

# An Introduction To Spiritual Christianity

## 4. The Nature Of Perception

*READINGS FROM THE TEACHINGS FOR SPIRITUAL CHRISTIANITY*

### Module 1 - The Illusion Of Sensory Perception

Arcana Coelestia (Elliot) 5084{1-2}

Sensory impressions are said to be cast aside when the things that are first and foremost in explanations place no reliance on them; for they are indeed sensory impressions, and impressions received by the mind directly through the senses are illusions. The senses are the source of all the illusions that reign in a person, and they are the reason why few have any belief in the truths of faith and why the natural man is opposed to the spiritual man, that is, the external man to the internal. Consequently if the natural or external man starts to have dominion over the spiritual or internal man, no belief at all in matters of faith exists any longer, for illusions cast a shadow over them and evil desires smother them. Few know what the illusions of the senses are and few believe that these cast a shadow over rational insights and most of all over spiritual matters of faith - a shadow so dark that it blots them out. This happens especially when at the same time what a person delights in is the result of desires bred by a selfish and worldly love. But let examples be used to shed some light on this matter, first some examples of illusions of the senses which are purely natural ones, that is, illusions about things within the natural creation, then some examples of such illusions in spiritual things. It is an illusion of the senses - a purely natural one, or an illusion about the natural creation - to believe that the sun is borne round this globe once a day, and that the sky too and all the stars are borne round at the same time. People may be told that it is impossible and therefore inconceivable that so vast an ocean of fire as the sun, and not only the sun but also the countless stars, should revolve once a day without undergoing any changes of position in relation to one another. They may be told in addition that one can see from the planetary system that our own globe performs a daily movement and an annual one, by rotations on its axis and by revolutions. This can be recognized from the fact that the planets are globes like ours, some of which have moons around them and all of which, as observation shows, perform daily and annual movements like ours. But for all that they are told, the illusion the senses prevails with very many people - that things really are as the eye sees them.

## Arcana Coelestia (Elliot) 6322

To all outward appearance the external senses, such as sight and hearing, flow into thought and initiate mental images there. For the appearance is that external objects activate the senses, first the external senses, then the internal ones, and speech too. But no matter how convincing that appearance may be, it is nevertheless a misconception. For what is external, being gross and material, cannot flow in and activate what is internal, which is pure and spiritual; that would be contrary to the nature of things. It is the power of the inward senses, a power belonging to the spirit itself, that perceives things, and it does so by means of the power of the outward senses. It is also the power of the inward senses that disposes an outward sensory organ to receive impressions of objects at its bidding. So it is that outward sensory organs – such as that of sight, which is the eye – instantly adapt themselves to all the objects of the senses. Nothing of this could happen in sensory organs without the inflow they receive from within; for all the fibres and small appendages, which are very many around each sensory organ, are instantly attuned to the nature of the object. Indeed the organ itself is also immediately conditioned to conform.

## Divine Providence (Dick and Pulsford) 49.

I know that many will say to themselves: How can anyone, interiorly in his rational (mind), comprehend anything apart from space and apart from time; and further comprehend not only that it is, but also that it is the All and the Self from which all things are? Think, however, interiorly whether love or any affection of love, or wisdom or any perception of wisdom, or indeed whether thought, is in space and in time, and you will find that they are not; and since the Divine is Love itself and Wisdom itself, it follows that the Divine cannot be conceived of in space and time; so neither can the Infinite. For a clearer perception of this, consider whether thought is in time and space. Suppose thought to go on for ten or twelve hours; may not this interval of time appear as one or two hours, or even as one or two days? The apparent duration is according to the state of the affection from which the thought has sprung. If the affection is one of joy in which one does not think of time, ten or twelve hours of thought seem no more than one or two; but the reverse is true if the affection is one of grief, when one thinks of time. From this it is clear that time is only an appearance according to the state of the affection from which thought springs. It is the same when one thinks of distance in space, either when taking a walk or when making a journey.

### Conjugal Love (Acton) 440

It is not the flesh that sensates the things which happen in the flesh, but the spirit. It is the same with this sense as with the others. Thus it is not the eye that sees and distinguishes the varieties in objects, but the spirit. So neither is it the ear that hears and distinguishes the harmonies of melodies in song, and the fitness of the articulation of sounds in speech, but the spirit. And the spirit sensates everything according to its own elevation into wisdom. The spirit which is not elevated above the sensual things of the body and so sticks in them, sensates no other delights than those which flow in from the flesh, and from the world through the senses of the body. These it seizes upon, with these it is delighted, and these it make its own.

## Module 2 - The Limits of Materialism

### True Christian Religion (Chadwick) 20{2}}

If the minds of men did not form the idea that God is prime substance and form, and that His form is the very form of man, they would easily fall into fantastic, ghost-like, ideas about God Himself, the origin of man and the creation of the world. They could not avoid thinking of God as the primeval nature of the universe, and consequently as its expanse, or as it were a void or nothingness. They would think of the origin of man as if it were a fortuitous concourse of atoms to make such a form; of the creation of the world as owing its substances and forms to geometric points and lines, which since they lack attributes are in themselves non-existent

### Arcana Coelestia (Elliot) 5084{3-4}}

It is an illusion of the senses, a purely natural one, that the power which seeds have to grow into trees and flowers and to reproduce themselves was conferred on them when creation first began, and that that initial conferment is what causes everything to come into being and remain in being. People may be told that nothing can remain in being unless it is constantly being brought into being, in keeping with the law that continuance in being involves a constant coming into being, and with another law that anything that has no connection with something prior to itself ceases to have any existence. But though they are told all this, their bodily senses and their thought that is reliant on their senses, cannot take it in. Nor can they see that every single thing is kept in being, even as it was brought into being, through an influx from the spiritual world, that is, from the Divine coming

through the spiritual world. This gives rise to another illusion of the senses, a purely natural one, that single entities exist called monads and atoms. For the natural man believes that anything comprehended by his external senses is a single entity or else nothing at all. It is an illusion of the senses, a purely natural one, that everything is part of and begins in the natural creation, though there are indeed purer and more inward aspects of the natural creation that are beyond the range of human understanding. But if anyone says that a spiritual or celestial dimension exists within or above the natural creation, this idea is rejected; for the belief is that unless a thing is natural it has no existence.

