

An Introduction To Spiritual Christianity

4. The Nature Of Perception

Video 1 - The Illusion Of Sensory Perception

The natural mind's understanding of reality is grounded in conclusions drawn from sensory perceptions. But what if its perceptions are incomplete or misleading?

Mistaking appearances for reality

The natural mind's focus on the external world as reality itself means that it mistakes appearances for reality. Our minds and bodies seem to be shaped by outside forces, and many people assume that our thoughts, feelings, and sensations come from the physical world. We appear to draw nourishment and power from external sources, and our minds seem to weaken when deprived of these stimuli.

This leads to the assumption that our minds are mere byproducts of physical processes in the brain. However, this idea is unfounded. To verify the connection between our sensations and the external world, we would need to directly compare the two, but we can never experience both simultaneously. Our senses only reveal a world of sensations.

The hypothetical nature of reality

A natural understanding of the external world, including space and time, is based on hypothetical assumptions. Yet, our senses constantly reassure us of its independent, extraneous existence. Those who think in terms of space and time tend to trust their senses and believe that their perceptions accurately reflect reality.

The illusion of understanding sensory perception

A natural mode of thought explains how sensory images are transmitted from external to internal external sources to the mind. Light waves, odorous particles, and vibrating air molecules supposedly travel from their sources in the external world, interact with nerve endings and convey impressions to the brain where they are processed to form an image of a supposed external world of sensory objects.

This explanation seems so rational to materialist thinking that it overlooks the fundamental question that challenges its veracity. How does the mind connect with the external world and track the path of these particles?

The limits of perception

The natural mind only experiences the effects of these processes. Not the physical causes. It mistakenly believes that sensations reveal the entire transmission process. However, the causes remain hidden, and the senses can't uncover them. We think we see sunlight traveling from the sun to our eyes, but we're actually dealing with sensations, not direct observations. We can't determine whether these sensations have spiritual or material causes.

The deception of certainty

The natural mind's confidence in understanding sensory transmission is misplaced. It only experiences sensations, not objective reality. According to the teachings for Spiritual Christianity, the apparent physical influx of sensory information is an illusion. We simply can't trust our senses to reveal the true nature of these phenomena.

The misconception of mental processes

From this sequence of fleeting impressions, the natural mind mistakenly assumes that mental development is purely physical. It believes that thoughts, desires, and inclinations are direct results of sensory experiences, which are themselves caused by physical phenomena. This perspective reduces the mind or spirit to a mere by product of brain activity or inanimate matter.

The reduction of mind to matter

When we're deeply entrenched in a naturalistic worldview, we overlook the paradox and attribute our thoughts and emotions to brain activity. We imagine that our mental processes can be explained by the physical workings of the brain's convolutions, neglecting the complexity of conscious experience.

Conclusion

In conclusion, the perception of reality given to the natural mind is filtered through our senses which reveal only a world of sensation. We can't directly experience the external world or verify the connection between our sensations and physical causes. Our confidence in understanding sensory transmission is misplaced, and our tendency to attribute mental processes to physical phenomena neglects the complexity of conscious experience.

By recognising these limitations and misconceptions, we can begin to question our assumptions and seek a deeper understanding of the nature of reality and our place within it.

Video 2 – The Limits of Materialism

The allure of materialistic thinking lies in its promise to explain the world through physical processes. However, this perspective has far reaching consequences that shape our understanding of human existence, consciousness, and creation.

The limits of materialistic thinking

When we follow a strictly physical perspective, we attribute all mental and bodily phenomena to material processes. This leads to the idea that our thoughts, emotions, and desires arise from the brain's configuration and are shaped by external circumstances. According to this view, our minds are mere byproducts of physical processes, and our consciousness is an emergent property of organised matter.

The consequences of reductive thinking

If we pursue this line of thinking, we risk becoming trapped in the fallacies of sensual thought. Every sensory experience reinforces this delusion, making it difficult to reconsider our assumption. We start to see ourselves as solely physical entities. With our highest faculties reduced to material configurations, our consciousness becomes a product of atomic arrangements, leaving us wondering how senseless, motionless atoms can give rise to a being with thoughts, feelings, and motion.

