

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

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

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

5212. And behold seven ears of corn came up upon one stalk. That this signifies memory-knowledges of the natural joined together, is evident from the signification of "ears," or spikes, of corn, as being memory-knowledges belonging to the natural (of which in what follows); and from the signification of "upon one stalk," as being joined together; for in respect to their origin things on one stalk are joined together. The reason why "ears" or spikes of corn signify memory-knowledges, is that "corn" signifies the good of the natural (see n. 3580), because memory-knowledges are the containants of the good of the natural, as the ears are of the corn; for in general all truths are vessels of good, and so also are memory-knowledges, for these are lowest truths. Lowest truths, or truths of the exterior natural, are called memory-knowledges, because they are in man's natural or external memory, and because they partake for the most part of the light of the world, and hence can be presented and represented to others by forms of words, or by ideas formed into words by means of such things as are of the world and its light. The things in the inner memory, however, insofar as they partake of the light of heaven, are not called memory-knowledges, but truths; nor can they be understood except by means of this light, or expressed except by forms of words, or ideas formed into words, by means of such things as are of heaven and its light. The memory-knowledges here signified by "ears," or spikes, are memory-knowledges of the church, in regard to which see above (n. 4749, 4844, 4964, 4965).

[2] The reason why there were two dreams, one of the seven kine and the other of the seven ears of corn, is that in the internal sense both

naturals, the interior and the exterior, are treated of, and in what follows, the rebirth of both. By the "seven kine" are signified the things of the interior natural called truths of the natural (see n. 5198); and by the "seven ears of corn," the truths of the exterior natural called memory-knowledges.

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

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

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

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

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

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

5213. Fat and good. That this signifies into which the things belonging to faith and charity could be applied, is evident from the signification of "fat," when predicated of the memory-knowledges signified by "ears" of corn, as being things capable of receiving the good of faith, consequently those into which the things of faith can be applied; for memory-knowledges are vessels, and when "fatness" is predicated of them, it signifies fitness for receiving such things as are of faith from charity; and from the signification of "good," when predicated of the memory-knowledges signified by "ears" of corn, as being those receptive of the good of charity, consequently those into which the things of charity can be applied. That "fat" has regard to the things of faith, and "good" to the things of charity, is in accordance with the constant usage everywhere in the Word, in which wherever two adjectives are applied to one thing, one involves what is of faith, and the other what is of charity; and this because of the marriage of truth and good in every detail of the Word (see n. 683, 793, 801, 2173, 2516, 2712, 4137, 5138). That "fat" signifies the things of faith, and "good" the things of charity, is plain also from the foregoing parallel passages about the kine (n. 5199, 5200). The memory-knowledges into which the things of faith and of charity can be applied are very many, such as all the

memory-knowledges of the church which are signified by "Egypt" in a good sense (n. 4749, 4844, 4964, 4965); and consequently all those memory-knowledges which are truths about correspondences, representatives, significatives, influx, order, intelligence and wisdom, and the affections; and also all truths of inner and outer nature, both visible and invisible, because these correspond to spiritual truths.

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

5215. And parched with the east wind. That this signifies full of cupidities, is evident from the signification of "parched with the east wind," as being to be consumed by the fire of cupidities. For the "east wind" and the "east," in the genuine sense, are love to the Lord and love toward the neighbor (see n. 101, 1250, 3249, 3708, 3762); hence in the opposite sense they are love of self and love of the world, consequently evil desires and cupidities; for these belong to the loves referred to. "Fire" is predicated of these things for the reason spoken of above (see n. 5071), and consequently "to be parched" is predicated of them.

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

[3] That by the "east wind" is signified what is of cupidities and the derivative phantasies is evident from the passages in the Word where it is mentioned, as in David:  
He made the east wind to go forth in the heavens, and by His power He brought forth the south wind, and He made it rain down flesh upon them as dust, and winged fowl as the sand of the sea (Ps. 78:26-27);

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

[4] In Ezekiel:

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

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

where the "east wind" denotes what belongs to cupidities. In Isaiah: He meditated upon His rough wind, in the day of the east wind (Isa. 27:8).