#### Interaction of the Soul and Body (Whitehead) 17{15}

Ends are in the first degree, causes in the second, and effects in the third. Who does not see that the end is not the cause, but that it produces the cause, and that the cause is not the effect, but that it produces the effect; consequently that they are three distinct things which follow in order? The end with man is the love of his will, for what a man loves, this he proposes to himself and intends; the cause with him is the reason of his understanding, for by means of it the end seeks for mediate or efficient causes; and the effect is the operation of the body from them and according to them. Thus there are three things in man, which follow each other in order, in like manner as the degrees of altitude follow each other. When these three things appear in act, then the end is inwardly in the cause, and the end through the cause is in the effect, wherefore the three coexist in the effect. On this account it is said in the Word, that everyone shall be judged according to his works; for the end, or the love of his will, and the cause, or the reason of his understanding, are together in the effects, which are the works of his body; thus the quality of the whole man is in them. They who do not know these things, and do not thus distinguish the objects of reason, cannot avoid terminating the ideas of their thought in the atoms of Epicurus, the monads of Leibniz, or in the simple substances of Wolff, and thus they close up their understandings as with a bolt, so that they cannot even think from reason concerning spiritual influx, because they cannot think concerning any progression; for the author says concerning his simple substance, that if it is divided it falls into nothing. Thus the understanding stands still in its first light, which is merely from the senses of the body, and does not advance a step further. Hence it is not known but that the spiritual is a subtle natural, and that beasts have a rational as well as men, and that the soul is a breath of wind such as is breathed forth from the breast when a person dies; besides many things which are not of light but of thick darkness.

True Christian Religion (Dick and Pulsford) 30{2,3}

God is present in space apart from space, and in time apart from time because He is always the same from eternity to eternity, the same before the creation of the world as after it. There was neither space nor time in God and in His sight before creation, but after it, so that because He is the same, He is in space apart from space, and in time apart from time. Hence it follows that nature is separate from Him, while yet He is omnipresent in it, just as life is present in every substantial and material part of man, yet does not mingle with them; or as light is in the eye, sound in the ear, and taste in the tongue, and also as ether is in land and water, by which the terraqueous globe is held together and made to revolve, and so on. If those active factors were removed, the substantial and the material things would immediately collapse and be dispersed. Indeed, if God were not present in all its parts and at all times in the human mind, it would dissolve like a bubble in the air, and both divisions of the brain, in which it acts from first principles, would melt away like froth; thus all that is human would become as the dust of the earth, or as an odour wafted away on the breeze... That God is everywhere present in the created universe, while yet there is nothing of the world in Him, that is, nothing of space and time, can be perceived by the observant and attentive reader in many other places in the Word, as in this passage from Jeremiah: "Am I a God at hand,... and not a God afar off? Can any hide himself in secret places, that I shall not see him?... do not I fill heaven and earth?" [Jeremiah 23:23-24](#).

## Module 3 – Moving Beyond the Physical to Embrace Spiritual Truth

Arcana Coelestia (Potts) 2625

There are two things which while man lives in the world appear to be essential, because they are proper to nature, namely, space and time. Hence to live in space and time is to live in the world or in nature. But in the other life these two things are of no consequence. In the world of spirits indeed they do appear to be of some consequence, for the reason that spirits fresh from the body still retain the idea of natural things; yet it is not long before they perceive that there is no space and time there, but state instead; and that in the other life states

correspond to spaces and times in nature; to spaces states as to Being [esse], and to times states as to Coming forth [existere]. (In regard to space or place see above, [n. 1274](#), [1379](#), [1380](#), [1382](#))

[2] From this anyone can see what kind of an idea a man may have, while in the world or in nature, respecting the things of the other life and many arcana of faith; namely, that he is not willing to believe them until he apprehends them by means of the things in the world, nay, by sensuous things; for he must needs suppose that if he were to put off the idea of space and time, and still more space and time themselves, he would become absolutely nothing; and thus that he would have nothing left from which he could feel and think, except something confused and incomprehensible; when yet the case is exactly the reverse. Angelic life is of such a nature as to be the wisest and happiest of all.

#### Apocalypse Explained (Whitehead) 870

There are two universals through which the Divine is expressed, namely, the infinite and the eternal. The infinite is the Divine as to its being (esse); and the eternal is the Divine as to its existence (existere); each of which must be understood in a supereminent sense, namely, without space and without time. Anyone who thinks about the infinite and the eternal from space and time falls into errors; for space and time belong to nature, and man's ideas are in these so long as he lives in the natural world, but are not in them when he leaves this world and comes into heaven. Spaces and times indeed appear in heaven exactly similar to those in the world; but they are only appearances of the states with angels, for the states of their affection and consequent thought are presented in appearance before their external senses as spaces and as times, and yet they are not spaces and times like those in the natural 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.

## Conjugal Love (Acton) 328

To think spiritually is to think apart from time and space, and to think naturally is to think with time and space; for something of time and space adheres to every idea of natural thought, but not to any spiritual idea. The reason is, because the spiritual world is not in space and time like the natural world, but in the appearance of space and time.

