

An Introduction To Spiritual Christianity

7. The Material World Is Not As It Appears

READINGS FROM THE TEACHINGS FOR SPIRITUAL CHRISTIANITY

Module 1 – What Is Real And Not Real?

Heaven and Hell (Ager) 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. Appearances from this source in heaven are called real appearances, because they have real existence. There are appearances also that are not real, which are things that become visible, but do not correspond to interiors. These will be treated of further on.

Arcana Coelestia (Potts) 1620

The things presented to view in the world of spirits and in heaven are more than can be told. In this place, as the light is treated of, it is proper to tell of the things that are immediately from the light; such as the atmospheres, the paradisaical and rainbow scenes, the palaces and dwellings, which are there so bright and living before the outer sight of spirits and angels, and are at the same time perceived so fully by every sense, that they say that these are real, and those in the world comparatively not real.

Heaven and Hell (Dole) 412

Almost all the people who arrive in the other life are ignorant of the nature of heavenly bliss and happiness. This is because they do not know what inner joy is or what its quality is except on the basis of their grasp of physical and worldly good cheer and pleasure. Since they do not know about it they think it is not real, when in fact physical and earthly pleasures are nothing in comparison. So in order that they may know and recognize it, honest people who do not know what heavenly joy is are first taken to parks that surpass every image of their imagination. Just when they think that this is a heavenly paradise, they are told that this is not real heavenly happiness. So they are allowed to recognize deeper states of joy as these are perceptible to their deepest natures; and then they are transported into a state of peace that reaches their very inmost nature. They confess that no part of this can be expressed or even comprehended. Then they are taken into a state of innocence, again all the way to their own deepest feeling.

In this way they are enabled to realize what real spiritual and heavenly goodness are.

Arcana Coelestia (Elliot) 2275

The internal sense of the Word consists of two distinct elements - the spiritual and the celestial. The spiritual involves a discernment - abstractedly, apart from the letter - of subject matter or real things, the literal sense serving these as an object, in the same way as things seen with the eye may serve as objects of thought regarding more exalted matters. The celestial involves pure perception of the affection present within the real things which belong to the internal sense. That discernment of real things exists with spiritual angels, whereas this pure perception of that affection exists with celestial angels. The latter, that is, those who are percipients of the affection, perceive immediately, purely from the affection there, what the letter embodies within itself when this is being read by man. And from this they form celestial ideas for themselves, doing so with unending variety and in an indescribable fashion in accordance with the sequence and harmony of the celestial things of love comprising the affection.

Arcana Coelestia (Cooper) 3318

[2] A human being is nothing else but an organ or vessel that receives life from the Lord; we do not live on our own (§§290, 1954, 2021, 2536, 2706, 2886-2889, 3001). The life that flows into us from the Lord comes from his divine love. This love, or the life that radiates from it, flows in and bestows itself on the vessels in our rational and earthly minds. Such vessels in us face away from the life force because of the evil we inherit by birth and the evil we ourselves acquire by committing it. However, so far as it can do so, the inflowing life repositions the vessels to receive itself.

The vessels in our rational and earthly selves are what are called truths. In itself, truth is nothing but a perception of the way these vessels change shape and of the alterations of state under which the various changes occur, taking place as they do in indescribable ways in the most refined substances (§2487). Goodness itself- which possesses life from the Lord, or is life-is what flows in and realigns the vessels.

[3] These vessels, whose shape is ever changing, face backward and upside down, away from life, as just mentioned. Clearly they need to be brought into alignment with life, or subordination to it. This can in no way be done as long as we remain in the state we were born in and reduce ourselves to, because our vessels are not subordinate to life. They stubbornly resist life and oppose the heavenly paradigm by which life acts, hardening themselves against it. The good that moves them-the good they obey-is the good sought by love for oneself and one's worldly

advantage. The crude heat burning within this love gives such vessels their character. Before they can become submissive, then, and fitted for accepting any of the life belonging to the Lord's love, they have to soften, and the only way they can be softened is through times of trial. Tribulation takes away elements of self-love, contempt for others, and therefore vain pride, and elements of a consequent hatred and vengefulness as well. So when these evils are somewhat lessened and conquered by our trials, the vessels start to become yielding and obedient to the life of the Lord's love, which is constantly flowing into us.

