

DOCTRINAL CLASS by Rev. Theodore Pitcairn, 1/27/49

CONJUGIAL LOVE

and the relation of man and woman in the Church.

We read concerning the Most Ancient Church, "The highest happiness and deliciousness were their marriages, and what ever admitted of the comparison they likened to marriage, in order that in this way they might perceive its felicity. Being also internal men, they were delighted only with internal things. External things they merely saw with the eyes, but thought of the things represented. So that outward things were nothing to them save from these they could in some measure reflect on internal things and from these to celestial things, and thus to the Lord Who was their all, and consequently to the celestial marriage, from which they perceived the happiness of marriage to come. And therefore they called the understanding in the spiritual man the male, and the will the female, and when these acted as one, they called it a marriage." (A.C.54).

In the above number the essence and quality of true marriage is given. But such marriage and its happiness can only exist with regenerate men and women. Let us ever keep this marriage as our goal and believe the Lord's promise, given in "Conjugal Love", that such conjugal love will be given to the New Church; for the whole future of the Church with us depends upon this one thing.

To begin with, we are not regenerated men and women, but are to be regenerated. We must see the order of the relation of man and woman before regeneration, in order that we may be led, in an orderly way, into a marriage as it exists after regeneration.

The true order of marriage was destroyed by the fall; the fall took place by the proprium, represented by the woman, from her own love, being unwilling to believe what was revealed, unless they saw it confirmed by sensual and scientific things, and that the rational represented by the man consented. That is they departed from the true marriage in which as we read above: "They were delighted only with internal things. External things they merely saw with their eyes, but thought of the things represented. So that external things were nothing to them save as from these they could in some measure reflect on internal things and from these to celestial things; and thus to the Lord Who was their all."

As a result of the fall, that is, as a result of turning away from internal things to external things, the command was given that her "obedience shall be to thy man and he shall rule over thee," concerning which we read: "By man is meant one who is wise and intelligent. Here however man denotes the rational, because in consequence of the destruction of wisdom and intelligence by eating of the tree of science, nothing else was left, for the rational is

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imitative of intelligence, being as it were its semblance. As every law and precept comes forth from what is celestial and spiritual, as from its true beginnings, it follows that this law of marriage does so, which requires that the wife, who acts from desire, which is of her proprium, rather than from reason, like the man, should be subject to his prudence." (A.C.265,6)

And further: "The reason why daughters signify the things of the will, and, where there is no will of good, cupidities; and why sons signify the things of the understanding, and where there is no understanding of the true phantasies, is that the female sex is such, and so formed, that the will or cupidity reigns in them more than the understanding. Such is the entire disposition of their fibers, and such their nature. Hence the marriage of the two is like that of the will and understanding in every man, and since, at this day, there is no will of good, but only cupidity, and still something intellectual, or rational can be given, this is why so many laws were enacted in the Jewish Church concerning the prerogative of the man and the obedience of the wife." (A.C.568)

In Conjugal Love number 56 we read: "I know that you are a wise man, and what has a wise man or wisdom to do with a woman? At this our host with a certain indignation changed countenance. And he put forth his hand, and lo! immediately other wise men were present from neighboring houses, to whom he said jestingly: Our neighbor here asked the question, What has a wise man or wisdom to do with woman? At this they all laughed and said, What is a wise man or wisdom without a woman, or without love. The wife is the love of a wise man's wisdom."

In the Church there must be the wise and the simple, or internal and external men and women. Where there are not both internal men and internal women, who are both in wisdom the Church in time perishes.

Concerning wisdom we read: "In heaven those are called wise who are in good, and those are in good who apply the Divine Trues at once to life; for as soon as the Divine true comes to be of life it becomes good." (348).

"All who have acquired intelligence and wisdom are in heaven.....Whatever a man acquires in the world abides.... and it is further increased and filled out, but within and not beyond the degree of his desire for the true and its good, those with little affection and desire receiving but little, and yet as much as they are capable of receiving within that degree, while those with much affection and desire receive much." (348)

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"All are received into heaven who have loved the good and the true for the sake of the good and the true; therefore those who have loved much are called the wise, and those that have loved little are called the simple."
(H.H. 350)

When therefore we said there must be both wise men and wise women in the Church if it is to prosper with us, it is to be understood that the love of wisdom must be much and the desire for it great.

