

An Introduction To Spiritual Christianity

5. Redefining Our Sensory World

READINGS FROM THE TEACHINGS FOR SPIRITUAL CHRISTIANITY

Module 1 - The Objects Of The Projections Of The Mind

Heaven and Hell (Ager) 173

All things in heaven come forth from the Lord in correspondence with the interiors of the angels. For angels have both interiors and exteriors. All things in their interiors have relation to love and faith, thus to the will and understanding, since the will and understanding are their receptacles; while their exteriors correspond to their interiors. That exterior things correspond to interior things may be seen above (n. 87-115). This is illustrated by what has been said above about the heat and light of heaven, that angels have heat in accordance with the quality of their love, and light in accordance with the quality of their wisdom (n. 128-134). The like is true of all other things that present themselves to the senses of angels.

Apocalypse Explained (Whitehead) 870

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) 1274

Societies of spirits and angels appear distinct from one another as to situation, although places and distances in that life are nothing else than varieties of state.

Heaven and Hell (Ager) 194

For the same reason, again, anyone in the spiritual world who intensely desires the presence of another comes into his presence, for he thereby sees him in thought, and puts himself in his state; and conversely, one is separated from another so far as he is averse to him. And since all aversion comes from contrariety of affection and from disagreement of thought, whenever in that world several are together in

one place they are visible (to one another) so long as they agree, but vanish as soon as they disagree.

Divine Love and Wisdom (Whitehead) 12

The eye sees the universe, and the mind thinks about it, first that it was created and afterwards by whom it was created. The mind that thinks from the eye thinks that it was created by nature; but the mind that does not think from the eye thinks that it is from God; while the mind that takes the middle path thinks that it is from an Entity of which it has no idea, for it perceives that something cannot exist from nothing. But such a mind falls into nature because it has an idea of space respecting the infinite, and an idea of time respecting the eternal. Such are interior natural men; while those who think simply of nature as the creator are exterior natural men; and those who from religion think simply of God as the Creator of the universe are exterior spiritual men; and those who from religion think wisely of God as the Creator of the universe are interior spiritual men; but these latter two classes think from the Lord.

Module 2 - The Mind's Creation of Sensory Experiences

Heaven and Hell (Ager) 192

All changes of place in the spiritual world are effected by changes of state of the interiors, which means that change of place is nothing else than change of state. In this way I have been taken by the Lord into the heavens and also to the earths in the universe; and it was my spirit that so journeyed, while my body remained in the same place. Such are all movements of the angels; and in consequence they have no distances, and having no distances they have no spaces, but in place of spaces they have states and their changes.

Heaven and Hell (Ager) 193

As changes of place are thus effected it is evident that approaches are likenesses of state of the interiors, and separations are unlikenesses; and for this reason those are near each other who are in like states, and those are at a distance who are in unlike states; and spaces in heaven are simply the external conditions corresponding to the internal states.

Divine Love and Wisdom (Harley and Harley) 285

Spirits and angels are not in space, because they perceive the spiritual apart from space. For the spiritual is like thought which, although it is in man, yet man is able by means of it to be present as it were elsewhere, in any place however remote. Such is the state of spirits and angels who are men, even as to their bodies. They appear in the place where their thought is, because spaces and distances in the spiritual world are appearances, and act as one with their thought from affection.

Divine Wisdom (Whitehead) 8{7}

Substances in the spiritual world appear to be material, although they are not, and because they are not material they are not permanent. They are correspondences of the affections of angels, and they remain as long as the affections or the angels remain, and disappear with them.

Arcana Coelestia (Potts) 8989{3}

Angels and spirits have habitations which appear quite like those which are in the world (n. 1116, 1626-1628, 1631, 4622), and-what is a secret each and all things that appear in their habitations are significative of spiritual things; for they flow forth from the spiritual things which are in heaven, and which are consequently in their minds.

Module 3 - The Differences In Natural And Spiritual Perception

Apocalypse Explained (Whitehead) 575{3}

All things that really appear in the spiritual world are correspondences, for they correspond to the interiors of angels, which are the things of their minds, that is, of their affection and of their thought therefrom, and therefore such things are signified by them. For the spiritual, which is of the affection and the consequent thought of the angels, clothes itself with such forms as appear in the three kingdoms of the natural world, the animal, the vegetable, and the mineral, and all these forms are correspondences.

