

THE WAY LEADING TO CONJUGIAL LOVE

An Address by the Rev. Theodore Pitcairn, delivered before the Assembly of the Lord's New Church which is Nova Hierosolyma, June 16th, 1946

(Before delivering this address Mr. Pitcairn read to the Assembly the article "The Nineteenth of June 1935" by Mr. Groeneveld, printed in the Sixth Fascicle of Do Hemelsche Leer, pps. 33-360)

We read: "But because it is unknown in what the masculine and in what the feminine essentially consist, it shall be stated in a few words. The difference consists in the fact that in the male the inmost is love and its clothing is wisdom, or what is the same, he is love veiled over with wisdom, and that in the female the inmost is that wisdom of the male, and its clothing is the love therefrom. But this love is feminine love and is given by the Lord to the wife through the wisdom of the husband, and the former love is masculine love, and is the love of growing wise, and is given by the Lord to the husband according to the reception of wisdom. It is from this that the male is the wisdom of love, and the female is the love of that wisdom." (C.L. 32)

"Wisdom cannot exist with man except by the love of growing wise. But when from that love a man has acquired wisdom and loves that wisdom in himself, or loves himself on account of it, then he forms a love which is the love of wisdom; and this is meant by the good of the true, or the good out of that true. There are therefore two loves with man. The one, which is prior, is the love of becoming wise, and the other, which is posterior, is the love of wisdom. But this love, if it remains with the man, is an evil love and is called the pride or love of his own intelligence. It will be established in the following pages that it was provided from creation that this love should be taken from the man lest it destroy him, and was transcribed into the woman, so that it may become conjugal love which restores him to integrity" (C.L. 88.)

Both a man and a woman are born unregenerate, born into the natural and its affections and thoughts, which, if not elevated, remain evil. Conjugal love cannot therefore exist between a man and a woman who remain merely natural. There may indeed be a strong appearance of such a love, but it is without an internal. In the first states of marriage it is indeed a good representative love, but if this representation is not infilled it becomes evil no matter how it may appear as love before other and even before the man and woman themselves.

Into the man there inflows from the Lord the potential love of becoming wise. If the man, by shunning evils as sins against the Lord, receives this love of becoming wise, he is raised above the natural with its thinking and affections and becomes rational. If the man does not from the love of growing wise permit himself to be elevated by the Lord above the natural and its affections into the rational, conjugal love is not possible.

As the female apart from the male cannot be elevated above her natural affections and thus come into wisdom, so the male apart from the female cannot be elevated above the love of the sex and come into conjugal love. For the special gift of the Lord to the man is the love of becoming wise, while

the special gift of the Lord to the woman is conjugal love; wherefore the female cannot be in the interior things of wisdom except through the male, and the male cannot be in the interior things of conjugal love except through the female.

Women are indeed in the wisdom of their love, but this is not a wisdom as to rational things but a wisdom as to states and as to the moderation of states; and this wisdom the Lord gives to the woman in order that the man may be turned from the love of his own intelligence to the love of his wife. As we have said, if a husband and wife are to come into conjugal love, the first thing necessary is that the husband come into the love of becoming wise and from that love be elevated into a light which the wife of herself can not enter. To enter into such a light, a wrestling through the natural on the part of the husband is necessary, a struggle by which he comes into an interior understanding of the Word or into Doctrine. In the light of this Doctrine the nature of the natural affections are soon; and it is seen how they have to be changed. At this the wife naturally rebels, and tries to draw the husband from the light into which he has come, into a conjunction with the things of their natural affection. A woman, unless she has totally perverted her nature, longs to be conjoined with her husband as to their affections. The husband must resist this effort on the part of the wife, and this resistance brings the wife into a struggle; if the woman is willing to receive conjugal love from the Lord, she then leaves her unordered natural affections to come into an internal conjunction with her husband.

With the influx from the Lord of the love of her husband there is with the wife a perception of states, which is far greater with wives than with husbands; this perception is given to wives by the Lord in order that by means of it the man may be led away from the love of his own understanding to the love of his wife. But it is just this great gift which the Lord gives to the woman which she is apt to abuse, for it is by a perversion of this gift that she can with such great art bind the man to her natural affections; and it is only by the mercy of the Lord that a man can hold to his Doctrine. If a man holds to the things of the rational and refuses to be drawn away by the natural affections of the woman, another danger arises; namely, that having resisted the misuse of the perceptions of the woman he will become hardened and resist the use. For if a husband resists the use as well as the misuse of the wisdom of his wife, the love of his own intelligence destroys him.

The struggle on the part of the man must therefore be to resist the effort of his wife to draw him away from his rational light into the things of the natural affections which have not been reborn, and on the other side to remain pliable to the things of the wisdom of his wife by which the love of his own intelligence is removed.