The naturalist's view of creation

The natural mind's perspective on creation mirrors its understanding of human existence. It believes that the world was formed from a chaotic mix of atoms, shaped by a deity working through mechanical or chemical means. This material universe gave rise to complex forms, including living beings, through a chain of causes and effects. In this view, matter predates conscious life, and the material world was created before living beings could exist.

The evolution of matter

The naturalist theory suggests that atoms initially lifeless, combined and condensed to form minerals, followed by more complex organisms in the vegetable and animal kingdoms. Discoveries in geology seem to support this idea, indicating that the earth underwent numerous changes before becoming habitable. This reinforces the belief that matter existed before conscious life.

The consequences of naturalism

Adopting a naturalistic worldview leads to a particular understanding of creation. One sees the material world as separate from oneself and attributes its existence to a deity that pervades and endures through space and time. This perspective implies a deity that fills infinite space and progresses through time or is omnipresent in the natural world. However, this raises questions about the nature of mind and its relationship to space and time.

Conclusion

In conclusion, materialistic thinking, when taken to its logical extremes, leads to a diminished understanding of human consciousness and the natural world. By recognising the limitations and consequences of this perspective, we can begin to question our assumptions about the nature of reality. The naturalist's view of creation, while appealing in its simplicity, raises fundamental questions about the relationship between mind, matter and the Divine. Ultimately, this inquiry encourages us to seek a more nuanced understanding of existence, one that acknowledges the complexity and mystery of human experience.

Video 3 – Moving Beyond the Physical to Embrace Spiritual Truth

By exploring the principles of the spiritual world, we are challenged to rethink our assumptions about reality, space and time.

Spiritual understanding and the nature of reality

To truly understand spiritual truth, we must let go of our natural ways of thinking and embrace a new perspective. We're learning to think beyond space and time, recognising that these concepts are not independent entities, but rather outgrowths of spiritual thought. In the spiritual realm, we see that space and time represent the state of our will and intellect manifesting in the world around us. As we progress spiritually, we're shifting our focus from matter to mind, reversing the importance assigned to these concepts by the world. We're discovering that space and time are not essential to being. In fact, the ultimate essential Being transcends both. The appearances of space and time are mere representations of our finite minds. As we descend the scale of conscious life, our mental powers become obscured, and space and time assume a more prominent role.

The naturalist's limited perspective

In contrast, the naturalist's view confines God to the boundaries of space and time, making Him coessential with nature. This limited perspective reduces God to a thing, a product of imagination rather than a Being. We must recognise the distinction between the true,

essential Being and the naturalist's hypothetical construct, which is merely a projection of their own thinking.

The naturalist's perspective

A naturalistic mindset focuses on matter, space, time, and quantity, perceiving these as fixed and constant. This perspective dominates our thoughts, speech, and actions. Upon reflection, many will recognise this as an accurate description of their own thinking.

Two modes of thinking

There are two primary ways to approach understanding - thinking spiritually, as angels do, or thinking naturally, as humans typically do. If we focus on matter, space, time, and quantity, we'll invert the true order of reality and risk becoming materialists, attributing Divine qualities to the physical universe.

The limits of compromise

Attempts to combine spiritual and naturalistic elements have failed, resulting in fragmented systems that collapse under scrutiny. As we habituate ourselves to thinking within the constraints of space and time, we become increasingly susceptible to the fallacies of sensory impressions. We must learn to look beyond appearances and appeal to those truths and principles offered through Divine revelation.

The misuse of science

Science and reasoning are often misused to conceal flaws in our thinking or confirm misconceptions. Rarely are they employed to support spiritual truth. By recognising these pitfalls, we can cultivate a more discerning approach to understanding the world and our place within it.

