scientifics**; because these are the first things which are learned in order that a man may receive intelligence.

H. 87. With the Ancients, the **knowledge** of correspondences was the chief of all **knowledges**; for by means of it they imbibed intelligence and wisdom; and those who were of the Church, through it had communication with Heaven; for the **knowledge** of correspondences is angelic **knowledge**.

108. What **knowledge** is as it were implanted in every animal! . . . The bees **know** . . .

—⁴. The reason animals . . . are born into all this **knowledge**, and not man . . . is that animals are in the order of their life . . . 352³.

109. Volumes might be [written], and yet the interior arcana . . . cannot be exhausted by **knowledge**.

267^e. Sensuous men are not in any wisdom, but only in **knowledge**.

271. The Angels of the Inmost Heaven do not lay up Divine truths in the memory, thus neither do they make any **knowledge** from them; but the moment they hear them they perceive them, and commit them to life . . . But the Angels of the Ultimate Heaven first lay up Divine truths in the memory, and store them up in **knowledge**; and take them out thence, and perfect their understanding by them . . .

279². (The man who is being regenerated) is first led into the **knowledge** of (good and truth); then from **knowledge** into intelligence, and finally from intelligence into wisdom; innocence always accompanying, which is . . . that he **knows** nothing of truth . . . from himself . . .

280^e. They know-*norunt* . . . that what they know, relatively to that which they do not know, is as it were nothing . . .

292. The Spirits do not at all know that they are with man . . . for if they did know, they would speak to him ; and then evil Spirits would destroy him . . .

295. In childhood, Spirits are present who are in the affection of knowing, thus who communicate with the Ultimate Heaven . . .

351. It is believed in the world that those who know many things, whether it be from the doctrines of the Church and from the Word, or from the sciences, see truths more interiorly and acutely than others . . . Ex.

—³. In order to become intelligent and wise, he must learn many things . . . those which are of Heaven, from the Word . . . and those which are of the world, from the sciences.

353. By the sciences are meant experimental things of various kinds ; things physical, astronomical, chemical, mechanical, geometrical, anatomical, psychological, philosophical, historical of kingdoms, also those of the literary world, things critical, and those of language.

—². (Such) regard the things of the Word no otherwise than as others do the sciences.

—³. Still, sensuous men can reason . . . but from the fallacies of the senses confirmed by their scientifics.

356. App. Things collected from the *Arcana Coelestia* concerning knowledges.

— That scientifics are the first things upon which is built and founded the life of man, civil, moral, and spiritual ; and that they are to be learned for the sake of use as the end. Refs.

—². That there are scientifics which admit truths Divine, and those which do not admit them. Ref.

— That empty scientifics are to be destroyed. Refs.

— That empty scientifics are those which have as the end, and which confirm, the loves of self and of the world ; and which withdraw from loves to God and towards the neighbour ; because such close up the internal man . . . Refs.

—³. That the internal man is opened and successively perfected by means of scientifics . . . Ref.

—^{12e}. Thus, the scientifics and Knowledges which are of the natural man, without these universals, can be of little service to man's Rational for understanding and increase. Hence it is evident how necessary scientifics are. N.34^e.

423^e. That which is only in the understanding . . . is only a thing of knowledge in the memory . . . 474². 482. 526². 551.

435. For lack of knowledges . . . they cannot conclude rationally . . .

464³. In proportion as a man has become rational through languages and knowledges, he is rational after death ; and not at all in proportion as he is skilled in languages and knowledges.

488². They who have studied knowledges, with no other end than to be called learned, and have not cultivated the Rational by them . . . love sandy places . . .

489¹. They who have loved knowledges, and by them have cultivated their Rational . . . and who have at the same time acknowledged the Divine, have their pleasure of knowledges and rational delight turned into spiritual delight, which is that of the Knowledges of good and truth. They dwell in gardens. Des.

N. 33. With those who are in evil and falsity . . . instead of will there is desire ; and instead of understanding there is knowledge.

51. (Refs. to passages on the subject of knowledges and Knowledges, through which the internal spiritual man is opened.)

— That those things are called scientifics which are in the external or natural man and its memory ; but not those which are in the internal or spiritual man. Refs.

—². That there are scientifics which concern natural things, which are of the civil state and life, which are of the moral state and life, and which are of the spiritual state and life. Refs. But that for the sake of distinction, those which are of the spiritual state and life are called Knowledges, which are chiefly doctrinal things. Ref.

—⁹. That with the evil their knowledge does not deserve even to be called knowledge, because it is devoid of life. Ref.

—¹². (Refs. to passages on the subject of the knowledge of correspondences.)

J. 38². Every Church . . . when it becomes external is at its end, because it then places everything in knowledge ; and little, if anything, in life.

W. H. 8². That at this day . . . the doctrine of charity is rejected into knowledge, which is called moral theology. Ref.

L. 15. 'By His knowledge He shall justify many' (Is. liii. 11).

S. 15. That the whole Church has been devastated by scientifics perverting all truth, and confirming falsity. Tr.

F. 11. A faith of what is unknown is only knowledge, which is of the memory . . .

W. 9. Without a knowledge that . . .

55^e. This is [stated] here only for knowledge.

61. Animals have connate knowledges corresponding to their affections . . .

67. Man is born into the ultimate degree of the natural world ; he is then elevated by knowledges into the second degree ; and, as he perfects his understanding from the knowledges, he is elevated into the third degree, and then becomes rational.

134². In birds and beasts there is such a knowledge ; for it is implanted in them to know from themselves their homes and dwelling-places.

184. The knowledge of degrees is as it were the key . . . Without this knowledge scarcely anything of cause can be known.

188. I do not know whether . . .

222^e. As the Angels are in wisdom from universals, and thence in knowledge concerning singulars . . .