Module 2 - The Light Of Life

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 in so far 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.

Arcana Coelestia (Potts) 10569

There is a real light which illumines the understanding, and which is quite distinct from the light which illumines the sight of the body. The light which illumines the understanding is from heaven; but that which illumines the sight of the body is in the world. The light of heaven is from the Lord as a sun there, and is in its essence the Divine truth that proceeds from the Lord's Divine good.

Arcana Coelestia (Cooper) 848

When our trials are over, we experience a kind of wavering, and if our trials have been spiritual, it is a vacillation between truth and falsity, as can be seen clearly enough from the fact that trial is the beginning of regeneration.

The whole process of rebirth exists in order for us to receive new life, or rather to receive life at all. It exists in order that from being nonhuman we may become human, or from being dead may become alive. So when our previous way of life, which was no better than animal life, breaks down in times of trouble, we cannot help faltering between truth and falsity after the trouble has passed. Truth belongs to the new life, falsity to the old. Unless the earlier way of life is destroyed and this

uncertainty takes hold, spiritual seed cannot possibly be sown in us, since there is no soil for it.

[2] When disintegration of the prior life is complete, on the other hand, and such hesitation takes its place, we are left with almost no idea what is true or good. We are so unsure that we scarcely know whether anything is true. For instance, we can wonder whether we are capable of doing the good that charity urges (or good works, as people call them) under our own power, when the exercise of our powers involves a sense of merit. Our minds are so cloudy and dark at this point that if someone says that people cannot do any good or earn any merit on their own or under their own power, that all good comes from the Lord and all the credit is the Lord's, we can only sit there stupefied. It is the same with all other religious questions. Yet slowly, bit by bit, light begins to pierce the murk or darkness we live in.

Conjugal Love (Rogers) 380(10)

He had previously thought that the inner activity of nature was life; that from it originated the love and wisdom which essentially form a person's life; and that it was the fire of the sun, acting through its heat and light by means of the atmospheres, which produced these. But now, he said, from what he was hearing about people's eternal life, he was in a state of vacillation, and this vacillation carried his mind sometimes upward, sometimes down. When it was carried upward, he acknowledged a center of which he had previously known nothing; and when down, he saw the center which he had believed to be the only one; thus thinking that life is from the center of which he had previously known nothing, and that nature is from the center which he had before believed to be the only one, each center having its own expanse surrounding it.

True Christian Religion (Rose) 280{9}

To think in a spiritual way is to think apart from time and space, while to think in an earthly way is to think in terms of time and space. Every idea that comes out of earthly thinking has some aspect of time and space attached to it. This is not true, however, of spiritual ideas. The reason is that the spiritual world does not have time and space in the way the physical world does; instead the spiritual world has apparent time and space.

Module 3 – Receptivity To The Light Of Life

Arcana Coelestia (Elliot) 9457{5}

For the realities which are represented in outward forms do indeed reveal themselves in a similar way in the lowest or first heaven before the spirits there. But those in the higher heavens perceive the inner things that are being represented, which, as has been stated, are the celestial realities belonging to love to the Lord and the spiritual realities belonging to faith in the Lord.

Arcana Coelestia (Potts) 6811

For when spirits come to a man, they enter into all his memory, and excite from it all that is suited to themselves; nay, as I have often observed, they read its contents as from a book. The spirits of Mercury did this with greater skill and quickness, because they looked at the real things themselves, and did not delay over such things as are slow, and which confine and consequently retard the internal sight, as do all earthly and bodily things when regarded as an end, that is, when loved in an extraordinary degree. For realities to which earthly things do not adhere bear the mind upward, thus into a wide field; whereas merely material things bear the mind downward, thus into a narrow one.

Arcana Coelestia (Potts) 5287

In the other life, especially in the heavens, all thought, and hence all speech, are carried on by means of what is abstracted from persons, and therefore thought and speech there are universal, and are relatively without limit; for so far as thought and speech are determined to persons and their specific qualities, and to names, and also to words, so far they become less universal, and are determined to the actual thing, and there abide. On the other hand, insofar as they are not determined to persons and what is connected with them, but to realities abstracted from them, so far they are determined away from the actual thing, and are extended beyond self, and the mental view becomes higher and consequently more universal.

