

An Introduction To Spiritual Christianity

2. Heaven

READINGS FROM THE TEACHINGS FOR SPIRITUAL CHRISTIANITY

Module 1- Heaven Is Not A Place Located In Space And Time

Arcana Coelestia (Elliott) 8931(2)

It should be recognized that heaven does not exist in some fixed and exact location; that is, it is not up on high, as it is commonly thought to be. Rather heaven exists wherever the Divine is present. This being so, it exists with and within everyone possessing charity and faith, since charity and faith are what constitute heaven, because they are what come from the Divine. There also angels live.

Divine Providence (Dick) 27(1&2)

Heaven is not made up of angels created such from the beginning, and hell does not originate in any devil created an angel of light and cast down from heaven, but both heaven and hell are from the human race,- heaven from those who are in the love of good and in the consequent understanding of truth, and hell from those who are in the love of evil and in the consequent understanding of falsity. (On this subject see what has been shown in [Heaven and Hell 311-316](#); also in the little work on the [Last Judgment 14-27](#); and Continuation concerning the Last Judgment and the Spiritual World, from beginning to end.) Now since heaven is from the human race, and heaven is an abiding with the Lord to eternity, it follows that this is the Lord's end in creation; and since heaven is the end in creation this is the end of His Divine providence. The Lord does not create the universe for His own sake, but for the sake of those with whom He is to be in heaven; since spiritual love is such that it wishes to give its own to another; and so far as it can do this, it is in its being (esse), in its peace, and in its blessedness. Spiritual love derives this from the Lord's Divine love, which is such infinitely. From this it follows, that the Divine love and the Divine providence therefrom have as their end a heaven consisting of men who have become or are becoming angels, upon whom the Lord is able to bestow all the blessings and felicities that belong to love and wisdom, and to communicate these from Himself in them. Nor can He do this in any other way; for there is in them from creation an image and likeness of Himself; the image in them is wisdom, and the likeness in them is love; and the Lord in them is love united to wisdom and wisdom united to love; or, what is the same, is good united to truth, and truth united to good.

Arcana Coelestia (Elliott) 2625(1&2)

There are two things which appear to be indispensable while a person lives in the world because they exist as essential elements of the natural order - those two things being space and time. Living in the world or natural order therefore is living in space and time. But these two cease to have any existence in the next life. They do, it is true, appear to exist to some extent in the world of spirits, the reason for this being that spirits recently arrived from life in the body bring with them mental pictures of natural things. But subsequently they perceive that space and time do not exist in that life but states instead, and that states in the next life correspond to extensions of space and of time within the natural order - states in respect to Being corresponding to those of space, and in respect to Manifestation to those of time. Regarding space or place, see 1274, 1379, 1380, 1382.

From this anyone may see what kind of mental pictures a person is able to have while in the world or natural order regarding things which belong to the next life and about many arcana of faith. He may see that such a person is unwilling to believe those things unless he can take them in by means of objects that exist in the world, indeed by sensory evidence. For he cannot do other than suppose that if he were to divest himself of his mental pictures that have been formed from space and time, more so to divest himself of space and time themselves, he would cease to be anything at all and so would have nothing left to him from which he could perceive with his senses or have thoughts of anything apart from that which was unintelligible to him. But in actual fact quite the reverse is the case: the life of angels is such that it is the wisest and happiest of all.

Arcana Coelestia (Elliott) 8918

...'afar off' in the spiritual sense has no regard to spatial distance but to the Divine, and so to goodness and truth. Distance from actual goodness that emanates from the Divine produces appearances of spatial distances in heaven. Angelic communities appear distinct and separate there, indeed at a distance from one another; but this notion of space between them comes about as a result of their distance from goodness and truth which emanate, as has been stated, from the Lord's Divine. This is bound to seem incomprehensible, indeed as something absurd, to many in the world. The reason for this is that a person's thoughts and ideas are based on spatial distances and lengths of time, so much so that a person cannot engage in thought without them. Consequently if you take away lengths of time and spatial distances from a person's thought he can grasp scarcely anything. Yet the thinking of angels in heaven is altogether free from anything temporal or spatial, so completely that their thoughts are a thousand times, indeed ten thousand times superior in intelligence and wisdom to man's thoughts. And what is astounding, if with them an idea of a temporal or spatial origin intrudes, shadow and thick darkness immediately overtakes their minds, because they then fall from the superior light of heaven into the inferior light of the natural order, which to them is thick darkness.

Module 2 – The Divine Omnipresence In The Spiritual World

Arcana Coelestia (Elliott) 6983

There are two things proper to the natural order which have no existence in heaven, and even less in the Divine, namely space and time. For their non-existence in heaven and the existence of states instead - states of being instead of 'space', and states of coming-into-being or manifestation instead of 'time' - see 2625, 3938; and for the fact that areas of space and periods of time in heaven are states, 1274, 1382, 2625, 2788, 2837, 3254, 3356, 3387, 3404, 3827, 4321, 4814, 4882, 4901, 4916, 5605, 6110. But within the Divine which is above the heavens the absence of space and time is even more complete; for not even states exist within Him. Instead of space there is what is infinite, and instead of time what is eternal. These two are what periods of time or areas of space in the world correspond to, and are what states of being and of coming-into-being in the heavens correspond to.

Heaven and Hell (Ager) 7

The angels taken collectively are called heaven, for they constitute heaven; and yet that which makes heaven in general and in particular is the Divine that goes forth from the Lord and flows into the angels and is received by them. And as the Divine that goes forth from the Lord is the good of love and the truth of faith, the angels are angels and are heaven in the measure in which they receive good and truth from the Lord.