237. When man is born, he first comes into the

natural degree, and this grows with him by continuity according to his **knowledges**, and according to the understanding acquired by means of them. (Continued under KNOW—*cognoscere*.)

[W.] 255². Beasts . . . do not think, but act from **knowledge** corresponding to their love.

261². When the things of Heaven serve the natural mind . . . they become like the **scientifics** of the natural man, within which there is nothing of life.

278^e. The first degree, which is the love of the will, is not known—*noscitur*—in the **knowledge** of the memory, which is the third degree, except by a certain pleasantness in **knowing** and speaking.

280. The Angels know—*noscunt* . . . a man's **knowledge** of the sense of his words.

284^e. When the Angels look into the world they see . . . no **knowledge** of God, of Heaven, and of the creation of nature, for their wisdom to rest upon.

332. Uses for perfecting the Rational are all things which teach the things now spoken of, and are called **knowledges** and studies, which relate to things natural, economical, civil, and moral, and which are imbibed either from parents and masters, from books, from intercourse with others, or from self by reflection upon these things.

338. For the sake of **knowledge**, it suffices . . .

366. Consult anyone skilled in anatomical **knowledge**.

—². They who **know** these things, either from anatomical science, or from confirmation from those who are in this science, can see that . . .

404. That . . . the first conjunction (of the will and understanding) is through the affection of **knowing**, from which comes the affection of truth. Gen.art.

— . In the second state, which belongs to man in childhood, there is the affection of **knowing** . . . Through this the infant child learns to speak, to read, etc. . .

— . That from this is the affection of truth, is evident. For when a man has become intelligent from the affection of **knowing**, he is not so much led by affection to **know**, as by affection to reason . . . When this affection is elevated even to spiritual things, it becomes the affection of spiritual truth. That its first, or intiament, was the affection of **knowing**, may be seen from the fact, that the affection of truth is an exalted affection of **knowing**; for to be affected with truths is from affection to want to **know** them . . .

410². (Thus) the **knowledge** which the love acquires to itself from the affection of **knowing** . . . is not of the understanding, but is of the love.

—⁴. Thoughts, perceptions, and the derivative **knowledges**, do indeed inflow from the Spiritual World; but still they are not received by the understanding; but by the love according to its affections in the understanding. Ex.

P. 74. Beasts . . . instead of understanding have **knowledge** . . .

—². Every affection has its consort; the affection of natural love has **knowledge** . . . In beasts there is the marriage of affection and **knowledge**; in this case the affection is of natural good, and the **knowledge** is of natural truth.

—³. Now as with them affection and **knowledge** act altogether as one, and their affection cannot be elevated above their **knowledge**, nor their **knowledge** above their affection; and if they are elevated, they are elevated both together; and as they have no spiritual mind into which . . . they can be elevated, therefore they have no faculty of understanding . . . or of free will; but mere natural affection with its **knowledge** . . . They are carried along, from their affection, by means of their **knowledge** . . . 96⁴, Ex.

75. Therefore a man can be elevated from natural **knowledge** into spiritual intelligence . . .

105^e. From the life's love comes the love of the means, the delights of which, and the **knowledges** thereby called forth from the memory, make the external of his thought.

168^e. Those have exterior enlightenment from man who think and speak from **knowledge** alone impressed on the memory . . .

172⁶. This is within the **knowledge** of preachers, who say . . .

180⁴. Consult those who are skilled in this science.

—⁶. If a man **knew** all the operations of both brains into the fibres . . . and from his **knowledge** of them were to dispose them all . . .

275². If man were born into (love truly human), he would be born into . . . a certain light of **knowledge** and thence of intelligence; and into these he would also quickly come.

276. When the love of the neighbour was turned into the love of self, man could no longer be born into the light of **knowledge** and intelligence . . .

296¹⁵. He who is not skilled in anatomical **knowledge** . . .

305. Many complain that they had not **known** (this) . . . But they are told that they were able to **know** if they had wanted, that . . .

317. In civil and economical things . . . what is useful and good cannot be seen unless many statutes and ordinances are **known**; nor in judicial matters, unless the laws are **known**; nor in the things of nature, as in things physical, chemical, anatomical, mechanical, and so on, unless a man has been imbued with the sciences. But in things purely rational, moral, and spiritual, truths appear from their light itself; provided the man, from a just education, has become a little rational, moral, and spiritual. (The reason of this Ex.) . . . A man sees these things . . . as he sees the mind of another from his face . . . without any other **knowledge** than that which is implanted in everyone. Why should not man in some measure see from influx the interior things of his own life, which are spiritual and moral, when there is no animal which does not from influx **know** its own necessary things, which are natural?

R. 206. They who believe from themselves . . . believe that they **know** and understand all things. Sig.

242. 'A calf' = the affection of **knowing**. Ill.

288. 'Riches and wisdom' = the Divine **knowledge** and wisdom, which are omniscience.

—^e. 'Riches' = the **Knowledges** of good and truth, and thus **knowledge**.

337. Those who, before the separation, had been in the understanding of truth and good, in the **knowledge** of the **Knowledges** of them . . . and still not in a life according to them. Sig.

351. The consort of natural love is **knowledge** . . .

775. Because they have not **scientific** goods and truths in the things of the Church, to which such things correspond. Sig. and Ex.

— By these things are signified **scientifics**, which are the ultimates of the natural mind, and which differ in quality according to the essence which is in them. Sig. For by 'vessels' are signified **scientifics**; here, in the things of the Church; because **scientifics** are the containants of good and truth . . . Moreover, **scientifics** are of great variety, and their receptacle is the memory. The reason they are of great variety, is that the interiors of man are in them; moreover, they are introduced into the memory either from intellectual thought, from hearing, or from reading, and then according to various perception from the Rational. All these things are within **scientifics**, as appears when they are reproduced, which takes place when the man thinks or speaks.