[2] This is very apparent from man's thought, which insofar as it regards the words of one speaking, so far it does not regard his meaning; and which insofar as it regards the particular things of the memory, and dwells on them, so far it does not perceive the nature of the real things; and, still more important, insofar as it regards itself in everything, so far it narrows the thoughts and removes itself from viewing a subject in a universal manner. Hence it is that in proportion as anyone loves himself more than others, in the same proportion he is less wise. From this it is now plain why things abstracted from persons are signified in the internal sense by the things which in the sense of the letter are determined to persons (see also n. 5225).

Arcana Coelestia (Potts) 7381

The internal law is the truth Divine itself such as it is in heaven, and the external law is the truth Divine such as it is on earth; thus the internal law is truth accommodated to angels, and the external law is truth accommodated to men.

[2] As the internal law which Moses represents is truth accommodated to angels, and the external law which Aaron represents is truth accommodated to men, I may here say something about them. Truth accommodated to angels is for the most part incomprehensible to men, as is evident from the fact that things are seen and said in heaven such as eye has never seen, nor ear has ever heard. The reason is that the things said among the angels are spiritual things which have been abstracted from natural things, and consequently are remote from the ideas and expressions of human speech; for man has formed his ideas from the things in nature, and indeed in grosser nature, that is, from those which he has seen in the world and upon the earth, and has touched by sense, which things are material. The ideas of interior thought with man, although they are above material things, nevertheless terminate in material things, and where they terminate, there they appear to be, and from this he perceives that which he is thinking. Hence it is evident how the case is with that truth of faith, and what is its quality, which falls into the thought of man, and is called the external law, and is represented by Aaron.

[3] To illustrate this by an example: man cannot possibly think without the idea of time and space, which idea adheres to almost everything which he thinks; if idea from time and space were taken away from man, he would not know what he is thinking; and scarcely whether he is thinking. But in the ideas of the angels there is nothing from time and space, but instead of these there are states, and this because the natural world is distinguished from the spiritual world by time and space. The reason why there are time and space in the natural world, and instead of these there are states in the spiritual world, is that in the natural world the sun seems by apparent revolutions to make days and years, and to divide the days into four times, night, morning, noon, and evening; and the years also into four times, winter, spring, summer, and autumn; and also to do this by means of variations of light and shade, and of heat and cold. From this come the ideas of time and of its variations. The ideas of space arise from measuring by times, and therefore where the one is, there is the other.

[4] But in the spiritual world, the sun of heaven, whence come spiritual light and spiritual heat, does not make apparent rotations and revolutions, and thus induce ideas of time and space. The light which is from that sun is truth Divine; and the heat which is from that sun is good Divine. From these arise with the angels ideas of states; states of intelligence and faith from truth Divine; and states of wisdom

and love from good Divine. To the variations of these states with the angels correspond the states of light and shade in the world, and also states of heat and cold, which are from the sun when it makes times and measures spaces. From this example it may to a certain extent appear what is the quality of that internal truth, or truth accommodated to angels, which is called the "internal law;" and also what is the quality of that external truth, or truth accommodated to men, which is called the "external law;" also whence it is that the things which the angels speak among themselves are to man incomprehensible, and also unutterable.

Module 4 - Escaping The Illusion Of Independence

Arcana Coelestia (Potts) 4623

But be it known that the life of sense with spirits is twofold, namely, real and not real. The one is distinguished from the other by the fact that everything is real which appears to those who are in heaven, whereas everything is unreal which appears to those who are in hell. For whatever comes from the Divine (that is, from the Lord) is real, because it comes from the very being of things, and from life in itself, but whatever comes from a spirit's own is not real, because it does not come from the being of things, nor from life in itself. They who are in the affection of good and truth are in the Lord's life, thus in real life, for the Lord is present in good and truth through the affection; but they who are in evil and falsity through the affection, are in the life of what is their own, thus in a life not real, for the Lord is not present in evil and falsity. The real is distinguished from the not real in this that the real is actually such as it appears, and that the not real is actually not such as it appears.