True Christian Religion (Dick) 29

In the natural world there are times and spaces, whereas in the spiritual world these do not exist actually, but still they appear to exist. The reason why space and time were introduced into the material universe was that one thing might be distinguished from another, large from small, many from few, thus quantity from quantity and quality from quality; and that by their means the bodily senses might be able to distinguish their objects and the senses of the mind theirs, and might thus be stimulated, and exercise thought and judgment. Time came into being in the natural world with the rotation of the earth round its axis, and with the progression of those rotations from point to point in its orbit, these changes being apparently caused by the sun from which the whole terraqueous globe receives its heat and light. Thence arose the times of the day, morning, noon, evening and night; and also those of the year, namely spring, summer, autumn and winter; the times of the day according to light and darkness, and those of the year according to heat and cold. On the other hand space was introduced into the natural world when the earth was formed into a globe and filled with material substances, the various parts of which are distinct from one another, and at the same time are subject to extension. In the spiritual world, however, there are no material spaces with corresponding times, but yet there are appearances of them; and these appearances are according to the different states in which are the minds of the spirits and angels there. Thus times and spaces there are in conformity with the affections of their will, and consequently with the thoughts of their understanding: but still these appearances are real, for they are constant according to their states.

Arcana Coelestia (Potts) 5165{2-3}

It is similar with the exterior natural; unless this served interior things as a plane in which they see themselves as in a mirror, man could not think at all; and therefore this plane is formed first, even from infancy. But these matters are unknown, because that which comes forth interiorly in man does not come to view except by interior reflection. The quality of the exterior natural is very manifest in the other life, for the faces of spirits and angels are formed from it and according to it. In the light of heaven the interiors, and especially the intentions or ends, shine forth through that face. If love to the Lord and charity toward the neighbor have formed the interiors, there is a consequent resplendence in the face, and the face itself is love and charity in form.

Arcana Coelestia (Elliot) 3679{5}

But spirits and angels scarcely think in the same way as men do. Their thought, it is true, is likewise based ultimately in the natural; for they have with them the whole

natural memory and its affections, though they are not allowed to use that memory, [2475-2479](#). But although they are not allowed to use this, it nevertheless serves them as the ground-work or foundation for the ideas comprising their thought. Consequently the ideas which comprise their thought are interior, and their speech does not take the form of verbal expressions as with men but the form of real things. From this it is evident that with them also the nature of their thought is determined by that of the correspondence of their natural with their rational.

Apocalypse Explained (Whitehead) 25

"Look" means presence, because by look or sight the understanding and thence thought are signified; and in the understanding everything that is thought stands forth as present. For this reason, those in the spiritual world with whom another desires to speak appear present provided the person had formed any idea of them from sight in the world, especially if this is true of both. This is why friends meet there, and also wives and husbands; the as one, in a spirit, with his external sight or sight of the eye; and as spaces in the spiritual world are not like spaces in the natural world, in that world what one desires to see is near, and what he does not desire to see is far off.

Module 4 - The Material World Is Unnecessary For Sensation

Apocalypse Explained (Whitehead) 926{1-2}

For in general, whatever appears in heaven has precisely the same appearance as the things which exist in our material world in its three kingdoms; and such things appear before the eyes of the angels in just the same way as the things of the three kingdoms appear before the eyes of men in the world. There appear there gold, silver, copper, tin, lead, stones precious and not precious, soil, lands, mountains, hills, valleys, waters, fountains, and other things of the mineral kingdom. There appear paradises, gardens, forests, fruit-trees of every kind, lawns, fields of grain, meadows filled with flowers, plants, and grasses of every kind; also things produced from these, as oils, wines, strong drinks, and other things of the vegetable kingdom. There appear animals of the earth, flying things of heaven, fishes of the sea, creeping things, and these of every kind, and so much like those on our earth that they cannot be distinguished. I have seen them, and could see no difference. Still there is this difference, that the things seen in heaven are from a spiritual origin, but those seen in our world are from a material origin; and things from a spiritual origin affect the senses of the angels because their senses are spiritual, as those from a material origin affect the senses of men