—². 'A vessel of precious wood'=the **Scientific** from rational good and truth; 'a vessel of brass'=the **Scientific** from natural good; 'a vessel of iron'=the **Scientific** from natural truth; and 'a vessel of marble'=the **Scientific** from the appearance of good and truth.

M. 25^e. Because He had deigned to bless them with **knowledge** and thence intelligence concerning heavenly joys.

133. Why man is not born into the **knowledge** of any love, when yet beasts and birds . . . are born into the **knowledges** of all their loves. Fully Ex. 134.

134. The Northerns said, that man is born without **knowledges** in order that he may receive all; whereas if he were born into **knowledges**, he could not receive any except those into which he had been born; and neither could he appropriate to himself any **knowledge**. Ex.

—². The Westerns said . . . Connate **knowledges** and affections limit the progression; whereas connate faculty and inclination limit nothing; and therefore man can be perfected to eternity in **knowledge**, intelligence, and wisdom.

—³. The Southern said, that it is impossible for man to take any **knowledge** from himself; but he takes it from others, since he has no connate **knowledge**; and as he cannot take any **knowledge** from himself, so neither can he take any love, since where there is not **knowledge** there is no love. **Knowledge** and love are inseparable companions, and can no more be separated than will and understanding, or affection and thought, or than essence and form; and therefore, as a man takes **knowledge** from others, so love adjoins itself thereto as its companion. The universal love which adjoins itself is the love of **knowing**, understanding, and being wise. This love belongs to man alone . . .

—⁴. To these things we add, that beasts are born into natural loves, and thence into the **knowledges** corresponding to them; and yet that they do not **know**, think, understand, and possess wisdom from **know-**

ledges; but they are carried along by means of them by their loves . . . like sleep-walkers, who do what they do from blind **knowledge**, the understanding being lulled.

—⁵. The Easterns said . . . Man becomes a likeness of the Lord by his feeling (what is good and true) in himself, as from himself. This he feels, because he is not born into **knowledges**, but receives them . . .

—⁶. They then formed this conclusion: Man is born into no **knowledge**, in order that he may come into all **knowledge** . . . and he is born into no love, in order that he may come into all, by the applications of **knowledges** from intelligence . . .

163. The things which belong to the rational wisdom of the men are called, in general, **knowledge**, intelligence, and wisdom . . . But everyone has **knowledges** peculiar to his calling. Enum.

—². To rational wisdom pertain all the sciences into which youths are initiated in the schools; and through them afterwards into intelligence; and which are called by various names; as things philosophical, physical, geometrical, mechanical, chemical, astronomical, juridical, political, ethical, historical, and many more; through which, as through doors, an entrance is made into things rational . . .

187. That . . . the men from creation are forms of **knowledge**, intelligence, and wisdom; and women are forms of the love of these things with the men. Ex.

270^e. The lowest region of the mind, where conjugal love dwells in the love of what is just and right with its **knowledge**. Rep.

298. Parents deliberate from judgment, **knowledge**, and love . . . As regards the sutor, they acquire **Knowledges**; and as regards their daughter, they **know**.

299. The daughter cannot (judge) from **knowledge** or **Knowledge**, because she **knows** few things.

I. 16^e. They who are in the Ultimate Heaven are in the love of **knowing** truths and goods . . .

—⁶. A man can become . . . an Angel of the Ultimate Heaven if he receives only the love of **knowing** truths and goods . . .

T. 12^e. Such **knowledges** cannot be given to (animals) from the sun . . .

32^d. From the infinity to which each **knowledge** may grow . . .

42. The ultimate region (of the mind) . . . is opened from infancy to childhood, and this is effected by means of **knowledges**. The second region . . . is opened from childhood to adolescence, and this is effected by means of thoughts from **knowledges** . . .

73^e. Natural faith is only **knowledge** and persuasion. 339.

160^e. He **knows** no otherwise than that he is still living in the same world . . .

186. Theological things . . . are in the highest region (of the mind); moral things . . . are in the second region . . . political things are in the first region; and **scientifics**, which are manifold, and which can be referred into genera and species, make the door to those higher things . . .

[T.] 200^e. That at the time of the Lord's Advent, the Scientific, the Rational, and the Spiritual will make one; and that then the Scientific will serve the Rational, and both the Spiritual. Sig.

336. Man . . . is perfected in understanding, which is done through knowledges.

525^o. Before this is done, all that is only knowledge . . .

591^e. Regeneration is not knowable in the present Church . . .

665^d. You, who have studied the sciences, tell us . . .

Ad. Jer.xxiii.17. When knowledges and the things of the memory . . . wanted to introduce themselves into spiritual things, and as it were to build them, I at once fell into doubtings . . . For particulars can never enter into universals . . .

D. 155^d. When, by scientifics excited by the love of self and of the world . . . he wants to introduce himself into the mysteries of faith . . .

249. That the natural sciences, or those of natural things, are at this day like the ultimate heaven, which perverts Truths into Falsities. Ex.

— The sciences, or the wisdom of the present day is such, that it cannot serve as a plane for spiritual Truths, still less for celestial ones; but it is like the ultimate heaven, which perverts into the contrary the Truths which descend from Heaven. For, at this day, whatever is taught through the sciences concerning the natural causes of phenomena . . . and also whatever is deduced for the Knowledge of the soul, and the like, is full of false hypotheses, in which not a single Truth is evident to the view . . .

250. I say . . . with those who study scientifics so that they will believe nothing without them: beyond the use [performed by them] in schools . . .

