

"Thou shalt not commit adultery."

To understand this commandment, not to commit adultery, we must understand the origin of adultery, and in order to understand the origin of adultery we must understand the nature of the marriage between husband and wife.

We read: "There is the truth of good and good from truth from that or truth from good and good from truth; and that in those two there is inherent from creation an inclination to conjoin themselves into one. The truth of good or truth from good is masculine, or the good of truth or good from that truth is the feminine. But this can be more distinctly comprehended if for good we say love, and for truth wisdom. Wisdom cannot exist with men except by the love of growing wise. Wisdom from this love is meant by truth from good." (C.L. 88).

"With the male the inmost is love and the clothing is wisdom, or he is love veiled over with wisdom, in the female the inmost is that wisdom of the male, and its clothing is love therefrom. But this is feminine love and is given to the wife through the wisdom of the husband. That the feminine is from the masculine, or the woman was taken from the man appears in Genesis. Jehovah took one of the ribs of the man." etc. (C.L. 30). In diagram I we see the order of Conjugal Love. In diagram II the disorder leading to adultery.

When the man does not come into A the love of growing wise, he still comes into a kind of understanding of the true, but an understanding, which not having in it substance and life turns into the conceit of his own intelligence. Such a man looks to truth or doctrine alone for his salvation, and he looks to his wife for the flattery of his understanding. But the wife perceiving that there is nothing substantial in his understanding does not flatter it, wherefore his love instead of going forth to his wife returns to himself and then he seeks love elsewhere, where he can find the flattery he seeks.

Observe that if the man skips over the love of growing wise for the sake of life, in the first state of marriage there is still apparent love, but it is a love of his wife for the sake of himself and for the sake of the flattery he receives in the first states of marriage.

In the woman her A is formed by the essence of her husband's wisdom. If the husband is not in the love of growing wise his understanding lacks this essence of wisdom and the inmost of a woman cannot be formed from it. But whether the husband has such wisdom or not, the wife may still skip over her inmost which is wisdom, and seek conjugal love in B but in this case there is no internal in her love of her husband, she then seeks to bind her husband to the things of her love; she loves her husband for the sake of her self and the love and admiration which he shows towards her; and, because the husband feels the lack of the life of truth which is the soul of a woman in her love, he cannot give her the love and admiration which she demands, wherefore her love returns to herself, and then goes elsewhere, where she receives the love and admiration which she craves. When this internal disjunction takes place, then the woman accuses the man of only caring for intellectual and doctrinal matters and of neglecting the things of life and of love, and of over looking the natural. While the husband accuses the wife of being in merely natural good, natural loves, and of not seeing the importance of the true, and both are often right.

DIAGRAM I:

