

THE PROPRIUM

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The proprium is the basis of the conscious life of man; apart from proprium there can be no life which could be felt, and therefore no individuality. As is known, there are two diametrically opposed things which are called the proprium; one is called mans proprium, and the other is called the celestial, or, as usually translated, the heavenly proprium.

The proprium, or that which is proper to man, in contradistinction to that which is proper to the Lord, is wholly evil; in fact, so evil that we read that "even with the most celestial angel, the proprium is nothing but falsity and evil." (A. C. 633. See also H. H. 592.) On the other hand, the celestial proprium is the medium of conjunction with the Lord. To quote: "Heaven, thus the Church, are united to the Lord through the Proprium, . . . for without proprium there is no union. . . . The difference between the angelic and celestial proprium which is from the Lord, and the infernal and diabolical proprium which is from self, is like that between heaven and hell." (A. C. 252.) This being so, it is evident that the celestial proprium is holy and pure, and cannot as to the least thing be mixed with mans own proprium without profanation, although for a long time it may appear to the man as if they were mixed. Thus we read "that the celestial which is the Lords Proprium, which alone is celestial and holy, was not to be commingled with mans proprium, which is profane." (A. C. 1001.)

As mans own proprium is wholly evil and false, it cannot receive anything of good or truth; wherefore, if man is to be saved, he must receive a new proprium from the Lord which can reciprocate the inflowing love and wisdom; and it is this that is called the celestial proprium. It is the purpose of this address to bring forth from the Word the teaching concerning this proprium.

As the celestial proprium is the uniting medium between the Lord and man, it is the Lords own with man, and is in no wise mans own, although it appears to man as if it were.

This teaching is given in innumerable places in the Latin Word, from which the following are quoted:

"As regards flesh, in the supreme sense it signifies the Proprium of the Lords Divine Human, which is Divine Good; in the relative sense, it signifies the voluntary proprium of man vivified by the Proprium of the Divine Human, that is, by His Divine Good. This proprium is what is called the celestial proprium, which in itself is the Lords alone appropriated to those who are in good and thence in truth." (A. C. 3813.) "It is celestial love which the Lord then insinuates, and through which he creates his proprium; and therefore the Lord wants it to appear as his, although it is not his." (A. C. 1937:6.) "If there were no reception, there would be no reciprocal, which makes what is Gods to be as if mans." (A. E. 802:3.)

"Angels are not angels from their proprium, for their proprium is evil; it is only removed, and in proportion as it is removed, the angels receive love and wisdom, that is, the Lord, in themselves. Everyone can see that the Lord must dwell with angels in that which is His; and that it is His Own Proprium, which is Love and

Wisdom, and not at all in the proprium of angels, which is evil." (D. L. W. 114.)

"For angels are all withheld from their proprium, and are kept in the Lords Proprium, which is Good Itself; but spirits who are in the hells are all in their proprium." (H. H. 591.)

"For the Lord must be in the Divine, and not in the proprium of any one." (A. C. 9338:6.)

"Their proprium is nothing but what is evil and damned; but the Lords proprium, which they receive, is good." (A. C. 7784.)

"The Lord is not conjoined with the proprium of man, but with His Own with him." (A. E. 254.)

The case with the celestial proprium from the Lord is this, namely, that from the Divine Love He continually wills to give what is His to man, and does it so far as man can receive." (S. D. Min. 4681.)

"As man, as to his proprium, is nothing but evil and falsity, therefore, of the Divine Mercy, he can be removed from his proprium. These means are given in the Word; and when man operates by these means, that is, thinks, speaks, wills and acts from the Divine Word, he is then kept by the Lord in Divine things, and thus withheld from proprium; and when this lasts, as it were a new proprium is formed, both voluntary and intellectual, . . . which is completely separated from the proprium of man." (A. E. 585.)

"The two witnesses are the good of love and charity, and the truth of doctrine and faith; it is these that testify concerning the Lord, for they are from the Lord, and are His with man." (A. E. 649.)