Conjugal Love (Chadwick) 10(7)

After this the angel with the trumpet said to them: 'You can now see that the joys of heaven and everlasting happiness are not places, but are the conditions of a person's life. The conditions of life in heaven arise from love and wisdom; and because it is service which holds together love and wisdom, the conditions of life in heaven are due to their combination in service. It is the same if one speaks of charity, faith and good deeds, since charity is love, faith is the truth which leads to wisdom, and good deeds are services. Moreover, there are in our spiritual world places just as there are in the natural world, otherwise we should have nowhere to live or any separate dwellings. But place there is not really place, but an appearance of space depending on one's condition with respect to love and wisdom, that is, to charity and faith.

Spiritual Experiences (Buss) 5125

That heaven is not a place but a state of life. All who come from the world bring with them the opinion that heaven is on high, thus in place; for which reason, they say that they wish to be raised up into heaven. But they do not know that heaven is not a place, but a state of

life, namely, of the life of love, charity and faith; and that, though they appear in a higher place than others, place is an appearance.

Heaven and Hell (Harley) 49

All the societies of heaven have communication with one another, but not by open intercourse, for few go out of their own society into another. This is because going out of their own society is like going away from themselves or from their own life and passing into another life which is less congenial. Yet all communicate by an extension of the sphere which goes forth from the life of each. This sphere of the life is the sphere of the affections of love and faith. This sphere extends itself far and wide into the societies around, extending further and wider in proportion as the affections are more interior and more perfect. In the measure of that extension, the angels have intelligence and wisdom. Those who are in the inmost heaven, and in the middle of it, have extension into the whole heaven; thus there is communication of all in heaven with each one and of each one with all.

Arcana Coelestia (Potts) 684

Communities differ in nature from one another according to the way their mutual love and faith in the Lord varies. These differences are so countless that it is not possible to count up even the most general kinds of them. Even the smallest of differences fits into the perfectly ordered arrangement of the whole, and so contributes in perfect unanimity to a general unity, as does the general unity to the unanimity among individuals. Each individual therefore contributes to the happiness of all, and all to that of each individual. Consequently every angel and every community is an image of the whole of heaven and is so to speak heaven in miniature.

Module 3 -Infinite Life In Finite Forms

Arcana Coelestia (Elliott) 8899.

...heaven with all people in general and with each person in particular consists in the reception of influx from the Divine.

Divine Providence (Rogers) 28

Heaven is conjunction with the Lord. Heaven is not heaven owing to the angels, but owing to the Lord, for the love and wisdom which angels possess and which make heaven come not from them but from the Lord. Indeed love and wisdom are the Lord in them. Moreover, because love and wisdom are the Lord's and are the Lord in heaven, and love and wisdom form the angels' life, it is apparent also that their life is the Lord's, indeed is the Lord. The

angels themselves confess that they have their life from the Lord. It can be seen from this that heaven is conjunction with the Lord. But because conjunction with the Lord varies, and heaven is therefore not the same for one as for another, it follows also that heaven is heaven according to one's conjunction with the Lord.

Arcana Coelestia (Elliot) 1285

Heaven consists of countless communities. They all vary, and yet all are one, for all are led as one by the Lord. ... A parallel also exists with the human body, which has different ways of exerting its strength and of moving. Nevertheless all are controlled by one motion of the heart and one of the lungs, and together make one. The reason they are able to function as one in this way is that in heaven there is one single influx which is received by everyone according to his own disposition. This influx is an influx of affections from the Lord, from His mercy and life. And although there is one influx only, everything nevertheless conforms and follows as one. And this comes about through the mutual love shared by those in heaven.

Heaven and Hell (Harley) 54

It can in no sense be said that heaven is outside of any one; it is within him. For it is in accordance with the heaven that is within him that each angel receives the heaven that is outside of him. This makes clear how greatly misled is he who believes that to come into heaven is simply to be taken up among angels, without regard to what one's interior life may be, thus that heaven is granted to each one by mercy apart from means; when, in fact, unless heaven is within one, nothing of the heaven that is outside can flow in and be received.

True Christian Religion (Dick) 6(6)

There is in the affection of the will of every angel a latent tendency which induces the mind to do something; and this tranquillises and satisfies it. Satisfaction and tranquillity create a state of mind receptive of the love of use from the Lord; and it is from the reception of this love that heavenly happiness results... Heavenly food in its essence is the harmonious union of love, wisdom and use; that is, use from love through the exercise of wisdom.

Arcana Coelestia (Elliot) 10048(2)

The regeneration of a person begins in the world and carries on forever, for when a person becomes an angel he is always being made more perfect. In the human being there are outward things, inward things, and inmost ones. All these are arranged into order simultaneously and in successive stages for the purpose of the things to be received in the subsequent states following on forever.

Module 4 – The Challenges Of Comprehending Spiritual Form

Arcana Coelestia (Elliott) 8325(2)

The following experience alone enables one to infer how difficult it is for a natural man to apprehend spiritual things, consequently things that belong to heaven. Can anyone like him see that space and time do not exist in heaven, but states instead? Or to be more precise, that states of good or states of being (esse) exist there, presenting themselves as extents of space, and states of truth or states of coming-into-being (existere), presenting themselves as periods of time? Will not a merely natural man suppose that where time and space do not exist there is complete emptiness and nothingness? From this it is evident that if a natural man makes up his mind to believe nothing apart from what he can apprehend he lays himself open to grossly mistaken ideas.

