

A NEW AND COMPREHENSIVE
DICTIONARY
OF
CORRESPONDENCES, REPRESENTATIVES, AND SIGNIFICATIVES.
CONTAINED IN
THE WORD OF THE LORD.

ARRANGED UNDER DISTINCT HEADS, WITH PROPER REFERENCES.

Including a full Explanation of each Article, or Subject, with the Reason, Cause, and Ground of it's Signification. The Whole being an infallible Key to the Internal Sense of the Holy Word, and an Universal System of Evangelical Theology.

FAITHFULLY EXTRACTED FROM ALL THE THEOLOGICAL WORKS OF

THE HON. EMANUEL SWEDENBORG.

WITH

AN INTRODUCTORY PREFACE.

BY GEORGE NICHOLSON, N. H. M.

AUTHOR OF ESSAYS ON THE MOST ESSENTIAL THEOLOGICAL SUBJECTS.

"I have multiplied visions, and used similitudes by the Ministry of the Prophets. HOSEA 12. 10.

"Without a parable spake he [Jesus] not unto them," MATT. 13. 34.

"The invisible things of him from the Creation of the World are clearly seen, being understood by the things that are made." ROM. 1. 20.

"Unless all and singular the things contained in the word were representative, and unless all and singular the expressions by which those things are written were significative of divine things appertaining to the Lord, the Word would not be divine." ARCANA CŒLESTIA. No. 2899.

"Omnia quæ in cælis, sunt in terris terrestri modo; omnia quæ in terris, sunt in cælis cœlesti modo."

HERMES TRISMEGISTUS.

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THE PREFACE.

BY way of Introduction to the following singular, extensive, and important Work, I shall endeavour to give the Reader a clear, just, and comprehensive idea of the *Science of Correspondences*, which it is expressly intended to explain and demonstrate, and according to the laws and rules whereof it is uniformly written. After which, I shall make such observations on the execution and utility of the following Work, as shall appear best adapted to render the whole as acceptable as possible."

"What is meant by *Correspondence* between heavenly and earthly things is scarcely known at this time, and that through various causes; but principally, because man has so far alienated himself from heaven by the love of self and the world: and they who give themselves up to these, direct all their views and pursuits to worldly things, as more agreeable to nature and their external senses, without attending to those that are spiritual, and suited to the entertainment of the mind and inward senses; wherefore they reject these, calling them abstruse, and too high for them; but the ancients were otherwise minded, for they accounted the knowledge of *Correspondences* as the most exalted of all sciences, as the fountain from whence they drew their understanding and wisdom; and as to those who were of the church of God, it was by means hereof that they held communication with heaven, for the knowledge of *Correspondences* is the knowledge of angels. - The most ancient formed their minds by the doctrines and laws of *Correspondence*, and thought according thereto, like the angels, and conversed with them; and hence it was, that the Lord often vouchsafed to appear to them, and give them divine instructions: but this kind of knowledge is so far lost among us at this day, that it is scarcely any longer known by the term *Correspondence*, as here used. Nevertheless, without some knowledge of what is meant by *Correspondence*, nothing

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relating to the spiritual world can clearly be understood, neither concerning its influx into the natural world, nor of the distinction between what is spiritual and what is natural, nor yet any thing with clearness of the spirit of man, called the soul, and its operation on the body; nor lastly, of the state of man after death."

"Now the whole natural world *corresponds* to the spiritual world, both in the whole, and likewise in it's several parts; and what exists and subsists in the natural from the spiritual, is called *Correspondence*; now the whole natural world exists and subsists from the spiritual, as an effect from its efficient cause, therefore there is a *correspondent* relation between them. By the natural world is meant the whole expanse under the sun, and whatever therein receives light and heat from it, belongs to that world; by the spiritual world is meant heaven, and all that is therein."

"As man is an image both of heaven and of this world in the least form, therefore he stands here both in the spiritual and natural world; the things within (those of the mind and spirit) which respect the intellect and will, constitute his spiritual world; but those of the body, which respect his external senses and actions, constitute his natural world: whatsoever therefore in his natural world, (or body, senses, and actions) derives its existence from his spiritual world, (or mind, intellect, and will), that is called *correspondent*."

"This doctrine is exemplified in the human countenance; thus in the face of any one who is not practised in the art of dissimulation, we may read the affections and passions of his mind, as in their type or natural form; hence it is common to say, that the face is the index of the mind, or in other words, the spiritual world of such, or such a one is conspicuous in his natural world; in like manner, the things of the intellect are represented in the speech, and those of the will, in the gestures and movements of the body: Now all that is thus expressed in the body, whether by the face, speech, or gesture, is called *Correspondence*."