As the celestial proprium is the Lords with man, and is in no wise mans own, as to its origin and essence it is purely Divine; it is from the Lords Proprium, yea, it is the Lords Proprium. By glorification, the Lord made His Proprium the Divine Itself, wherefore we read: "The Lord was born in the Church . . . that of His Divine Power He should unite the Divine Celestial Proprium to the human proprium in His Human Essence, so that they might become one in Him." (A. C. 256.) From His Proprium, which is the Infinite Divine, there is a Divine thence with angels and men, which is as it were finite. This Divine thence with angels and men is the celestial proprium as to its origin and as to its essence.

Concerning the Divine Itself and the Divine thence, we read: "But let it be understood that the Divine in Itself is the Lord, while the Divine from Itself is the Divine from the Lord in created things." (D. P. 52.)

Concerning the Divine essence of the Lord with man, we read: "The laws of order enjoined upon man are, that he should acquire for himself truths from the Word. . . . The laws of order on the part of God then are, that He will draw near and fill these truths with His Divine Light, and thus fill the mans natural faith, which is mere science and persuasion, with a Divine essence; it is the same with charity." (T. C. R. 73.)

Thus it can be seen that it is truths and charity filled with a Divine essence that are the celestial proprium. Although such truths and such charity filled with a Divine essence are the Lords and not mans, nevertheless they appear to be mans, although in themselves they are Divine. Thus we read: "Man is able . . . thus to receive the Divine; and he who is able to receive, so as to be able to see and perceive it in himself, cannot but be conjoined with the Lord, and by this conjunction live to eternity. What would the Lord do with the

whole created universe, unless He had created images and likenesses of Himself, to whom He could communicate His Divine." (D. P. 324.)

The point of this number is, that if man were not "able to receive the Divine, so as to see and perceive it in himself," there could be no angelic individuality, and thus no celestial proprium with man.

There are two series of apparently conflicting passages. Thus, in A. C. 5114, we read: "Man can appropriate to himself the Divine by the reciprocal." And in D. P. 285 we read: "The Divine cannot be appropriated to man as his, but it can be adjoined to him as if it were his." The solution of this paradox can be seen, if it is realized that in the latter passage man is seen as a vessel, a finite organic, or a person, while in the former passages man is seen as to his new celestial proprium which is the Lords with him. The celestial proprium is nothing else than "the Divine adjoined to man and thereby appearing as if it were his." There are many similar statements, such as the following: "To the angel or man, while he lives in mutual love, the Lord gives a celestial proprium, so that it appears to him no otherwise than that he does good of himself." (A. C. 1594.) That it is the inflowing Divine Good and Truth, when received, which are the celestial proprium, is taught in the following words: "When a man fights as if of himself, and still believes that he does so from the Lord, the good and truth which inflow are appropriated to him; hence he has a new proprium, which is called the celestial proprium, which is a new will." (A. C. 8179.) Again: "There is with man a nexus with the Divine, and his inmost is such that he can receive the Divine, and not only receive, but also appropriate it to himself through acknowledgment and affection." (A. C. 5114.)

Quotations might be multiplied, but these are sufficient to show that the celestial proprium is the Divine Good and Truth of the Lords Proprium adjoined to man and appropriated to man in such a way that they appear as if they were mans own. Note that if man is regarded as a vessel, a finite organic, or as a person, the Divine can only be adjoined to him, but if man is regarded as a use, then the Divine is conjoined with him, and is appropriated to him.

The formation of the celestial proprium of the Church from the Lord is described in the Word of the Lord from Experience as follows:

"By Adam himself is there meant the Lord as to the Divine Itself, and at the same time the Divine Human; and by his wife, the Church, which is called Chavah from life, because it has life from the Lord. Of her Adam said that she was his bone and his flesh, and that they were one flesh, because the Church is from the Lord, and of Him, and as one with Him." (On the Word of the Lord from Experience XIV.) The rib of Adam in this series represents the literal sense of the Word in the Church, which is at first as a bone, that is, as an ultimate from the Lord not as yet living in the Church; but when it is vivified, it becomes the Wife of the Lord, of which the Lord says that she is His bone and His flesh. From this it is clear that it is never the infernal proprium of man that is vivified, but the external things from the Word in the man which are not yet conjoined with the internal; for, as quoted above, "even with the most celestial angels the proprium is nothing but falsity and evil." And that "the Celestial, which is the Proprium of the Lord, should not be commingled with the proprium of man which is profane."

