

An Introduction To Spiritual Christianity

6. The Correspondence Between Them

READINGS FROM THE TEACHINGS FOR SPIRITUAL CHRISTIANITY

Module 1 – Spiritual Reception Is Reflected In The Perception Of The Surroundings

Arcana Coelestia (Potts) 4882{3}

That times and spaces in the spiritual world are states of life, and that the all of life is from the Lord, may be seen from the following experience. Every spirit and angel sees the good at the right, and the evil at the left, and this to whatever quarter he turns; the good and the evil so appear to him if he looks toward the east, and so if he looks to the west, or to the south, or the north. This is true of every spirit and angel; so that if two were looking, one toward the east, and the other toward the west, still to both the good would appear on the right, and the evil on the left.

Arcana Coelestia (Potts) 10189{2-4}

[2] In heaven however the case is this. On the right are those who are in the light of truth, thus who are in the south; but on the left are those who are in the shade of truth, thus who are in the north; before the face are those who are in the clear perception of good, thus who are in the east; but at the back are those who are in the obscure perception of good, thus who are in the west. These, who are in good, constitute the celestial kingdom of the Lord; and the former, who are in truth, constitute His spiritual kingdom. This is the appearance to the angels there in whatever direction they turn themselves, for the angels have the Lord, who is the very East, continually before the face; but the contrary is the case with those who are in hell, for these have the Lord continually at the back.

[3] For in the other life the quarters are not determined toward fixed regions, as they are in the world; but according to fixed and ruling loves.

[4] For an angel or a spirit is his own love, and where the love is, thither he turns himself; they who are in love to the Lord and in charity toward the neighbor, and from this in faith, look at the Lord before them wherever they turn their bodies and their faces. For the Lord turns them to Himself, because He enters by the way of the east into them, and constantly keeps them in a determination toward Himself. Hence their external sight, determined by the internal sight that belongs to the

understanding, and this by the love that belongs to the will, looks in the direction in which the love carries it. It is similar with men in the world in respect to their interiors that belong to their spirit. Moreover in the other life all are distinguished according to the way in which each one turns himself. That the spaces and places in the other life are of this nature, and that from this they signify states, (n. 2625, 2837, 3356, 3387, 4321, 4882, 5605, 7381, 9440, 9667, 10146).

Arcana Coelestia (Potts) 3638

From this it is that in the other life all societies, how many soever they may be, keep their situation constant in respect to the Lord, who appears like a sun to the universal heaven; and what is wonderful, and can scarcely be credited by anyone, because not apprehended, the societies there keep the same situation in respect to each individual, wherever he may be, and however he may turn himself and move about- as for instance, the societies which appear on the right are continually at his right, and those which appear on the left are continually at his left, however he changes his position as to face and body.

Arcana Coelestia (Potts) 9668{2}

All who are in heaven look toward the Lord, for looking forward there is looking to Him. No one in heaven can look backward from Him, however he may turn himself (n. 4321). But this is a secret which the natural man cannot comprehend.

Arcana Coelestia (Potts) 9864

All in the heavens without exception turn their faces to the Lord, and wonderful to say, this is the case to whatsoever quarter they may turn. It is from this that all who are in the heavens are conjoined as a one. But those who are outside heaven turn their faces backward from the Lord, and the more so the more remote from heaven they are; consequently with them there is disjunction, because with them there is no love toward God and toward the neighbor; but love toward self and the world. But this secret is incredible to those who think according to the fallacies of the senses;

Arcana Coelestia (Potts) 9828{1-2}

The Lord's kingdom, which is a spiritual world, is a kingdom of uses, and uses there are ends: thus it is a kingdom of ends. But the ends there follow one another and are also associated together in a varied order; the ends which follow one another being called "intermediate ends," but the ends which are associated

together being called "consociate ends." All these ends have been so mutually conjoined and subordinated that they look to one end, which is the universal end of them all. This end is the Lord; and in heaven with those who are receptive, it is love and faith in Him. Love is there the end of all their wills, and faith is the end of all their thoughts, these being of the understanding.

[2] When each and all things look to one end, they are then kept in an unbroken connection, and make a one; for they are under the view, the government, and the providence of One who bends all to Himself in accordance with the laws of subordination and consociation, and thus conjoins them with Himself; and also at the same time bends them to their companions in a reciprocal manner, and in this way conjoins them with each other. From this it is that the faces of all in heaven are kept turned to the Lord, who is the Sun there, and is thus the center to which all look; and this, wonderful to say, in whatever direction the angels may turn (n. 3638). And as the Lord is in the good of mutual love, and in the good of charity toward the neighbor-for He loves all, and through love conjoins all-therefore the angels are also turned to the Lord by regarding their companions from this love.