Divine Providence (Rogers) 19(8)

Whatever is impelled by good and at the same time by truth is real, and whatever is impelled by evil and at the same time by falsity is not real. It may be seen in no. 11 above that whatever is impelled by good and at the same time by truth is real. It follows, therefore, that whatever is evil and at the same time false is not something real. By something's not being real we mean something without any power and without any spiritual life. Spirits impelled by evil and at the same time by falsity - all of whom are in hell - do indeed have power among themselves, for an evil spirit can do evil, and also does do evil in a thousand ways. However, he can do evil to the evil only because of their evil but cannot in the least do evil to the good. If in fact he does do evil to the good, as sometimes happens, it is by conjoining himself with their evil.

[2] This is what occasions temptations or trials, which are infestations by evil spirits present in oneself, and the resulting combats by which good people can be freed

from their evils. Since evil spirits do not have any power, therefore the whole of hell in the Lord's sight is not only as something of no consequence, but it is something totally of no consequence as regards its power. I have seen the reality of this confirmed by a good deal of experience.

Astonishing, however, is the fact that evil spirits believe themselves to be powerful, while good spirits believe themselves to be without power. The reason for this is that the evil attribute everything to their own power, and thus to their cleverness and malice, and nothing to the Lord, whereas the good attribute nothing to their own prudence, but everything to the Lord, who has all power.

Whatever is evil and at the same time false is not something real also for the reason that it is without any spiritual life. It is because of this that the life of spirits in hell is called not life but death. Consequently, since everything real is assignable to life, nothing real can be assigned to death.

Divine Providence (Rogers) 191

One's Own Prudence Is Not Real and Only Appears to Be, and Also Ought to So Appear; but Divine Providence, Owing to its Presence in the Least Particulars, Is Universal.

The idea that one's own prudence is not real is altogether contrary to the appearance and so contrary to many people's belief. And because that is the case, no one who, owing to the appearance, holds the belief that human prudence accomplishes all things, can be convinced otherwise except by the arguments of a deeper investigation, which must be drawn from causes. The appearance is an effect, and causes disclose the reason for it.

In this introduction we will say something about the commonly held faith in connection with this subject. Contrary to the appearance is the teaching of the church that love and faith spring not from man but from God, likewise wisdom and intelligence, and so, too, prudence - in general all goodness and truth. When these tenets are accepted, accepted also must be the idea that one's own prudence is not real, but only appears to be. Prudence is simply the product of intelligence and wisdom, and these two are produced simply by the intellect and its ensuing thought about truth and goodness.

This - what we have just stated - is accepted and believed by people who acknowledge Divine providence, but not by those who acknowledge only human prudence.

[2] Now either what the church teaches must be true, that all wisdom and prudence spring from God, or what the world teaches, that all wisdom and prudence spring from man.

Can these views be reconciled in any other way than to say that what the church teaches is the truth and that what the world teaches is the appearance? For the church affirms its teaching in the light of the Word, while the world affirms its in the light of human nature, and the Word originates from God, while human nature originates from man.

Since prudence springs from God and not from man, therefore when the Christian person is engaged in prayer, he prays that God may guide his thoughts, intentions and deeds, and also adds as the reason that he cannot do so of himself. Moreover, when he sees someone doing good, he says that God led him to do it, and many other like things.

Can anyone speak in this way unless at the time he inwardly believes it? And to inwardly believe it comes from heaven. But when he thinks to himself and assembles arguments on the side of human prudence, he may believe the opposite, and that comes from the world. Yet the internal belief prevails in those who at heart acknowledge God, while the external belief prevails in those who do not at heart acknowledge God, however much they may do so with their lips.