Arcana Coelestia (Elliott) 3857(2)

Interior truths are such as go above the range of man's belief, that is to say, they do not fall into ideas he has and are not conditioned by the outward appearances or the illusions of the senses by which everyone allows himself to be led. He does not believe interior truths unless in some way they coincide with those appearances or illusions. For example, it is an interior truth that intervals of time and of space do not exist in the next life, but states instead. Man who is within time and space while he lives in the world forms all his ideas from these, so much so that he cannot have any thought without them, 3404. Consequently unless the states which exist in the next life were described by means of the intervals of time and space which man experiences, that is, by means of the kind of things that are moulded by time and space, he would perceive nothing and so believe nothing, and as a consequence would receive nothing.

Arcana Coelestia (Elliott) 4043

The reason why the still more interior forms, which are also more universal ones, are, as has been stated, beyond comprehension, is that when mention is made of such forms, these convey an idea that is spatial and also temporal. But in fact within interior things, where heaven exists, nothing is perceived through spatial and temporal things since these belong properly to the natural order, but through states and variations and changes of states. But since man is unable to conceive of variations and changes without the help of such things as are connected with form, or as has been stated, to conceive of forms without such things as belong to space and time - and yet such do not exist in the heavens - it may therefore be seen how far beyond comprehension (to the natural man) they are and also how indescribable. Nor also are any human words adequate to express those things which need to be described and comprehended, because human words entail natural images. In the heavens such things are made known by means of variations of heavenly light and of

heavenly flame radiating from the Lord, which do so in such great fullness that thousands and thousands of perceptions could scarcely pass into anything perceptible with man. Nevertheless the things which are taking place in the heavens are represented in the world of spirits by means of forms to which the forms seen in the world bear some resemblance.

Heaven and Hell (Harley) 53

As an entire society is heaven in lesser form, so an angel is heaven in the least form. For heaven is not outside an angel but is within him. For the interior things that he has in his mind are arranged in the form of heaven, thus for the reception of all things of heaven that are outside him. These also he receives in accordance with the quality of the good which is in him from the Lord. From this he is an angel and also a heaven.

Divine Love and Wisdom (Ager) 386(6) &387

Man's mind is his spirit, and the spirit is the man, while the body is an external by means of which the mind or spirit feels and acts in its world. That man's mind is his spirit, and that the spirit is the man, can hardly enter the faith of those who have supposed the spirit to be wind, and the soul to be an airy something like breath breathed out from the lungs. For they say, How can the spirit, when it is spirit, be the man, and how can the soul, when it is soul, be the man? They think in the same way of God because He is called a Spirit... Because man's mind is his spirit, the angels, who also are spirits, are called "minds" ... all things of the mind have relation to the will and understanding, and these are receptacles of love and wisdom from the Lord, and these two make the life of man.

Module 5 – The Heavenly Mind Transcends Space And Time

Spiritual Experiences (Odhner and Nemitz) 5125

Heaven is not a place but a state of life. Those who come from the world all bring with them the belief that heaven is on high, thus in a place. For this reason they say they want to be raised into heaven. But they do not know that heaven is not a place, but a state of life, namely a life of love, charity, and faith, and that they appear in a higher place than the rest, but places there are an appearance. I have seen certain ones ascend on high, as happens with very many, in many ways. But they said that when they are there, they are entirely the same as they were before, and that they see nothing [that is not the same], and so they wondered that heaven was there. But if the state is changed to a good one, with whom this is possible, it becomes heaven for them, to the degree that they accept a state of love.

Divine Love and Wisdom (Harley and Harley) 70

The objects of their thought, which as just noted are truths, are not at all dependent on space and time. While the objects of their sight do seem to be in space and in time, angels do not use them as the basis for their thinking. The reason is that in the spiritual world intervals of space and time are not fixed the way they are in our physical world, but are changeable in response to their states of life. This means that states of life take the place of space and time in the concepts of their thinking. Issues related to states of love are in place of spatial intervals and issues related to states of wisdom are in place of temporal intervals.

Arcana Coelestia (Potts) 4882

It does indeed appear to spirits and angels that they advance and move from place to place, just as it appears to men; but still it is changes of the state of life that produce this appearance; just as it appears to them, as well as to men, that they live from themselves, when yet they do not live from themselves, but from the Divine of the Lord from whom is the all of life. These appearances with the angels are called real, because they appear as if they really were... This cannot but seem a paradox to man, because so long as he is in the world he has ideas from worldly things, and consequently from space and time; whereas in the spiritual world, as said above, the ideas are not from space and time, but from the state of the affections and of the derivative thoughts.

Arcana Coelestia (Potts) 3356

In the other life there is no idea of space and of time; but in their stead there is state. It is indeed true that in the other life all things appear as in space, and follow one another as if in time; but in themselves the space and time are changes of state, for they come from this source. This is perfectly well known to every spirit, even to the wicked, who by changes of state induced on others cause them to appear in another place, when yet they are not there. Men may know the same from the fact that insofar as a man is in a state of the affections and of the derivative joy; and insofar as he is in a state of the thoughts and of a consequent absence from the body, so far he is not in time; for many hours then appear to him scarcely as one; and this because his internal man or spirit has states to which the spaces and times in the external man correspond. "Motion," therefore, being a successive progression in space and time, is in the internal sense a change of state.