560. See JUPITER, here.

690a. His faith was . . . completely suffocated by earthly knowledges . . . Thus his faith was buried in knowledges.

691. I discussed with them concerning the necessity of knowledges in life, that the things which are of true faith alone are necessary . . .

767. On various sciences, how they occupy the human mind, and give quality to it.

— As to philosophy, every part of it has hitherto effected nothing else than to darken minds . . .

768. As to mechanical science, when one indulges too much in mechanical business, he forms the mind so as to [believe] that there is nothing except what is mechanical . . .

769. As to geometry and the like, this also as it were concentrates the mind and hinders it from going into universals . . .

770. As to things historical, they are things which do no harm, provided they are not merely things of the memory.

771. See MEMORY here.

772. Natural experience, such as that pertaining to a garden . . . does not impede spiritual Knowledges . . .

773. All Knowledges are free from harm, provided everything is not made to consist in them, but another end is intended. They are spiritual riches, on which is founded the understanding of things . . .

990. They want to know all things . . . 1571. 3970.

1291. It is better to have faith, without understanding it by knowledges. Ex.

1625. On the knowledge of the Angels.

1628. In order that they might know, they endeavoured to think that they did not want to know . . .

2467^e. Those who have only scientific faith . . . 2946^e. 2947.

2523. That knowledges are not to be rejected . . . If truths are confirmed by them, they then illuminate, because man is in knowledges.

2634. How the case is with natural sciences and their Truths, relatively to spiritual and celestial Truths. Ex.

2736. That knowledges contribute nothing to salvation, but rather confuse and distort ideas.

— Knowledges contribute nothing to salvation, but only the Knowledges of Truths, from the Word of the Lord; and this . . . is circumstanced as is the Knowledge of the human body, as to things anatomical . . . which effects nothing towards the preservation of health . . . In like manner intellectual health, which may be much greater with those who know nothing concerning the understanding, than with him who has studied these things all his life, and who is confused with hypotheses and scholastic things.

2781. On the inverted order of knowing spiritual and celestial Truths. . . It is like one who wants to know what the will is from the muscles . . . So are natural knowledges, relatively to the things which are of faith.

2927. That Spirits, although not instructed in life, appropriate to themselves all the knowledges of man . . .

2955^d. The second kind receive (the things written by me) as scientifics; and are delighted with them as scientifics, and as curious things.

2976. There are . . . four spheres of faith; namely, the sphere of knowledge . . .

2978. The sphere of knowledge is that which does not admit the things which are of faith . . .

2995. That those who long for good care nothing for scientifics, and as it were refuse them.

2999. On the confirmation of heavenly Truths by human scientifics.

3117. One who said that he knows what he wills; to whom it was insinuated that he knows nothing except what tends to his delight.

3143. That scientifics also are implanted in Spirits . . . Spirits retain in the interior memory the things which they hear, see, and perceive, as men do in the exterior memory; but they cannot recall these things; only the Lord.

3259. Although they do not know that they know,

yet as soon as it occurs, they recollect it. (Thus) the memory of Spirits is much more perfect than the memory of men . . .

[D.] 3351. How much the **knowledges** and intelligence of Spirits exceed those of men. Ex.

3376. After the Flood . . . there thus succeeded **scientific** ideas, which were separated . . . Thus . . . **scientific** and intellectual faith is stored up separately. 3377^e.

3378^e. (Whereas) with us there are good **scientifics**, but evil affections.

3460. In themselves, the **sciences** are not such that they are to be rejected, for spiritual things can be confirmed by them; and therefore the Angels understand indefinitely more things in all the **sciences** than can ever be believed . . . But they who are learned, in every **science**, hardly intermit to reason . . . about spiritual things, each from his own **science**, and thus they blind themselves. For, in order to seem learned, many reason from their own **sciences**; as the philosophers from theirs, the logicians from theirs, the metaphysicians from theirs, the anatomists from theirs, the politicians from theirs, the historians from theirs, the politicians from theirs, and so on; and therefore in the learned the ideas are closed, thus spiritual and celestial things, and thus Heaven; whereas it is open to the unlearned. Who worship nature as God more than those who are **men of knowledge-scientes**, from every **science** whatever?

3493. They who acknowledged orally and **scientifically** that . . .

3571^e. Although they were **scientifically** persuaded . . .

3591. That we can **know** nothing, except what is given by the Lord. Ex.

3819. Beasts are not skilled in the arts and **sciences**, as the mechanical, physical, philosophical, and many others; nevertheless they are in them, and, in fact, like the body of man, in their most secret arcana; and from nature they **know** many more things than man by all his arts and **sciences**; as for example, they **know** how to build nests, to form webs, etc. . . These are the **scientifics** which beasts **know-norunt**; man by his **sciences** does not advance so far. Therefore **sciences** and things of art are such things as man has in common with beasts; and therefore they in like manner regard natural life; for the ends are terminated in nature.

3970. There are Spirits . . . who desire to **know** all things, and yet do not determine themselves to anything, in order to **know** it. They only . . . desire to **know**, but do not . . . **know** anything. (Their quality represented by a black horse. Des.)

4039^e. **Scientifics** are acquired there also; and the faculty of acquiring and of exercising them is greater; but still not beyond the acquired actuality.

4057. I marvelled that the deceitful, etc. are in such great **knowledge-notitia**—and **science** in infusing and doing evil . . . when yet in the life of the body they had **known** nothing of the kind . . . But it was perceived that he who is in any cupidity . . . (there) **knows-novit**—all things which are of that insane love . . . He who is in cupidity . . . is in the **knowledge** of such things,

even when it is excited by others; and therefore in proportion as anyone is in the life of cupidities, in the same proportion he is in the **knowledge** of those things which belong to the cupidities . . .