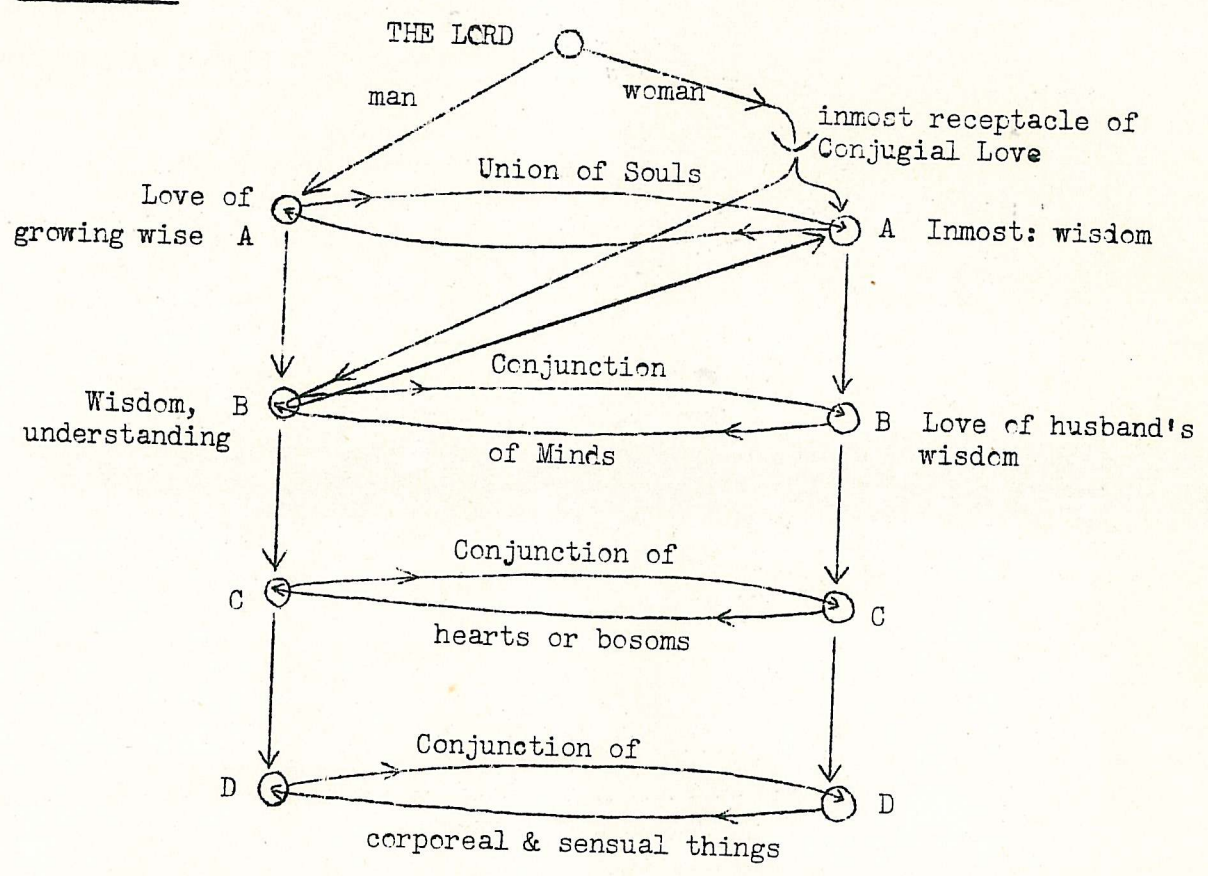
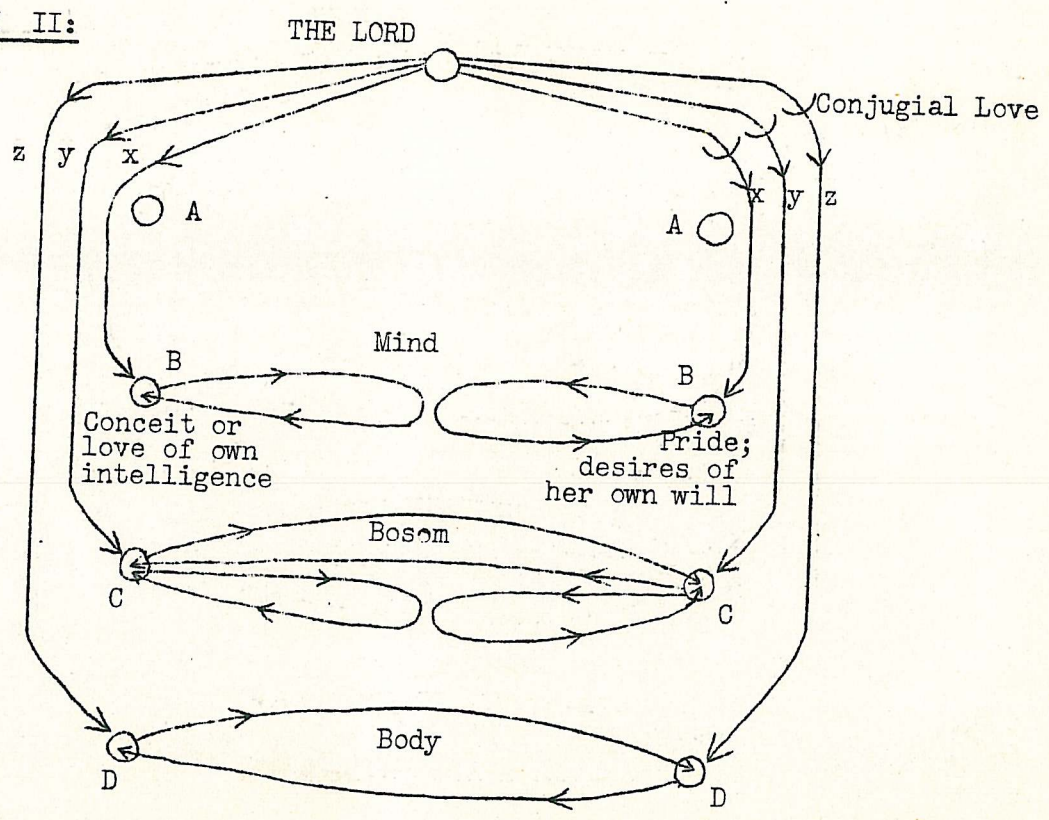


DIAGRAM II:



We are told however that either the husband or the wife may be spiritual while his or her partner may be merely natural. Thus the one may be in the essential of Conjugal love and not the other. In this case the one who is spiritual, if a man, is dependent on the general life of the Church, while the woman is dependent on the general wisdom of the Church, as is the case also with those who are not married.

