

DOCTRINAL CLASS (3rd)  
CONJUGIAL LOVE

by Rev. Theodore Pitcairn  
March 10, 1949

In our last class we quoted the sentence: "Therefore a lascivious mind acts lasciviously, and a chaste mind chastely, and the latter disposes the body, while the former is disposed by the body." (C.L. 191)

To which we will add the quotation: "That love truly conjugal regarded in itself is a Union of Souls, a conjunction of minds and an effort to conjunction in bosoms and thence in the body." (C.L. 179)

In these sentences are contained more arcana, than any one could imagine, volumes could be written about them containing truths of which we at present know very few.

Conjugal love is not that innate love which a young man and young woman naturally feel for each other, no matter how ideal, and sublime such a love may appear. Such a love having its origin from human and animal nature is merely natural and if it is not regenerated remains such.

Conjugal love on the other hand, is from the marriage of the Lord and the Church, from the marriage of the good and the true, from which there is a union of souls, a conjunction of minds, and thence an effort to conjunction in bosoms and thence in the body.

We read: "Conjunction in bosoms is because the bosom is the place of assembly and as it were the royal court, and the body is as a populous city round about. That it is, as it were, a royal court, is because there is the dominion over all things of the body; for there are the heart and lungs, and the heart reigns by the blood, and the lungs by the respiration, everywhere." (C.L. 179)

Every one who has not perverted his natural mind perceives that the love of ones bosom should reign over the things of the body. The ideals of the world, in the more favorable sense, express loves of the bosom which reign over the body. The better literature in the form of novels and plays usually has this as its main theme. But the love of the bosom as well as the love of the body is a purely natural love, and in itself is not conjugal love, although, if regenerated, it can receive conjugal love. Conjugal love is not innate to man although man and particularly woman is created with the ability to receive it from the Lord, for Conjugal love is from the Lord, and is the Lord's with the man and woman, and never properly belongs to the man and woman. All confusion in the Church comes from confusing the loves of the bosom with love truly Conjugal. If the love of the bosom is set up as the



## Conjugal Love (3)

-2-

ideal in the Church and is called Conjugal love then conjugal love proper can never flow into the bosom.

Unless a man is elevated into interior light he can never see the plane where Conjugal love proper resides. If the woman does not love the interior plane of light into which man is elevated, and find her delight there she can never be elevated into love truly conjugal.

Nearly every one's loves are centered in either the plane of the bosom or on the plane of the body, wherefore personal things, and the harmonies and delights of the body particularly pleasures such as those of nature and the arts, rule in the lives of most, even within the Church. As long as this is true men and women are upside down, that is the things of the Word and the Church are made to serve ones personal things, ones family affections, ones relation to ones intimate friends, and the delights in nature, or in the arts, are used to strengthen such personal bonds, and elevate them into an imaginary interior plane. Do we not see this every where both without and within the Church.

Until a man has seen himself and his friends as being upside down he can never heed the Lord's words: "You must be born again," for if a man sees himself as right side up why should he think he must be born again?

We read: "Blessed are they which hunger and thirst after justice; for they shall be filled." (Matt 5:6) To hunger and thirst after justice, signifies to hunger and thirst for the truths of life. One who has such hunger and thirst searches each day in the Word, or in the truths of the Church from the Word, for truths which renew his life, and feels famished or suffering from thirst when he does not find them, for his delight of life is then taken away; while if he finds them his heart is filled with rejoicing.

Examine your daily life with its thoughts and delights. What is it that one longs for most? What most occupies the free thoughts? What gives the most delight? Is it the water of life which the Lord gives freely from His Word and from His Church. If not one may know that he is upside down.

Every man and every woman wishes to be loved. But the desires with one who is upside down is opposite to the desire with one who is right side up. With those who are upside down, the desire is, that they be loved as to their person and as to their personal things. With those who are right side up, they wish that their love, their wisdom and their use be loved and these not as their own, but as gifts from the Lord which they are granted to use, as if they were their own. Such never ask or desire that they be loved as to their person, and yet to them this also is added unto them.



Nor is their first love even that these gifts, which they have received from the Lord, be loved and admired in the first place, for they love such things in the neighbor if any thing more than those things, which are as it were their own gifts from the Lord. Wherefore they never regard themselves, not even their gifts from the Lord, in the first place; but look to society in the first place and their own things in the last place. How seldom then is it, that we see a man or a woman who is not upside down! and if we examin ourselves we can see how our own prevailing state is upside down.

As we have said the natural man greatly desires that he should be loved as to his preson; and, if he is in the Church, he particularly desires that the Lord will love him as to his person and favor him above others; but, because this is not possible, such, when they come into the spiritual world, become angry against the Lord and hate Him, for not loving them and favoring them in the way that they desire.

The essential of true marriage, as of all other things, is order; and the essential of order, in relation to marriage, is that the marriage of the Lord and the Church should be the inmost, from which comes the marriage of the good and the true, and that from these, and their influx there should be a union of souls, a conjunction of minds, whence comes an effort to conjunction in bosoms and thence in the body. Where there is such an order, and each lower degree serves the higher degree, conjugal love reigns. Where there is no such order conjugal love cannot dwell, no matter how perfectly ordered the external life of the two may appear to be. All external ordering of the life must be for the sake of providing a basis for this essential and internal order. All other ordering of the life lacks a soul, and has no internal use.

Before regeneration external things not only appear to be of the greatest importance in themselves, but they also move a man most and give him his greatest delight. He therefore tends to make of such things ideals and finally idols. Let any one observe how greatly he is moved by those things which come to him by means of the bodily sense, such as the arts, sciences, and nature, and the things of personal contact with ones family and intimate friends, particularly in relation to personal things. Take away such things and all joy, all delight, and all life appear to perish. While if the eternal things are taken away such as the love of the salvation of the Church and thence of the human race, and the love of the trues by which man is elevated into heaven; one does not feel as if all life were taken away, with its joys and delights. Can we not therefore commence to feel how upside down we are? how those things which should serve rule in our life? while the things which should rule are made to serve, and that hence, all is in disorder.



## Conjugal Love (3)

-4-

Until one comes to see this complete disorder in his life, regeneration proper cannot commence. From this disorder to come to order is a long path. If we were to see how long it is, and what great changes have to take place, we might be discouraged and despair; but if we are willing to take one step at a time, to obey the true which the Lord gives us to see for the change that has to take place in each state, from day to day, that which at first appeared impossible is not only seen to be possible, but is not as difficult as we might imagine; provided we give our whole soul, our mind and our strength to the changes which are necessary, and at the same time acknowledge that it is the Lord who is fighting for us.

We have said that the progress must be step by step. These steps are out of love, from truth to truth. Internally seen these are the steps of the ladder seen by Jacob on which the angels of God ascended and descended. This path of ascent and descent for the angels of God, that is for the Divine truths, which lead the man of the Church according to the narrow way will become more clear in the Church in the near future. It is indeed a wonderful path, in which the Lord is present in man, and man in the Lord, and is present in a different way at each turning. It all depends now whether the men and women of the Church are willing to leave their own path, their own way, and take the way which is already beginning to appear in the Church, for inmosty seen this path is the way which the Lord referred to when He said, "I am the way, the truth, and the life;" and at the end of this way is Conjugal love; while at the end of a man's or woman's own way is the opposite of Conjugal love, no matter how promising, how beautiful and delightful such a way appears. In fact it is inevitable that in many states ones own way appears most promising, full of the most noble ideals, while the way of life appears cold, and forbidding. This is not because the path is actually such, but, because man being upside down, sees and feels everything upside down.

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