

March 3, 1949 by Rev. Theodore Pitcairn

We read: "The love of the sex is different from Conjugial Love. The love of the sex is with the natural man; but Conjugial love with the spiritual. The natural man loves and desires only external conjunction, and from them the pleasures of the body; but the spiritual man loves and desires internal conjunction, and from this the happiness of the spirit: and he perceives that these are given with one wife, with whom he can be perpetually more and more conjoined into one. And the more he is thus conjoined the more he perceives his happiness ascending in like degree, and constant into the internal. But the natural man has no thought of this." (C.L. 38).

And further: "That with men there is elevation of the mind into superior light: and with women elevation of the mind into superior heat: and that the woman feels the delight of her heat in the light of the man. By the light into which men are elevated is meant intelligence and wisdom; because the spiritual light which proceeds from the sun of that world, which sun is its essence is love - acts with these two as equal, or as one. And by the heat into which women are elevated is meant conjugial love: because the spiritual heat, which proceeds from the sun of that world in its essence is love, and with women is love conjoining itself with the intelligence and wisdom with men, and by determination becomes that love. It is said elevation into superior light and heat, because the elevation is into the light and heat in which are the angels of the higher heavens: and it is elevation, as from mist into the air, and from a lower region of the air into a higher, and thence into the ether. But elevation into superior heat with women is elevation into conjugial love more chaste and pure, and continually towards the conjugial which by creation is latent in their inmost. Regarded in themselves these elevations are openings of the mind; for the human mind is distinguished into regions, as the world is into regions in respect to the atmospheres the lowest of which is watery, the higher aerial, and the still higher ethereal, above which is also the highest. Into like regions the human mind is elevated, as it is opened, with men by wisdom, with women by love truly conjugial." (C.L. 188).

From the above it is manifest that if a man and woman are in Conjugial Love this love is ever increasing by degrees and constantly and with it the happiness ascends in like degrees. If the happiness of marriage is not increasing it is a sign that either the man is not being elevated into higher degrees of light, that is of intelligence and wisdom, or the woman is not being elevated into higher degrees of heat, that is, of conjugial love, where there is a discretely more interior degree of chastity and purity; or that neither is being so elevated. If the man and the woman are not being so elevated the happiness of marriages decrease more and more until there is little, if any, happiness left.



Conjugal Love (2nd class) -2-

It is therefore, most important to realize what these elevations are and to give our whole heart in prayer and in a life of cooperation with the Lord that such elevations may take place, for apart from such elevation; all remains sad and dreary.

If you ask any man if he wishes to be elevated into a more interior intelligence and wisdom he would eagerly say yes. Or if you ask any woman whether she would wish to be elevated into superior love she would eagerly say yes. And yet when it is manifested what such elevation involves, few desire it from the heart; for such elevation involves letting die those things which are most dear, and close to the heart of the natural man and woman. For being elevated into a higher degree of intelligence and wisdom involves letting die ones own intelligence, ones natural rational understanding in which a man places his glory and delight. While being elevated into a superior degree of love involves letting die ones very love itself in which a woman has her delight of life. If a man were elevated into a superior light without being willing to give up the love of his former light, he would say, What is this? I see nothing; or he would suffer and blink like an owl being brought into a brilliant light, and would complain that the light was too bright and hurt his eyes, so that he saw less than he did before.

While a woman, if elevated into a superior love without being willing to give up her former loves; the new heat would be either felt as cold, or would torment her with pangs worse than the torments of hell.

If the lights of heaven enters the hells it distresses them, for it causes them to see themselves and their companions as monsters, wherefore, in the mercy of the Lord, they are permitted to flee to their own light where they appear to themselves as human beings. If the heat of heaven were admitted into the hells they would suffer torments far greater, than they could possibly suffer from their own infernal heat.

Man's proprium before regeneration is a form of hell, and the entrance of a superior light and heat, when man is not willing to give up his own intelligence and his own love would have like results.

But what are the natural light and heat which one must leave, and what are the superior light and heat into which man is to be elevated? This indeed involves much, while, for the present, we must be content with seeing and feeling very little, for we are just in the possibility of the beginning.



Conjugal Love (2nd class) -3-

Before considering the question of how a man in particular enters a more interior light, and a woman a more interior heat, we will consider the hinderances that apply to both men and women, but which affects a man particularly as to his understanding and woman particularly as to her will.