## Arcana Coelestia (Potts) 2588 {2,8,9}

How the case is with the doctrinal things of faith among men has been stated above, namely, that there are two principles from which they think, a negative and an affirmative; and that those think from the negative principle, who believe nothing unless they are convinced by what is of reason and memory-knowledge; nay, by what is of sense; but those think from the affirmative who believe that things are true because the Lord has said so in the Word, thus who have faith in the Lord. They who are in the negative in regard to a thing being true because it is in the Word, say at heart that they will believe when they are persuaded by things rational and memory-knowledges. But the fact is that they never believe; and indeed they would not believe if they were to be convinced by the bodily senses of sight, hearing, and touch; for they would always form new reasonings against such things, and would thus end by completely extinguishing all faith, and at the same time turning the light of the rational into darkness, because into falsities...truths should be known and believed; for man is enlightened by truths, but is made blind by falsities. By truths there is opened to the rational an immense and almost unbounded field; but by falsities comparatively none at all, although this does not appear to be so. It is because the angels are in truths that they enjoy wisdom so great; for truth is the very light of heaven. They who have blinded themselves by not being willing to believe anything which they do not apprehend by the senses, until at length they have come to believe nothing, were in old times called "serpents of the tree of knowledge;" for such reasoned much from sensuous things and their fallacies, which easily fall into man's apprehension and belief, and thereby they seduced many. In the other life such are readily distinguished from other spirits by the fact that in regard to all things of faith they reason whether it be so; and if they are shown a thousand and a thousand times that it is so, still they advance negative doubts against every proof that is offered; and this they would go on doing to all eternity. So blind are they on this account that they have not common sense, that

is, they cannot comprehend what good and truth are; and yet every one of them thinks himself wiser than all in the universe; making wisdom to consist in being able to invalidate what is Divine, and deduce it from what is natural. Many who in this world have been esteemed wise, are preeminently of this character; for the more anyone is endowed with talent and knowledge, and is in the negative, the more insane he is, beyond all others; whereas the more anyone is endowed with talent and knowledge, and is in the affirmative, the wiser he is able to be. It is by no means denied man to cultivate the rational faculty by means of memory-knowledges; but that which is forbidden is to harden ourselves against the truths of faith which belong to the Word.

## Module 4 - The Spiritual Significance of Sensory Appearances

Heaven and Hell (Ager) 154

By changes of state of angels their changes in respect to love and faith, and wisdom and intelligence therefrom, are meant, thus their changes in respect to states of life.

Arcana Coelestia (Potts) 10194

This can be very clearly seen from the representatives in the other life. Representatives are there presented according to the states of the interiors among spirits, for they are correspondences. Around the spirits who are in truths from good appear most beautiful representatives, namely, houses and palaces flashing with gold and precious stones, also gardens and paradises of unspeakable beauty; all these things being from the correspondence. But around those who are in truths, and not from good, there appear nothing but stony places, rocks, and bogs, and sometimes shrubberies, but unpleasant and barren; these also being from the correspondence. And around those who are in falsities from evil appear swamps, privies, and many monstrous objects. The cause of this being so is that 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.

Apocalypse Explained (Whitehead) 1100



That this is from correspondence is evident from the birds seen in the spiritual world, where all things that appear before the eyes and the other senses are correspondences. All sorts of animals of the earth, also flying things of heaven, both beautiful and unbeautiful, are seen there, and they appear from the affections and thoughts of angels or of spirits, the animals from affections, and the flying things from thoughts. It is known to everyone there that these are correspondences; and they know also to what affections and thoughts they correspond. That they are correspondences of affections and thoughts is made to appear most clearly; since they are instantly dissipated when the spirit or the angel goes away or stops thinking about the matter.

#### Apocalypse Explained (Whitehead) 395

All spirits and angels are clothed according to their intelligence, or according to their reception of truth in the life, this constituting intelligence; for the light of their intelligence is formed into garments, and when these are thus formed they do not merely appear as garments, but they also are garments. For all things that exist in the spiritual world, and appear before the eyes of those there, exist from the light and heat that proceed from the Lord as a sun; from that origin have been created and formed not only all things in the spiritual world, but also all things in the natural world; for the natural world exists and subsists by means of the spiritual world from the Lord.

#### Arcana Coelestia (Potts) 9212{3}

That "garments" denote truths, originates from the representatives in the other life, where angels and spirits appear clothed in garments according to the states of faith or of truth in which they are; and their garments vary according to the changes of this state. Those who are in genuine truth appear clothed in white garments, and those who are in truths derived from good in shining garments; but those who are solely in good, as are the angels of the inmost heaven, who are called celestial, appear without clothing.

## Module 5 - Space Is A Manifestation Of A Finite Mental Construct

True Christian Religion (Dick) 30{3}

God, since the world was created, is in space apart from space, and in time apart from time. That God, and the Divine which proceeds immediately from Him, is not in space, although He is omnipresent, and with every man in the world, with every angel in heaven, and with every spirit under heaven, cannot be comprehended by merely natural thought, but it may, in some degree, by spiritual thought. The reason is that space is associated with merely natural conceptions, as these are formed from objects in the world, in every one of which, as these are visible to the eye, there is space. Everything great and small there is spatial, likewise everything that has length, breadth and height; in a word, every measure, figure and form there is spatial. Nevertheless a man may, in some degree, comprehend this idea by his natural thought if he admits into it some spiritual light. However, something must first be said concerning spiritual thought. This derives nothing from space, but everything from state. State has relation to love, life, wisdom, affections, joys, and, in general, to good and truth. A truly spiritual idea concerning these has nothing in common with space: it is on a higher level, and looks down upon spatial ideas beneath it as heaven looks down upon the earth.

Arcana Coelestia (Potts) 9666

But be it known that by "the extremity of heaven" is not meant any extremity of space, but of the state of good and truth; for in heaven there is no space, but only the appearance of it according to the states of good and truth.