Module 5 - Seeing The World As Angels Do

Arcana Coelestia (Elliot) 3938{1-2}

Without mental images formed from finite things, and especially images formed from things that exist within space and time, man cannot begin to comprehend Divine things, let alone the Infinite. Without mental images formed from space and time man is not even capable of thinking anything, [3404](#), for as to the body, and so as to thoughts which are formed from external sensory impressions, he dwells within the confines of time. But angels, since they are not bounded by time or space, have mental images formed from states of being. This is why spatial or temporal references in the Word mean states, see [1274](#), [1382](#), [2625](#), [2788](#), [2837](#), [3254](#), [3356](#), [3827](#). But there are two states - a state which corresponds to space and a state which corresponds to time. The state which corresponds to space is a state in regard to being, while the state which corresponds to time is a state in regard to manifestation, [2625](#). There are two entities which constitute man, namely being (esse) and manifestation (existere). Man's being is nothing else than a recipient of the eternal which proceeds from

the Lord. Indeed men, spirits, or angels are nothing else than recipients - that is, recipient forms - of life from the Lord. The actual reception of life is what the term manifestation refers to. Man imagines that he has being, and indeed that he is self-existent, when in fact he is not a self-existent being but, as has been stated, one who manifests being. Self-existent BEING occurs solely in the Lord, and that BEING is called JEHOVAH. This BEING which is JEHOVAH is the source from which all things that seem to be self-existent derive their being.

Conjugal Love (Rogers) 86

Goodness and truth are present in their created vessels according to each one's form because whatever flows into any vessel is received by it according to its form. The preservation of the whole is nothing but the constant flowing in of Divine goodness and Divine truth into forms created by that influx - continued existence or preservation being thus constant birth or creation.

Arcana Coelestia (Elliot) 6804

When Abraham, Isaac, and Jacob are mentioned in the Word those patriarchs are not meant in the spiritual sense, as may be recognized from the consideration that names never pass through into heaven. Only what is really meant by the people who are referred to - real things, the essential nature of real things, and the states of real things, that is to say, aspects of the Church, of the Lord's kingdom, and of the Lord Himself - passes through.

[2] But in addition to this the angels in heaven never fix their thoughts on specific persons; that would restrict their thoughts and remove them from that all-inclusive perception of real things that lies behind angelic speech. This explains why the things that the angels in heaven say are indescribable, far surpassing human thought, whose range does not extend to seeing things in their totality but is restricted to particular aspects.

Arcana Coelestia (Potts) 1116

Dwellings were shown me of those who were of the second and third posterities of this Most Ancient Church. They are magnificent, extending to a great length, and diversified with beautiful colors of bright crimson and azure blue. For the angels have most magnificent dwellings, such as cannot be described, as I have often seen. To their eyes so real is their appearance that nothing can be more real. But whence such real appearances come will be shown of the Lord's Divine mercy hereafter. They live in an aura, so to speak, of resplendent pearly and sometimes of diamond-like light. For there are wonderful auras in the other life, of inexpressible variety. They greatly err who do not believe that such things exist there, and indefinitely more than anyone ever could or can conceive. They are indeed representative, like the things sometimes seen by the prophets; but yet are

so real that they who are in the other life hold them to be real, and the things which are in the world to be relatively unreal.

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.

[2] I have sometimes spoken with spirits about these appearances; and those who are not in good, and consequently not in truth, are unwilling to hear that it is an appearance that they live of themselves, for they wish to live of themselves. But besides their being shown by living experience that they do not live of themselves, and that progressions from place to place are changes and progressions of the state of life, they were also told that they might be satisfied in not knowing but that they have life from themselves, as they could have no more even if the life in them were really from themselves; but that still it is better to know how the case really is, because then they are in the truth, and if in the truth, they are also in the light of heaven, for the light of heaven is the truth itself which is from the Divine of the Lord.

Module 6 – From Shadows To Living Truths

Arcana Coelestia (Potts) 6000

For when man is not in good, that is, when he is not in charity toward the neighbor, then even if the veriest truths are told him, he receives them not, for then it is not at all perceived what is true, because the light of truth falls into such things as are of the body and the world, which alone are attended to, and alone are loved and estimated as real; but not into such things as are of heaven, because with such men these are relatively of little or no account. Thus, the light of truth is absorbed and smothered in what is densely dark, as is the light of the sun in what is black.