Conclusion

In conclusion, our examination of spiritual understanding and the nature of reality has revealed the necessity of transcending materialistic thinking. By recognising the limitations of naturalistic perspectives and the importance of spiritual discernment, we can cultivate a deeper understanding of the world and our place within it. We're called to think beyond the constraints of space and time, embracing spiritual principles from the Word that reveals the nature of the true, essential Being who is the source of all that exists.

Video 4 – The Spiritual Significance of Sensory Appearances

In the spiritual world, angels experience reality in a profoundly distinct manner. Their perception of the sensory world is infused with symbolic meaning, revealing the deeper connections between their mental states, emotions, and the world around them. Through the Divine light angels intuitively understand that every object, from the mineral to the animal kingdom, reflects the Lord's kingdom of love, wisdom, goodness and Truth.

Divine light and mental state

When angels behold, touch, or are sensually conscious of the presence of animals and plants or any other object that appears in their sensory field, they intuitively perceive these objects and their changes symbolically - as representative effects generated by their mental states and the relative changes in their spheres of life. This perception is made possible by the Divine light that flows into their minds, allowing them to understand their sensuous world as a true reflection of their states of mind.

Reflected images of the Lord's kingdom

All objects in the sensuous world, whether mineral, vegetable, or animal, constitute a reflected image of the Lord's kingdom of love and wisdom, of goodness and truth. Angels read the manifold uses involved in the harmonious interchange of thoughts and affections through these objects. Even though these sensuous objects are appearances created by Divine life through imperfect forms of mind, there is no difference in their manner of appearance from the sensuous objects of the natural world.

Distinctness and externality

The sensuous objects that appear to angelic perception in the spiritual world are experienced by them as things distinct from the mind and to exist beyond the circumference of the body in the same way as objects are experienced in the natural world. In other words, objects of the spiritual world possess all the characteristics of externality that belong to the objects of the natural world.

Sensuous objects as representation

The difference for angelic consciousness is that the qualities of externality associated with the objects of the senses are intuited to be an appearance whereas for natural thought, the appearance is not seen as an appearance but is held to be the thing itself. The reality of sensory objects for the angelic mind is found in what they represent mentally. It is a spiritual law that all objects of the senses of which an angel's world consists correspond in every detail to the active state of the mind perceiving them.

Sensory perception

To the sensuous faculties of angelic sight and hearing, sensory objects appear as if transmitted through an intervening space, similar to how sounds and sights are experienced in the natural world. The spiritual faculties of smell and taste perceive odours and flavours in countless varieties. The faculty of spiritual touch experiences objects as offering resistance, and they can be felt as hard or soft, smooth or rough, plain or curved, warm or cold in endless variety. Yet angelic thought transcends this sensory experience being in the immediate perception of the mental causes of which sensations are effects.

Unnecessary appendages

The actual extension of space and the progression of time, both extraneous to the sentient being, are not necessary for the complete experience of sensuous objects. Instead, they are simply useless appendages that serve no purpose in the spiritual world. In the natural world, they serve as hypothetical phantasms, which the natural man demonstrates the truth of by appealing to other delusions of a similar kind.

Spiritual understanding

Angels understand that space and time are not required for a full experience of a sensory world. Their perception is based on the internal causes and spiritual meanings behind the appearances, rather than on the sensory characteristics themselves. This spiritual understanding allows them to perceive the deeper truths and uses of the objects in their world.

Conclusion

The perception of angels reveals that sensuous appearances, while similar in form to those in the natural world, hold profound spiritual meanings. These objects reflect the Divine life and the harmonious interchange of thoughts and affections in the Lord's kingdom. The unnecessary appendages of space and time in the natural world serve no real purpose in the spiritual realm, highlighting the deeper spiritual understanding that angels possess. This perspective offers a richer and more meaningful interpretation of sensuous appearances, transcending the limitations of materialistic views.

Video 5 - Space Is A Manifestation Of A Finite Mental Construct

Traditional notions of space and God's relationship to it are often shrouded in paradox. How can an omnipresent God transcend space while sustaining all existence? Spiritual Christianity offers a profound insight: God's being is non-spatial, and space is a mental construct grounded in the finite nature of human and angelic minds.