Divine Providence (Dick and Pulsford) 162

The Lord is omnipresent, and is not in space, as was shown above; and therefore distance is an appearance according to conjunction with the Lord, conjunction being according to the reception of love and wisdom from Him; and since no one can be conjoined to the Lord as He is in Himself, He appears to the angels at a distance as a Sun; nevertheless, He is in the whole angelic heaven, as the soul is in man. In like manner He is in every society of heaven and also in every angel there; for a man's soul is not only the soul of the whole man but also the soul of every part.

### True Christian Religion (Dick) 35{11}

Above the angelic heaven there is a Sun which is pure love, fiery in appearance like the sun of this world; that from the heat of that Sun angels and men have their will and love, and from its light they have understanding and wisdom; and that the things from it are called spiritual, while those that proceed from the sun of this world are containants or receptacles of life, and are called natural. Further, that the expanse of the centre of life is called the spiritual world, which subsists from its own Sun, while the expanse of the centre of nature is called the natural world, which subsists from its sun. Now, since space and time cannot be predicated of love and wisdom, but instead of them, states, it follows that the expanse around the Sun of the angelic heaven is not an extension, although it is within the extension of the natural sun, and present with the living subjects of the natural world according to their reception of it; and their reception is according to their forms and states.

### Divine Love and Wisdom (Ager) 10

It has been said that in the spiritual world, just as in the natural world, there appear to be spaces, consequently also distances, but that these are appearances according to spiritual affinities which are of love and wisdom, or of good and truth. From this it is that the Lord, although everywhere in the heavens with angels, nevertheless appears high above them as a sun. Furthermore, since reception of love and wisdom causes affinity with the Lord, those heavens in which the angels are, from reception, in closer affinity with Him, appear nearer to Him than those in which the affinity is more remote. From this it is also that the heavens, of which there are three, are distinct from each other, likewise the societies of each heaven; and further, that the hells under them are remote according to their rejection of love and wisdom. The same is true of men, in whom and with whom the Lord is present throughout the whole earth; and this solely for the reason that the Lord is not in space.

### Divine Love and Wisdom (Ager) 130

Angels turn their faces constantly to the Lord as a sun, because they are in the Lord, and the Lord in them; and the Lord interiorly leads their affections and thoughts, and turns them constantly to Himself; consequently they cannot do otherwise than look towards the east where the Lord appears as a sun; from which it is evident that angels do not turn themselves to the Lord, but the Lord turns them

to Himself. For when angels think interiorly of the Lord, they do not think of Him otherwise than as being in themselves. Real interior thought does not cause distance, but exterior thought, which acts as one with the sight of the eyes; and for the reason that exterior thought, but not interior, is in space; and when not in space, as in the spiritual world, it is still in an appearance of space. But these things can be little understood by the man who thinks about God from space. For God is everywhere, yet not in space. Thus He is both within and without an angel; consequently an angel can see God, that is, the Lord, both within himself and without himself; within himself when he thinks from love and wisdom, without himself when he thinks about love and wisdom.

Arcana Coelestia (Potts) 8918

Distance from the very good itself which proceeds from the Divine, causes the appearance of distance in heaven. The angelic societies there appear distinct and even remote from one another; but as already said this idea of space comes from distance from the good and truth which are from the Divine of the Lord. This must needs appear a paradox, nay, absurd, to many in the world. The reason is that the thoughts and their ideas with man are founded upon spaces and times, insomuch that man cannot think without them. Consequently if you abstract times and spaces from a man's thought, he scarcely perceives anything. Nevertheless the angels in heaven think absolutely without any idea of time and space, and with such fulness that in intelligence and wisdom their thoughts surpass the thoughts of man thousands, nay, myriads of times; and, wonderful to say, if there occurs to them an idea derived from time and space, shade and thick darkness at once come to their minds, because they then fall from the light of heaven into the light of nature, which to them is thick darkness.

## Module 6 - The Objects In Our External Vision And Their Spiritual Causes

Earths in the Universe (Whitehead) 125

The spaces and distances, and thence the progressions in the natural world, are, in their origin and first cause, changes of the state of the interiors, and with angels and spirits appear according to these changes; and that thus they can by these changes be apparently transferred from one place to another.

#### Divine Love and Wisdom (Rogers) 322{1,2}

That the universe of the spiritual world resembles in an image the human being can be plainly seen from the fact that all the phenomena [present before them] vividly appear and take form around an angel and around angelic societies as effects seemingly produced or created by them - effects that remain around them and do not go away. Their being effects seemingly produced or created by them follows from the fact that when an angel leaves, or when a society transfers elsewhere, the phenomena no longer appear. Moreover, when other angels come in their stead, the appearance of all their surroundings changes. Parks change in respect to the trees and fruits they contain. Flower gardens change in respect to the kinds of roses and seeds found in them. Fields change as well in respect to their herbs and grasses, and the species of animals and birds change, too. These phenomena take form and change as described because they all exist in accordance with the affections and consequent thoughts of the angels. For they are correspondent forms. And because forms that correspond accord with that to which they correspond, therefore they are a representative image of it. This image is not apparent when any of these phenomena are viewed in terms of their forms, but it is seen when they are viewed in terms of their uses. I have been given to see that when angels have their eyes opened by the Lord and view these phenomena from the perspective of their corresponding uses, they recognize and see themselves in them.