Arcana Coelestia (Potts) 3726[3]

It is said that good from the Lord may be implanted in knowledges, also that truth is the recipient of good. They who have no other idea of knowledges, and also of truths, than that they are abstract things (such an idea as most people have also

concerning thoughts), can in no wise apprehend what is meant by good being implanted in knowledges, and by truth being the recipient of good. But be it known that knowledges and truths are things no more abstracted from the purest substances of the interior man, that is, of the spirit, than sight is abstracted from its organ the eye, or than hearing is abstracted from its organ the ear. There are purer substances, and those real, from which knowledges and thoughts come forth into manifest being; and whose variations of form when animated and modified by the influx of life from the Lord, present them to view; while their agreements and harmonies, in succession or simultaneously, affect the mind, and constitute what is called beautiful, pleasant, and delightful.

[4] Spirits themselves equally with men are forms, that is, consist of continuous forms, but of a purer nature, and not visible to the bodily sight. And because these forms or substances are not visible to the bodily eye, man at this day apprehends no otherwise than that knowledges and thoughts are abstract things; hence also comes the insanity of our age—that men do not believe that they have a spirit within them which is to live after the death of the body, when yet this spirit is a substance much more real than the material substance of its body; nay, if you will believe it, the spirit, after being freed from bodily things, is that very purified body which many say they are to have at the time of the Last Judgment, when they believe that they shall first rise again. That spirits, or what is the same, souls, have a body, see each other as in clear day, discourse together, hear each other, and enjoy much more exquisite sense than while they were in the body or in the world, may be seen very clearly from what has been so abundantly related above from experience.

Arcana Coelestia (Potts) 5075

After these words. That this signifies after the things which precede, is evident from the signification of “words,” in the original language, as being things; here therefore “after these words” means after these things, thus after the things which precede. That “words,” in the original language signify things also, is because “words,” in the internal sense signify truths of doctrine; and therefore all Divine truth in general is called the “Word,” and the Lord Himself, from whom comes all Divine truth, is in the supreme sense the “Word” (n. 1288). And because nothing that exists in the universe is anything, that is, is a real thing, unless it is from Divine good by Divine truth, therefore “words” in the Hebrew language mean things also. That nothing in the universe is anything, that is, a real thing, unless it is from Divine good by Divine truth, that is, by the “Word,” is plain in John:

In the beginning was the Word, and the Word was with God, and God was the Word. All things were made by Him; and without Him was not anything made that was made (John 1:1, 3).

[2] The interior significations of expressions for the most part originate in the interior man, which is among spirits and angels; for every man as to his spirit, or as to that very man which lives after the decease of the body, is in company with angels and spirits, although the external man is not aware of this; and because he is in company with them, he is also with them in the universal language, and thus in the origins of words. Hence there are imparted to words many significations which in the external form appear out of agreement, although in the internal form they are entirely in agreement-as here, that "words" signify things. It is the same in a host of cases, as that the understanding is called the inward "sight," light being attributed to it.

Conjugal Love (Acton) 442 XVI

That the enjoyments of scortatory love are the pleasures of insanity, but the enjoyments of conjugal love are the delights of wisdom. That the enjoyments of scortatory love are the pleasures of insanity is because no others are in that love but natural men, and in spiritual things the natural man, being against them, is insane. Therefore he embraces only natural, sensual, and corporeal enjoyments. It is said that he embraces natural, sensual, and corporeal enjoyments because the natural is distinguished into three degrees. Natural men in the highest degree are those who from rational sight see the insanities and yet are carried away by the enjoyments thereof, as boats by the current of a stream. Natural men in a lower degree are those who see and judge only from the senses of the body, spurn things rational as being contrary to appearances and fallacies, and reject them as worthless trifles. Natural men in the lowest degree are those who, being without judgment, are carried away by the alluring heats of their body. The latter are called corporeal-natural, the former sensual-natural, and the first natural. With them are also the same degrees of scortatory love and of its insanities and pleasures.

