

TOTAL SUBMISSION

by the Rev. Theodore Pitcairn  
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At the ministers meetings in February 1933 I delivered a paper entitled "The Proprium", which treated concerning the reception and appropriation of the good and true of the Lord. The following are certain quotations from this article:

"We read: 'That the celestial which is the Lord's proprium, which alone is celestial and holy was not to be commingled with man's proprium, which is profane.' 'As man's proprium is wholly evil and false, it cannot receive anything of good and 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.

"'As the celestial proprium is the uniting medium between the Lord and man, it is the Lord's own with man, is in no wise man's own, although it appears to man as if it were.' This teaching is also given in innumerable other places in the Latin word, from which the following are quoted: 'As regard flesh, in the supreme sense, it signifies the proprium of the Lord Divine Human, which is the Divine Good. This proprium is what is called the celestial proprium, which in itself is the Lord's 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

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appear his, although it is not his....The Lord must be in the Divine, and not in the proprium of any one.' (A.C. 9338<sup>6</sup>). " 'Their proprium is nothing but what is evil and damned; but the Lord's proprium which they receive is good.' (A.C. 7784)....'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 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.C. 585)."

"That nothing of the reception of good and truth, and nothing of the reciprocal is man's, but is only as it were man's, 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)."

"In order that appropriation may be effected, there must be an active and 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 from man.... But as man does not know otherwise than that he lives from Himself, con-

sequently that he thinks and wills from himself he must do this as it were from what is proper to his own life.' (A.E. 616)."

When the above was written the mind of those who were given to see new truths was centered in though concerning the Doctrine of the Church and the reception of the Doctrine of the Church. The vessel which receives the Doctrine which is spiritual from a celestial origin is the rational, wherefore what is said concerning the proprium, the receptacle, the reactive, in the above passages was directed to the presence of the Lord in the rational for the sake of the reception of the Doctrine, being spiritual from a celestial origin.

We are taught that the rational is regenerated first, and the natural is regenerated later and with greater difficulty. In the twentieth chapter of Genesis, which describes the origin and reception of the Doctrine, a state is described in which as yet there is not a new natural which is born from the regenerated rational.

If a new natural is not born from the rational, and if there does not arise a correspondence between the new natural and the genuine rational, the rational is lost.

We read: "'For his woman (that is, Rebecca) was barren.' That this signifies that the natural was not yet...As regards man, the case is that when he is being regenerated, good is insinuated by the Lord into the rational, that is, good will to the neighbor, to which will or good is adjoined the True from the natural man, but when this has been done, the natural is not yet regenerated, as may be known from the fact

that the internal or rational man often fights with the external or natural man; and so long as there is a combat the natural is not regenerated, and when this is not regenerated the rational is barren as to the true....The work of regeneration is chiefly concerned in bringing about the correspondence of the natural man to the rational man, not only in general but also in particular;...by means of rational truths the natural is reduced to obedience, and when it obeys, it corresponds; and so far as it corresponds, so far the man is regenerated. (A.C.3286)."

In the state in which the Doctrine contained in De Hemelsche Leer was given, those who accepted the Doctrine were given the perception that the rational which received the Doctrine spiritual from celestial origin, was submitted to the Lord, so that in its reception of Doctrine it did not act from itself, but from the Lord. In the following state the men of the Church as it were left the plane of the rational and came into the plane of the natural which was not regenerated, and when on this plane the perception that the receptacles in the mind, the reciprocal, the reactive, are from the Lord, and are the Lord's, was no longer perceived.

In the regeneration of man the degrees of the mind are regenerated from the highest, by degrees, down to the lowest. The lowest in the account in Genesis is represented by the Egyptians, and man's full submission to the Lord is signified by the Egyptians humbling and submitting themselves to Joseph. This is the seventh state of formation, in the series that has been opened in the Church, and is therefore a

very advanced state far beyond the one we are in. Yet it is important to have it as a goal towards which we are working; and in order to work towards a goal we need to have some idea of what the goal is.

In every state of the Church a man must come into temptations or he cannot advance. The temptation in relation to the external natural is represented by the Egyptians being without bread on account of the grievousness of the famine.

If one is brought into a state in which one feels no delight in genuine good, the good of love appears as if absent. If a man in former states has taken delight in good, he suffers, and fears that on account of the lack of it he will spiritually die. When this takes place a man can turn to the Lord as present in the internal celestial, represented by Joseph. The Egyptians gave their silver to Joseph for bread. The Egyptians' silver is said to signify all the true and adaptable scientifics. Scientifics are the trues which are in our external memory, particularly the knowledges of the Word and the Doctrine as apparently taken up from without, from the letter of the Word and of Doctrine.

The Egyptians giving their silver to Joseph signifies that man acknowledges and perceives that if the things of the literal sense of the Word are not ordered and made living by the Lord, they are not trues with man, and man will spiritually die.

In the twentieth chapter of Genesis the subject was Doctrine spiritual from a celestial origin, and that if the rational was consulted, the Doctrine became null and void.

In the verses we are considering the subject is the things in the external memory, and if man thinks from his external memory not ordered by the Lord, he will die. If the trues of the Word and Doctrine in our external memory are not ascribed to the Lord and ordered by the Lord, they are not true scientifics, but are falacious.

To see that the Doctrine is of Divine origin and essence, and not from the consulting of the rational, and thus that it must be ascribed to the Lord, is not so difficult as to see that knowledges of the Word and Doctrine in our external memory, when in their order, must be ascribed to the Lord. The reason for this is that the things in our external memory appear so strongly to be our own, and it appears that if we gave up the knowledges we possess in the memory, we would have nothing and be nothing.