Arcana Coelestia (Potts) 5078(4)

Now the earthly body is no longer any use to us. We are in another world, with new duties and new strengths and powers to which the body we have there is adapted. This body sees with its own eyes—not the eyes we had in the world but the eyes we have there, or the eyes of our inner self. It was from these eyes through the physical eyes that our spiritual

body had formerly looked at worldly and earthly objects. Our spiritual body also feels, not with the hands or sense of touch we enjoyed in this world but with the ones we enjoy there, our spiritual sense of touch being the source of the ability we had to feel things in the world. All our senses there are keener and fuller, because they are the senses of an inner self freed from the outer self. The state of the inner plane is more perfect because it gives the outer plane the capacity for sensation

Divine Wisdom (Whitehead) 7(5-2)

The reason is that in the spiritual world the objects are altogether similar to those in the natural world; there are lands, plains, fields, gardens and forests, houses containing rooms, and in them all useful things; moreover, there are garments for women and for men, such as are in the world; there are tables, food, and drinks, such as are in the world; there are also animals both gentle and destructive; there are spaces and times, and numbers and measures. All these things have such a resemblance to the things that are in the world that to the eye they cannot be distinguished, and yet all these are appearances of the wisdom belonging to the understanding of angels, and perceptions of loves belonging to their wills; for these objects are created in a moment by the Lord, and in a moment are dissipated. They are permanent or not permanent according to the constancy or inconstancy of the spirits or angels in the things of which they are the appearances. This is why these things are merely objects of their thoughts and affections, while their subjects are those things of which these are the appearances, which, as has been said, are such things as relate to wisdom and love, thus spiritual things. For example, when they see spaces they do not think of them from space; when they see gardens containing trees, fruits, shrubs, flowers, and seeds, they do not think of these from their appearance but according to the things from which these appearances spring; and so in all other cases.

Module 6 – Non-Spatial Spiritual Bodies

Arcana Coelestia (Potts)10194

All the representatives in the other life are outward things shaped according to the states of the interior ones; for in this way the spiritual world presents itself to view there.

Heaven and Hell (Harley) 156

Together with the state of the angels' interiors which pertain to their love and wisdom, the states of various things outside them appearing before their eyes are changed. For the things outside them take on an appearance in accordance with the things within them.

Arcana Coelestia (Potts) 9166

Heaven is not heaven from the angels regarded in themselves, but from the Divine truth proceeding from the Lord, and thus from the Lord in them; for it is the Divine in them that causes them to be, and to be called, angels of heaven. From this it is that they who are in heaven are said to be “in the Lord.

Heaven and Hell (Harley) 172&173

But although the things seen in the heavens are for the most part like those on the earth, yet in essence they are unlike. For the things in the heavens come into existence from the Sun of heaven, and those on earth from the sun of the world. ... The things which come into existence in the heavens do not do so in the same manner as do the things on earth. In the heavens, all things come into existence from the Lord in accordance with their correspondences with the interiors of the angels. For angels have both interiors and exteriors. All things in their interiors have relation to love and faith, thus to the will and the understanding, for the will and the understanding are their receptacles, while their exteriors correspond to their interiors. This can be illustrated by what has been said above about the heat and light of heaven-that angels have heat in accordance with the quality of their love, and light in accordance with the quality of their wisdom. The same is true of all other things that present themselves before the senses of the angels.

Arcana Coelestia (Potts) 5606{3}

This was also confirmed by the fact that by means of changes induced on their states, spirits can appear on high, and then in a moment beneath, or now far to the west, and in a moment to the east, and so on. But as before said this cannot but seem strange to him who knows nothing about life in the spiritual world; for there are no spaces or times there, but states of life instead. These states produce in externals a most living appearance of progressions and motions. The appearance is as living and real as that life itself is in us and therefore our own, when yet life flows in from the Lord, who is the fountain of all life.

Conjugal Love (Chadwick) 328

Thinking spiritually means thinking without using time and space; thinking naturally involves time and space. For every idea of natural thought has something of time and space clinging to it, but no spiritual idea has this. This is because the spiritual world is not in space and time, as the natural world is, though it has the appearance of both of them.

The New Jerusalem and its Heavenly Doctrine (Tafel) 39

Thinking spiritually means thinking of things as they are in themselves, seeing truths from the light of truth, and perceiving goods from the love of good; also, seeing the qualities of things, and perceiving their affections, abstractly from matter: but thinking materially means thinking, seeing, and perceiving those things, together with matter, and in matter, and thus in a way comparatively gross and obscure.

Module 7- The Role Of Appearances In Divine Revelation

Doctrine of Sacred Scripture (Dick) 32

The Word, which is an essentially Divine Work designed for the salvation of the human race, as to its lowest or natural sense, called the sense of the Letter, is the basis, the containant and the support of the two interior senses (the celestial and spiritual).

Doctrine of Sacred Scripture (Dick) 40

The truths of the sense of the Letter of the Word are, in some cases, not naked truths, but appearances of truth, being, as it were, similitudes and comparisons taken from such things as are in nature, accommodated and adequate to the apprehension of simple people and children; but because they are correspondences, they are the receptacles and abodes of genuine truth. They are like vessels which enclose and contain, as a crystal cup holds noble wine, or a silver dish nourishing food. They are like garments which serve as clothing, like swaddling clothes for an infant, and comely robes for a maiden. They are also like the knowledge of the natural man, which comprises the perceptions and affections of truth of the spiritual man. The truths themselves unveiled, which are included, contained, clothed and comprised, are in the spiritual sense of the Word, and goods unveiled are in its celestial sense.

Arcana Coelestia (Elliott) 2837

In the literal sense this phrase is a place-name, but in the internal sense it is the character of the state under description that is meant. For periods of time and measurements of space belong solely to the natural order, and therefore when the sense of the letter of the Word passes over from the natural order into heaven the natural idea of those things perishes completely and becomes the spiritual idea which corresponds to them.