In many places in Conjugal Love it is said that conjugal love is according to the wisdom of the husband and wife, and according to their love of wisdom. But we are also told that wisdom of the man is entirely different from the wisdom of a woman and that the wisdom of a woman is entirely different from the wisdom of a man, and that one cannot enter into the wisdom of the other, and if they try to do so they profane it. This is represented by the words: "The woman shall not wear that which appertaineth unto a man, neither shall a man put on a woman's garments for all that do so are abomination unto Jehovah thy God."
(Deut.22:5)

Concerning this we read: "Man and his garments signify the true, and woman and her garments the affection of the true. These in every man are as distinct as understanding and will are, or as thought which is of the will are; and unless they were distinct, the sexes would be confounded, and there would be no marriage for in marriage man is the true which is of thought, and woman is affection." (A.E.555¹³)

And further: "There are duties proper to the man, and duties proper to the wife, and the wife cannot enter the duties proper to the man, nor the man into the duties proper to the wife and rightly perform them..... the reason is because they differ as to wisdom and its love, or thought and its affection, or as understanding and its will. In duties proper to a man, understanding, thought and wisdom act the leading part; but in duties proper to wives, will affection and love act the leading part; and from the latter the wife does her duties, and from the former the man does his..... It is supposed also by some that women are equally able to elevate the sight of their understanding into the sphere of light in which men are, and to view things in the same altitude, which opinion has been induced by some learned authoresses. But these writings when explored in the presence of such authoresses in the spiritual world were found not to be works of judgment and wisdom, but of genius and eloquence That on the other hand men cannot enter into the duties proper to women and rightly perform them, is because they cannot enter into their affections, which are

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entirely distinct from the affections of men. Because the affections and perceptions of the male sex are from creation and thence by nature thus distinct, therefore among the statutes with the sons of Israel was also this, the garment of a man shall not be upon a woman, neither the garment of a woman upon a man, for it is an abomination. The reason was because in the spiritual world all are clothed according to their affections and the two affections, that of a woman and of a man, cannot be united except between two, and never in one." (C.L. 174)

It can be seen that there is a close relation between the Adam and Eve's fall and a woman putting on the garment of a man and the man of a woman.

The commencement of wisdom on the part of a man is that he acknowledges and believes that he has lost his wisdom and intelligence, and that he has nothing left but a kind of rational which is imitative of intelligence and is as it were a semblance of it, and that he must be led by this rational and imitative intelligence and not by his affections, and their fantasies.

The commencement of wisdom on the part of the woman is to acknowledge and believe that her desires have become cupidities, which are from her proprium rather than reason; that the will or cupidity reigns in them more than the understanding, and that therefore she should be subject to the prudence of her husband, or if she has not a husband or if she has a husband who does not follow his rational, to the prudence of the general male leadership of the Church. These are primary things of life which we hope to enter more particularly. If these general truths are acknowledged, one can begin to enter into more particulars until we finally come to see the essential nature of man and woman, of what is the nature of wisdom with the man and with the woman and finally the nature of love truly conjugal. But if these generals are not acknowledged from the heart none of the particulars can afterwards be seen in any light.

We read: "The conjunction of the wife, with the rational wisdom of the man is from within, is because this wisdom is proper to the understanding of men, and climbs into a light in which women are not, which is the reason why women do not speak from that wisdom, but in the company of men, when such matters are discussed, are silent and only listen. That nevertheless these things are with wives, from within, is manifest from their listening, in that inwardly they recognize and favor those things which they hear and have heard from their husbands. But that the conjunction of the wife with the moral wisdom of the man is from without, is because the virtues of that wisdom are for the most part akin to similar virtues with women and partakes of the intellectual will of the man,

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wherewith the will of the wife unites itself and makes a marriage. And because the wife knows these virtues with a man better than the man knows them with himself, it is said that the conjunction of the wife with them is from without."

"For the sake of this conjunction as an end, there is given to the wife a perception of the affections of the husband, and also the highest prudence in moderating them.