The Egyptians first gave their silver to Joseph, that is, there is an acknowledgment that all the trues in the external memory are only true insofar as they are ordered by the Lord's presence in the internal, or by the internal celestial.

At the end of this state this perception is lost as in an evening, and man again comes into temptation. The Egyptians then had to give their cattle to Joseph. The cattle signify the goods of the true. When a man compels himself to live according to the true, he is in the goods of the true, he obeys the true because it is true. As the subject is the Egyptians it is an obedience of the external natural mind and life. Because he compels himself, it appears that this obedience is from him-

self, but he must come to acknowledge that this obedience is not from himself but from the Lord, or from the internal celestial. By this acknowledgment he receives the bread of Heaven from the internal.

This state also passes; he again comes into temptation on account of the famine. The Egyptians give up their body and their land to Joseph. This signifies that the Lord, or the internal celestial, causes the receptacles of the good and the true to be the Lord's. As the subject is the Egyptians, it refers to the receptacles in the external natural. The receptacles of the true in the external natural are the scientifics of the external memory. The receptacle of the good, when the subject is the Egyptians, is the will in relation to external natural things in the external memory, such as the natural love of persons, places, ones family, ones natural work, the natural love of ones country, the personal love of the Church, and all other natural affections and loves.

It is relatively easy to see that the Doctrine, or our interior understanding of the Word, is from the Lord, and that the reception is from the Lord; it is more difficult to give our natural memory and all our will in relation to our natural affections to the Lord, for it first appears that if man did this, he would have no life of his own; and a man can never come to this state until after he has been brought into the most grievous temptation even to despair, in which he realizes that if he does not give these receptacles to the Lord, he will spiritually die. We can realize we have not come to this state, and may be far from it, but still we should have this as our goal, which we should ever have in mind.

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In the other world the angels have everything of the external memory, and all the natural affections associated with the natural memory, but that memory is quiescent, it is passive, and the angel has no active use of it. If the angel could think from his external memory, he would lose his wisdom.

We read: "It is celestial and spiritual love which disposes into order the scientifics which are of the exterior memory, whereas the love of self and the world perverts order and disturbs all things which are there." (A.C. 2831<sup>10</sup>).

"The angels have no memory of past things, and no foresight of the future....Yet they seem to themselves to have memory, and to know all and innumerable things, because it is then given by the Lord every moment. (Memorabilia 2188)."

The angels are in their happiness because they think from the Lord and not from their external memory; on the other hand other spirits are highly indignant because they cannot think from their external memory.

The learned for the most part think from their external memory, wherefore while appearing as if they are wise to men, they are seen as stupid in the light of Heaven.

While as long as we live in this world externally the Lord does not fully possess our external memory and all the loves and affections connected therewith, still, as is taught, in the giving up of the receptacles, as signified by the body and the ground, internally the Lord can appropriate these before our physical death. But to come to this



state is a long, long way, and very many states have to be passed through; still we should look to this as our end.

We read: "And we shall live, and our ground, servants to Pharaoh. That this signifies total submission, is evident from the signification of 'we and our ground,' as being the receptacles of the good and of the true, and from the signification of servants as being to be without freedom out of the proprium, thus total submission. By receptacles are meant the very forms of men, for men are only forms receptive of life from the Lord, and these forms are such by inheritance and by actual life that they refuse to admit the spiritual life which is from the Lord. But when these receptacles have been so far renounced that they no longer have any freedom from the proprium, there is total submission. A man who is being regenerated is at last so far reduced by repeated alternations of desolation and sustenance that he no longer wills to be his own, but the Lord's, and when he has become the Lord's he comes into a state that when he is left <sup>to</sup> self he grieves and is seized with anxiety; and when he is delivered from this state he returns into his happiness and bliss. In such state are all the angels. In order that He may make a man blessed and happy, the Lord wills a total submission, that is, that he be not partly his own and partly the Lord's for then there are two Lord's, which no one can serve at the same time. Total submission is also meant by the Lord's words in Matthew; 'He that loveth father and mother more than Me is not worthy of Me: and he that loveth son and daughter more than Me is not worthy of Me.' (Matthew 10:37.) Where

by father and mother are signified in general those things which are of the proprium of man out of heredity, and by son and daughter those things which are of the proprium of man out of actuality. Man's proprium is also signified by soul in John: 'He that loveth his soul shall lose it, but he who hateth his soul in this life, shall keep in unto life eternal.' (VIII:21.) That submission must be total is very evident from the first commandment of the Church, 'Thou shalt love thy Lord thy God from all thy heart, and from all thy soul, and from all thy mind, and from all thy forces, this is the first and great commandment.' (Mark 12:30)."

This because love into the Lord does not come from man, but from the Lord Himself, therefore all the heart, all the soul, all the mind, and all the forces, which are recipients, must be the Lord's; consequently, submission must be total....Such is the submission which is here signified by the words 'We shall live, and our ground, servants to Pharaoh,' for by Pharaoh is represented the natural in general which is under the auspices of the internal celestial, in the supreme sense under the auspices of the Lord, who in this sense is Joseph." (A.C. 6138).

The above number has been quoted at various times, but its real significance is not realized unless one reflects on the signification of the Egyptians, for man cannot come into total submission until all degrees of the mind from inmost to outmost have submitted themselves to the Lord, and have been regenerated.

Let us not imagine we are in this state, but still it should be our goal for which we are striving, no matter how long the way.