4059. That affections are attended with all **knowledge**. Ex.

—². Neither would man have any need to build up **sciences** artificially . . . if he were in the love of true faith . . .

4143^e. From this it is evident that rational Spirits cannot be together with **scientific** Spirits; and that they are quite distinct.

4171. Faith (alone) is nothing but **knowledge**; and he is insane who supposes that **knowledge** alone, or Knowledge, saves; since all Knowledge is for the sake of the end that one may become good.

4294. That **scientifics** and doctrinals are nothing, unless the man so does. Ex.

4477. Whatever be the idea from **scientifics** . . . Sirens, when they call it forth from the man, turn it into magic . . . They entered into my **scientifics** concerning the viscera . . .

4627¹³. He is in such **scientifics** . . .

4628. They who are instructed in the **sciences** . . .

—². The reason the learned are such, is that they learn the **sciences** for the sake of the reputation of learning . . . and not that they may be wise through the **sciences** . . .

4755^e. And this naturally, without previous **knowledge**, because it is according to order.

4779. I was brought back to the region where are those who are in **sciences** . . . and these were the least of all able to receive the Heavenly doctrine . . . But further to the right . . . were those . . . who had not extinguished, by **sciences**, the gift of perception that it is so.

4782. They called the Spirits from this Earth **sciences**; for they correspond to **sciences** which are not abstracted from material things, but which are conjoined with them. Thus in this Earth it is **known**, from **science**, that God is a Man; elsewhere not from **science**.

4843. He had **known-noverat**—the doctrinals of his Church, but only **scientifically** . . .

5141. Those correspond to the bones who have studied various **sciences**, but have made no use of them; as those who have studied mathematics merely to invent rules . . .

5177^e. (Then) wisdom and intelligence perish, and from them is made **knowledge**.

5643^e. For the longing to **know** grows according to the good of love . . .

5709. As the **sciences** have closed up the understanding, therefore the **sciences** also open it; and it is opened in proportion as they are in good.

5710². **Science** teaches that there is with man an internal and an external man . . .

—^e. In a word, nothing can be founded upon **scientifics**, unless it has first been founded upon the

Word. This must be the first thing; the second is only confirmation from the man's **scientifics**.

[D.] 5785. That **scientifics** effect nothing, if the Rational has not been cultivated thereby. Ex. (Shown by the case of Leeuwenhoek.)

5944. On the tree of **knowledge**. Gen.art.

— Only the celestial can know what is meant by to eat of the tree of **knowledge**. (Examps. given of what is meant by it.) First. If a person can think well . . . and then wants to think from metaphysical and logical rules . . . then his former faculty perishes. Second. If a person can conduct himself becomingly . . . if he afterwards learns the rules of decorum from science, and . . . moves his body and face according to these, his natural faculty perishes . . . Third. If a famous dancer wants to learn rules and dance by them; and still more if he wants to do so from the science of the muscles. In a word, in proportion as a man wants to think and act from the **knowledge** which is of the memory, he acts from his own proper Intellectual; but in proportion as he does so from affection, he does so from another origin. As concerns truth and good, in proportion as he thinks, wills, and acts them from the **knowledge** which is of the memory, thus from obedience alone, he acts them from his Own Intellectual, thus from evil . . . Hence it is evident that in proportion as a man is led by the Lord, he is led by an affection within him, and by innumerable laws, almost all of which are unknown; and if, then, he wants to act from **knowledge**, the former state perishes, which is from the influx of the Lord's Divine; and there comes forth a state from proprium, which is from evil. This is meant by the Lord's words, 'Let your discourse be Yea, or Nay; what is beyond this is from evil.'

6011. On the progression of truth or faith from **knowledge** into the understanding, then from the understanding into the will, and from the will into act.

D. Min. 4578. How worthless are the **knowledges** of the present day. Ex.

— In general, **knowledges** are nothing else than means of being wise, or for forming one's Rational . . . They who are in truths, can by **knowledges** acquire many confirmations, and thus infil their ideas. They who are in falsities can also by the same **knowledges** loose confirmations, and thus infil their ideas with falsities. Useful **knowledges** are things physical, optical, chemical, pharmaceutical, anatomical, mathematical, astronomical, architectural, botanical, metallurgical, historical, the governments of kingdoms, and the like; from all of which, as means, everyone can become rational. But there are some [**knowledges**] which completely destroy the faculty of thinking, and destroy the Rational; as things scholastical . . . philosophical . . . logical . . . (and also) things geometrical and algebraical, when simple Truths are demonstrated by means of them, and the thing . . . is expressed by angular, circular, and curved figures, and is explained according to them . . . Such **knowledges**, and the applications of such **knowledges**, cause a man to lose his common sense, and become insane.

4579. Such is modern wisdom. Ancient wisdom was never such: this taught naked Truths; and thus one

could know and think innumerable truths; while at this day he can know scarcely any.

4657. Still, there are many useful **knowledges**, which strengthen and enlighten ideas: such as all physical or natural **knowledge** in the three kingdoms of the world; especially that of experience; as things astronomical, geometrical, optical, chemical, mechanical, historical, anatomical, medical, those of civil law, and such things also as are called philosophical.

48267. The stomach corresponds to the desire of **knowing**, for the sake of use . . .

E. 117^e. Whoever is in the spiritual affection of truth, apperceives that there are few things which he **knows**, and infinite things which he does not **know**; and he also knows-*novit*-that to **know** and acknowledge this, is the first step to wisdom; and that those do not arrive at the first step who are proud from **knowledges**, and who from them believe themselves to be the most intelligent.

118. 'And poverty, but thou art rich'=the acknowledgment that they **know** nothing from themselves. Ex. and III.

204³. It is only **knowledge**.