The appropriation of the Divine Good and the Divine Truth of the Proprium of the Lords Divine Human to the Church, so that it becomes as if it were the Churchs, is represented by eating and drinking the bread and

the wine of the Holy Supper. It is this that is described as follows: "This proprium is what is called the celestial proprium, which in itself is the Lords alone, appropriated to those who are in good and thence in truth." (A. C. 3813.) Again: "When interior things were opened, then to them who were in them, that is, in faith and love to the Lord, would be appropriated Divine Truth and Divine Good. . . . This the Lord Himself confirms, when He says that His flesh is food indeed, and His blood is drink indeed, and that whoso eateth His flesh and drinketh His blood abideth in Him, and He in him; by which is signified the appropriation of Divine Good and Divine Truth from Him." (A. C. 10033.) Thus the celestial proprium is nothing else than the Divine Good and the Divine Truth appropriated. We read further: "Blood means the Divine Truth proceeding from the Lord; this, when received in faith and life, protects man against the evils which rise up out of hell; for in His Divine Truth the Lord is with man, for it is of the Lord Himself with man, yea, it is Himself with man. Divine, Celestial and Spiritual things are the internals of the Church, from which are all things of worship." (A. E. 329.)

The celestial proprium is the same as the new man, or the reborn man, which, as is known, is a son of God, and being born of God it is wholly the Lords, and is not at all mans own. This is evident from its birth, which is thus described: "All men whatever have no other seed than something filthy and infernal, in and out of which is their proprium; and this is from what is inherited from the father, as is known to everyone; wherefore, unless they receive from the Lord a new seed and a new proprium, that is, a new will and a new understanding, they cannot but be accursed to hell; from which all men are drawn forth; and are continually withheld by the Lord." (A. C. 1438.) Thus the new man has the soul from the Lord as a Father, and the body from the Holy Jerusalem, the wife of the Lord, as a mother, and is therefore Holy, Pure and Divine. From this it is evident that, when it says that the heavens are not pure, it does not refer to the new man, but to their proprium, from which they must be continually withheld by the Lord. The new man is never properly the angels, but is the Lords with them; wherefore it is often said that an angel must be withheld from his proprium, and held in the Lords Proprium. If the celestial proprium were properly mans, there would be no need of such a withholding. For man then would reciprocate with the Lord from what was properly his own, and thus from himself, and not as if from himself.

The sons of God are described in the Word as follows: "They are called Sons of God who are not in the proprium of their own will." (Doc. of Life 51.) "Hence those are called Sons of God who are recipients of Divine Truth." (Ath. Creed 149.) And hence, abstractly from person, "Sons of God are truths Divine" (A. C. 9643), or, what is the same, "the doctrinals of faith." (A. C. 576.) For if the mind be raised above the thought of person, the new man is nothing but a truth Divine, or a genuine doctrinal of faith. Wherefore we read: "And therefore, in the representative sense, the regeneration of man is also here treated of, in which sense Esau is the good of the natural, and Jacob the truth thereof, and yet both Divine, because all the good and truth in one who is regenerated are from the Lord." (A. C. 3490.)

And again, concerning the sons of God we read: "To be to thee for a God. That this signifies the Lords Divine in Himself. . . . And to thy seed after thee. That this signifies the Divine thence derived with those who have faith in Him. The Divine with those who have faith in the Lord is love and charity." (A. C. 2022-3.) Again: "The love of marriage . . . induces upon man the form of Divine Love, which is the form of heaven, and is an image of the Lord." (A. E. 985.) And finally we read: "That He makes His angels spirits, signifies that He makes them recipients of Divine Truth, consequently Divine truths; He makes His ministers a flaming fire, signifies that He makes them recipients of Divine Good, consequently Divine goods." (A. E. 504:14.)

