

DOCTRINAL CLASS

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Conjugal Love and the Love of Uses

"That there is love truly Conjugal which is so rare at this day that it is not known what it is and scarcely that it is?" Does "this day" apply to us? There have always been in the world hundreds of thousands of what are called happy marriages. We must therefore make a distinction between what the world calls happy marriages and genuine Conjugal love. This distinction is seldom made even in the Church.

The great importance of knowing what Conjugal love is: We read: "Conjugal love is the very plane of the Divine Influx." (A.C. 370).

Nearly every one thinks he knows what Conjugal love is from first states of marriage.

Is the first state of marriage Conjugal love? No it is a representative of Conjugal love. A state in which Conjugal love is lent by the angels, from without.

Many of our ideas concerning marriage are formed by the literature of the world.

How does Conjugal love differ from what the world calls "being in Love" as to its basis? Love of uses is the basis.

Do the evil fall in love equally with the good?

The evil often fall in love more ardently than the good. Why?

The evil adore and worship each other during the time they are in love, and there is nothing the love of self desires more than to be adored and worshipped.

Falling in love is by itself natural and not spiritual, in fact as a natural love, man has it in common with certain animals. If there is nothing spiritual in it, it is lower with man than with animals, for man is in the love of self more than animals.

Is "being in love" in the natural sense of the word necessary for marriage? Yes as a basis.

What place should the "being in love" in the usual meaning of the words have? The lowest.

What place does it have in nearly all stories, literature and plays? The highest. It is therefore harmful to become overly absorbed in romantic literature.

What is the nature of romantic love? It is the love of person. By itself, it is the friendship of love, which, by itself, is harmful and can never endure.

What is Conjugal love? Love of use and thence love of person.

When the love of use rules, and from this one loves the person, then also the love of person has its genuine delights which are eternal.

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In the first state of marriage Conjugal love surrounds man, from heaven, from without, while the love of self, which is quiescent, is within.

If this state is not inverted love, with its happiness and joy, departs, for the first state is loaned by the angels and has not been appropriated, and therefore can not endure.

In the first state the young man and woman look to each other as to person; and adore each other. While in Conjugal love proper, they are together as uses, and look to uses in the Lord's Kingdom, the Church and the country and society. In being united as two uses, conjoined as one, for the sake of uses to the Lord's Kingdom, the Church, the country and society there is a far greater joy and delight, than in loving each other primarily as to person. The former joy and happiness soon passes away, while the latter increases to eternity. This the natural man can never feel, nor internally believe.

We read: "The husband is perfected in wisdom, and the wife loves it in her husband through the uses, and according to them, which both by mutual aid, perform in the society..... No one knows the delights of Conjugal love, but he who rejects the horrid delights of adultery; and no one can reject these but he who is wise from the Lord; and no one is wise from the Lord unless he does uses from the love of uses." (C.L. 137).

"The delights of Conjugal love which are innumerable and ineffable are from the uses of love and wisdom, which may be seen from the fact that in proportion as any one loves to be wise for the sake of genuine uses, in the same proportion he is in the vein and potency of Conjugal love. - Use effects this." (C.L. 183)

"Man has been created for uses, because use is the containment of good and truth, from the marriage of which is creation and also Conjugal Love.... By study and business is meant all application to uses. When a man is in any study and business, that is in use, his mind is limited and circumscribed, as in a circle, within which it is successively coordinated into a form truly human, from which he sees various concupiscences outside of himself, and from the soundness of reason he banishes them, and consequently the wild insanities of scortatory lust. Hence it is that Conjugal love remains longer and better with such than with others (C. L. 249).

A husband's uses are primarily forensic, that is, they are done for the sake of society directly. A wife's uses are primarily domestic, that is they look to the family and the creating of the home. When the husband loves his wife's uses, and the wife loves the husband's uses, then both look to the welfare of society. If a husband does not love the uses of his wife he cannot perform his uses to society so well. While if a woman does not love the uses of her husband she becomes more and more concentrated on her self and her own in the home.