Arcana Coelestia (Potts) 4857{3}

When the literal sense passes into the spiritual, such things perish as relate to person, place, and the world; and those take their place that relate to the church, its state, and use

therein... the spiritual sense lives in the literal sense as the spirit of man in his body, and the spiritual sense in like manner survives when the literal sense perishes; whence the internal sense may be called the soul of the Word.

Arcana Coelestia (Potts) 6996{3}

That the Divine truth proceeding immediately from the Lord cannot be heard or perceived, is also evident from the correspondences and derivative representatives; namely, that the things a man speaks are presented quite differently with spirits; and the things spirits speak, quite differently with the angels. This can be seen from the spiritual sense of the Word and its literal sense, in that the literal sense, which is adapted to man, is significative and representative of the things which are in the spiritual sense; while this latter sense is not perceptible to man except insofar as it can be presented and expressed by such things as are of the world and of nature; and still less the angelic sense. What then must be the case with the Divine truth proceeding immediately from the Divine of the Lord, which is infinitely above the angelic understanding, and which is not perceptible in heaven except insofar as it passes through heaven, and so puts on a form adapted and suited to the perception of those who are there, which is effected by means of a wonderful influx, not at all comprehensible to anyone! These things have been said in order that it may be known that the Divine truth proceeding from the Lord cannot be heard or perceived by anyone, except through mediations.

Doctrine of Sacred Scripture (Dick) 33

From this it follows that the Word without the sense of its Letter would be like a palace without a foundation, a palace in the air instead of on the ground, a mere shadow which would vanish away. Again, it would be like a temple, containing many sacred things, whose central shrine had no protecting roof or dividing wall, which are its containants. If these were wanting, or were taken away, its holy things would be carried off by robbers, and violated by the beasts of the earth and the birds of the air, and thus destroyed. It would be like the tabernacle (in the inmost of which was the Ark of the Covenant, and in the centre the golden lampstand, the golden altar upon which was the incense, and the table upon which was the shewbread, which were its holy things) without its outermost things, namely, the curtains and the veils. Indeed, the Word without the sense of its Letter would be like the human body without its coverings, called skins, and without the support of its bones: without these all the inward parts would fall asunder. It would also be like the heart and lungs in the thorax without their covering, called the pleura, and their supports, called the ribs; and like the brain without its covering, called the dura mater, and without its general covering, containant, and support called the skull. Thus would it be with the Word without the sense of its Letter. Therefore, it is said in Isaiah that Jehovah will create upon all the glory a covering. [Isaiah 4:5](#).

Arcana Coelestia (Elliott) 3084.

...what is lower and higher in human thought is exterior and interior in angelic thought, as with the idea of heaven. By men heaven is seen as that which is higher, but by angels as that which is interior. It is similarly so with the natural with man. In relation to his spiritual it is exterior, while the spiritual in turn is exterior in relation to the celestial. Or what amounts to the same, factual knowledge which belongs to the natural man is exterior in relation to truth, while truth is exterior in relation to good. Therefore also factual knowledge in relation to truth is called a covering as well as a garment, and so in a similar way is truth in relation to good.

Arcana Coelestia (Elliott) 4814.

[2] As for 'time' meaning state, and 'it happened at that time' consequently

meaning the state belonging to the things that follow, this is bound to appear quite strange, for the reason that no one can comprehend how the idea of a time can be turned into that of a state; that is, how when reading 'time' in the Word one has to understand something to do with some state. But it should be realized that angels' thoughts are not formed from anything having a temporal or a spatial origin, because they are in heaven. When they left the world they also left behind all idea of time and space and adopted ideas of state, that is, of the state in which good and truth exist. Therefore when a person reads the Word and from this thinks of a certain time and of the things taking place at that time, the angels present with him do not perceive anything to do with a certain time but instead the aspects of a state, to which those things also correspond. Nor indeed with his interior thought does the reader conceive of a time, only with his exterior thought, as may be recognized from the state when a person's exterior thought lies dormant, that is, while he is asleep.

Arcana Coelestia (Elliott) 8397.

...when those belonging to the spiritual Church undergo temptations they are led on from one temptation into another. This further stage is what 'travelling on' means here. The reason why 'travelling on' means a further stage in life is that extents of space, like periods of time, do not exist in the next life, but states instead, 2625, 2837, 3356, 3387, 4321, 4882, 5605, 7381. Consequently movements are not meant by 'movements', nor travellings on by 'travellings on', but changes of states and further stages.

Arcana Coelestia (Elliott) 4264.

...when numbers have been read in the Word the angels have understood real things (states). For no numerical value ever penetrates into heaven since numbers belong to measurements both of space and of time, and these belong to the world and to the natural order to which, in the heavens, states and changes of states correspond.

Module 8 – The Word Unites Spiritual Truths With Sensory Realities

True Christian Religion (Ager) 11{3}

Everyone can see that a man's knowledge of God is his mirror of God, and that those who know nothing about God do not see God in a mirror with its face toward them, but in a mirror with its back toward them; and as this is covered with quicksilver, or some dark paste, it does not reflect the image but extinguishes it. Faith in God enters into man through a prior way, which is from the soul into the higher parts of the understanding; while knowledges about God enter through a posterior way, because they are drawn from the revealed Word by the understanding, through the bodily senses; and these inflowings meet midway in the understanding; and there natural faith, which is merely persuasion, becomes spiritual, which is real acknowledgment. Thus the human understanding is like a refining vessel, in which this transmutation is effected.