[5] In Hosea:

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

where also the "east wind" denotes what belongs to cupidities. Likewise in Jeremiah:

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

[6] In David:

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

In Isaiah:

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

In Hosea:

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

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

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

5217. And the thin ears swallowed up the seven fat and full ears. That this signifies that the memory-knowledges of no use banished the good memory-knowledges, is evident from the signification of the "thin ears,"

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

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

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

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

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

5221. And it came to pass in the morning. That this signifies in this new state, is evident from the signification of "it came to pass," or "it was," as involving what is new (see n. 4979, 4987); and from the

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

5222. His spirit was troubled. That this signifies disturbance, is evident from the signification of "being troubled in spirit," as being to be disturbed. By "spirit" here, as occasionally elsewhere in the Word, is meant interior affection and thought, which also are the spirit of man. The ancients called these the spirit; but by the spirit they meant specifically the interior man that would live after the death of the body; while at this day "the spirit," used in this sense, means mere thought, and this without any subject other than the body in which it may be. This is because it is no longer believed that the interior man is the man himself, but that the interior man who is commonly called the soul or spirit is mere thought without a subject adapted thereto; and that consequently, being thought without a subject, it will be dissipated after the death of the body like something ethereal or flamy. This is what at the present day is understood by spirit," as when it is said "troubled in spirit," "sad in spirit," "glad in spirit," or "rejoice in spirit;" when yet it is the interior man himself that is called the spirit, and that is troubled, is sad, is glad, and rejoices, and that is a man in a form wholly human (though invisible to bodily sight) in which thought resides.

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

taught interior memory-knowledges were called "magicians," and those who taught exterior memory-knowledges were called "wise men." For this reason it is that these knowledges are signified in the Word by "magicians" and "wise men." But after they began to misuse the interior memory-knowledges of the church, and to turn them into magic, then by "Egypt" began to be signified the memory-knowledge which perverts, and likewise by the "magicians" of Egypt and her "wise men."

[2] The magicians of that time knew such things as belong to the spiritual world, which they learned from the correspondences and representatives of the church; and therefore many of them were in communication with spirits, and in this way learned deceptive arts, by which they performed magic miracles. But those called "wise men" did not care for such things, but solved difficult problems and taught the causes of natural things. In such things as these the wisdom of that time chiefly consisted, and skill in them was called "wisdom," as is evident from what is related of Solomon in the first book of Kings: Solomon's wisdom was multiplied above the wisdom of all the sons of the East, and above all the wisdom of the Egyptians, insomuch that he was wiser than all men, than Ethan the Ezrahite, and Heman and Calcol and Darda, the sons of Mahol. He spoke three thousand proverbs; and his songs were a thousand and five. Moreover he spoke of trees, from the cedars that are in Lebanon even unto the hyssop that springeth out of the wall; he spoke also of beast and of fowl, and of creeping thing, and of fishes. Therefore there came of all peoples to hear the wisdom of Solomon from all kings of the earth who had heard of his wisdom (1 Kings 4:30). And what is related of the queen of Sheba in the same Book: She came to try him with hard questions. And Solomon told her all her words, there was not a word hid from the king that he told her not (1 Kings 10:1, 3).

[3] From this it is plain what was called "wisdom" at that time, and who, not only in Egypt, but also elsewhere, as in Syria, Arabia, and Babylon, were called "wise;" but in the internal sense by the "wisdom of Egypt" nothing else is signified than the memory-knowledge of natural things; and by "magic" the memory-knowledge of spiritual things; thus by "wise men" are signified exterior memory-knowledges, by "magicians" interior memory-knowledges, and by "Egypt" memory-knowledge in general (see n. 1164, 1165, 1186, 1462, 4749, 4964, 4966). By "Egypt" and her "wise men" nothing else was meant in Isaiah: The princes of Zoan are foolish, the counsel of the wise counselors of Pharaoh is become brutish; how is it said unto Pharaoh, I am the son of the wise, the son of the kings of antiquity? Where now are thy wise men? (Isa. 19:11-12).

[4] That those were called "magicians," or "magi," who were in the knowledge of spiritual things, and also in revelations thence, is plain from the Magi who came from the east to Jerusalem, asking where He was that was born King of the Jews, and saying that they had seen His star in the east, and were come to worship Him (Matt. 2:1, 2). The same is also evident from Daniel, who is called the "prince of the magicians" (Dan. 4:9); and again: The queen said to king Belshazzar, There is a man in thy kingdom in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; therefore the king Nebuchadnezzar, thy father, made him prince of the magicians, diviners, Chaldeans, and soothsayers (Dan. 5:11). Again:

Among them all was none found like Daniel, Hananiah, Mishaël, and Azariah; for when they stood before the king, in every word of wisdom of understanding concerning which the king enquired of them, he found them ten times better than all the magicians and diviners that were in his realm (Dan. 1:19-20).

