

"A NAME OF GLORY AND HONOR" (CL 217)

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(Many of the passages are digested. Wherever there is doubt, please go to the reference itself).

Thesis

The Writings indicate a beautiful and inspiring spiritual role for a wife and mother. The marriage of good and truth in a married couple parallels the marriage of good and truth in the individual. The role of wife and mother parallels the development of the new will in an individual. As in the individual truth may seem to be predominate but each step along the way looks to the time when husband and wife share a new will and new understanding – she is my will, I am her understanding. This dynamic developmental series lays out a wonderful role for both husband and wife AND reconciles many of the apparent emphasizes of one sex over the other along the way.

Marriage is described in terms of the marriage of will and understanding:

In heavenly marriages (the regenerate state) "the will of the wife is also the husband's will, and the understanding of the husband is also the wife's understanding (HH 469)

Taken together they are a man (homo) in fullness (CL 37, see HH 368, CL 76).

The process is parallel to the marriage of good and truth in Regeneration.

Divine wisdom and love flow chiefly into CL, which is the marriage of good and truth, "the very plane of Divine influx (HH 370).

The man's love proceeds from his wife's, circumstanced in like manner to the marriage of good and truth (SD 6110:61; CL 162, 101).

"He who conjoins the will of man to himself conjoins to him the whole man.

Hence it is inherent in the wife's love to unite her husband's will to her own will" (CL 196)

The wife conjoins herself to the things of moral wisdom that form man's will (CL 195)

Thought forms and the will gives delight (HH 372).

The relationship involves action and reaction; the delightful state of a wife's love being action, perceived by her as delight in the bosom (CL 293).

As the will actuates the understanding, good actuates truth; therefore the husband should cleave to his wife (de Conj 34). So they become an image and likeness, but not fully except by the marriage of two minds and two bodies (AE 984).

Husbands are not born loves but recipients of love from their wives (CL 216b).

Husbands receive the sphere of CL solely through the wife. (CL 222, 225).

The marriage relationship progresses in parallel to reformation followed by regeneration, with an apparent primacy of truth, but with the clear goal of good.

The pride of self-intelligence stands in the way. (CL 193)

The conjunction is inspired into the man by the wife according to her love and received by man according to his wisdom (CL 161).

Rational wisdom (to which a wife is conjoined by an internal way) looks to goods and truths not in self but as flowing in from the Lord (CL 102)

Husbands know nothing of the inclinations and affections from which they are wise, but their wives know them. To this end the Lord regulates his freedom from within, and from without by means of his wife (CL 208).

Wives from perception as an intermediate give direction to their husband's thoughts, and turn them away from what is unchaste (CL 76).

A true wife cooperates with the Lord in the gradual formation of the new will, which with regeneration, becomes their common will. She can do this through her created nature, if she cherishes her husband's freedom and shuns dominion. To do this requires a husband who allows the Lord to form his understanding and life according to the Word, shunning the pride of self-intelligence and acknowledging that all good and truth come from the Lord. If they both work together their relationship will become a full and complete parallel to the new will and understanding in the individual regenerate person.

Profound implications emerge from the fact that husbands receive conjugal love from their wives.

There is masculine love to the Lord and feminine, but it is not full unless together (1st Index, SEX). Conjugal love which a husband receives through his wife "in its first essence is love to the Lord (AE 995; de Conj 7). "Full conjunction with the Lord (*love to the Lord*) is wrought by conjugal love" (2nd Index, LORD).

Conjugal love causes a man to be love. The inmost and the outermost there make one, and induce the form of heaven (de Conj 71).

CL is a fire enkindled from the love of good and truth and into such union heaven breathes (1st Index, RELIGION; CL 239, 70, 130).

Conjugal love is the inmost of conscience (de Conj 41). (*The new will is conscience*).

Each one has heaven according to his conjugal love (1st Index SPIRITUAL MARRIAGE).

Through marriage they become one form of love (SD 6110:3; AE 990:2).

Through that love man (homo) becomes love, only in a marriage where the man (vir) is truth and the wife (uxor) is good. "When a man (homo) through marriage has become such love he is also in love to the Lord and love towards the neighbor, and thus in the love of all good and the love of all truth . . . From this it follows that heavenly joys, in their order and in their degrees have their origins and their causes from conjugal love" (AE 993:2).

Assuming that ultimately love to the Lord as a shared new will is received in some sense through the wife think of the role of the wife in the transfer of the states of conjugal love, innocence, peace, tranquility, inmost friendship, full confidence and mutual desire of mind and heart to do each other every good (CL 180; also CL 167; AE 1002:2). The development of these states relates beautifully to all the things taught concerning regeneration and the formation of the new will in the individual. The instilling of remains throughout life, the peace which follows temptation, the development of confidence in the Lord, and development of the love of use for its own sake, for examples.