"That this perception is the wisdom of the wife; and that it cannot be given with the man; neither can the rational wisdom of the man be given with the wife. This follows from the difference which exists between the masculine and the feminine. It is masculine to perceive from the understanding; and feminine to perceive from love. And the understanding perceives those things which are above the body and beyond the world, for rational and spiritual sight goes thither; but love does not go beyond what it feels. When it goes beyond, it does so from conjunction with the understanding of the man, established by creation. For understanding is of light, and love is of heat; and the things of light are clearly seen, and things which are of love are felt. From these considerations it is manifest that, on account of the universal difference which exists between the masculine and the feminine, the wisdom of the wife cannot be with the man, nor the wisdom of the man with the wife, nor can the moral wisdom of the man be with the woman, in so far as it partakes of his rational wisdom." (C.L. 165-168).

In following classes we will enter into these numbers more particularly when treating more particularly of the difference between man and woman. In the present class we will remain in the generals.

It may at first be mentioned that when it is said women do not speak from rational wisdom, but in the company of men are silent when such matters are discussed and only listen; this not only refers to natural speaking and listening but primarily to spiritual speaking and listening. Speaking represents the active thought and understanding of the true, listening represents the affection of the true and its delight. A woman's soul is formed by this affection of the true until it becomes a form of its true, but of this we will speak further in following classes.

In the above number we read that "wives know the affections of their husbands and prudently moderate them." Here it speaks of the prudence of wives, and how they prudently moderate the affections of the husbands, while in a number we read in the early part of our class we read: "That the wife who acts from desire, which is of her proprium, rather than from reason, like the man, should be subject to his prudence." (A.C. 266)

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Thus there is a masculine prudence and a feminine prudence, which must never be confounded. The man can never be in such prudence as is given to woman. Nor can woman be in such prudence as is given to man.

It might be said that all the disorders of the world and of the Church stem from woman striving to enter the things of prudence which belongs to man, and from man, as it were, coming into the prudence of woman.

The prudence of the man is a perception from the understanding and should be directed to the affection of the true and thus to the thinking of the wife, and through her thinking to her will.

While the prudence of the woman is a perception out of her love and is directed to the moderating of the affections of her husband and thus of his thinking.

If a woman from her perception of state tries to moderate the thinking of the man that is his understanding and judgment directly, which she can do by many arts she takes from the man his manhood, this is the cause of the fall of churches. On the other hand if a man from his intellectual strength strives to change the will of a woman directly and not through her affection of the true he deprives her of her life. A man must indeed refuse to permit his wife to lead, out of those things which are of her own love or will, but the actual change of the will of a woman must be out of her affection for the true.

In the world we see women entering into the occupations which pertain to men, and men into occupations which pertain to women. This may not appear serious, until we see it as a representation of the interior things represented by a woman putting on the garments of a man, and man of a woman which is an abomination unto Jehovah thy God. The world tends to minimize the distinction between man and woman, with the result that both tend to become hermaphrodites, that is monsters; and this tendency of the world tends to press upon the Church

Unless both men and women in the Church come into their own proper wisdom from a great love, and shun the lust after the wisdom that does not belong to them, the Church cannot be instaurated; for the Church cannot be instaurated by the men alone nor by the women alone nor by both together when each sex does not perform its own proper function.

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A church, in which the only importance is placed on the function of the men, is represented by the words: "Ask ye now, and see whether a man doth travail with child. Wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness?" (Jer. 30:6) Such a church is cold, hard and lifeless. For the women of the church like Eve, are the mother of all that is living.

On the other hand when woman secretly rule in the Church there is no judgement and wisdom, but only genius and eloquence, masquerading under the appearance of wisdom. - This is said of woman writers, but a writer in the spiritual sense signifies one who actively think and impresses things on the memory and makes them permanent there. When women from their eloquence and ingenuity secretly or openly do this in relation to apparently intellectual and rational things or things of judgment, then the Church indeed appears warm and living, but it is a monster without a soul, for the soul is from the father, and where woman rule there is no soul.

Where both the men and the women of the Church come into their true function and into the wisdom of their function, joy and a happiness is present and all things of the Church are living and delightful. Where either men or women or both fail to come into their own proper wisdom there is sadness, misery, and death.

All who are not dead must long with all their heart for such wisdom. But this wisdom can only be given with those who have but one love, namely the love of the Lord in the trues of the Church out of the Word, and where all other loves submit themselves and serve this one love.