"Hence may be understood, what is meant by the internal, and what by the external man, and that the former is called the spiritual, and the latter the natural man; and also, that the one is as distinct from the other as heaven is from this world: and moreover, that all that is formed in, or done by the latter, is from the former."

"The universal heaven resembles one man, or is in a human form, and is so called the grand [or greatest] man, from the divine human of the Lord, who is the All in All of heaven and the church; and the angelical societies, of which heaven consists, have accordingly their order and situation like the members, organs, and viscera of the human

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human body, so that some of them occupy the place of the head, some that of the breast, others that of the arms, and others also different parts of these; consequently such societies as are in any particular member there, *correspond* to the like member in man here, as for example, they who are in the head there, *correspond* to the head in man here: they who are in the breast, to the breast: they who are in the arms, to the arms, and so of the rest: It is from this *Correspondence* that man subsists, his subsistence, or continued existence, being from heaven only."

"Heaven is distinguished into two kingdoms, the one of which is called celestial, the other the spiritual kingdom; now the celestial kingdom in common *corresponds* to the heart, and what appertains to it in the whole body: and the spiritual kingdom to the lungs and what appertains thereto in the whole body: The heart and lungs do also form two kingdoms, the former ruling therein by the arteries and veins, and the latter by the nervous and motive fibres, and both in every effort and action of the body. In the spiritual world, or spiritual man, of every one are also two kingdoms, the one is that of the will, the other that of the intellect by the affections of truth; and these two kingdoms *correspond* to those of the heart and the lungs in the body: so likewise in the heavens, the celestial kingdom is the will-part of heaven, and there the good of love has the ascendancy or government; and the spiritual kingdom is the intellectual-part of heaven, and there truth has the ascendancy or government; and these two kingdoms *correspond* to the functions of the heart and lungs in man. From this *Correspondence* it is, that the heart in the word signifies the will, and also the good of love, and that the breath signifies the understanding and truth of faith."

"The *Correspondence* of the two kingdoms of heaven with the heart and lungs, is the *Correspondence* of heaven with man in common, or of the whole of one with the whole of the other; the less common or particular is with the several members, organs, and viscera of man, as shall be here specified: They who in the grand man, or heaven, belong to the head, are the angels who excel all others in every species of good, as love, peace, innocence, wisdom, knowledge, &c. and consequently enjoy happiness, and from them proceeds the influx into the human head, and all that appertains to it here, for to these they *correspond*. Those angels, which in the grand man or heaven belong to the region or province of the breast, excel in the good of charity and faith, and operate in their influence on the human breast here, inasmuch as they *correspond* thereto: but they who in the grand man or heaven belong to the regions of the loins, and the organs appointed for generation, are they who chiefly excel in conjugal love; they
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who belong to the feet, are in the lowest good of heaven, or that called spiritual-natural good; they who belong to the arms and hands, are in the potency of that kind of truth which is derived from good; they who are in the eyes excel in understanding; they who are in the ears in attention and obedience; they who are in the nose excel in the faculty of perception; they who are in the mouth and tongue are eminent in speaking from clearness of intellect and perception; they who belong to the province of the reins, are more particularly in that kind of truth which illustrates and distinguishes; they who are in the liver, pancreas, and spleen, excel in those faculties and powers which exalt the purity of the various kinds of good and truth, by separating them from mixtures with their contraries; and so in like manner with others respectively, by influx operating on the *correspondent* parts in man; now influx from heaven is in order to the right end and use of all in man, and as uses are from the spiritual world, so they form themselves into effect by material instruments in the natural world, whence proceeds *Correspondence*."

"Hence it is, that the same members, organs, and viscera, are used in the scripture (according to the doctrine of *Correspondence*) for the things represented by them: thus by the head, is there signified understanding and wisdom, by the breast, charity, by the loins, conjugal love, by the arms and hands, the power of truth, by the feet, that which is natural [in distinction from spiritual], by the eyes, intellect, by the nose, perception, by the ears, obedience, by the reins, the purification [elucidation] of truth, and so on. Hence those customary expressions, when speaking of a man of deep knowledge, to say, that he has a head; of him who is true and faithful, that he is a bosom friend; of any one of great sagacity, that he is ready at smelling a matter out; of a man that has a quick comprehension, that he is sharp-sighted; of one in great power, that he has long arms; and of him who says or does a thing with love, that he does it from his heart; these and many other sayings, familiar to us, are from *Correspondence*, for they are from the spiritual world."