In the case of one being spiritual and the other not, there is always a longing that the other one may also become spiritual, and as far as possible a working towards that end.

When there is a separation on the plane of B there may still continue some conjunction on the plane C and, as long as this continues, there is hope for a chance of finding an interior conjunction, but if this does not take place, finally the conjunction on the plane of C is severed also. When this conjunction is severed there is only conjunction on the plane of D, that is a conjunction on the plane of all kinds of bodily pleasures. This is a merely adulterous state, even when it does not go forth into acts of ultimate adultery with others for various reasons. It is a state in common with the hells where couples are compelled to live together, by external restraints.

Conjugal love only exists where there is conjunction on the plane of A B and C and is therefore scarcely known in the world, and is rare in the Church.

In the world if there is a conjunction on the plane of C and still more if there is some conjunction on the plane of B, while the interior planes on which there is no conjunction, while not opened, still have not been closed or perverted, there remains the possibility that they may be introduced into Conjugal Love in the other life. But with the man of the New Church the potential of Conjugal Love is given, wherefore he and she must enter it in this world, and if not, they will never enter it in the life after death.

The best novels and plays of a romantic nature are on the plane of C and even in the Church, most think of Conjugal Love as being on the plane of C ; few, for the most part men, on the plane of B and scarcely any one perceives that conjugal love is in its true seat in A ; and then they wonder why marriages are not more happy than they are, and why there is not a greater fulfillment of the promise of Conjugal Love.

The natural tendency of the man is to place the emphasis on things of the rational understanding of the Word, on Doctrine and on intellectual things in general, he sees that the intellectual is essential for regeneration. Even if he speaks often about the importance of the things of life because this teaching is given in the Word, his will is apt to remain primarily in his desire to understand. Thus he places the great importance in B and neglects A. A man ought to have primary regard to A, that is to the love of growing wise for the sake of life. His understanding of the true ought to be a means to an end and not the end itself. The understanding of the true ought to continually serve this end. A man does not need to overly concern himself with the understanding of the true, for if he is a normal man he is naturally in the desire to understand the true. What he needs to concern himself with, is, is he in the love of growing wise? If he is in this love he will acquire an understanding of the true for the sake of life.

On the other hand a woman need not overly concern herself as to whether she is in the things of love and of life, if she is a normal woman she will be in the things of love and life, but these things will not have a soul, a genuine life unless her inmost is a form of the true. Her primary concern should be that her inmost becomes a form of the true. She indeed needs an understanding of the true, but this is not the primary need. The primary need is that she be in the affection of the true, indeed the affection of the true of her husband; or if she has not a husband, or has not a husband that is in the love of growing wise, then in the affection of the general true of the Church; an affection which cause the inmost substance and fibers of her being to become a form of the true. If the inmost of the woman is a form of the true, she will then naturally be in the things of love and life which now have in them a living soul.

In general men should think less about the understanding the true and more about coming into the love of growing wise, while women should think less about love and life, and more about becoming as to their inmost a form of the true. On this conjugal love depends with its celestial and spiritual delights. Where the man regards the true of the understanding as the essential and the woman regards the things, of what she calls life and love, as the essential, conjugal love is not possible.

We have spoken so far about the relation of man and woman, but there is a corresponding relation between those of a spiritual and celestial genius.

The Catholics for example place the all of importance of religion in the things of life and love, and emphasise the importance of the natural; they however neglect the things of internal truth and withhold them from the people; their works therefore remain merely natural, meritorious, and lack an internal. A Catholic therefore in order to come to any thing of genuine life must take his attention away from the things which he calls life, charity, works and seek to have the true as his internal. If he becomes internally a form of the true he will readily come into the genuine things of love, charity, works, but now from the Lord therefore not meritorious.

On the other hand a Protestant who is in faith alone, must cease regarding the truths of his faith as the means of salvation, and seek for the love of becoming wise, for the sake of life. If he gains this he will readily come into genuine truth.

All of us have either a Catholic or a Protestant tendency, and instead of examining ourselves and shunning the ruling fault, if we have a Protestant inclination, we emphasise more and more the importance of the truths of faith and doctrine at the expense of life, if not openly, on account of what is said in the Word and fear of the loss of reputation, yet secretly in our hearts. While if we have a Catholic tendency we do the same with charity and work which thereby become more and more external, worldly and meritorious.

Let every one who in his heart looks to love, charity and works for salvation, for the time being turn his mind away from these things and seek internal true for the refreshment of his soul. And let every one who in his heart looks for his salvation to the truths of faith and of doctrine, turn his mind to the internal love of growing wise for the sake of life.