True Christian Religion (Ager) 6{1&2}

The entire Holy Scripture, and all the doctrines therefrom of the churches in the Christian world, teach that there is a God and that He is one. The entire Holy Scripture teaches that there is a God, because in its inmosts it is nothing but God, that is, it is nothing but the Divine that goes forth from God; for it was dictated by God; and from God nothing can go forth except what is God and is called Divine. This the Holy Scripture is in its inmosts. But in its derivatives, which are below and from these inmosts, the Holy Scripture is adapted to the perception of angels and men. The Divine is likewise in these derivatives, but in another form, in which it is called the celestial, spiritual, and natural Divine. These are simply the draperies of God; for God Himself, such as He is in the inmosts of the Word, cannot be seen by any creature. For He said to Moses, when Moses prayed that he might see the glory of Jehovah, that no one can see God and live. This is equally true of the inmosts of the Word, where God is in His very Being and Essence. Nevertheless, the Divine, which forms the inmost and is draped by things adapted to the perceptions of angels and men, beams forth like light through crystalline forms, although variously in accordance with the state of mind that man has formed for himself; either from God or from himself. Before everyone who has formed the state of his mind from God the Holy Scripture stands like a mirror wherein he sees God; but everyone in his own way. This mirror is made up of those truths that man learns from the Word, and that he appropriates by living in accordance with them. From all this it is evident, in the first place, that the Holy Scripture is the fullness of God.

Heaven and Hell (Harley) 157

Every angel undergoes and passes through such changes of state and so does each society in general, yet each one there differently from another because they differ in love and wisdom ... It would be rather long drawn out to specify the differences since each one undergoes

changes in accordance with the quality of his love and faith. From this it comes about that while one may be in his clearness and delight, another is in his obscurity and lack of delight These changes of state differ in general like the variations of the states of the days in different climates on the earth, for with some it is morning when with others it is evening, and with some it is hot when with others it is cold, and vice versa.

Arcana Coelestia (Potts) 10367

Man enters heaven and becomes the church when he is in good, because the Lord flows into the good with man, and through good into his truth. The influx betakes itself to the internal man where his heaven is, and through the internal into the external where is his world; and therefore unless the man is in good, his internal man is not opened, but remains shut, however much he may be in truths as to doctrine. And as heaven is in the internal man, it follows that when this is opened the man is in heaven, for heaven is not in a place, but in man's interiors. That man has been created according to the image both of heaven and of the world; his internal man according to the image of heaven, and his external according to the image of the world; may be seen in the places cited in n. 9279, 9706.

Arcana Coelestia (Potts) 10367{3&4}

Man is born into evils of every kind, and consequently into falsities of every kind, thus of himself he is condemned to hell. In order therefore that he may be rescued from hell, he must needs be born again of the Lord. This being born again is what is called regeneration. In order therefore that he may be born again, he must first learn truths, and if he is of the church he must learn them from the Word, or from doctrine derived from the Word. The Word and doctrine from the Word teach what is true and good, and truth and good teach what is false and evil. Unless man knows these, he cannot possibly be regenerated, for he remains in his evils and their falsities, calling the former goods, and the latter truths. For this reason the knowledges of truth and good must precede, and must enlighten the man's understanding. For the understanding was given to man in order that it may be enlightened by means of the knowledges of good and truth, to the end that these may be received by his will, and may become good; for truths become good when the man wills them, and from willing them does them. From this it can be seen in what manner good is formed with man, and that unless man is in good, he is not born anew, or regenerated. When therefore a man is in good as to the will, he is then in the truths of this good as to the understanding. For the understanding with man actually acts as a one with his will, because that which a man wills, he thinks when he is left to himself. This then is what is called the conjunction of truth and good, or the heavenly marriage. Whether you say to will what is good, or to love what is good, it is the same; for what a man loves he wills. And whether you say to understand the truth which is of good, or to believe it, it is also the same. From this it follows that with the regenerate man love and faith act as a one. This conjunction, or this

marriage, is what is called the church, and heaven, and also the Lord's kingdom; nay, in the supreme sense, the Lord with man.

Module 9 – The Spiritual Shapes The Sensory

Apocalypse Explained (Whitehead) 527

For every man has a lower or exterior mind, and a higher or interior mind; the lower or exterior mind is the natural mind, which is called the natural man, while the higher or interior mind is the spiritual mind, and is called the spiritual man. The mind is called a man, for the reason that man is man because of his mind. These two minds, the higher and the lower, are altogether distinct; by the lower mind man is in the natural world, together with the men there, but by the higher mind he is in the spiritual world with the angels there.

Heaven and Hell (Harley) 90

Since man is both a heaven and a world in least form after the image of the greatest (see above [57](#)), there is, therefore, with him both a spiritual and a natural world. Interior things which belong to his mind and relate to the understanding and the will, make his spiritual world, while exterior things which belong to his body and relate to its senses and actions make his natural world. Consequently, whatever in his natural world, that is, in his body and its senses and actions, comes into existence from his spiritual world, that is, from his mind and its understanding and will, is said to be a correspondence thereof.