"But though all things in man, even with respect to his body, *correspond* to all in heaven, yet he is not an image of heaven in his external, but in his internal form: for it is the interior of man that receives the heavenly influx, whilst his exterior, or natural part, is influenced by the things of this world; as far, therefore, as his interior is receptive of the former, so far only is he reputed a heaven in its least form after the likeness of the greatest; but so far as he is unreceptive of the heavenly influx in his interior or inner man, so far he is not in the form of heaven; and yet his exterior, or
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natural man, which communicates with this world, may be in order according to the laws of this mundane system, and consequently be of a beautiful form, for this originates from the parents, and his formation in the womb, and is preserved and nourished by the elements of this world; and therefore it is, that the natural form of a man often widely differs from the form of his spiritual man."

"But *Correspondence* is of much larger extent than in reference to man only; for there is a *Correspondence* of the heavens between one another: thus the second or middle heaven *corresponds* to the inmost or third heaven; and the first or lowest heaven *corresponds* to the second or middle heaven; and it is this first or lowest heaven that more immediately *corresponds* to and communicates with the corporeal forms of men, their members, organs, and viscera; and it is this corporeal part in man, in which the influence of heaven terminates, and rests as on its basis."

"It is here to be noted, as a first principle, that all *Correspondence* with heaven is through the divine human of the Lord, forasmuch as heaven originates from him as its essence; for were not virtue flowing from his divine human to influence all in heaven, and by *Correspondence* all created nature here below, there would be neither angel nor man; and hence likewise it does appear why the Lord became man, and invested his Deity with humanity, from its highest to its lowest nature, and dwelt amongst us, viz. because through the degeneracy of man, all was brought into such disorder, that all communication with the divine human in heaven, on which his salvation depended, was cut off, and could only be restored by the assumption of our natural humanity as a ground of communication between him and us."

"All things belonging to the earth are distinguished into three kinds, which are called kingdoms, viz. the animal, the vegetable, and the mineral: The things in the animal kingdom are *Correspondences* in the first degree, as having life; those in the vegetable kingdom *correspond* in the second degree, as having growth, but no sensitive life; and those in the mineral kingdom *correspond* in the third degree, as having neither life, nor growth. The *Correspondents* of the first kingdom are the animals of various kinds, which either walk or creep on the earth, or fly in the air, which being so well known are not here enumerated, as neither those of the second or vegetable kingdom, which are all trees, herbs, plants, and flowers, which grow and flourish in the woods, gardens, fields, or elsewhere. The *Correspondents* in the mineral kingdom are the more noble, and also the inferior metals, precious and common stones, fossils, and earths of various kinds, and also waters. To these *Correspondences* in the natural world, we are to add such things as are prepared and fabricated

cated of them by human skill and industry for the general use of man, as food of different kinds, vestments, houses, temples, with many other things."

"The things that are above the earth, as the sun, moon, stars, and also in the atmosphere, as clouds, rain, vapours, thunder, lightning, &c. are respectively *Correspondent*; as also such as are occasioned by the presence or absence of the sun, as light and shade, heat and cold; in like manner those which are determined by its motions, distances and variations, as the seasons of spring, summer, autumn, and winter, together with the diurnal periods of morning, noon, evening, and night."

"In a word, all things that exist in nature, from the least to the greatest, are *Correspondences*; because this world, together with the whole of its furniture, exists and subsists from the spiritual world, and both from the Deity: It is said here to *SUBSIST* also thence, as every thing subsists by that which is the cause of its existence, as its subsistence is no other than the continuation of its existence, and because it cannot subsist from itself, but from something prior to itself, and so on from its first cause from which, if it be separated, it must perish, and be annihilated."

"Every thing is said to *correspond*, which exists and subsists in nature according to the divine order; now divine good proceeding from the Lord is that which constitutes divine order; for it begins and proceeds from him through the heavens to this world, where it terminates in its lowest form: And all things here, which are according to the laws of such order are called *Correspondences*, viz. all things that are good for use, for good and useful mean the same; whereas the form or distinction of a thing hath relation to truth, inasmuch as truth is the form of good: hence it is, that all things in the universe and in nature, as far as they subsist in the divine order, bear relation to goodness and truth."

"That all things in the world are from God, and so invested by him with natural forms, so as to give them *Correspondence* and usefulness, manifestly appears from all things both in the animal and the vegetable kingdoms, many of which display evident marks to the thoughtful mind of their divine original."