There are various places in the Latin Word which teach that the Divine cannot be conjoined with man, but merely adjoined, as the following: "The Divine is not in man, but is adjoined to Him." (D. L. W. 60.) "Divine Truth is not united, but adjoined to man; but the Divine of the Father is not adjoined, but united to the Lords Human, as the soul to its own body" (A. R. 222.) It has been shown that the celestial proprium, or the new man, is the Lords alone with man. If this were really mans own, as was the case with the Lord, then the Divine would be conjoined with man, and not merely adjoined to him, for the new man as a son of God is Divine. Hence we read that: "What is Divine cannot be appropriated to man as his, but it can be adjoined to him, and so appear as if it were his." (D. P. 285.) Thus it can be seen that the celestial proprium, which is the Divine appearing as if it were mans, can be adjoined to man, but never conjoined. Heaven is nothing else than the celestial proprium, or, what is the same, the Divine appropriated as it were to the angels. Nothing from the angels makes heaven. If the celestial proprium were the angels, then they would indeed make heaven. The Divine above the heavens is the Divine Itself; what is called the Divine thence, which makes Heaven and the Church, is the Divine appropriated or the celestial proprium; for apart from proprium the Divine could not make Heaven. While it is said, "That which is from God is not called God, but is called Divine " (A. R. 961), nevertheless at times it is called "the Lord," as in the following: "Heaven in its whole complex is the Lord, because it is His Divine proceeding." (A. E. 1166.)

Compare the above with the statements about the spiritual sun, namely, that some times it is said to be the Lord, and sometimes that it is not the Lord. In both cases the law is similar.

The celestial proprium is the reciprocal of heaven and the church, or, what is the same, it is the "as if of self." It is therefore necessary to consider what is said about the reciprocal, and about reception, and to keep in mind that this is not from self, but as if of self. Thus we read: "To the angel or man, while he lives in mutual love, the Lord gives a celestial proprium, so that it appears to him no otherwise than that he does good of himself." (A. C. 1594.) The nature of the reciprocal is described as follows:

"If it were not according to a law of Divine Providence that man should feel and perceive as if life and everything pertaining to it were in him, and should acknowledge only that good and truth are not from him, but from the Lord, then nothing could be imputed to man, neither good nor truth, thus neither love nor faith; . . . for without that perception man would not be a man, thus would not be a dwelling place of the Lord. For the Lord wills to be loved by man as if by him; thus it is that the Lord dwells with man in what is His Own, which He gave to him, in order to be loved reciprocally; for the Divine Love consists in this, that it wishes what is Its Own to be mans, and this could not be unless man felt and perceived what is from the Lord to be as if it were his own. . . . To the man who acknowledges that all things of his life are from the Lord, the Lord gives the delight and blessedness of His love, so far as man acknowledges-this and performs uses. Thus when man, by acknowledgment and by faith from love as from himself, ascribes to the Lord all things of his life, the Lord in turn ascribes to man the good of His life, and also enables him to feel and perceive from the interior and exquisitely this good to be in himself as if it were his own. . . . The perception is then reciprocal; the perception that He is in man, and man is in Him, is grateful to the Lord; and the perception that he is in the Lord, and the Lord in him, is gratifying to man. Such is the union of the Lord with man, and of man with the Lord by love." (A. E. 1138.)

Here it is plainly stated that the Divine things of the Lord are exquisitely perceived in man as if they were his

own, but that they can only be so far perceived as man acknowledges that they are the Lords, and not mans.

It is these Divine things exquisitely perceived as if they were mans that make the celestial proprium. Every genuine good and truth with man must be ascribed to the Lord by acknowledging that it is Divine, and thus that it is the Lords, and not mans. But there are various degrees of this ascribing, as we read: "All have the faculty to understand and be wise; but the reason one person is wiser than another is that they do not in like manner ascribe to the Lord all things of intelligence and wisdom, which are all things of truth and good. They who ascribe all to the Lord are wiser than the rest. . . . The ascription of all things to the Lord opens the interiors of the man towards heaven." (A. C. 10227.)