Apocalypse Explained (Whitehead) 1218{2&3}

Continuation [concerning Omnipresence and Omnipotence]. There are in the natural world spaces and times, but in the spiritual world they are appearances. The reason of this is, that all things that appear in the spiritual world exist immediately from the sun of heaven, which is the Divine Love of the Lord; whereas all things that appear in the natural world exist from the same source, but by means of the sun of this world, which is pure fire. Pure love, from which all things exist immediately from the Lord, is immaterial; but pure fire, through which all things exist mediately in the natural world, is material. It is for this reason that all things which exist in the spiritual world are, from their origin, spiritual; and that all things which exist in the natural world, are, from their secondary origin, material. Material things are also in themselves fixed, stated, and measurable. They are fixed, because, however the states of men change, they continue permanent, as lands, mountains, and seas. They are stated, because they constantly recur in their turns, as times, generations, and germinations. They are measurable, because every thing can be estimated; as spaces, by miles and furlongs, and these by means of paces and yards; times again, by means of days, weeks, months, and years. But in the spiritual world all things are as it were fixed, stated, and measurable, but still they are not so in reality; for they exist and continue according to the states of the

angels, so that they make one with these very states; they therefore vary also, as these states vary. This however occurs chiefly in the world of spirits, into which every man first comes after death; it is not the case in heaven or in hell. The reason that it occurs there is, that every man there undergoes changes of state, and is prepared for heaven or for hell. Spirits do not however reflect upon these changes and variations, because they are spiritual, and consequently have spiritual ideas, with which all the collective and several objects perceived by their senses make one; because also they are separated from nature, but still see in the world of spirits objects altogether similar to those which they saw in the natural world, as lands, mountains and valleys, waters, gardens, and forests, plants, palaces, and houses, garments also with which they are clothed, and food by which they are nourished, and besides these, animals, and also themselves as men. They see all these objects in a clearer light than they saw similar things in the world, and they perceive them also by a more exquisite sense of touch.

Arcana Coelestia (Potts) 10199{1&2}

For all things which are perceived by man through the organs of sense signify spiritual things, which bear relation to the good of love and to the truths of faith, as do smell, taste, sight, hearing, and touch; hence “smell” signifies the perceptivity of interior truth from the good of love; “taste” signifies the perception and affection of knowing and of being wise; “sight,” the understanding of the truths of faith; “hearing,” perceptivity from the good of faith, and from obedience; and “touch” in general, communication, transfer, and reception. The reason of this is that all external sensations derive their origin from internal sensations which are of the understanding and will, thus in man from the truths of faith and from the good of love, for these constitute the understanding and the will of man. But the internal sensations, which are proper to the understanding and will with man, have not that sense which the external sensations have, but are turned into such when they flow in; for all things made sensible to man by the external organs of sense, flow in from internal things, because all influx is from internal things into external, but not the reverse. For there is no such thing as physical influx, that is, influx from the natural world into the spiritual, but only from the spiritual world into the natural. The interiors of man which belong to his understanding and will are in the spiritual world, and his externals which belong to the senses of the body are in the natural world. From this also it can be seen what correspondence is, and what is its nature.

Heaven and Hell (Harley) 176

To show what the things are that appear to the angels in accordance with correspondences, I would here mention this one instance only for the sake of illustration. By those who are intelligent, gardens and paradises full of trees and flowers of every kind are seen. The trees there are planted in most beautiful order, entwined in cross-beam formation with arched entrances and encircling walks. All is of such beauty as to beggar description. There walk those who are in intelligence, gathering flowers and weaving garlands with which they adorn

little children. There are also kinds of trees and flowers there that are never seen and cannot exist in the world. On the trees also there are fruits that are in accordance with the good of love in which are the intelligent. Such things are seen by them because a garden or park, and fruit trees and flowers correspond to intelligence and wisdom. That there are such things in heaven is acknowledged on the earth but only by those who are in good and who have not extinguished in themselves the light of heaven by means of natural light and its fallacies, for when they think about heaven they think and say that there are such things there as ear hath not heard nor eye seen.

Module 10 – The Science Of Correspondence

Heaven and Hell (Ager) 89

First, it will be stated what correspondence is. The whole natural world corresponds to the spiritual world, and not merely the natural world in general, but also every particular of it; and as a consequence everything in the natural world that springs from the spiritual world is called a correspondent. It must be understood that the natural world springs from and has permanent existence from the spiritual world, precisely like an effect from its effecting cause. All that is spread out under the sun and that receives heat and light from the sun is what is called the natural world; and all things that derive their subsistence therefrom belong to that world. But the spiritual world is heaven; and all things in the heavens belong to that world.

Arcana Coelestia (Potts) 4850

As state and change of state are so often mentioned, and as few know what is meant, it will be well to explain. Time and the succession of time, or space and the extension of space, cannot be predicated of man's interiors, that is, of his affections and the thoughts therefrom; because these interiors are not in time nor in place-although to the senses in the world it appears as if they were-but are in interior things which correspond to time and place. These interior things which correspond we have to call states, because there is no other word by which these corresponding things can be expressed.

Arcana Coelestia (Potts) 3483

Whatever is seen anywhere in the universe is representative of the Lord's kingdom, insomuch that there is not anything in the atmospheric and starry universe, or in the earth and its three kingdoms, which is not in its own manner representative. All things in nature, in both general and particular, are ultimate images, inasmuch as from the Divine are celestial things which are of good, from celestial things spiritual things which are of truth, and from both celestial and spiritual things are natural things. From this it is evident how gross, nay, how earthly and also inverted is that human intelligence which ascribes

everything to nature separate or exempt from an influx prior to itself, or from an efficient cause. Moreover they who so think and speak seem to themselves to be wiser than others; that is, in attributing all things to nature, when yet on the contrary angelic intelligence consists in ascribing nothing to nature, but all and everything to the Divine of the Lord, thus to life, and not to anything dead. The learned know that subsistence is a perpetual coming forth; but still it is contrary to the affection of falsity and thence to a reputation for learning to say that nature continually subsists, as it originally came into existence, from the Divine of the Lord. Inasmuch therefore as each and all things subsist, that is, continually come forth, from the Divine, and as each and all things thence derived must needs be representative of those things whereby they came into existence, it follows that the visible universe is nothing else than a theater representative of the Lord's kingdom; and that this kingdom is a theater representative of the Lord Himself.