because they are material. For spiritual things are homogeneous with spiritual beings, and material things are homogeneous with material beings. It is said that they are from a spiritual origin because they exist from the Divine that proceeds from the Lord as a sun; and the Divine proceeding from the Lord as a sun is spiritual. For the sun there is not fire, but is the Divine love, which appears before the eyes of angels as the sun of the world appears before the eyes of men; and whatever proceeds from the Divine love is Divine and is spiritual. That which proceeds appears in general as light, and is felt as heat; and yet that light as well as the heat is spiritual. For that light is the Divine wisdom, and is called the Divine truth, and that heat is the Divine love, and is called the Divine good, consequently that light inwardly enlightens the understanding of angels, and that heat inwardly fills the will of angels with the good of love. From that origin are all things that exist in the heavens; and they appear in forms like those in our world in its three kingdoms, as has been said above. Their appearing in such forms is according to the order of creation, which is that when the things pertaining to the wisdom of angels and to their love descend into the lower sphere in which angels are as to their bodies and their bodily sensations they are manifested in such forms and types. These are correspondences.

Apocalypse Explained (Whitehead) 186{11}

The light which is life from the Lord in heaven is there called Divine truth, because it shines in the minds of those who are there, and thence shines before their eyes. From this it is that in the Word "light" signifies Divine truth, and intelligence and wisdom therefrom, and that the Lord Himself is called "the Light."

Arcana Coelestia (Potts) 9814

The Divine spiritual is the Divine truth that proceeds from the Lord's Divine good; this appears in heaven as light, and moreover is the light which illumines the external as well as the internal sight of the angels. The modification of this light according to the recipient subjects, which are angels, presents to the sight various phenomena, such as clouds, rainbows, colors, and splendors, of various kinds; and it also presents shining garments about the angels. From this it can be seen that the spiritual kingdom of the Lord was represented by Aaron's garments of holiness. For there are two kingdoms into which the heavens have been divided, the celestial kingdom and the spiritual kingdom (n. 9277); they who are in the celestial kingdoms naked, but they who are in the spiritual kingdom appear clothed. From this it is again evident that it is Divine truth, or the Divine spiritual, and which appears as light, that invests or clothes.

Module 5 - The Connection Between Natural Objects And Spiritual Causes

Arcana Coelestia (Potts) 3356

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

Arcana Coelestia (Potts) 5605{2-3}

Moments and progressions there are nothing else because from no other source than changes of the state of life. These changes appear in externals exactly like progressions from place to place. That this is so can be confirmed by much experience in the other life; for I have walked there in spirit with them and among them, through many of their abode., and this though in body I remained in the same place. I have also talked with them as to how this could be, and have been informed that it is the changes of the state of life that make progressions in the spiritual world. This was also confirmed by the fact that by means of changes induced on their states, spirits can appear on high, and then in a moment beneath, or now far to the west, and in a moment to the east, and so on. But as before said this cannot but seem strange to him who knows nothing about life in the spiritual world; for there are no spaces or times there, but states of life instead. These states produce in externals a most living appearance of progressions and motions. The appearance is as living and real as that life itself is in us and therefore our own; when yet life flows in from the Lord, who is the fountain of all life (n. 2021, 2658, 2706, 2886-2888, 3001, 3318, 3337, 3338, 3484, 3619, 3741-3743, 4151, 4249, 4318-4320, 4417, 4523, 4524, 4882).

He who does not know how the case is with representatives and correspondences may wonder that an ox can signify the affection of good or of evil in man, because an ox is a beast. But let him know that all beasts signify such things as belong to some affection or inclination. In the spiritual world this is very well known, for in that world there are frequently seen beasts of various kinds, as oxen, bullocks, cows, horses, mules, asses, sheep, goats, kids, lambs; also evil beasts, as tigers, panthers, bears, dogs, hogs, serpents; and also beasts which are nowhere seen on the earth; besides also birds of various kinds. That such things are seen there surpasses belief with those who believe that nothing exists which they do not see with their bodily eyes. But neither do the same believe that there are any spirits or angels, still less that they appear to themselves as men; that they see one another; speak with one another; and touch one another. The reason is that such persons are so sensuous and corporeal as to believe that only bodies live. It is from this that, as before said, such things surpass belief with them. And yet they have not only been seen by me a thousand times, but I have also been instructed concerning the animals seen; whence they are, and what they signify; thus also that when presented to view in an animal form, affections of good in the natural are seen as gentle oxen; and affections of evil as ferocious oxen; and that all other affections appear in the forms of other animals. Hence it is that beasts of various kinds signify such things in man as they correspond to. But on this subject see what has been previously shown, (n. 142, 143, 246, 714, 715, 719, 776, 1823, 2179, 2180, 2781, 2805, 2807, 2830, 3218, 3519, 5198, 7523).