"As to those spiritual things in heaven, to which natural things in this world *correspond*, no one now can understand them, but by a particular illumination from above, inasmuch as the science of *Correspondences* hath long been lost amongst us; however this doctrine of *Correspondence* between spiritual and natural things shall be here illustrated by some few examples of the latter, as generally known in this world. The beasts of the earth in general, not only the tame and useful ones, but also the wild and unprofitable, *correspond* to the affections of the human mind; the former to its good affections,

affections, the latter to its evil ones: In particular, oxen and calves correspond to the affections of the natural mind; but sheep and lambs to those of the spiritual mind; whereas the winged tribes, according to their respective kinds, *correspond* to the intellectual part in both: hence it was that animals of various kinds, as oxen, rams, sheep, goats, lambs, and also pigeons and turtle doves were appointed among the Israelites, who were a typical or representative church, for sacrifices and burnt-offerings, as in such religious institutions they were representative of spiritual things, and accordingly were received in heaven according to *Correspondence*. That animals, according to their difference as to GENUS and SPECIES, stand for the affections, is, because they are endued with life; now the life of every creature is from the fire of love or affection, and according to the quality thereof; and such also is their innate knowledge respectively; man also, considered merely in the animal part of his nature, is constituted in like manner, and as such is compared to them; thus it is common to say of any one that he is of a meek and gentle disposition, that he is sheepish, or lamb-like; to call a rugged or rapacious man, a bear, or wolf; and to give the name of a fox or serpent to the subtle and crafty, and so on."

"As to *Correspondence* in the vegetable kingdom; this might be illustrated by many considerations drawn from the growth of small seeds into trees, putting forth leaves, blossoms, and fruit, in which other seeds are contained, whereby propagation is carried on in a way of existence both simultaneous and successive, according to the laws of a wonderful order; to investigate all the uses of which would excel the bounds of human science; and as these originate from the spiritual world or heaven, which is in the human form, so have they all relation to, or *Correspondence* with, something in man, as is known to some few in the learned world. That *Correspondence* obtains in the vegetable kingdom may be illustrated by the following examples: thus, a garden in general *corresponds* to heaven in respect to understanding and wisdom; wherefore heaven is called the garden of God, and Paradise, and by man the heavenly Paradise. Trees, according to their different kinds respectively, *correspond* to perceptions, and the knowledges of things good and true; and therefore the ancients, who were in the knowledge of *Correspondence*, celebrated their religious worship in groves, and therefore it is that we have mention made in scripture so often of trees, and that heaven, the church, and man, are in so many places compared to them, as to the vine, the olive, the cedar, and others, and our good works to fruit. The different kinds of food also, which are prepared from these, but more especially from the seeds of the field, *correspond* also to the affections of good and truth, as these afford nourishment to the

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spiritual, as earthly foods do to the natural life. Hence it is, that bread is the *correspondent* to affection respecting every particular good, as it is in a more eminent manner the support of life, and is used to signify the whole of food; and in this universal sense it is, that the Lord calls himself the bread of life; and likewise on this account, bread was appointed for a sacred symbol in the Israelitish church, and was placed on a table in the Tabernacle under the name of shew-bread, or the bread of faces; and also that the whole of divine worship by sacrifices and burnt-offerings was called bread: Lastly, it is from *Correspondence*, that bread and wine are used in the Holy Supper, as it is celebrated in the Christian church."

"It shall now be briefly shewn how a conjunction is formed between heaven and this world by means of *Correspondences*. The kingdom of the Lord is a kingdom of ends, or uses, or, in other words, a kingdom, the administration whereof is to the end of uses; consequently, the universe is so constituted by its Omnipotent Creator, that all things therein should be fitted with forms and powers to serve as means to produce and realize such uses, first in heaven, then in the general system of this world; and so on by a successive gradation to the least and lowest departments of nature; whence it follows, that the *Correspondence* between natural and spiritual things, or of this world and heaven, subsists by uses, as the means of their conjunction, and that the external forms of these uses do *correspond* and conjoin them, according to the degrees of their utility. All things in this natural world throughout its three kingdoms, as far as they stand in their established order, may be considered as so many forms of uses, or formed effects proceeding from use to use; and so circumstanced, are *Correspondences*: with respect to man, so far as he lives according to the divine order, or in love towards the Lord, and in charity towards his neighbour, so far his actions are forms of uses, and as such so many *Correspondents*, whereby he communicates with, and is joined to heaven; for to love the Lord and our neighbour is, in a general sense of the expression, to perform uses; moreover, let it be remembered, that it is through man (as the proper medium of their connection) that the conjunction is formed betwixt the natural and spiritual worlds, as he is the subject of both, and therefore so far as any man is spiritual, in such degree he is the medium of this conjunction; and so far as he is natural, and not spiritual, he is not so; nevertheless, even in this latter case, the divine influx is continued to this world, and what belongs to it in man, though it be not received into his rational part."

"As all things which continue in the divine order *correspond* with heaven, so all things which are contrary to the divine order *correspond* with hell: The former have relation to things good and true; the latter to such as are evil and false."

"It