God: A Non-Spatial Being

The Lord God is omnipresent, but His being is not of a spatial kind. Unlike natural bodies, He does not fill space. Spiritual Christianity concludes that while space in the spiritual world has an internal reality grounded in the angelic state, it lacks the external reality that natural ways of thinking suggests it has.

Implications for Spiritual Space

The notion that space has an external reality independent of mental causes, as suggested by natural reasoning, poses a paradox. If space were independently real, the Lord's omnipresence would necessitate His presence within that space. However, we understand that the Lord transcends time and space. Therefore, for Him to sustain all existence without being bound by spatial limitations, space cannot possess an independent external reality. If it did, the Lord's infinite Being would need to assume finite spatial qualities to interact with and sustain creation, which is impossible. The Lord cannot be both infinite and finite, and thus, space must be a mental construct, not an objective reality.

Space is an Appearance

In the spiritual world, space lacks an objective reality independent of the mental states it reflects. Despite this, it is perceived with the same sense of externality as in the natural world. The key difference lies in perception: spiritual beings recognise this externality as an appearance, whereas natural minds mistake sensory appearances for reality itself.

The appearance of space in the spiritual world arises from the imperfect reception of the Lord's Divine life by finite minds. This imperfect reception generates spatial distances that symbolically represent the limitations and imperfections of the mind. In essence, space in the spiritual realm is a subjective experience, a reflection of one's mental state, rather than an independently existing reality.

Imperfect Conjunction

A finite being, such as an angel, cannot be directly united with the Lord in His essential nature. The angel's mind can only receive the Divine life imperfectly, giving rise to a distinct consciousness separate from the Creator. This limited conjunction manifests as a sensory representation, where angels perceive an intervening space between themselves and the Lord. The Lord appears as a sun at a spatial distance from angels, similar to how the natural sun appears distant from humans. This perceived distance, representing the state of reception of the angel's mind, gives birth to the sensuous appearance of spatial distance.

The Lord and Space

The Lord does not perceive actual space or the appearance of space. Both the natural and spiritual perceptions of space are representative images or effects of the finite state of human and angelic minds. These differences in the interpretation of space and its objects between the two sensuous worlds in which angels and humans exist highlight the distinction between spiritual and natural modes of thought.

Conclusion

In conclusion, the non-spatial nature of God's being resolves the paradox of omnipresence and spatial limitations. By recognising space as having a subjective basis, born from the imperfect reception of Divine life by finite minds, we gain a deeper understanding of the spiritual realm. The Lord's essence remains transcendent, unbound by spatial constraints, while His presence is manifested in the mental states and perceptions of His creatures. This profound perspective illuminates the distinction between the spiritual and natural modes of thought that characterise angelic and human consciousness.

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

In the spiritual realm, objects appear to be similar to those in the natural world. However, their perception and the underlying significance are fundamentally different due to the nature of spiritual thought and the representation of relationships.

Appearance of Space and Movement

Objects in the Heavens are declared to be like the objects presented to the senses in the natural world. Externally, there is no difference between them. Angels move about as if through space, approaching and receding from their companions. When at rest, they appear to one another as occupying space. However, there is no actual space surrounding them, nor are there actual bodies, in the natural meaning of the word, changing their position in space.

Representative Appearance

The entire phenomenon of angelic sensory experience is a representative appearance of the relationships of minds to one another and the changes in those relationships. Distances are perceived and thought about purely in terms of the harmonies in the relations of uses.

Distances Represent States of Reception

The phenomenal distances in Heaven are not like the distances of the natural world. In Heaven, they are perceived as states representing the reception of Divine life. In the natural state of life, space and distance in space are separated from their spiritual causes. The natural mind, not comprehending the light from Heaven, cannot understand how time and space can be projections of thought. It sees nothing of the correspondence between the world of human minds and the changes in outward objects that constitute the events of human life.