213. 'To know' (Rev.iii.10)=**Knowledge**.

236^o. To **know** . . . falsities is not to be intelligent . . .

—³. But now they **know** that they **know** scarcely anything. To **know** something, in the Spiritual World, means to **know** something of truth: whereas to **know** falsities is not to **know** . . .

237^o. 'Thy wisdom and thy **knowledge** hath seduced thee . . .' (Is.xlvii.10)=those who believe that they **know** all things . . . when yet they **know** nothing of truth . . .

242¹. The circle of life is to **know**, to understand, to will, and to do; for the spiritual life of man begins from **knowing** . . . Whence it is evident that **Knowledges** are only in the entrance to life when they are in the memory, and that they are not fully in man until they are in his deeds, and that they are more fully in the deeds in proportion as they are more fully in the understanding and the will.

275^o. The intelligence of their truth from the Lord is described by, 'the earth shall be full of the **knowledge** of Jehovah.'

357^o. See ELAM, here.

376^o. 'To know' (Is.lvi.11)=to be able.

386¹². The desolation or destruction of the Church by there being no **Knowledges** of good and truth, is signified by, 'My people shall be banished for lack of **knowledge**' (Is.v.13).

409^o. 'By His **knowledge** shall My just servant justify many'= . . . the salvation thence of those who are in spiritual faith, which is of charity; '**knowledge**' =Divine truth, and thence Divine wisdom and intelligence.

4177. The vastation of all confirmatory **scientifics**, and of the **Knowledges** of good and truth. Sig.

504^o. That there is no longer . . . the understanding of truth, is signified by, 'there is no longer . . . with us any that knoweth' (Ps.lxxiv.9).

507². **Knowledges** are only the means to uses; and such as they are, such are the uses which come forth from them. They are alive, when the man acquires by them intelligence and wisdom . . .

511². When a merely natural affection dominates, then in the natural man there is not any truth, but all that is there is a **Scientific** not true. A dead **Scientific** is a false **Scientific**; the reason of which is that then the **scientific**s there conjoin themselves with affections merely natural, which all spring from the loves of self and of the world; and yet truths themselves, being in themselves spiritual, conjoin themselves only with spiritual affections . . .

512. That the love of self, when it enters into . . . the natural man, turns the whole **Scientific** therein into the falsity of evil. Sig.

513. By a living **Scientific** is meant a **Scientific** which derives life from spiritual affection; for this affection gives life to truths, and thence gives life to **scientific**s; for **scientific**s are the containants of spiritual Truths.

514⁷. 'Ships' . . . = the **knowledges** of the natural man; for these contain in themselves, and as it were carry, spiritual wealth, as ships do worldly wealth.

— By the last boundaries of the Land of Canaan are signified the ultimates of the Church, which are **knowledges** which comprehend the **Knowledges** of truth and good. . . By **knowledges** are meant such **knowledges** as there were with the Ancients, namely, the **knowledges** of correspondences, of representations, of influxes, and of Heaven and Hell, which especially comprehend (or comprise) the **Knowledges** of truth and good of the Church, and serve them.

—⁹. That all intelligence and **knowledge** are from the Lord. Sig. It is believed that **knowledge** is from man; but **knowledge**, in so far as it serves intelligence, in which is the perception of truth, is from the Lord alone.

545². By **scientific**s from the Word, are meant all things of the sense of the letter therein in which there does not appear what is doctrinal . . .

559. 'They had tails like scorpions' = sensuous **scientific**s which are persuasive.

— For sensuous **scientific**s are the ultimates of intelligence and wisdom.

—². Sensuous **scientific**s are those **scientific**s which enter from the world through the five senses of the body; and thence, regarded in themselves, are more material, corporeal, and worldly, than those which are more interior. All . . . sensuous men, when left to themselves . . . think about Divine and spiritual things from sensuous **scientific**s, and they consequently reject Divine and spiritual things . . . and their own **scientific**s, which they have made sensuous and material, they apply to destroy them. For example, the learned men of this kind who know-*norunt*-things physical, anatomical, those pertaining to a garden, and many things which are of human learning, when they see the wonderful things in the animal and vegetable kingdoms, say in their hearts, that all these things are from nature, and not from the Divine; and this because they do not believe in anything except what they see with their

eyes and touch with their hands; for they cannot elevate their minds above, and thus see them from the light of Heaven; for this light is thick darkness to them; but they keep their minds down in earthly things, almost in like manner as do the animals of the earth, to which they also compare themselves. In a Word, all **knowledges** with such are made sensuous; for such as is the man himself, such are all things which are of his understanding and will . . . These things have been adduced, in order that it may be known what sensuous **scientific**s are.

—³. The reason these (sensuous **scientific**s) . . . are in the highest degree persuasive, is that they are the ultimates of the understanding . . . which captivate the generality, because they are appearances from such things as they see in the world with their eyes; and, so long as the thought inheres in them, the mind cannot be disposed to think interiorly, or above them, until they have been removed; for the interiors which are of the mind all cease in ultimates, and rest on them as a house does on its foundation; and therefore they persevere in the highest degree; but only those whose minds cannot be elevated above sensuous things . . .

560. The reason the stings were in their tails, is that it is **scientific**s sensuously perceived by which they deceive, both by **scientific**s from the Word, and by the **scientific**s from the world from which is human learning. They deceive by **scientific**s from the Word, in that they explain it sensuously according to the letter, and not according to its interior sense; and by **scientific**s from the world, in that they confirm thereby.

569¹⁰. The first terminus (or boundary) of the Church, is the **Scientific** which is of the natural man . . . which is signified by the Nile. To (this) the Spiritual Church extends itself . . . in like manner the spiritual mind. Both the **Scientific** and the Rational are in the natural man; the one end of which is the **Scientific** and the Cognitive, and the other end is the Intuitive and the Cognitive; into these ends inflows the spiritual man when in the natural man.