The greatest hinderance is that of merit. The Lord sopke this parable: "For the kingdom of heaven is like unto a householder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, He sent them into His vineyard. And he went about the third hour, and saw others standing idle in the market place, and said unto them; go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out the sixth and ninth hour and did likewise. And about the eleventh hour he went out, and found other standing idle, and saith unto them, why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right that shall ye receive. So when even was come, the Lord of the vineyard said unto his steward, call the laborers and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came they supposed that they should receive more; and they likewise received every man a penny. And when they had received it they murmured against the good man of the house, Saying, These have wrought but one hour, and thou has made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said; Friend, I do thee no wrong; didst not thou agree with me for a penny? Take that is thine, and go thy way: I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good? So the last shall be first and the first last; for many shall be called, but few chosen" (Matt. 20:1-16).

How often we see those who are old meriting in their labors, their sufferings, their great experiences of life, and in doing so they prove that they are less wise in old age than when they were young for the moment a man or woman thinks of their age or the abundance of their experiences of life, all wisdom flees away. A wise man thinks of himself as a little child scarcely knowing how to talk or walk; and thinks of himself as having had no experiences of great significance. A similar merit may be found in young people who have sacrificed and suffered much, particularly if they have done this for the sake of the Church.



Conjugal Love (2nd class) -4-

If a man or woman who has suffered much and has borne much for the sake of the Church, or for the sake of other good ends, and has merited and thinks of the wisdom he has acquired by such a life, which has aged him even beyond his years, is called by the Lord, as was Nicodemus to be born again, he usually replies as did Nicodemus:

"How can a man be born when he is old? Can he enter the second time into his mothers womb, and be born?" (John 3:4).

The mothers womb is the celestial love of the Church, from which even man must be born again as from a mother when he has become old, that is when the former state has become old and enfeebled, if he is to enter the kingdom of heaven. It is only such men and women who have been born when they are old who can enter the interior heat and light of heaven where conjugal love has its dwelling.

Not only must man be born from his natural mother and later from the Church. He must be first born from the Church naturally and then he must be born from the Church again spiritually. Wherefore, when it is said, "can he enter the second time into his mothers womb, both births are from the Church as his mother, for the physical birth is not referred to in the spiritual sense.

The first birth from the Church as our mother does not refer to the things of the Church which we acquired in natural childhood, nor to such things when we remember them in adult life, and which may cause us to join the Church; for in childhood we are not in the Church, and we look to our natural father and mother who are representatives of the Lord and the Church.

The first birth from the Lord and the Church as our spiritual parents is when we are profoundly moved and accept with love the Word as the all essential of our life. This first birth may take place when we are young men and women or when we are advanced in years. With those not brought up in the Church it may have its origin in finding the Third Testament; in those who are brought up in the Church, it may have its origin in a new Doctrine that makes the Word live in the mind. In both cases it is a vision of the Word, but it is a vision of the Word in natural light in which is the spiritual, but the spiritual in this state is not appropriated; and because the spiritual is not appropriated, in time, the state grows old until only the natural understanding remains. Then man must be born again if he is to enter the kingdom of heaven.



Conjugal Love (2nd class) -5-

Therefore the words of the Lord are particularly addressed to us now:

"Jesus answered and said unto him, Amen, amen, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto Him, How can a man be born when he is old? Can he enter the second time into his mothers womb, and be born? Jesus answered, Amen, amen, I say unto thee, Except a man be born of water and the spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the spirit is spirit. Marvel not that I say unto thee, ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the spirit. Nicodemus answered and said unto Him, how can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Amen, amen I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of celestial things? And no man hath ascended up to heaven, the Son of Man who is in heaven." (John 3:2-13).

In marriage all depends on this as to which rules, - the things of the soul or mind, or the things of the body.

We read: "Conjugal love is diverse with those who love each other interiorly.....and with those who love each other exteriorly.....The reason of these differences is because with the latter the body acts the chief part, and its ardor pours itself around and forces the lower things of the mind into communion with itself; but with the former who love each other inwardly, the mind acts the chief part, and draws the body into communion with itself. It appears as if love ascended from the body into the soul, because as soon as the body catches allurements, the allurements enter through the eyes as doors into the mind, and thus by sight as a court, into the thoughts, and straightway into the love. But still it descends out of the mind, and acts in things lower according to their disposition. 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).