Outward and Inward Perception

Outwardly, what is perceived by natural and spiritual states of life as to space and a sensible world is the same. Internally, they are entirely different. This difference arises because the natural mind has matter, space, time, and quantity as both subjects and objects of its thinking. In contrast, the spiritual mind has these properties only as objects, not subjects.

Spiritual Thought and Intuition

The subjective states of angelic consciousness constitutes the interior causes of every sensuous object presented to angelic awareness. In thinking this way, an angel thinks above space, whereas natural thought, having the same things as both objects and subjects, thinks in space and thus thinks fallaciously and falsely. The natural mind sinks the subject in the object and reverses the order of influx by attributing to sensations causes external to the mind that perceives them.

Spiritual and Natural Perception

The spiritual mind has an intuitive perception of the spiritual or mental causes of the objects before it that the natural mind does not. Spiritual thought perceives their signification in the same way as a person understands the meaning of articulate sounds when hearing a familiar language. The mind when given to a natural mode of thinking, on the other hand, sees sensuous objects as it hears the words of an unfamiliar language. Not understanding their meaning, it rests in the mere sounds. Not knowing the correspondence between the sounds and the thoughts of the speaker, it thinks in the sounds themselves and not above them.

Conclusion

In Heaven, objects appear similar to those in the natural world, but their perception is deeply influenced by the spiritual state of the observer. While natural perception relies on the external characteristics of space and matter, spiritual perception focuses on the internal causes and relationships, leading to a fundamentally different understanding of reality.

Video 7 – Spiritual Proximity and Change

In the spiritual world when one who is loved enters the thought, their external presence is produced to the sensuous faculties. They become present. The speed with which this occurs corresponds to the congeniality of their spheres, and to the purity and innocence of the mind in which the loving thought arises. In this way, there is no opposing space to overcome, and it is the compatibility of state that produces the presence of others in the spiritual world. Similarly, a lack of compatibility produces the appearance of distance in accordance with the degree of incompatibility of mental states.

Significance of Change Speed

The speed at which these changes occur is deeply significant. The time it takes for changes to manifest is indicative of the mind's imperfections, while rapid changes symbolise the intensity of love that transcends the illusions of space and time. Thus, the swiftness of these transitions serves as a mirror to the depth and purity of one's love and spiritual state.

Universal Language and Divine Life

As an angel becomes more receptive to the Divine life, their mastery of the universal language of spirit, based on correspondences, deepens. This results in their outward world of sensations yielding so as to correspond to their inner world of thought and affection. In this way the external world becomes a direct reflection of internal spiritual or mental realities. For angels and spirits what presents as their sensory world corresponds to and so, represents their interior life or, state of mind.

Application to Societies in Heaven

This principle of manifestation extends beyond individual minds to the collective minds of heavenly societies. Spiritual distances between societies are determined by their receptivity to Divine Goodness, with each society uniquely positioned according to its spiritual state and purpose. These distinctions affect interactions and relationships among the various societies in Heaven, with each being given to an incalculable variety of uses within the Divine order.

Heaven and Hell

The same laws of internal states govern the relationship between heaven and hell. The spiritual spheres of heaven and hell are so opposed that they cannot coexist representatively. This separation is depicted in the Bible as "a great gulf fixed" mentioned in

the Gospel of Luke 16:26, illustrating the profound divide between these contrasting spiritual realms.

Conclusion

In Heaven, the fluidity and responsiveness of sensuous effects to changes in states of mind highlight the profound connection between internal spiritual states of mind and external appearances. This principle applies not only to individual interactions but also to the collective dynamics of societies in Heaven and their relation to Hell. The internal causes and states of reception govern the appearance of distances and relationships, reflecting the deeper spiritual realities of love, purity, and compatibility.

Video 8 – Time as a State of Consciousness

The nature of time, much like space, is perceived differently by angels compared to humans in the natural world. This distinction arises from their unique spiritual perspective, which significantly alters how they experience progression and change.

Time in the Natural Mind

For humans, time is fundamentally linked to the progression and change of sensory objects, particularly influenced by the sun's apparent motion. These changes, and the movement of the sun, create a conviction in the natural mind that time progresses externally, independently of the sentient being experiencing these changes.