They who acknowledge that the Word is Divine, and that all good and truth are from it, and in the New Church they who acknowledge the Latin Word as being the Word, to a degree ascribe to the Lord good and truth. But they who ascribe to the Lord all genuine understanding of the Word, which they do when they acknowledge that it is Divine, ascribe all things of intelligence and wisdom to the Lord in a higher degree; for to acknowledge that good and truth are from the Word, and not to acknowledge that the intelligence and wisdom therefrom are the Lords, and thus Divine, is not to ascribe all things of intelligence and wisdom to the Lord. It is not possible to speak of intelligence and wisdom apart from mans faculties which receive.

That nothing of the reception of good and truth, and nothing of the reciprocal is mans, but is only as if it were mans, is clearly taught as follows: "The receptacle of the good of love with man is the will, and the receptacle of the truth of faith with him is the understanding; and to will good does not belong to man, nor to believe truth. These are the two faculties in which is the whole life of man. . . . Man is kept in the freedom of choosing, that is, of receiving good and truth; . . . neither is this freedom itself in the man." (A. E. 349.) Consider the following quotation in connection with the above: "Evil men as well as good men possess these two faculties (freedom and rationality). . . . Since these two faculties are with man from the Lord, and are not appropriated to a man as his, for the Divine cannot be appropriated to man as his, but can be adjoined to him and thereby appear as his, and since this Divine with man is in his least singular things, it follows that the Lord governs the least singular things." (D. P. 285.)

From the above two numbers it is evident that the two faculties of freedom and rationality, and the genuine use of the two faculties, are the Lords with man, and that the only thing properly mans, and which is therefore called his proprium, is the abuse of these two faculties.

On account of the importance of the subject, we will add the following quotations:

"And I went unto the angel, saying, Give me the little book, signifies the faculty to perceive from-the Lord of what quality the Word is. . . . It is granted by the Lord to every man to perceive this, and yet no one perceives it unless he wishes as of himself to perceive it. This reciprocal must be from man, in order that he may receive the faculty to perceive the Word. Unless a man wishes and does this as if of himself, no such faculty can be appropriated to him; for, in order that appropriation may be effected, there must be an active and a reactive; the active is from the Lord, also the reactive, but the latter appears to be from man: for the Lord Himself gives this reactive, and thence it is from the Lord and not front man; but as man does not know otherwise than that he lives from himself, consequently that he thinks and wills from himself, he

must needs do this as it were from what is proper to his own life. (A. E. 616.)

"Man does not desire to know and understand from himself, but from those things which are with him from the Lord; consequently these are what desire with man, although it appears as if man desired from himself." (A. E. 514:11.)

"In genuine humiliation a man divests himself of all power to think and do anything from himself, and wholly leaves himself to the Divine, and thus draws near to the Divine." (A. C. 6866.)

"To consent to the covenant is to think, will and do as if of ones self. Mans thinking to shun evil and do good as if from himself is done, not by man, but by the Lord. . . . The Lords Divine Love is such that it wills that what is Its Own should be mans, and because these cannot be mans, because they are Divine, it makes them as if they were mans; in this way reciprocal conjunction is effected." (A. E. 971.)

"If anyone had a grain of will or understanding of his own, the oneness of heaven would not be possible, but it would be rent asunder; and with it would perish the Divine form; which can have consistence and permanence only when the Lord is the All in all things, and these are utterly nothing." (D. P. 293.) From this teaching it is evident that also the oneness of the Church would not be possible, if anyone had a grain of will or understanding of his own.

"God is Good Itself and Truth Itself, and therefore in these God dwells with man. From this it follows that man of himself is nothing, and is something only so far as he receives from the Lord, and at the same time acknowledges that it is not his own, but is the Lords; then the Lord gives him to be something, yet not from himself, but from the Lord." (A. E. 1121:3.)

From the above passages it can be seen that not a grain of the reciprocal, the reactive, or the receptive is mans, because these are Divine, but that it is of the Divine Mercy that these should appear as if they were mans, and thus that they should be appropriated to man. To say that they are mans, and not Divine, would be to appropriate the merit of the reciprocal to man, while all merit belongs to the Lord alone, for the reason that with the Lord alone the reciprocal was His Own. Thus it can be seen that the Lord alone had a Celestial Proprium, and that men and angels only as it were have a celestial proprium.