Module 7 - Finding The Divine In the Everyday

Divine Providence (Rogers) 11{1-4}

People know, indeed, that everything in the universe has some relation to goodness and truth, because by goodness is meant something that universally embraces and includes all aspects of love, and by truth is meant something that universally embraces and includes all aspects of wisdom. But people do not as yet know that goodness is not real unless united with truth, and that truth is not real unless united with goodness. It appears, indeed, as though goodness may be real

apart from truth, and that truth may be real apart from goodness, but still they are not. For love, all of whose constituents are good, is the being of anything real, and wisdom, all of whose constituents are truths, is the expression of anything real from that being, as we have shown in our treatise Divine Love and Wisdom 14-16. Consequently, as being has no reality apart from expression, or expression apart from being, so goodness is not real apart from truth, and truth is not real apart from goodness.

Similarly, what is good without reference to anything? Can it be called good? For it is incapable of affecting anything or of being perceived.

[2] That which in union with good has the power to affect and which allows it to be perceived and felt relates to truth, because it relates to what exists in the intellect. Say to someone simply "good," and not that this or that is good. Has "good" then any meaning? But from this or that which is perceived as one with good, it has meaning. That which is perceived as one with good is united with good nowhere else than in the intellect, and everything in the intellect relates to truth.

It is the same with willing. To will without knowing, perceiving and thinking what one wills is not something real. But in union with these it becomes something real. All willing is connected with love and relates to goodness, while all knowing, perceiving and thinking is a function of the intellect and relates to truth. It is apparent, therefore, that simply to will is without meaning, but that to will this or that has meaning.

[3] It is the same with all useful endeavor, because useful endeavor is good. Unless useful endeavor is directed to some application with which to unite itself, it is not useful and so is not real. Useful endeavor takes its application from the intellect, and that which is joined or attached to the endeavor from the intellect relates to truth. That is what gives useful endeavor its character.

[4] From these few considerations it can be seen that good is not real apart from truth, thus that neither is truth real apart from good.

We say that good united with truth, and truth united with good, are real. It follows from this that evil in union with falsity, and falsity in union with evil, are not something real, for the latter are the opposite of the former, and opposition means destruction - in this case the destruction of the latter's reality. But more on this subject hereafter.

Conjugal Love (Acton) 21

The husband represents wisdom, and the wife the love of his wisdom. This, however, is not a prior but a secondary love which the wife has from the Lord through the wisdom of her husband.

Conjugal Love (Gladish) 211{ii}

The ability to be wise grows in people who have real married love, but for those who do not have real married love it shrinks. The reason the ability to be wise increases for people who have real married love is that married partners have this love on account of, and in keeping with, wisdom, as many demonstrations in earlier passages have shown. Then, too, the sense that belongs to this love is touch, which is common to all the senses and also full of delights, so it opens the inner reaches of the mind as it opens the inner reaches of the senses and with them the organs of the whole body. This means that people involved in this love, love nothing more than being perceptive, since people are perceptive to the extent that the more inward reaches of their minds are open. This opening, in fact, lets intellectual thoughts rise into a higher light and voluntary responses rise into a higher warmth. The higher light is wisdom, and the higher warmth is a love for wisdom. The spiritual joys that people with real married love have, united with earthly joys, make for a pleasantness that in turn brings an ability to be wise. This is why angels have married love in keeping with their wisdom, and it is why this love, with its joy, increases in keeping with the growth of their wisdom.

Arcana Coelestia (Potts) 995{1-4}

Pleasure without delight is not pleasure, but is something without life, and only from delight is and is called pleasure. Such also as is the delight, such is the pleasure. Corporeal and sensuous things are in themselves only material, lifeless, and dead; but from delights which come in order from the interiors, they have life. From this it is evident that such as is the life of the interiors, such is the delight in the pleasures, for in the delight there is life. The delight in which there is good from the Lord is alone living, for it is then from the very life of good. Some think that no one ought ever to live in the pleasures of the body and its senses who wishes to be happy in the other life, but that all these should be renounced on the ground that they are corporeal and worldly, withdrawing man and keeping him away from spiritual and heavenly life. But those who think so and therefore reduce themselves to voluntary misery while they live in the world, are not well-informed as to what the real case is. No one is forbidden to enjoy the pleasures of the body and its senses, that is, the pleasures of possession of lands and wealth; the pleasures of honor and office in the state; the pleasures of conjugal love and of love for infants and children; the pleasures of friendship and of interaction with companions; the pleasures of hearing, or of the sweetness of singing and music; the pleasures of sight, or of beauties, which are manifold, as those of becoming