Time in the Angelic Mind

Angelic perception of time, however, is rooted in understanding its origin rather than its outward appearance. Angels intuitively trace the concept of time back to the mind and its state. Since space and its objects do not have a separate existence but are projections of thought, time too is not seen as an independent continuum but as a succession of changes within their minds that create representative appearances.

Connection to Space

In the spiritual realm, time and space are inseparable. Angels do not perceive time as a continuous existence of objects in a distinct space but as a series of internal changes in their mental state. This perception fundamentally differs from the natural way of viewing time, where it is seen as an ongoing progression independent of the experiencer.

Ceasing Natural Thought

As individuals transition to spiritual life, their thought processes elevate above the external effects of space and time. Death, for a regenerating person, is merely a cessation of thinking and willing in a natural and sensual manner. Consequently, they no longer regard space and time as the primary subjects of their thoughts.

Dawn of Spiritual Light

With the arrival of spiritual light, there is the realisation that truths are not derived from some independent space and time separate from the perceiving mind. Although, it is still the case that sensory objects appear within a framework of space and time, however this framework is recognised as merely an appearance.

The Necessity of Sensuous Appearances

Despite the elevated perspective, appearances of space and time remain crucial for angelic minds. Without these appearances, their interior states would not become perceptible to themselves or others. Sensations, affections, and thoughts must pass into the external objects of the senses to manifest interior states to angelic consciousness, allowing them to discern the deeper meaning behind these representative effects.

Boundaries in Spiritual and Natural Worlds

In both the spiritual and natural worlds, objects defined by space and time set the boundaries for thought. In the natural world, the fixed nature of space and time, along with their perceived external independence, establishes the limits and distinguishes natural thoughts from spiritual ones.

Difficulty in Comprehending Divine Omnipresence

One significant challenge for natural thought is comprehending Divine Omnipresence and Omniscience. The natural mind tends to erroneously believe that God is the inmost principle of Nature, equating His presence within the external space and time of the natural world. This misunderstanding arises from attributing a distinct existence to space and time independent from their mental causes.

Conclusion

The perception of time and space in the angelic mind reveals a profound divergence from the natural human experience. While humans perceive time and space as external, independent realities, angels understand them as reflective of internal spiritual states and

changes. This distinction highlights the spiritual principle that external appearances are manifestations of internal conditions. As individuals progress in their spiritual journey, it is to be expected that their understanding of time and space will transform. They begin to perceive these constructs not as fixed entities but as fluid expressions of their inner life reflective of their relationship with the Divine. This shift in perception allows for a deeper, more intuitive grasp of spiritual truths, transcending the limitations of natural materialistic thought in spiritual matters. Ultimately, recognising that time and space are generated by subjective states of consciousness encourages a more coherent understanding of Divine omnipresence and omniscience. It liberates the mind from the fallacies of natural thought, enabling a clearer perception of the Divine operations in both the natural and spiritual worlds. There is a need to rise above the fallacies of the senses to truly grasp the nature of Divine presence and time from a spiritual perspective.

Video 9 – When Space and Time Become “Real Appearances”

In the spiritual world, the concepts of time and space are fundamentally different from their natural world counterparts. They are not external, independent realities but pure states of mind. The appearance of progression in spiritual life arises from the finite nature of the mind, which can only receive Divine love and wisdom in an imperfect manner.

The Source of Temporal and Spatial Appearances

The reception of Divine love imperfectly gives rise to the appearance of space, while the imperfect reception of Divine wisdom manifests as the appearance of time. This means that the perceived progression of life, or time, is a sensuous manifestation resulting from the condition of finite minds. Internally, angels experience the progressive revelation of knowledge and perception of truth according to the receptivity of their wills, which externally appears as progression through time.