#### Divine Love and Wisdom (Rogers) 71{1,2}

The merely natural person thinks in terms of ideas that he has acquired from objects visible to his sight, all of which exhibit in them a configuration possessing length, breadth and height and having a shape delimited by these, whether angular or curvilinear. These dimensions are clearly present in his mental conceptions of visible objects in the world, and they are also present in his mental conceptions of things not visible, as in his conceptions of civil and moral matters. He does not, indeed, see them, but still they are present as extended concepts. It is otherwise in the case of a spiritual person, especially in the case of an angel in heaven. His thinking is unrelated to configuration and form having anything to do with spatial length, breadth or height, but having to do with the state of a thing arising from the state of a person's life. Consequently, instead of spatial length he pictures the goodness of a thing arising from the goodness of a person's life, instead of spatial breadth the truth of a thing arising from the truth of a person's life, and instead of height degrees of these. Thus he thinks in terms of

correspondence, which is the relation of spiritual and natural things to each other. And it is because of this correspondence that length in the Word symbolizes the goodness of a thing, breadth the truth of a thing, and height degrees of these. It is apparent from this that when an angel in heaven reflects on the Divine omnipresence, it is utterly impossible for him to think otherwise than that the Divine fills all things independently of space. What an angel thinks is true, because the light that enlightens his intellect is Divine wisdom.

#### Apocalypse Explained (Whitehead) 260

"To see" signifies to understand because the sight of the eye corresponds to the sight of the mind, which is understanding. That correspondence is from this, that as the understanding sees spiritual things so the sight of the eye sees natural things. Spiritual things are truths from good, and natural things are objects in various forms. Truths from good, which are spiritual things, are seen in heaven as distinctly as objects before the eye, yet with much difference; for these truths are seen intellectually, that is, they are perceived; and the nature of this sight or perception cannot be described by human words; it can be apprehended only so far as this, that it has in it consent and confirmation from the inmost that so it is. There are, indeed, confirming reasons in very great abundance, which present themselves to the intellectual sight as a one, and this one is as it were a conclusion from many particulars. These confirming reasons are in the light of heaven, which is Divine truth or Divine wisdom proceeding from the Lord, and which operate in each angel according to his state of reception. This is the spiritual sight of the understanding. Since with angels this sight operates upon the sight of the eyes, and presents the truths of the understanding in correspondent forms that appear in heaven not unlike the forms in the natural world that are called objects, so "to see," in the sense of the letter of the Word, signifies to understand.

#### Arcana Coelestia (Potts) 10146{3}

In the other life there is no space, but only the appearance of space according to the affinities of the thoughts and affections.

#### Heaven and Hell (Ager) 42

Moreover, the angelic societies in the heavens are at a distance from each other as their goods differ in general and in particular. For in the spiritual world the only

ground of distance is difference in the state of interiors, thus in the heavens difference in the states of love, those who differ much being far apart, and those who differ but little being but little apart, and likeness causing them to be together.

Arcana Coelestia (Potts) 7337{3}

Take also as an example the fact that in the other life it is according to order that states of affection and thought cause the idea of place and distance; and that the inhabitants appear distant from one another, so far as they are in a diverse state. This order is from the Divine, to the intent that all who are in the Grand Man may be distinct from one another.

Arcana Coelestia (Potts) 9378{2,3}

It is a universal thing in the other life that all are conjoined according to the love of good and truth from the Lord; consequently the whole heaven is such conjunction...That "coming near" denotes conjunction and presence, is because in the other life the distances of one from another are altogether according to the dissimilitudes and diversities of the interior things that belong to the thought and affection (n. 1273-1277, 1376-1381, 9104).

Arcana Coelestia (Potts) 7568

All approach in the spiritual world is effected by the determination of the thought.

## Module 7 – Spiritual Proximity and Change

True Christian Religion (Ager) 64

The Divine omnipresence may be illustrated by the wonderful way in which angels and spirits become present to each other in the spiritual world. Because there is no space in that world, but only an appearance of space, an angel or spirit may instantly become present with another whenever he comes into a like affection and consequent thought; for it is these two that cause the appearance of space.

Divine Providence (Dick and Pulsford) 50{1,2}

Since angels and spirits are affections of love and thoughts thence derived, they are consequently not in space and time, but only in the appearance of them. To them there is an appearance of space and time according to the states of their affections and of the thoughts arising from these. When anyone therefore thinks of another from affection, intently desiring to see him or to speak with him, he instantly appears in his presence. Hence it is, that there are present with every man spirits who are in like affection with himself, evil spirits with one who is in the affection of similar evil, and good spirits with one who is in the affection of similar good; and they are as really present as if the man were included in their society. Space and time contribute nothing to presence, because affection and thought thence derived are not in space and time, and spirits and angels are affections and thoughts derived from these.

Arcana Coelestia (Potts) 9261

That "removal far away" denotes aversion, originates from the removals of this kind which appear in the spiritual world, in that they are according to dissimilarities, differences, and aversions, in respect to the things of spiritual life. For those who appear there in one place are in a like state of the affections and of the derivative thoughts; but as soon as they are at variance, they are separated and go far away from one another; and this according to the degree of their variance. This comes to pass because in the spiritual world both spaces and times are states, and therefore distances are differences of states. Nevertheless, before the external sight, states appear there as spaces, and their differences as distances. That spaces and distances, and also times, are states, but that nevertheless there are appearances of spaces and distances, which originate from changes of state in the interiors, (n. 5605).

Divine Love and Wisdom (Ager) 124

It has been stated that the angels dwell separate from each other; some in the eastern quarter, some in the western, some in the southern, and some in the northern; and that those who dwell in the eastern quarter are in a higher degree of love; those in the western, in a lower degree of love; those in the southern, in the light of wisdom; and those in the northern, in the shade of wisdom. This diversity of dwelling-places appears as though it were from the Lord as a sun, when, in fact it is from the angels. The Lord is not in a greater and lesser degree of love and wisdom, that is, as a sun He is not in a greater or lesser degree of heat and light



with one than with another, for He is everywhere the same. But He is not received by one in the same degree as by another; and this makes them appear to themselves to be more or less distant from one another, and also variously as regards the quarters. From this it follows that quarters-in the spiritual world are nothing else than various receptions of love and wisdom, and thence of heat and light from the Lord as a sun. In the spiritual world distances are appearances (n. 108-112).