dress, of elegant dwellings with their furniture, beautiful gardens, and the like, which are delightful from harmony of form and color; the pleasures of smell, or of fragrant odors; the pleasures of taste, or of the flavors and benefits of food and drink; the pleasures of touch. For these are most external or bodily affections arising from interior affections, as already said. Interior affections, which are living, all derive their delight from good and truth; and good and truth derive their delight from charity and faith, and in this case do so from the Lord, thus from life itself; wherefore the affections and pleasures therefrom are living. And since genuine pleasures have this origin, they are denied to no one. Indeed, when they are from this origin their delight indefinitely surpasses delight not from this source, which is in comparison unclean. For example, the pleasure of conjugal love, when it has its origin from true conjugal love, surpasses immeasurably pleasure that has not this origin, so much so that those who are in true conjugal love are in heavenly delight and happiness, since it comes down from heaven. This was acknowledged by the men of the Most Ancient Church. The delight from adulteries felt by adulterers was to those men so abominable that when they thought of it they shuddered. From all this it is evident what is the nature of the delight that does not flow from the true fountain of life, or from the Lord. That the pleasures above mentioned are never denied to man, and that so far from being denied they are then first really pleasures when they come from their true origin, may also be seen from the fact that very many who have lived in power, dignity, and opulence in the world, and who had all pleasures in abundance, both of the body and of the senses, are among the blessed and happy in heaven, and with them now the interior delights and happinesses are living, because they have had their origin in the goods of charity and the truths that are of faith in the Lord. And since they had regarded all their pleasures as coming from charity and faith in the Lord, they regarded them from use, which was their end. Use itself was the most delightful thing to them, and from this came the delight of their pleasures. (See what has been related from experience, n. 945.)

Conjugal Love (Gladish) 224 {xv}

Where there is real love in marriage the wife accepts this aura, and the husband accepts it only through his wife. It is unknown today that among those who have real married love the husband receives this sphere only through his wife, and yet it is no secret in its own right, because a bridegroom and newlywed can know it. Everything that comes from a bride or a new wife nurtures a love of marriage, does it not? But at that time what comes from others of her sex does not. It is like this with people who are living together in real married love. Besides, since both men and women are surrounded by the sphere of their life - thickly in front and thinly in back - we can see why husbands who love their wives well face their wives and look at them fondly during the day. On the other hand, men who do not love their wives turn away from them and look at them with narrowed eyes during the day.

You can tell real married love by the husband's accepting the sphere of marriage only through his wife, and this distinguishes it from counterfeit, false, or frigid married love.

Conjugal Love (Acton) 447{iii}

That fornication belongs to the natural man in like manner as does love of the sex which, if it becomes active before marriage, is called fornication. Every man is born corporeal, becomes sensual, then natural, and successively rational, and if he does not stop there, he becomes spiritual. The reason why his progress is such, is that planes may be formed upon which higher planes may rest as a palace on its foundations. The ultimate plane with its superstructure may also be likened to a ground in which, when prepared, noble seeds are planted.

[2] As specifically regards love of the sex, it also is first corporeal, for it commences from the flesh. It then becomes sensual, for from its general [delight] the five senses are delighted. After that it becomes natural, like the same love with animals, being a roaming love of the sex. But because man was born that he may become spiritual, it later becomes natural-rational, and from natural-rational, spiritual, and at last spiritual-natural. Then that love, now become spiritual, inflows into and actuates the rational love and through this the sensual love, and finally through this the love in the body and the flesh; and this being its ultimate plane, it acts into it spiritually and at the same time rationally and sensually. It inflows and acts successively in this way when man is in meditation upon it, but simultaneously when he is in the ultimate.

[3] That fornication belongs to the natural man is because it proceeds proximately from the natural love of the sex, and while this love may be natural-rational, it is not spiritual. Love of the sex cannot become spiritual until it becomes conjugal, and from being natural it becomes spiritual when man recedes from roaming lust and devotes himself to one, to whose soul he unites his own soul.