The reciprocal, the reactive or receptive, as to its essence, is nothing else than the acknowledgment that all good and truth with man belong to the Lord alone, and are His and not mans, and are therefore Divine. This appears from the following quotations:

"An angel has a reciprocal for the sake of conjunction with the Lord; but the reciprocal, regarded in its faculty, is not his, but the Lords; hence, if he abuses this reciprocal by which he perceives and feels as his own that which is the Lords, which is done by appropriating it to himself, he falls down from what is angelic." (D. L. W. 116.)

"The reciprocal is the belief that redemption is from the Lord alone." (A. C. 2954.)

"As perceptions and thoughts appear to the angels as their own, . . . there is an appearance that they conjoin themselves reciprocally with the Lord, and yet the Lord conjoins them with Himself.

Thus the reciprocal conjunction of angels with the Lord is not front them, but as if from them." (D. P. 284.)

"The faculties of receiving truth and good with man are immediately from the Lord. That man contributes nothing to the faculty of receiving truth and good is known from the doctrinal in the church." (A. C. 6148.)

"Since it is according to Divine Order that where there is attraction [by which man is raised above his proprium] there must be an impelling force, for without this there can be no attraction, so it is according to Divine Order that there be with man an impelling force, and although this is from the Lord, yet it appears as if it were from man, and the appearance causes it to be as it were mans. This impelling force as if from man, corresponding to the attraction that is from the Lord, is acknowledgment, thus reception from the acknowledgment and confession of the Lord and from life according to His commandments. There must be this on mans part and from the freedom of his life, and yet man must acknowledge that this also is from the Lord, although, from the obscurity of the perception in which man is, he has no other feeling than as if it were from himself." (A. E. 646:4.)

We are now able to see why the proprium of angels and regenerated men is called the celestial proprium and not the spiritual proprium; namely, it is called the celestial proprium because it is innocence, and, as is known, innocence makes the internal of all the three heavens, and the internal of all the degrees of the church. (See A. C. 10042:13, and A. C. 10132.) Innocence is nothing else than the acknowledgment that all good and truth are from the Lord, and are the Lords, as can be seen from the following number: "The Lords Divine cannot be received except in innocence; whence it is that good is not good unless innocence is in it, that is, unless there is an acknowledgment that from the proprium proceed nothing but evil and falsity, and that all good and truth are from the Lord. To believe the former, and to believe the latter, and also to will it, is innocence. The good of innocence, therefore, is the Divine Good itself from the Lord with a man." (A. C. 9262.)

"Innocence is the receptacle of all things of heaven. . . . Innocence is the willingness to be led by the Lord, and not by oneself; consequently, so far as a man is in innocence, he is separated from his proprium, and so far as man is separated from his proprium, he is in the Lords proprium.

The Lords proprium is what is called the Lords justice and merit." (H. H. 341.) The innocence or celestial proprium of the first degree is the acknowledgment from the heart that all good and truth are from the Word and not from man, and in the New Church that they are from the Latin Word. The innocence of the second degree is the acknowledgment from the heart that the will and understanding of the Word with man is the Lords with him, and is not his own. The innocence or celestial proprium of the third degree is of such an interior nature that we cannot enter upon it now; the third degree is the innocence and celestial proprium proper.

From what has been said it can be seen that, not only the reciprocal, or the receptive, is the Lords, but that goods and truths after reception are Divine, as can be seen confirmed by the following passages:

"All who are in the good of life will live their life according to Divine Truths, and will see them inwardly in themselves as an eye sees objects." (A. R. 920.)

"Neither is the truth of faith nor the good of love in any wise man, but the Lords with man." (A. E. 644.)

"Angels, like men, cannot think any truth, nor do any good, from themselves, but from the Lord. That is why angels in the Word signify Divine Truths, and heaven signifies the Lord. . . . Angels have been men, and therefore have a proprium which is wholly evil. . . . When withheld from evil and held in good by the Lord, it seems as if they are in goods from themselves, and yet they know and perceive that they have this from the Lord, and not from themselves. From this it is plain why the whole angelic heaven as to intelligence and wisdom, and as to the affections of good and truth, is the Lord." (A. E. 897.)