Arcana Coelestia (Potts) 8211{2}

For whatever exists in the natural world has its origin and cause from things which exist in the spiritual world, because universal nature is nothing else than a theater representative of the Lord's kingdom (34 3483, 4939, 5173, 5962); whence come the correspondences. The variations of light and shade and also of heat and cold on earth are indeed from the sun, that is, from the difference of its altitudes, every year and every day, in the several regions of the earth; but these causes, which are proximate, and in the natural world, were created according to the things in the spiritual world, as by their prior and efficient causes, which are the causes of the posterior causes that exist in the natural world. For nothing which is in order ever exists in the natural world that does not derive its cause and origin from the spiritual world, that is, through the spiritual world from the Divine.

The New Jerusalem and its Heavenly Doctrines (Whitehead) 48

All things of the natural world are from the Divine through the spiritual world (n. 5013). Consequently the spiritual is in every natural thing, just as the efficient cause is in the effect (n. 3562, 5711); or as effort is in motion (n. 5173), and as the internal is in the external (n. 3562, 5326, 5711). And since the cause is the very essential in the effect, as effort is in motion, and the internal in the external; hence it follows, that the spiritual, and consequently the Divine, is the very essential in the natural (n. 2987-3002, 9701-9709). Spiritual things are presented to view in the natural, and the things manifested are representatives and correspondences (n. 1632, 2987-3002). Hence all nature is a theater representative of the spiritual world, that is, of heaven (n. 2758, 2999-3000, 4939, 8848, 9280). All things in nature are disposed in order and series according to ends (n. 4104). This is from the spiritual world, that is, from heaven, because ends, which are uses, reign there (n. 454, 696, 1103, 3645, 4054, 7038). Man is so created that Divine things descending according to order into nature, may be perceived in him (n. 3702).

Module 11 – Connecting Natural Effects With Spiritual Causes

Arcana Coelestia (Potts) 2991

That natural things represent spiritual things, and that they correspond, may also be known from the fact that what is natural cannot possibly come forth except from a cause prior to itself. Its cause is from what is spiritual; and there is nothing natural which does not thence derive its cause. Natural forms are effects; nor can they appear as causes, still less as causes of causes, or beginnings; but they receive their forms according to the use in the place where they are; and yet the forms of the effects represent the things which are of the causes; and indeed these latter things represent those which are of the beginnings. Thus all natural things represent those which are of the spiritual things to which they correspond; and in fact the spiritual things also represent those which are of the celestial things from which they are.

Heaven and Hell (Harley) 106

In a word, all things that come into existence in nature, from the least to the greatest are correspondences. They are correspondences because the natural world with all things belonging to it comes into existence and continues in existence from the spiritual world, and both worlds from the Divine. It is said to continue in existence also because everything continues in existence by virtue of that from which it comes into existence, for, continuing in existence is a perpetual coming into existence, and because not a thing can continue in existence from itself, but from something prior to itself, thus from the First. Therefore, if separated from that it would utterly perish and vanish.

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What is more, nothing ever exists in the created world that does not have a correspondence with things in the spiritual world, and so that does not represent in its own way something in the Lord's kingdom. It is from there that all things come into being and are kept in being. If man knew that this is how these things stand he would never attribute everything to natural forces as he is accustomed to do. Consequently each and all things in the universe represent the Lord's kingdom, so much so that the universe with all its constellations, its various atmospheres, and its three kingdoms is nothing else than a kind of stage on which the Lord's glory as it exists in heaven is represented

Arcana Coelestia (Elliot) 8615

Correspondences have absolute force, so great that what is done on earth in accordance with correspondences has force in heaven; for correspondences have their origin in the Divine. When people are governed by the good of love and faith, such correspondence exists with them. The Divine composes everything residing with them, for the Divine is the source of the good of love and the good of faith

Arcana Coelestia (Potts) 3483

Inasmuch therefore as each and all things subsist, that is, continually come forth, from the Divine, and as each and all things thence derived must needs be representative of those things whereby they came into existence, it follows that the visible universe is nothing else than a theater representative of the Lord's kingdom; and that this kingdom is a theater representative of the Lord Himself.

The New Jerusalem and its Heavenly Doctrine (Whitehead) 48

With every man, who is in Divine order, there is an internal and an external, his internal is called the spiritual, or the spiritual man, and his external is called the natural, or the natural man (n. 978, 1015, 4459, 6309, 9701-9709). The spiritual man is in the light of heaven, and the natural man in the light of the world (n. 5965). The natural man can discern nothing from himself, but from the spiritual (n. 5286). The natural is like a face in which the interiors see themselves, and thus man thinks (n. 5165). The spiritual man thinks in the natural, consequently naturally, so far as it comes to the sensual perception of the natural (n. 3679, 5165, 6284, 6299). The natural is the plane, in which the spiritual terminates (n. 5651, 6275, 6284, 6299, 9216). The spiritual sees nothing, unless the natural be in correspondence (n. 3493, 3620, 3623). The spiritual or internal man can see what is being done in the natural or external, but not the contrary, because the spiritual flows into the natural, and not the natural into the spiritual (n. 3219, 4667, 5119, 5259, 5427-5428, 5477, 6322, 9109-9110). The natural man from his own light, which is called the light [lumen] of nature, knows nothing concerning God, nor concerning heaven, nor concerning the life after death; neither does he believe, if he hears of such things, unless spiritual light, which is light from heaven, flows into that natural light [lumen] (n. 8944).