While it appears as if the appetites of the body are strong, they are not nearly as strong as man supposes. It is the imaginations of the heart that gives the things of the body their apparent strength. When the imaginations of the heart with its self love, its vanity, its jealousies are changed, the body is disposed by the things of the mind more readily than any one would think; for



# Conjugal Love (2nd class) -6-

we read: "The mind acts upon the body and not the reverse." (C.L. 187) The reason the body appears to act upon the mind is because the imaginations of man's heart cause it to do so.

We read: "Conjunction.....with those who are in love truly conjugal is affected more and more deeply to eternity. The first heat of marriage does not conjoin, for it draws from the love of the sex which is of the body and thence of the spirit; and what is from the body in the spirit does not long endure. But love which is from the spirit in the body is enduring. Love which is of the spirit and is of the body, from the spirit, is insinuated into the souls and minds of married partners together with friendship and confidence." (C.L.162).

When it says, "by the body," let us not limit our thinking to the body itself, but to all things which have entered our mind from the body, and which therefore, pertain to the body, that is the whole of the natural world with its sciences and arts, including the letter of the Word, which have entered our mind by means of the bodily senses. These appear to man to be the real things. But as long as man and woman regards such things as the real things of life, they cannot be elevated into the superior light and heat where conjugal love reigns. Spiritual heat, spiritual light, and all things of the spiritual world, which cannot appear to the natural body are the realities in which man must dwell. When man lives in these realities as the realities of his life, then natural things become as if they were spiritual for they are disposed by the spiritual, so that they become spiritual natural. If natural things are not so disposed they remain merely natural and become more and more disordered, no matter how they may appear to be brought into the perfection of order in the sight of the natural mind and in the sight of the world.

But the spiritual world which must become the reality itself to us, the kingdom of heaven within us, is not the external appearances of heaven which we imagine for ourselves. A man looks forward to entering into heaven after death, yet he can never enter heaven after death unless the things of heaven are realities, as it were, the only reality to him, while he is on earth. Such thoughts, if entered into tend, at first, to bring man into states of despair. For as long as a man thinks of heaven as a place he can enter into after the death of the body, he believes in the Lord's mercy he will be admitted, but when he thinks of heaven as being the things of reality itself which he must be in here and now, he begins to despair.



# Conjugal Love (2nd class) -7-

The things which must be left before the kingdom of heaven can appear to man are the things of person, of place and of time as being primary, particularly the things of one's own person the personal things of one's family and friends as being primary; the things of place, that is all things which manifest themselves before the bodily senses, as being primary; the things of time, particularly the things of fond memories, and imaginative hopes for the future as being primary.

We will continue this subject in our next class, but before closing we will give one illustration which may help us to see what is involved.

Consider a painting. The natural mind can see its natural order, its color, harmony, composition, and be delighted and moved by such things; the imagination may be stirred by the things portrayed, and thus it may give great delight. Yet such things have entered by the bodily senses, and are therefore merely natural, and all judgement based on such things is a merely natural judgement having very little value.

That which gives spiritual life to a work of art, and which forms its soul is innocence. But the natural mind and its imagination can only see natural appearances of innocence, and can make no distinction between, merely natural innocence, rational innocence, and spiritual innocence, nor between natural order, rational order or spiritual order. A man can have no judgement, which is of value, until he distinguishes between natural, rational, and spiritual judgement and ceases to confuse and commingle these. As long as man is under the impression of the things which enter by means of the senses, such as sight and hearing, he therefore has no real judgement. From this, it can be seen, that all the judgements of the world in regard to the arts as well as judgements in regard to the sciences are of very little value; and as we are apt to be powerfully influenced by the impressions of the senses of the body, with their harmonies and delights, our own judgement for the most part is of little value.

Were an angel to view a work of art he would perceive whether there was innocence and order or not, whether the innocence and order was genuinely natural or only apparent, or whether it were rational innocence and order, spiritual innocence and order or celestial innocence and order, and, according to this seeing, he would be delighted or not. All other attributes such as color harmony, etc, he would not care about in so far as it did not correspond to its internal innocence and order.



In the world generally even the most external natural degree of the mind, is being destroyed, and with it all normal natural judgement; because, with some of us, the natural mind with its judgement has not been completely perverted and destroyed, in comparing ourselves with the world, we may think of ourselves as having some interior judgement, when such judgement is not an interior judgement at all but merely a remnant of a normal natural judgement.

---