If good and truth after reception were not Divine, the Holy Spirit could not be in the Church; for all, both good and evil, are in the Divine Proceeding. For the Lord "maketh His sun to rise on the evil and on the good, and sendeth rain on the just and the unjust." If the Divine goods and truths are in the Church after reception, then is the Holy Spirit in the Church; wherefore the Lord breathed on His disciples, and said, "Receive ye the Holy Spirit."

Wherefore we read: "The Divine Spiritual and the Divine Celestial are so called relatively to the receptions." (A. C. 6417.)

To which are added the following quotations:

"Hence it can be known what is meant by the Spirit, when said of the Lord, namely, the Divine Truth proceeding from His Divine Good; and when this Divine Truth flows in with man, and is received by him, it is the spirit of truth, the Spirit of God, and the Holy Spirit." (A. C. 9818.)

"The Divine proceeding from the Lord, when received, . . . makes the church, as it makes heaven; consequently the Lord is the All in all in the church. . . . That the Divine of the Lord makes heaven and the church with man, the Lord also teaches in John: The spirit of truth shall abide with you, and shall be in you (14:17, 20). The spirit of truth is the Divine Truth proceeding from the Lord, of which it is said that it shall abide in you; and afterwards that He is in the Father, and they in Him, and He in them, whereby is signified that they will be in the Divine of the Lord, and the Divine of the Lord in them." (A. C. 10151.)

It is here said that the Divine is in them, while elsewhere it is said that the Divine is not in men. It is evident that by "them" in this passage is meant their celestial proprium, which is really the Lords with them; for nothing of the Divine can be in man as his own, but as if it were his own.

When it is said that the reborn man is Divine, all thought of person must be removed, for an angel or a man, as far as person is concerned, is never Divine. The new born man is nothing but a use in form, as we read: "Uses, which are goods, are from the Lord, and consequently are Divine; yea, they are the Lord Himself with man. These are the things which the Lord can love. Uses themselves compose that Man (namely, Heaven and the Church), because it is a spiritual Man which does not consist of persons, but of the uses with them." (Div. Love XIII.) As the new man is nothing but a form of use, it is here clearly taught that he is Divine.

As it is the use, or what is the Lords with man, that is loved by the Lord, there is an appearance that the Lord, in loving man, loves Himself. That the Lord, however, does not love Himself in loving man, is taught in the following: "It is the essential of love not to love self, but to love others, and to be conjoined with others by love. . . .

With respect to God, it is impossible for Him to love others and to be loved reciprocally by others in whom there is anything of Infinity, or of the essence and life of love in itself, or anything of the Divine. For if there were in them anything of infinity, that is, of the essence and life of love in itself, that is, of the Divine, it would not be God loved by others, but He loving Himself; for the Infinite, that is, the Divine, is one only, and if this were in others, Itself would be in them, and would be the love of self Itself, and of that not the least trace can be in God." (D. L. W. 47-49).

It has been shown that it is the teaching that Wisdom, Intelligence and Use are Divine, and are the Lord; and as these are not mans, there is nothing of the Divine Itself in man; and yet it is the Wisdom, the Intelligence and the Use that is loved by the Lord. Nevertheless, there is no self love in God. This apparent paradox can only be understood in connection with what is said concerning the Divine Itself and the Divine Thence, or of the Lord Himself outside of Himself.

Thus we read: "Divine Truth proceeds from the Lord, and what proceeds is Himself outside of Himself." (A. E. 1066) When this Divine thence, or the Lord outside of Himself, is appropriated to men and angels as if it were their own, then the Lord can love this Divine, which is as it were mans, without loving Himself; and this, in spite of the fact that it is said: "God is the all of heaven, even to the extent that, whether we say heaven or God, it is the same thing. The Divine things that make the angels, of whom heaven consists, to be angels are, when taken together, God." (A. E. 1096) When the Divine thence is appropriated to angels so that it is as it were their own, it becomes as it were finite, and is said to be accommodated to reception. It is this as it were finite Divine, appropriated to the angels so that it becomes as it were their own, that is the reciprocal which the Lord can love without loving Himself. This is His own "rib," that is, the Divine Natural Truth or the literal sense of the Word, vivified or made living in the Church, from Himself. (See C. L. 193)