#### Divine Providence (Dick and Pulsford) 100{1,2}

Everyone can see from reason alone that the Lord, who is Good itself and Truth itself, cannot enter into man unless the evils and falsities in him are removed. For evil is the opposite of good, and falsity is the opposite of truth; and two opposites can in no wise mingle together, but when one approaches the other a combat takes place, which lasts till one gives way to the other; and the one that yields departs while the other takes its place. In such opposition are heaven and hell, or the Lord and the devil. Can anyone from reason think that the Lord can enter where the devil reigns, or that heaven can be where hell is? Who does not see, from the rationality granted to every sane man, that for the Lord to enter, the devil must be cast out, or that for heaven to enter, hell must be removed? This opposition is meant by Abraham's words from heaven to the rich man in hell: Between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. [Luke 16:26](#). Evil itself is hell and good itself is heaven; or what is the same, evil itself is the devil and good itself is the Lord; and the man in whom evil reigns is a hell in the least form, and the man in whom good reigns is a heaven in the least form. Since this is the case, how can heaven enter hell when between them there is such a great gulf fixed that there can be no crossing from one to the other? Hence it follows that hell must be completely removed that it may be possible for the Lord to enter with heaven.

#### AC (Potts) 9346

Evils and goods are opposites or contraries, and two opposites or contraries cannot be together, for they turn away from each other, and are in conflict. This can be plainly seen from the fact that evils are from hell, and goods from heaven; and that hell is as far as possible from heaven - not in respect to distance, because in the other life there is no distance - but in respect to state.

#### Apocalypse Revealed (Whitehead) 937

But let him know that in the spiritual world knowledge and acknowledgment produce all presence, and that affection which is of love effects all conjunction. For spaces there are nothing else but appearances according to similarity of minds, that is, of affections and thence of thoughts. Wherefore when anyone knows another either by reputation, or from intercourse with him, or from conversation, or from relationship, while he thinks of him from the idea of that knowledge, he becomes present with him, although he might be to appearance a thousand stadia off. And if one also loves another whom he knows, he dwells with him in one society; and if he loves him inmost, in one house.

#### Arcana Coelestia (Potts) 9213{5}

In the other life those who enter the house of another, and converse together in one room, so communicate their thoughts with all who are there, that the latter absolutely know no otherwise than that they themselves are thinking these thoughts from themselves. But if they stand outside, the thoughts are indeed perceived, but as coming from another, and not from themselves. This happens every day in the other life; and therefore those who are of one opinion, or of one sentiment, appear together in one house; and this is still more the case if they appear in one room of the house; and when these same persons disagree, those who do so disappear. In the other life such appearances are everywhere, and are continually happening. The reason is that parity of thoughts conjoins and causes presence, for thought is internal sight, and distances of places there, are not as in the world.

#### Arcana Coelestia (Potts) 9104

Some of the spirits of this earth passed over to the spirits of the earth Saturn, who as already said are afar off at a vast distance, for they appear at the end of our solar world. The passage is effected in a moment, for distances in the other life are appearances arising from diversity of the states of life; and conjunction is effected by a state of desire to speak with another. From this it is that in the other life those meet together, when they so desire, who have been in some conjunction in the world, either by love, or by friendship, or by high regard; but they are afterward separated according to the unlikenesses of their state of life.

Divine Love and Wisdom (Ager) 110

On account of the differences of reception of the Lord by the angels, the heavens also appear separate from one another. The highest heaven, which is called the third, appears above the second, and the second above the first; not that the heavens are apart, but they appear to be apart, for the Lord is present equally with those who are in the lowest heaven and with those who are in the third heaven. That which causes the appearance of distance is not in the Lord but in the subjects, that is, the angels.

## Module 8 - Time as a State of Consciousness

Heaven and Hell (Harley) 163

Angels do not know what time is, although with them there is a successive progression of all things, as there is in the world, and this so completely that there is no difference whatever and the reason is that in heaven instead of years and days there are changes of state; and where there are years and days there are times, but where there are changes of state there are states.

Arcana Coelestia (Potts) 10135{1,2}

For the states of love and light vary with the angels as vary in the world the states of the times of the day, which are morning, noon, evening, night or twilight, and again morning. When the angels are in a state of love, it is morning with them, and the Lord appears to them as a rising Sun; when they are in a state of light, it is noon with them; but when they are in a state of light in obscurity, it is evening with them; and afterward when they are in a state of love is obscurity or in some cold, it is night with them, or rather twilight before the morning.

[2] Such states succeed continually with the angels, and by means of them they are continually perfected. But these variations do not arise from the Sun there, its rising and setting, but from the state of the interiors of the angels themselves;

Arcana Coelestia (Potts) 5097{1,2}

The variations of the light of heaven are not variations like those of the light of the world every day and every year, but are variations of intelligence and love; for the light of heaven is nothing else than Divine intelligence from the Lord, which is bright before the eyes; and the heat of this light is the Lord's Divine love, which is warm to the sense. It is this light which gives man understanding, and this heat which gives him vital warmth and a will of good. Morning in heaven is a state of enlightenment as to those things which are of good and truth, which state exists when it is acknowledged, and still more when it is perceived, that good is good and that truth is truth. Perception is internal revelation; hence by the "morning" is signified what is revealed; and because then that becomes clear which before was obscure, by "morning" is also signified what is clear.