[5] That in the opposite sense by "magicians," such as those mentioned in Exodus 7:11, 22; 8:7, 18, 19; 9:11, are signified those who have perverted spiritual things and thereby have practiced magical arts, is known. For magic was nothing else than a perversion, and a perverted application, of such things as are of order in the spiritual world; from this came down magic. But such magic is at this day called natural, for the reason that anything above or beyond nature, is no longer recognized; and what is spiritual is denied, unless by it is understood an inner natural.

5224. And Pharaoh told them his dream. That this signifies about things to come, is evident from the signification of a "dream," as being foresight, prediction, the event (see n. 5091, 5092, 5104), thus things to come. How this stands in the internal sense is evident from the series of things. The subject treated of in this verse is the new state of the natural, when it is in obscurity because of truths having been banished from it, and that there is then disturbance in it in consulting memory-knowledges about things to come; for when such obscurity happens, the thought at once occurs, What will the event be?

[2] As during man's regeneration this is common in every such state, this state is here described in the internal sense; but such states are unknown at this day, both because few are being regenerated, and because those who are being regenerated do not reflect upon such things. At this day man cares not what is taking place within him, because external things possess his whole attention, and internal things have no importance to one who is wholly occupied with external things, that is, in whom they are the ends of life. Regarding this obscurity they would say, What are these matters to me, as there is no money or honor to be gained from them? Why should I think about the state of the soul, or the state of the internal man, whether it is in obscurity when truths have been banished, or in clearness when they have been replaced therein? What would it benefit me to know this? Whether there is any internal man is to me a matter of doubt, and also whether there is any other state of the soul than that which is of the body, nay, whether there is any soul that lives after death. Who has come back from the dead and declared it? So speaks the man of the church with himself at this day, and so he thinks when he hears or reads anything about the state of the internal man. From this it is plain why the things that are going on within man are at this day hidden and wholly unknown.

[3] Such an obscurity of the understanding never existed among the ancients. It was their wisdom to cultivate interior things, and thus to perfect the faculties of both understanding and will, and thereby to provide for the welfare of their soul. That the ancients gave their attention to things like these, is clear from their writings which are even now extant, and also from the desire of all to hear Solomon: Therefore there came of all peoples to hear the wisdom of Solomon, from all kings of the earth, who had heard of his wisdom (1 Kings 4:34); and therefore came the queen of Sheba, who, from the bliss into which she came from hearing the wisdom of Solomon said,



Blest are thy men, blest are these thy servants, who stand continually before thee, and hear thy wisdom (1 Kings 10:8).  
Who at this day would call himself blest for this reason?

5225. And no one interpreted these things to Pharaoh. That this signifies that it was not known what would happen, is evident from the signification of "interpreting," as being to know what would happen (see n. 5141). Hence "no one interpreted" denotes not to know; for in the internal sense "no one" is the negative of a thing, and thus what is not; for the idea of a person is turned in the internal sense into the idea of a thing-as for instance the idea of a man, a husband, a woman, a wife, a son or daughter, a boy or maiden, is turned into the idea of truth or of good; and as above (n. 5223) the idea of a magician and wise man is turned into that of interior and exterior memory-knowledges. The reason of this is that in the spiritual world, or in heaven, not persons but things come into view, for persons limit the idea, and concentrate it upon something finite; whereas things do not limit and concentrate it, but extend it to the infinite, thus to the Lord. For this reason also, no person named in the Word is perceived in heaven, but in his stead the thing that is represented by that person; so also no people or nation is perceived, but only its quality. Nay, not even is any historic statement of the Word about a person, nation, or people, known in heaven; and consequently it is not known who Abraham, Isaac, Jacob, the Israelitish people, and the Jewish nation were, but it is there perceived what Abraham, Isaac, Jacob, the Israelitish people, and the Jewish nation denote; and the same in all other cases. Thus the angelic speech is without limitation, and is also relatively universal.