The more arcane things of this mystery could be seen if the application of what is said concerning a husband and wife in Conjugal Love could be seen in relation to the Lord and the Church; namely, how the wisdom of the husband is transferred to the wife, so that, in loving his wisdom in his wife, the husband does not love himself; and also how the soul of the husband is transferred to the wife, and they thus become one flesh, and yet in the love of husband and wife there is no self-love; but these are too profound matters to enter upon now.

In spite of the foregoing it may be said that the apparent paradox has not been philosophically answered: but this paradox is the same paradox that is spoken of in the following quotation with which we will close:

"Of himself man cannot but do what is evil, and turn away from the Lord. Yet man does not do these things, but the evil spirits who are with him. Nor do evil spirits do them, but the evil itself which they have appropriated. Nevertheless, man does evil and turns himself away from the Lord. So, on the other hand, of himself man cannot possibly do what is good, and turn to the Lord, but this is done by the angels. Nor can

the angels do it, but the Lord alone. And yet man is able as if of himself to do what is good, and to turn himself to the Lord. These facts can never be apprehended by the senses, science and philosophy; if these are consulted, they will be denied, in spite of their truth. And it is the same all through." (A. C. 233)

AFTER DISCUSSION OF MR. PITCAIRNS ADDRESS.

Rev. Theodore Pitcairn: I presented certain phases of a subject, and passages on the subject of the proprium which, so far as I am aware, have not been considered in the Church in the past. In the speeches, various things have been brought up which are for the most part well-known, but they did not throw light on the new things not yet considered. My attempt was to solve certain apparent paradoxes. I cannot see that by bringing up the well-known things it helps solve these apparent paradoxes. We are well aware that man cannot see the Infinite, because man is finite. I wanted to read one passage, where it says all truths with man are appearances. The Lord alone is above all appearances of truth; and while they are appearances, it is said that they are called Divine truths. Man is a vessel. This is always taken into consideration in our thought. But the body of the new man-which has as its soul the understanding of the Word from the Lord-differs from man as a mere vessel. The mere vessel is in no way the Lord. The body is the essential receptacle, and that which is in the body from a new seed. The receptacle is not that body with which a man is born; nor is it the interior degrees. That body of the new man also is the Lords with man, and between that body and the new seed from the Lord there is formed the conscious mind of the new man; and although this is given to man as if it were his own;-and it is said in innumerable places that man is conscious of those Divine goods and truths which are in that intermediate mind;-yet it is said by some of the speakers that this Divine is above mans consciousness.

Now this celestial proprium which is the Lords has a body of which man has no more control than over his natural body. This is a subject that we are very much interested in; and I think that if Dr. Pendleton will consider the passages brought forth in connection with what I have said, that he will find that we are not far from being in agreement. Certainly we do not mean to say that man is infinite; we are talking about celestial and spiritual Divine things which are said to be so-called on account of their reception. When they are received they are called the celestial and spiritual Divine. They are not the Infinite in the sense of not being received. The man can see only that Divine which has been accommodated to his comprehension, and when it is accommodated by degrees above and in the heavens, then it is still nevertheless said to be Divine truth, although it is of course not the Divine as it is in the Lord.

Man from himself cannot appropriate what is Divine to himself. The purpose of the paper was to enable us the more fully to ascribe all things to the Lord and nothing to man.

It says in the Third Testament that, in so far as a man has wisdom, he ascribes all things to the Lord and nothing to himself; and it is only by seeing that these things given to man by the Lord are Divine. Although they appear to be given to man as his own, nevertheless they are really not mans, but are the Lords; and the Lord keeps them as His Own, although He gives it to appear that they are our own. In that way we can rid ourselves of claiming merit; because if we think we have some grain of good somewhere or other that is our own, so far we begin to claim merit which belongs to the Lord alone. Out of His mercy, the Lord lets man receive these things which are fully His as if they were mans.