Module 2 - Fluidity In The Spiritual World

Arcana Coelestia (Potts) 4797

The changes of state of the affections appear to the life in the face of angels. When they are in their own society they are in their own face, but when they come into another society their faces are changed according to the affections of good and truth of that society; and yet the genuine face is as a plane, which is recognized in these changes. I have seen the successive variations according to the affections of the societies with which they were communicating, for every angel is in some province of the Grand Man, and thus communicates generally and widely with all who are in the same province, though he himself is in the part of that province to which he properly corresponds. I have seen that they varied their faces by changes from one limit of affection to another; but it was observed that the same face in general was retained, so that the ruling affection always shone forth with its variations, and thus the faces of the whole affection in its extension were shown.

Heaven and Hell (Harley) 47

All who form one angelic society resemble one another in countenance in a general way but not in particulars. How general resemblances and differences in particular come about can in some measure be apprehended from similar things in the world. It is well known that with every race there is a certain resemblance in the face and eyes by which it is known and distinguished from any other race. This

is still more true of different families. In the heavens this is much more clearly seen because there all the interior affections appear and shine forth from the face. For, in the heavens, the face is the external and representative form of those affections. No one there can have any other face than that of his own affections. It was also shown how this general likeness is varied in particulars with the individuals of one society. A face like that of an angel appeared to me and this was varied to express such affections of good and truth as are in those who belong to a single society. These variations went on for a long time and I noticed that the same face in general remained all the while as a background, and that the rest of the faces were only derivations and propagations therefrom. Thus, by means of this face were exhibited the affections of the whole society whereby the faces of those in it are varied. For, as has been said above, the faces of angels are the forms of their own interiors, thus of the affections that are of love and faith.

Conjugal Love (Acton) 42{3}

All angels are affections of love in human form. Their ruling affection shines forth from their faces; and from their affection and in harmony with it are their garments appointed. Therefore it is said in heaven that every one is clothed with his own affection.

Arcana Coelestia (Potts) 5102

For the interiors of man from which come the thoughts which are also interiors, are the affections; because as these are of his love, they are of his life. It is known that with those who are in innocence the affections are presented visibly in the face; and as the affections are so presented, so also are the thoughts in general, for these are the forms of the affections. Hence regarded in itself the face is nothing else than a representative image of the interiors. To the angels all faces appear thus, and not otherwise; for the angels do not see the faces of men in their material form, but in their spiritual form, that is, in the form which the affections and the derivative thoughts present.

Module 3 - The Correspondence of Use and Beauty

Arcana Coelestia (Potts) 9297{4}

In the truth of faith there are theoretical matters and practical ones; and he who regards the theoretical for the sake of the practical, and who sees the former in the latter, and who thus from both conjoined regards the good use of life, and is affected by both for the sake of this end, is in faith from the Lord. The reason is

that the use of life, being the end, with him is good, and all things are formed according to the use of life; and the truths of faith are that by which the formation is effected. That this is so, is very manifest from those who are in the other life. All there, without exception, are reduced to the state of their good, or to the state of their evil, and thus to the use of their life, which had been their end, that is, which they had loved above all things, and which consequently had been the very delight of their life. All are reduced to this. The truths or falsities which had made a one with this use, remain, and more besides are adopted which conjoin themselves with the former, and complete the use, and cause the use to appear in its own real form. From this it is that spirits and angels are forms of their use; evil spirits forms of evil use, and these are in hell; good spirits or angels forms of good use, and these are in heaven. From this also it is that the quality of spirits is known the moment they are present; their truths of faith are known from their faces and the beauty of these in respect to their form; and the good itself, which is the use, from the fire of love therein which gives life to the beauty; and also from the sphere which surges from them.

Heaven and Hell 175

As all things that correspond to interiors also represent them they are called representatives; and as they differ in each case in accordance with the state of the interiors they are called appearances. Nevertheless, the things that appear before the eyes of angels in heaven and are perceived by their senses appear to their eyes and senses as fully living as things on earth appear to man, and even much more clearly, distinctly and perceptibly.

Arcana Coelestia (Potts) 1626

Things, beyond number, are seen by angels and angelic spirits in clear day; and wonderful to say, they are perceived with all fulness of sense.

Arcana Coelestia (Potts) 1881

Spirits are exceedingly indignant, indeed are angry, when told that men do not believe that they see, that they hear, that they feel by the touch. They have said that surely men ought to know that without sense there is no life, and that the more exquisite the sense the more excellent the life; also that the objects of their sense are suited to the excellence of their senses, and that the representatives which are from the Lord are real, for all the things that are in nature and the world are derived from them (n. 1632). The words in which they express their

indignation are that they perceive by the senses much better and more excellently than men do.

Arcana Coelestia (Potts) 3387{3}

If it should be said that in heaven there is no idea of place, thus none of distance, but that instead of these there are ideas of state, this could not possibly be apprehended by man, for this would cause him to believe that there nothing is distinct, but that everything is confused, that is, all in one, or together; when yet all things there are so distinct that nothing can be more so.