We read: "The proper and genuine uses of charity are the uses of one's function and administration..... But besides these uses there are other general uses: to love the married partner faithfully; to bring up the children rightly; to manage the home prudently; to deal justly with

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the servants. These works become works of charity when they are done from the love of use; and in reference to a married partner when they are done from mutual and chaste love. These uses are the domestic uses which are of charity." (Divine Wisdom XI:5)

As we have said these domestic uses are genuine when they are regarded not for the sake of self but for the sake of use to the Lord's Kingdom.

Most women are apt to think they are in the love of their husbands use, - because they are intensely interested in it; but this interest is usually based on the fact that they desire their husband's success, and support his ambitions rather than on a primary love of the use to the Lord's Kingdom, the Church, the country and society; for upon the success of the husband in his work depends her income, and the honor of her place in society.

Take away the idea of reward, honor, and position, and how many women would have a primary love of their husband's use to society?

We read: "Concerning uses. My mother said that my father during the life of the body, had often been absent, and they knew not where, but that he always returned with a certain delight, from whence it was perceived that he was sent forth by the Lord to the performance of various uses, among his fellow men, now here and now there; because his delight consisted in an active life. It was remarked also that without an active life one can not be in delight; wherefore after such a mission one returns in a state of delight." (S.D. 4182).

Conjugal love depends on the conjunction of such states of delight from the love of uses, and from the husband's and wife's loves of each others uses. Where this does not exist the happiness of the first states of marriage soon passes away.

Every new state commences as a new birth; the state is first like an infant, then as a child, a youth, an adult, and finally, as an old man. This applies to every spiritual birth and it applies to conjugal love.

The first state is one of the innocence of ignorance. Into this the celestial angels flow causing it to be full of celestial delights, but this is not conjugal love proper, but a representative of it; for the same applies to it as is said of infants.

"As to the innocence of infants, being as yet devoid of intelligence and wisdom, it is only a kind of flame for the reception of genuine innocence, which they receive according to the degree in which they become wise. The innocence of infants was represented by a wooden something devoid of life; which was vivified as they are perfected by cognitions of truth and affections of good. The quality of genuine innocence was afterwards represented by a most beautiful infant, full of life, and naked; for the innocent themselves appear before other angels as infants, and naked... In a word the wiser the angels are, the more innocent they are." (A.C. 2306)

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The same may be said of Conjugal love, in relation to its first, and final state. One who looks back to the first state of marriage as a goal, never can come to genuine Conjugal Love; for genuine Conjugal love is entirely dependent on the genuine and wise love of use from the Lord.

The first and final state of conjugal love is also represented in the following:

"It is known that man derives evil from both his parents. He is therefore born into it, but still it does not manifest itself until the man becomes an adult and acts from his understanding and will thence, and, in the meanwhile, it is hidden, especially during infancy. And as of the Lord's Mercy no one is blamed for what is hereditary, but for what is actual, and what is hereditary cannot become actual until the man acts from his own understanding and his own will, therefore infants are led by the Lord by means of infants and angels from Him, and thus they appear in a state of innocence, while hereditary evil still lurks in every thing they do. The innocence of infancy is without, and hereditary evil within; whereas the innocence of wisdom is within, and evil, actual and hereditary, is without." (A.C. 4563).

By infancy here internally viewed, is meant every first state thus also the first state of marriage. From this it can be seen why the first happy states of marriage cannot endure; for the evil which is hidden within must necessarily appear, in order that it can be rooted out and overcome. Conjugal love proper is given, and appropriated, and increases continually when man shuns these evils as sins against the Lord. He then places the love of the Lord's Kingdom, the Church and society in the first place. The Husband and the wife then look to uses in the first place together and as a one, and thus are most intimately conjoined in a love, joy and happiness, which increase into the eternal.

Let us believe that such a love, promised to the New Church, is possible; and give every thing of our life to acquiring it. If we look to the romantic idea of marriage which is centered in person; the happiness of conjugal love is impossible.