577². Therefore with these, instead of intelligence, there is only **knowledge**, from which proceeds reasoning . . . Sig.

581. That from sensuous **scientific**s, which are fallacies, they reason cunningly. Sig. . . For by 'the head,' when predicated of the sensuous man, is signified **knowledge**, and the derivative infatuated thought.

— Sensuous **scientific**s become fallacies when a man reasons from them concerning spiritual things; as for example, that dignities and wealth are real blessings . . .

—¹¹. 'The heels of a horse' = truths in ultimates, which are sensuous **scientific**s.

587⁵. 'The knowledge from which a man is a fool' (Jer. x. 14; li. 17) = Own intelligence. (= from the **scientific**s of the natural man separated from the spiritual. 727¹⁰.)

617¹⁵. By 'the tree of the knowledge of good and evil,' is signified the **knowledge** of natural things, by means of which it is not allowable to enter into the celestial and spiritual things which are of Heaven and the Church, consequently, from the natural man into

the spiritual, which is an inverted way, and thus does not lead to wisdom, but destroys it . . . The men of the Most Ancient Church, being in love to the Lord, had Divine truths inscribed on them, and thence, from influx, they knew—*noverunt*—the corresponding things in the natural man, which are called **scientifics** . . . If, therefore, they had committed spiritual things to the natural memory, and in this way had appropriated them to themselves, that which was implanted with them would have perished, and they would have begun to reason from the natural man about spiritual things . . . This, therefore, is what is signified by their not eating of the tree of the **knowledge** of good and evil.

[E.] 627⁸. 'Grass instead of the reed and the rush.' 'Grass'=**knowledge** from a spiritual origin, or that by which spiritual truth is confirmed; but 'the reed and the rush'=**knowledge** from a sensuous origin, or that by which the fallacies of the senses are confirmed. This latter **knowledge**, regarded in itself, is only **knowledge** in the lowest degree natural, which is to be called material and corporeal, and in which there is little or no life.

—¹. 'A reed'=truth in the ultimate of order, which is called the sensuous **Scientific**, and which becomes mere falsity when it is solely of the natural man separated from the spiritual.

654⁵¹. 'Scales' (of a fish)=the fallacies of the senses, which are **scientifics** of the lowest sort.

659⁴. By 'the pit' is signified the Hell where such dead **scientifics** reign, that is, **scientifics** separated from truths, because applied to confirm falsities of doctrine and evils of life.

696¹⁷. By 'the spirit of **knowledge**' (Is. xi. 2) is meant the Divine Natural, which is the proceeding Divine received by the Angels of the First Heaven.

714. 'A great red dragon'= . . . those who suppose that they are saved by **knowledge** alone without life.

—². For **knowledge** and the faculty of reasoning do not make a man spiritual, but life itself . . . because **knowledge** and the derivative faculty of reasoning are only natural, and therefore are possible with . . . the worst . . .

—³. By 'a dragon,' in general, are meant those who are more or less natural, and still are in the **knowledge** of spiritual things from the Word. Ex.

715. 'Having seven heads'=the **knowledge** of the holy things of the Word, which they had adulterated . . . 775.

717²⁷. By 'the king of the north,' are meant those who are in **knowledge** from the Word, and yet not in life . . .

785. By 'the head' of this beast, is signified **knowledge**; for, where the understanding does not see, there is no intelligence, but in its place there is **knowledge**; and, moreover, of those who are in falsities there cannot be predicated intelligence, but **knowledge**.

790⁵. But all these things . . . even if they are from the Word, before the spiritual mind has been opened, are natural, for they are only **knowledge**.

914². The wisdom of men, in comparison with the wisdom of the Angels, is as **knowledge** is to intelligence . . .

941². (Man infils the Natural) with the **Knowledges** of truth and good, and also adapts to them the **knowledges** which are from the world, in order that they may confirm and agree. Hence man has the Rational . . .

957³. Therefore, they who are in the Inmost Heaven are in wisdom; they who are in the Middle Heaven are in intelligence, and they who are in the Ultimate Heaven are in **knowledge**.

1146. The reason 'a vessel'=the **Scientific**, is that all truth in the natural man is called **scientific**; (and) the **Scientific** of the natural man is the containant of rational and spiritual Truths; for, when these have been thought and perceived, they are laid aside in the memory, and are called **scientifics**. Hence it is that by 'vessels,' in the Word, are signified **Knowledges**, which, in so far as they are of the natural man, laid aside in his memory, are **scientifics**.

1170. 'The sailors'=those who are in **knowledge**.

1180. The man who **knows** all goods and all truths, as many as can be **known**, and does not shun evils, **knows** nothing. Evils absorb and cast them out, and he becomes a fool; not in the world, but afterwards. Whereas the man who **knows** few goods and few truths, and shuns evils, **knows** them, and superadds more, and becomes wise; if not in the world, still afterwards. As therefore everyone, in every religion, **knows** evils, and from these falsities . . . and, when he shuns them, **knows** the goods which are to be done, and the truths which are to be believed, it is evident that a universal means of salvation has been provided by the Lord . . .

1186. No longer any wisdom, intelligence and **knowledge**. Sig.

— Wisdom is the inmost of the understanding, intelligence is the middle of it, and its ultimate is **knowledge**.

1190². All the eminent in Heaven are wise, and all the wealthy are **knowing**; and therefore the eminence there is of wisdom, and the wealth there is of **knowledge**. This eminence and wealth . . . are acquired by all in the world who love wisdom and **knowledge**. To love wisdom is to love the uses which are true uses; and to love **knowledge** is to love the **Knowledges** of good and truth for the sake of these uses.