Arcana Coelestia (Potts) 1628

All the angels have their own dwellings in the places where they are, and they are magnificent. I have been there, and have sometimes seen and marveled at them, and have there spoken with the angels. They are so distinct and clearly seen that nothing can be more so. In comparison with these, the habitations on earth amount to scarcely anything. They also call those which are on the earth dead, and not real; but their own, living and true, because from the Lord.

Module 4 – The Theatre Of The Mind

Doctrine of Faith (Dick) 63

In the spiritual world there appear all the things which are seen in the natural world. There appear houses and palaces; paradises and gardens, and in them all kinds of trees; fields and fallow lands, also plains and shrubberies, and likewise herds and flocks: all exactly resembling those which are upon our earth. Nor is there any difference between them, except that the latter are from a natural origin, and the former from a spiritual origin. Therefore, angels, because they are spiritual, see those objects which are from a spiritual origin, just as men see those which are from a natural origin.

Divine Love and Wisdom (Harley) 163

The universe in general is divided into two worlds, the spiritual and the natural. In the spiritual world are angels and spirits. In the natural world are men. These two worlds are entirely alike as to the external appearance, so alike that they cannot be distinguished; but as to internal appearance they are entirely unlike. The men themselves in the spiritual world, who, as said above, are called angels and spirits are spiritual. And because they are spiritual, they think spiritually and they speak

spiritually. But men who are in the natural world are natural, and therefore they think naturally and speak naturally. And spiritual thought and speech have nothing in common with natural thought and speech. From this it is plain that these two worlds, the spiritual and the natural, are entirely distinct from each other, so that in no way can they be together.

Arcana Coelestia (Potts) 10608

It is believed in the world that the angels are in a region above that of the atmosphere, and that they subsist there as aerial beings, and that they have no plane to stand upon. The reason why there is such an opinion in the minds of many men, is that they do not apprehend that angels and spirits are in a like form to that of men on earth, thus that they have faces, that they have arms and hands, that they have feet, in a word, that they have a body, and still less that they have dwellings or abodes; when yet angels and spirits dwell among themselves upon land, just as do men on the earth; the celestial angels upon mountains, and the spiritual angels upon rocks, and those who have not yet become angels, in the plains between the mountains, and between the rocks; while infernal spirits dwell beneath the mountains and the rocks.

Divine Love and Wisdom (Ager) 321

It should be known that the spiritual world is in external appearance, wholly like the natural world. Lands, mountains, hills, valleys, plains, fields, lakes, rivers, springs of water are to be seen there, as in the natural world; thus all things belonging to the mineral kingdom. Paradises, gardens, groves, woods, and in them trees and shrubs of all kinds bearing fruit and seeds; also plants, flowers, herbs, and grasses are to be seen there; thus all things pertaining to the vegetable kingdom. There are also to be seen there, beasts, birds, and fishes of every kind; thus all things pertaining to the animal kingdom. Man there is an angel or spirit. This is premised that it may be known that the universe of the spiritual world is wholly like the universe of the natural world, with this difference only, that things in the spiritual world are not fixed and settled like those in the natural world, because in the spiritual world nothing is natural but every thing is spiritual.

Arcana Coelestia (Potts) 3337

There are correspondences between the things which are of the light of heaven and those which are of the light of the world; and that the things which take place in those which are of the light of the world are representations (n. 3225). But what the light of heaven is and what is its quality cannot be very well known to man,

because he is in the things that are of the light of the world; and insofar as he is in these, the things that are in the light of heaven appear to him as darkness, and as nothing. It is these two lights which-life flowing in-produce all the intelligence of man. The imagination of man consists solely of the forms and appearances of such things as have been received by bodily vision wonderfully varied, and so to speak modified; but his interior imagination, or thought, consists solely of the forms and appearances of such things as have been drawn in through the mind's vision still more wonderfully varied, and so to speak modified. The things which come forth from this source are in themselves inanimate, but become animate through the influx of life from the Lord.

Module 5 – A New Reality in What Is Substantial

Conjugal Love (Wunsch) 207

The three newcomers, seeing so many books, were astounded and exclaimed: "Books, too, in this world! Whence have you parchment and paper? And pen and ink?" To this the elders replied, "We perceive that in the former world you believed that this world, being spiritual, is empty. You believed so because you thought of the spiritual as abstract from the material, and regarded what is abstract from the material as nothing and thus empty. In truth, here is a fullness of all things. Every thing here is substantial, not material; the material takes its origin from the substantial. We ourselves are spiritual men, being substantial and not material. Hence all things to be found in the natural world are to be found here in perfection, even books and manuscripts and much else."