The Infinite Source and Its Manifestations

It is essential to understand that this progressive revelation is not attributable to the Lord Himself. The Lord is the infinite source of all wisdom and truth, in whom love and wisdom are united as one. He exists beyond the confines of space and time, possessing neither spatial existence nor a progressive life. Despite this, He is the one cause of the appearances of space and time in heaven, which are representative effects of the imperfect reception of Divine love and wisdom within finite minds.

The Appearance vs. Reality in Spiritual Perception

In heaven, the appearance of space and time is created by the finite reception of Divine attributes. This means that while these appearances are real to the angelic senses, they do not exist as independent phenomena. Instead, they are manifestations of the limited reception of the Divine life by finite beings. The Lord, being omnipresent and omniscient, transcends these appearances, existing beyond the limitations imposed by finite perception.

The Unity of Love and Wisdom

The unity of love and wisdom in the Lord contrasts sharply with the divided reception of these attributes in finite minds. This division is what gives rise to the appearances of space and time. The more perfectly angels receive Divine love and wisdom, the more these appearances align with spiritual reality. Thus, the spiritual journey involves moving beyond the fallacies of natural perception, towards a deeper, more unified understanding of Divine operations within the minds of finite beings.

Conclusion

The perception of time and space in the spiritual world underscores the profound difference between natural and spiritual thought. While natural thought treats time and space as independent fixed realities, spiritual thought understands them to be fluid, faithfully reflecting in any external changes, internal changes in states of consciousness. These changes being modifications in the reception of Divine life on the part of finite minds. This understanding fosters a closer alignment with the Divine as it has the power of liberating the mind from natural fallacies bringing about a more harmonious spiritual existence.

Video 10 – How Affections Shape the External World that is Seen

For the angelic mind, the objects of space, in all their successive and simultaneous variety, are the sensuous manifestations of effects that correspond to the relative affections of the will and the thoughts of the intellect. These objects, projected from within into the sensuous plane of the mind and its apparent space, reveal to angelic consciousness the states of their own minds.

The Angelic Mindscape

This projected mindscape presents a sensory world of objects to angelic perception that is as real to angels as any natural landscape appears to be to those in the natural world. But, where the natural mind thinks in the objects themselves, taking them as the subject of thought, angelic consciousness thinks above them finding meaning and delight in what the images convey regarding the state of their minds in relation to the minds of others and the performance of heavenly uses.

Spiritual Nature of Sensory Objects

These sensory objects are inherently spiritual. This means that, the whole spirit of a person consists of affection and the thoughts derived from that affection. This is affirmed in that, the mind is explicitly identified with the spirit. Therefore, when the teachings for Spiritual Christianity state that everything in heaven, including the very bodies of angels, is spiritual, it implies that all sensory objects are effects of their mental states and so, represent these states in every detail.

Mental and Spiritual Origins

The objects of the senses in heaven are appearances that originate purely from mental or spiritual states, having no causes outside or independent of the mind. The psycho-spiritual nature of Space and Time aptly describes these objects, which exist in the appearance of space and endure in the appearance of time. They are all creations of the Divine life, manifested through the wills and intellects or, interior faculties, of angels. These manifestations represent the various affinities and the progressive changes in those affinities to angelic perception and are read by them as such.

Representations of Affections

An illustration of this concept is found in Arcana Coelestia 4797, which states that changes in the state of their affections appear in the faces of angels. When angels are in their own societies, they maintain their own countenances. However, when they visit another society, their faces change according to the prevailing affections for goodness and truth in that society in response to being affected by this. Their genuine countenance remains perceptible as a plane that remains constant within any changes that contact with other communities of angels generates.

Conclusion

In the angelic realm, space and time are not independent realities but reflections of the inner states of the mind. The objects and bodies that angels perceive are direct manifestations of their spiritual states, shaped by their affections and thoughts. This understanding underscores the fluidity and responsiveness of spiritual existence, where appearances serve to reveal and correspond to deeper spiritual truths. Thus, the psycho-spiritual nature of Space and Time in heaven highlights the profound interconnectedness between internal spiritual states and their external representations, illustrating a Divine harmony that transcends natural perceptions.