1202². Beasts . . . instead of understanding have **knowledge**.

—⁴. What a beast **knows** is not from any understanding, but from the **knowledge** of affection, which is its soul. The **knowledge** of affection exists in everything spiritual; because the Spiritual which proceeds from the Lord as a Sun is light united to heat, or wisdom united to love; and **knowledge** is of wisdom, and affection is of love, in the degree which is called natural. (Continued under BEAST.)

J. (Post.) 285. The love of **knowing**. Gen.art.

— The love of **knowing** is the external of the will; the use for the sake of which it is, is the internal of the will.

De Verbo 19⁴. The natural, spiritual, and celestial senses . . . succeed each other as do **knowledge**, intelligence, and wisdom; and therefore the men of the Earth,

being in natural light, are called by the Angels **knowing**; the Angels of the Spiritual Kingdom are called intelligent; and the Angels of the Celestial Kingdom are called wise.

D. Wis. 1^d. The light in the lowest Heavens is like the noonday light of the world, because they are in **knowledge**. —.

xi. 6a. **Knowledge**, and the derivative thought, are two faculties distinct from the will . . .

Know not. *Nescire.*

A. 1769. He did not know that he was in the other life. 2748.

1883^e. They do not know whether they are in the body or out of the body.

1906^e. This (is done) when the man does not know. 2875.

S. 41^e. These (Divine truths), together with the light of Heaven, inflow with some even when they do not know.

D. 4345. He did not know his own name, and was indignant. 4385.

E. 194. 'Not to know' (Rev.iii.3) = ignorance.

Known, To become. *Innotescere.* W. 30^e. 188. 201^e. 236. E.1151^e.

Korah. *Korach.*

E. 324^b. The reason **Korah**, **Dathan**, and **Abiram**, together with their company, were swallowed up by the earth, although they took fire from the altar, and offered incense, was that by their murmuring against **Moses** and **Aaron** was signified the profanation of the good of celestial love. For by **Moses** and **Aaron** was represented the Lord; and to murmur, that is, to rebel against the Lord, and to perform holy things, is profanation . . . 496^e. 727¹¹.

Koran. *Alcoran, Coran.*

M. 342. As the Mohammedans have made the **Koran** the sole book of their religion, and consequently think much of **Mohammed**, who wrote it . . . they think but little about our Lord. T.833.

348^e. Although the Mohammedans from the **Koran** acknowledge our Lord as the Son of God, still they do not approach Him, but **Mohammed**.

D. 5666a. **Mohammed** himself, who wrote the **Koran** . . .

5669a. (These Mohammedans) were told to remain in their own religion, provided they think concerning the Lord from their doctrine from the **Koran** . . .

E. 1180^e. A Mohammedan sees from the **Koran** that God is one, that the Lord is the Son of God, that all good is from God, that there is a Heaven and a Hell, that there is a life after death, and that the evils which are [mentioned] in the precepts of the Decalogue are to shunned. If he does these things, he also believes them, and is saved.

Laban. *Laban.*

A. 1356^e. **Laban** . . . worshipped images . . .

3012. '**Laban**' (in Gen.xxiv.)=the affection of good in the natural man.

3130. 'His name was **Laban**' (ver.29)=the quality of (the affection of good in the natural man).

3131. '**Laban** ran to the man out of doors to the fountain' (id.)=the mind-*animus*-of the affection of good towards truth . . . '**Laban**'=the affection of good. 3135.

3149. '**Laban**'=the affection of good in the natural man (which wanted these Divine things to be appropriated).

3160. '**Laban** answered . . .' (ver.50)=the acknowledgment that it was of the Lord alone . . . By **Laban** as a brother is represented the affection of good in the natural man . . . The affection of good and the affection of truth in the natural man are like brother and sister . . .

3612. 'Flee thee to **Laban** my brother, to Haran' (Gen.xxvii.43)=to the affection of external or corporeal good. '**Laban**'=the affection of good in the natural man. . . But what is properly signified here by '**Laban**,' and '**Haran**,' may be evident from what follows . . . namely, that it is collateral good of a common stock. 3665. 3676.

3691. By **Laban** . . . is signified good and truth.

3758. See **JACOB**, here.

3778. 'Know ye **Laban** the son of Nahor' . . . '**Laban**' =collateral good of a common stock. 3793^e. 3815. 3818.

— Terah . . . represents the common stock, from which are the Churches . . . **Abram** puts on the representation of the genuine Church . . . and **Nahor** his brother . . . that of the Church such as it is with the gentiles . . . Hence it is that by **Nahor**, his son **Bethuel**, and *his* son **Laban**, is represented the collateral good of a common stock; that is, the good in which are they who are of the Lord's Church with the gentiles. This good differs from the good of a common stock in the direct line in this,—that there are no genuine truths which are conjoined with their good; but most of them are external appearances, which are called the fallacies of the senses; for they have not the Word . . .

—³. As to this good (represented by **Laban**) the case is, that at first of all it serves man as a means for acquiring spiritual good; for it is external corporeal, and is from external appearances, which in themselves are fallacies of the senses. In childhood, man acknowledges nothing else for truth and good; and although he is taught what internal good and truth are, still he has no other idea of them than a corporeal one; and as such is his first idea, therefore such good and truth are the first medium by which interior goods and truths are introduced. This is the arcanum which is here represented by **Jacob** and **Laban**.

3972. '**Laban**' represents collateral good from a Divine origin. 3979.

3982. The good represented by **Laban** is such, that it is only a good which is useful to introduce genuine truths and goods; and, when it has performed this use, it is afterwards left behind . . .

—². When a man is being born anew . . . he is led