True Christian Religion (Dick) 798

When he first entered the spiritual world he believed that he was still in the world in which he was born; and although he heard from the angels at first associated with him, that he was then in their world, and not in the former, he said, "But I have the same body, the same hands, and similar senses." The angels, however, instructed him that he was now in a substantial body, and that previously he was not only in that body, but also in a material body which invested the substantial; and that the material body had been cast off, while there remained the substantial body, by virtue of which a man is a man.

Arcana Coelestia (Elliot) 6880

The appearance to man is that Divine Truth is not the kind of thing that can bring something into being; for it is thought to be like an utterance which is discharged from the mouth and scattered to the winds. But the reality is altogether different. Divine Truth emanating from the Lord is something very real indeed. Its nature is such that it is the source from which all things come into being and from which all things are kept in being; for what emanates from the Lord is the most real thing in the whole of creation. Such is the nature of Divine Truth, which is called 'the Word through which all things were made'.

Arcana Coelestia (Elliot) 3483

Now because every single thing remains in being from the Divine, that is, is constantly coming into being from Him, and every single thing from that source is inevitably a representative of the real thing by means of which it has come into being, the whole visible universe is therefore nothing else than a theatre that is representative of the Lord's kingdom. And this in turn is a theatre representative of the Lord Himself.

Arcana Coelestia (Potts) 3485

The representations that come forth in the other life are appearances, but living ones, because they are from the light of life. The light of life is the Divine wisdom, which is from the Lord alone. Hence all things that come forth from this light are real; and are not like those things that come forth from the light of the world. Wherefore they who are in the other life have sometimes said that the things they see there are real things, and the things which man sees are in comparison not real; because the former things live, and thus immediately affect their life, while the latter things do not live, thus do not immediately affect the life, except insofar and in such a manner as the things in their minds which are of this world's light conjoin themselves fitly and correspondently with the things of the light of heaven. From all this it is now evident what representations are, and what correspondences.

Arcana Coelestia (Potts) 3001

That there is one only life, that of the Lord, which flows in and causes man to live, whether he be good or evil, is evident from what has been said and shown above, in the explication of the Word. To that life correspond the recipient things which are vivified by that Divine influx, and this in such a manner that they appear to themselves to live from themselves. This correspondence is that of life with the

recipients of life. Such as are the recipients, so they live; those men who are in love and charity are in correspondence, for they are in agreement, and the life is received by them adequately; but those who are in things contrary to love and charity are not in correspondence, because the life itself is not received adequately; hence they have an appearance of life in accordance with their quality. This may be illustrated by many things; as by the organs of motion and of sense in the body, into which the life flows through the soul; according to the qualities of these, such are their actions and sensations. The same may be illustrated also by the objects into which light flows from the sun; the light producing colorings according to the quality of the recipient forms. But in the spiritual world all the modifications that come into existence from the influx of life are spiritual, whence come such differences of intelligence and wisdom.

Conjugal Love (Gladish) 16

Into our souls three things flow as one from the Lord, and these three as one, or this 'trine,' are love, wisdom, and use. But love and wisdom do not emerge except as an idea, because they only reside in affection and thoughts of the mind, but in use they become real, because then they are in the action and work of your body. And where they become real they also become substantial. And because love and wisdom emerge and become substantial in doing things, it is use that excites us, and use is doing the work of your calling faithfully, sincerely, and industriously.

"A love of use, and the devotion it brings to usefulness, keep the mind from branching out and wandering around soaking up all the desires that seep in enticingly from your body and the world through the senses, and that scatter to all the winds true religion and true morality, and the benefits of them. But a devotion to use wraps up religion and morality, binds them together, and puts the mind in a state to receive wisdom and its truth. And then it puts aside the illusions and mockeries of both falsities and aimlessness.

Arcana Coelestia (Potts) 1808{2}

If one is willing to think wisely, he may know what is the origin of all things on the earth, namely, that it is the Lord; and the reason why they come forth on the earth not ideally but actually, is that all things, both celestial and spiritual, which are from the Lord, are living and essential, or as they are called substantial, and therefore they come forth into actual existence in ultimate nature (see n.1632).

Arcana Coelestia (Potts) 1954

Mental view from the higher into the lower, or what is the same, from the interior into the exterior, is termed influx, for it takes place by influx; just as in the case of man's interior sight: unless this continually inflowed into his outer sight, which is that of the eye, this latter could not possibly apprehend and discern any object; for it is the interior sight which, through the eye, apprehends the things which the eye sees; and by no means is it the eye, although it so appears. From all this we may also see how much that man is in the fallacies of the senses who believes that the eye sees; when in fact it is the sight of his spirit, which is the interior sight, that sees through the eye... And even this does not see of itself, for it is the Lord who sees through the internal man, and He is the Only One who sees because He is the Only One who lives, and He it is who gives man the ability to see, and this in such a manner that it appears to him as if he saw of himself. Such is the case with influx.