The struggle on the part of the woman must be to let her natural affections be elevated by the rational wisdom of her husband and at the same time remain in the wisdom of turning the love of his own intelligence into his love of herself. It is upon the victory in these struggles that conjugal love depends.

The internal of a man is love, but it is no other love than the love of becoming wise. The internal of a woman is the true, but it is no other true but the true of the understanding of the Word which is taken by the Lord from the husband and recreated by the Lord into the soul of a woman, the man being unconscious of this process and also the woman, which is represented by Adam sleeping while the Lord took out the rib and closed up the flesh thereof. It would be insane to think that a man by the understanding of the Word could create the soul of a woman.

We read: "The female is born to be voluntary from the intellectual of the man, or what is the

same, that she is born to be the love of man's wisdom because she was formed through his wisdom" (CL 91)

There is a correspondence of man and woman to the intellectual and the voluntary, or to the will and the understanding. Both a man and a woman have an intellectual and a voluntary, or a will and understanding, but a man has an intellectual will and understanding, while a woman has voluntary will and understanding. In both the man and the woman there is a marriage between the will and understanding, although of a different nature, to which the marriage of husband and wife correspond. But this correspondence cannot be genuinely understood unless there is at the same time an interior understanding of the relation of a husband and wife, for the two make one by correspondence.

When Swedenborg visited the Celestial Heaven from the Most Ancient Church, the husband said to him, "The union between us is as that of the two tents in the breast which are called the heart and the lungs. She is my heart and I am her lungs. But because by the heart we mean love and by the lungs wisdom, she is the love of my wisdom, and I am the wisdom of her love." (C.L.750)

Because in the celestial series the husband represents the good and the wife the true, it may surprise us to find the celestial husband saying of his wife that she was his heart and that he was her lungs.

With the celestial the love of growing wise which is with the husband manifests itself, and the soul of the wife which has been taken from wisdom of the understanding of the husband manifests itself; but still even with the celestial angels, the man thinks of himself as the wisdom of his wife's love, and of her as being the love of his wisdom.

What applies to husband and wife also applies to the intellectual and voluntary of the Church as a whole. The intellectual must receive the Holy Spirit as the lungs breathe in air, and thereby enliven and purify the blood; while the voluntary must keep all in motion as the heart pumps the blood now to the lungs and again to the body.

A similar struggle also goes on in the Church between the intellectual and voluntary as described above in regard to husband and wife. Namely, the struggle of the intellectual to enter into and maintain itself in a light into which the voluntary cannot of itself enter. the resistance on the part of the voluntary: and finally the danger that the intellectual, having elevated itself and having resisted the allurements of the will, will in turn refuse to let the voluntary draw it away from the love of its own intelligence.

In the struggle between the intellectual, which has elevated itself into a light of Doctrine into which the voluntary cannot of itself enter, and the voluntary, there is another great danger. If the intellectual maintains itself in the light of Doctrine and refuses to be drawn down in to the natural affections of the voluntary, the voluntary from its love of conjunction will accept the things of Doctrine of the intellectual, but will subtly turn these truths of Doctrine so as to favor the things of its affections, instead of permitting the Doctrine to purify and change the affections. This the voluntary can do with the greatest art and appearance of truth so that it will surely deceive the intellectual, unless it remains steadfast in the Lord. One of the arts is the praise and flattering of the intellectual on the part of the voluntary and an apparent submission to it, while it thus internally strives to rule. This is what is meant in the address of Mr. Groeneveld, on The Nineteenth of June, 1935, which we have read, "Women know how they rule in men's intellectual will".

Observe for example, how, when the voluntary reads things in the Word, to which it is adverse, it strives to form an internal sense which is in agreement with the voluntary, while a genuine internal sense is the sense which causes the voluntary to change and purify itself. When a man feels an aversion on the part of his natural affections to a statement in the Word, let him carefully examine his natural affections and chastise them, and above all beware of trying to find a spiritual sense which will agree with his natural affections. We have seen how with some of those who first accepted the Doctrine, there was a denial of the spiritual natural understanding of the Word, that is, a denial of an internal understanding of the Word in relation to its ultimatum in person. There was a denial of the priesthood, of the orders of ultimate government, of the application of conjugal love to husband and wife; there was the desire to escape into a pure spiritual sense apart from an interior understanding or doctrine of the literal sense.

While we have seen this carried to extreme by certain ones, still it is a tendency of every man and woman of the Church, and it is just here that the voluntary strives to maintain its dominion under the appearance of submitting to Doctrine; and in doing this the voluntary can use the things of Doctrine with a subtlety, adroitness and liveliness which makes the thinkings of the intellectual appear clumsy, slow and awkward, for the voluntary always has a quickness of perception that the intellectual lacks.

When these evils have been overcome, "then" as we read in the address of Mr. Groeneveld, "shall be the body of the Church, and the intellectual will love the voluntary. Then the voluntary will bear sons and daughters to the Church, to the glorification of the Lord and His Church."