[2] Moreover by "morning" is signified in the supreme sense the Lord Himself, for the reason that the Lord is the Sun from which comes all the light in heaven, and He is always in the rising, thus in the morning. Moreover He is always rising with everyone who receives the truth which is of faith and the good which is of love, but He is setting with everyone who does not receive these-not that the Sun there sets, for as just said He is always in the rising; but that he who does not receive, causes Him as it were to set with himself.

Arcana Coelestia (Potts) 10134{4}

[4] That by "morning" is signified a state of love and of the consequent light in the internal man, is because when an angel is in a state of love and light, he is then in his internal man; but when he is in a state of light and love in obscurity, he is then in the external man. For the angels have an internal and an external, and when they are in the internal, the external is almost quiescent; but when they are in the external, they are in a more gross and obscure state. Consequently when they are in a state of love and light, they are in their internal, thus in their morning; and when they are in a state of light and love in obscurity, they are in the external, thus in their evening; from which it is plain that variations of states are made by elevations toward more interior things, thus into a higher sphere of heavenly light and heat, consequently nearer to the Lord; and by lowerings toward more exterior things, into a lower sphere of heavenly light and heat, and thus more remote from the Lord.

Divine Love and Wisdom (Ager) 75

Times which are proper to nature in its world are in the spiritual world pure states, which appear progressive because angels and spirits are finite, it may be seen that in God they are not progressive because He is Infinite, and infinite things in Him are one. From this it follows that the Divine in all time is apart from time.

## Module 9 – When Space and Time Become “Real Appearances”

Heaven and Hell (Ager) 162

Although there is a succession and a progression of all things in heaven, as in the world, yet angels have no notion or idea of time and space; and this so completely that they do not even know at all what time and space are.

Divine Love and Wisdom (Ager) 109

The truth is that there is no distance, but that the distance is an appearance according to the reception of Divine Love and Wisdom by the angels in their degree. That distances, in the spiritual world, are appearances, see (n. 7-9). That the Divine is not in space (n. 69-72). That the Divine, apart from space, fills all spaces. If there are no spaces, there are no distances, or, what is the same, if spaces are appearances, distances also are appearances, for distances are of space.

Arcana Coelestia (Potts) 4882

For in the spiritual world or in heaven nothing of space or time enters the ideas, but instead what belongs to the state of life (n. 1274, 1382, 2625, 2788, 2837, 3356, 3404, 3827, 4814). 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.

Divine Love and Wisdom (Ager) 108

All fallacies which prevail with the evil and the simple arise from appearances which have been confirmed. So long as appearances remain appearances, they are apparent truths, according to which everyone may think and speak; but when they are accepted as real truths, which is done when they are confirmed, then apparent truths become falsities and fallacies. For example:--It is an appearance that the sun is borne around the earth daily, and follows yearly the path of the ecliptic. So long as this appearance is not confirmed it is an apparent truth, according to which anyone may think and speak; for he may say that the sun rises and sets and thereby causes morning, mid-day, evening, and night; also that the sun is now in such or such a degree of the ecliptic or of its altitude, and thereby causes spring, summer, autumn, and winter. But when this appearance is confirmed as the real truth, then the confirmer thinks and utters a falsity springing from a fallacy. It is the same with innumerable other appearances, not only in natural, civil, and moral, but also in spiritual affairs.

Arcana Coelestia (Potts) 5146

The reason why the "uppermost" denotes the inmost is that with man who is in space, interior things appear as higher things, and exterior things as lower ones; but when the idea of space is put off, as is the case in heaven and also in the interior thought of man, there is then put off the idea of what is high and what is low; for height and depth come from the idea of space. Nay, in the interior heaven there is no idea of things interior and exterior, because something of space adheres to this idea also; but there is the idea of more perfect or more imperfect state; for interior things are in a more perfect state than exterior ones, because interior things are nearer the Divine, and exterior things are more remote from it. This is the reason why what is uppermost signifies what is inmost.

Arcana Coelestia (Potts) 9773

The reason why by "height" are signified degrees in respect to good and truth, is that by "what is high" is signified what is internal (n. 1735, 2148, 4599); therefore the higher anything is, so much the more interior it is. In heaven that which is more interior is nearer to the Lord, for the Lord is in the inmost, and from the inmost all things proceed. Distances from the inmost are degrees of good and truth from Him. As the Lord is the inmost, He is also the Highest, for He is the Sun of heaven, from which is all height in the heavens. For this reason it is that the Lord is called in the Word "the Highest."

## Module 10 –

### Divine Love and Wisdom (Rogers) 63

All constituents of the three kingdoms exist [in the spiritual world as in the natural] and in the midst of them stands the angel. He sees these things about him, and also knows that they are representations of him. Indeed, when the inmost plane of his intellect is opened, he recognizes himself and sees his image in them, almost as if he were looking in a mirror.

### Apocalypse Explained (Whitehead) 1219{2-5}

[2] As there are like things in heaven and in our world, in the heavens there are spaces and times, but the spaces there, like the lands themselves and the things upon them, are appearances; for they appear according to the states of the angels, and the extensions of spaces and distances appear according to the similarities and dissimilarities of states. By states are meant states of love and wisdom, or of affections and of thoughts therefrom, which are manifold and various. According to these the angelic societies in the heavens are distant from each other, also the heavens are distant from the hells, and the societies of the hells from each other. It has been granted me to see how likeness of state conjoins, and lessens the extension of space or distance, and how unlikeness of state separates, and produces extension of space or distance. Those there who appear to be a mile apart can instantly be present with each other when the love of one for the other is stirred up, and on the other hand those who are talking together can instantly become a mile apart when anything of hatred is aroused.

[3] That spaces in the spiritual world are mere appearances has also been made evident to me by this, that many from distant lands, as from various kingdoms of Europe, from Africa, and from India, also the inhabitants of different planets and of widely separated earths, have been present with me. And yet spaces in the heavens appear extended in the same way as the spaces of our earth. But the spaces there have only a spiritual origin, and not at the same time a natural origin, and thus appear according to the states of the angels, so the angels can have no idea of spaces, but they have instead an idea of their states; for the changeableness of the spaces gives rise to the idea that they are from a spiritual origin, thus from a likeness or unlikeness of affections and of thoughts therefrom.

[4] It is the same in regard to times, for as spaces are so are times, since progressions through spaces are also progressions through times. Times also are appearances of states because the sun of heaven, which is the Lord, does not there make days and years by its revolutions and progressions, as the sun of the world seems to do; consequently in the heavens there is perpetual light and a perpetual spring, and therefore times there are not fixed, permanent, and measurable. And as times also vary according to the states of the affections and of the thoughts therefrom, for they are short or diminished by things delightful to the affections, and are long or lengthened by things undelightful to the affections, so the angels cannot have from appearance an idea of time, but they have instead an idea of states from its origin. All this makes clear that the angels in heaven have no idea of space and time, but they have a spiritual idea about these, which is an idea of state.

[5] But this idea of state with the consequent idea of the appearance of space and time comes solely in and from the ultimates of creation there; the ultimates of creation there are the lands upon which angels dwell. It is there that spaces and times appear, and not in the spiritual things themselves by which the ultimates were created; nor do they appear in the affections themselves of angels, except when the thought from them extends to ultimates. But it is otherwise in the natural world where spaces and times are fixed, permanent, and measurable, and therefore enter into the thoughts of men and limit them, and distinguish them from the spiritual thoughts of angels. This is the chief reason why man cannot easily comprehend the Divine omnipresence and omniscience, for even when he wishes to comprehend them he is liable to fall into the error that God is the inmost of nature, and is for that reason omnipresent and omniscient.

#### Last Judgement (Whitehead) 18

That heaven is from the human race, is evident from this, that angelic and human minds are similar; both enjoying the faculty of understanding, of perceiving, and of willing; both being formed for receiving heaven. For the human mind possesses wisdom as well as the angelic; but it is not so wise in the world, because it is in a terrestrial body, in which its spiritual mind thinks naturally, for its spiritual thought, which it has in common with an angel, then flows down into the natural ideas corresponding with the spiritual, and is thus perceived in them. But it is otherwise when the mind of man is freed from its connection with the body; then it no longer thinks naturally but spiritually; and when spiritually it then thinks what is incomprehensible and ineffable to the natural man, as an angel does. Hence it is



evident, that man's internal, which is called his spirit, in its essence is an angel. That an angel is in a perfect human form, may be seen in the work on Heaven and Hell ([73-77](#)): but when man's internal is not opened above, but only below, then still, after its removal from the body, it is in a human form, but a direful and diabolical one, for it cannot look upwards to heaven, but only downwards to hell.

#### Arcana Coelestia (Elliot) 10644

The reason why groves, and also forests, gardens, and paradise gardens, as well as trees according to their species, mean such things lies in representative objects in the next life. The angels' intelligence and wisdom determine what kinds of objects appear there; for whatever makes its appearance has a celestial or spiritual origin.

#### Arcana Coelestia (Potts) 9797

For in the other life, and in heaven itself, there appear most beautiful colors, all deriving their origin from good and truth. For the sphere of the affections of good and truth is sensibly presented before the eyes of angels and spirits by means of colors, and specific things by variously colored objects. They are presented to the nostrils also by means of odors. For everything celestial, which is of good, and everything spiritual, which is of truth, is represented in the lower heavens by such things as appear in nature, thus to the very senses of the spirits and angels there. The reason why the spheres of the affection of good and truth are visibly presented by means of colors, is that the colors are modifications of heavenly light, thus of intelligence and wisdom.

#### Arcana Coelestia (Potts) 9466

For in the other life, and in heaven itself, there appear most beautiful colors, all deriving their origin from good and truth. For the sphere of the affections of good and truth is sensibly presented before the eyes of angels and spirits by means of colors, and specific things by variously colored objects. They are presented to the nostrils also by means of odors. For everything celestial, which is of good, and everything spiritual, which is of truth, is represented in the lower heavens by such things as appear in nature, thus to the very senses of the spirits and angels there. The reason why the spheres of the affection of good and truth are visibly

presented by means of colors, is that the colors are modifications of heavenly light, thus of intelligence and wisdom (n. 4530, 4677, 4742, 4922).

Arcana Coelestia (Potts) 9865{2}

[2] In the heavens appear colors of unspeakable beauty, because they are modifications of heavenly light, and heavenly light is the Divine truth proceeding from the Lord. From this it is evident that colors are presented to view there according to the variations of good and truth; thus they are modifications of the light that proceeds from the Lord through the angels.

Arcana Coelestia (Potts) 4922

For all colors visible in the other life signify something of good and truth, because they come into existence from the light of heaven, which in itself is wisdom and intelligence from the Lord's Divine. The variations or modifications of that light are the consequent variations, and so to speak modifications, of wisdom and intelligence, consequently of good and truth.

Arcana Coelestia (Potts) 4530

Colors also are seen in the other life which in splendor and refulgence surpass the luster of the colors of this world to such a degree that scarcely any comparison is possible. These colors are produced by the variegation of the light and shade there; and as it is the Intelligence and wisdom that come from the Lord which there appear as light before the eyes of angels and spirits, and at the same time inwardly illumine their understandings, in their essence these colors are variations or so to speak modifications of intelligence and wisdom.

Divine Providence (Dick and Pulsford)167{3}

Moreover, in the spiritual world, where all are spiritual even as to their bodies, the eyes of all are formed to see from their own light. The life's love of everyone makes an understanding for itself, and so also a light; for love is like the fire of life, from which is the light of life.