Wives play an important role in the formation of the couple's shared innocence. "As true conjugal love in its first essence is love to the Lord from the Lord it is also innocence . . . As that love is innocence, it is the very esse of all good; and therefore man has so much of heaven in himself or he is so much in heaven, as he is in conjugal love" (AE 996:2, 985:2; See SD 6110:1; 1st Index, DELIGHTS). Truth can be conjoined to good and good to truth only by means of innocence. True conjugal love derives its existence from innocence, because it derives its existence from the conjunction of good and truth (HH 281, 367).

The innocence of wisdom is genuine innocence for it belongs to the mind itself, that is to the will itself and from that to the understanding. Innocence has its abode in wisdom (HH 278). This innocence flows in through man's inmost and dwells in wisdom. From this they have the Lord's kingdom in themselves and also genuine love toward little children. "From this they are receptive of heavenly loves above others, and are in mutual love more than others; for this comes from that source as a stream from its fountain (AC 2737).

If the husband as truth and the wife as good are in the marriage of good and truth, they will be in the delights of the blessedness of innocence, and thence in the happiness in which the angels of heaven are (CL 115, 121, 127).

Compare CL 102's definition of rational wisdom with "Innocence consists in acknowledging that in oneself there is nothing but evil, and that all good is from the Lord; and also in believing that man does not know or perceive anything from himself, but from the Lord" (AC 7902:e: HH 278).

*Man is first introduced into the innocence of childhood. "At first he is led into knowledge by them, then from knowledge into intelligence, and finally from intelligence into wisdom innocence always accompanying" (HH 479; CL 122). *Is the affection for loving knowledge, intelligence, and wisdom with wives the innocence which is always accompanying? (See CL 90,91).**

Storge comes through the wife (CL 393). But unless parents receive the sphere of innocence into their souls, they are not affected by the innocence of infants (CL 396; see CL 399).

Remembering that CL and therefore innocence come through the wife, think of some of the following possible further roles.

Innocence is the human itself – a plane into which love and charity flow from the Lord (AC 4797:2). The inmost of the heavens is innocence (AC 5608:1-2). Without innocence good is without its soul (AC 7840). In innocence all things of

heaven can be implanted (HH 330:e). Innocence is the esse of all good, and good is so far good as it has innocence in it, consequently that wisdom is so far wisdom as it partakes of innocence (HH 281).

Think of the special role of mothers in regard to not just the remains of childhood, but the remains instilled throughout life, at weddings, in old age.

Remains are all the states of love and charity and consequently all the states of innocence and peace with which a man is gifted. But when he is being regenerated he receives new remains besides those of childhood, thus new life (AC 1738)

Compare the separation of will and understanding to the roles of wife and husband. "For when man's will part had become wholly corrupt, the Lord miraculously separated the proprium of his intellectual part from that corrupt proprium of his will part, and in the proprium of his intellectual part He formed a new will which is conscience, and into the charity innocence, and thus conjoined Himself with man . . . (AC 1023:2)

It seems clear that the genuine role of a wife can be seen in relation to the formation of the new will. In the early days of the relationship this may involve an apparent priority for the understanding, but to think a man's final or essential role is to restrain the proprial emotions of the wife, or to rule the home is a completely false paradigm. The masculine role is to give form to the feminine in a heavenly marriage.

Consider the wife's role as the formation of a new will in her husband's understanding to make one angel in relation to the following. This passage seems to lead to an awesome but tremendously inspirational role for a wife and mother. (emphasis mine) "(It is evident that will and understanding) make the life of man, and that the truth faith and the good of charity make his new life, and that unless both of these have been implanted in man he has not new life . . . When he is a little child man receives good from the Lord, and this good is the good of innocence, such as little children have. This good makes the beginning of the new will in man, and in the succeeding age it grows in accordance with his life of innocence with his companions and in accordance with his life of goodness and obedience toward his parents and masters, but still more with those who afterward suffer themselves to be regenerated . . . This new will, which is from the good of innocence, is the dwelling place through which the Lord enters into man and excites him to will what is good, and from willing to do it. This influx works in the man in proportion as he desists from evils. From this he has the faculty of knowing of perceiving, reflecting upon, and understanding moral and civil truths and goods in accordance with the delight of use. Afterward the Lord flows in through this good into the truths of doctrine of the church with man, and calls forth from the memory such as are of service to the use of life, and implants these in the good, and so perfects the good. It is from this that the good with man is wholly in accordance with the use of life . . . From this it is evident how truths are implanted in good, and form it; and also that when a man is in good he

is in heaven with the Lord; for as before said, the new will, in which is the good of charity, is the dwelling place of the Lord, and consequently is heaven in man; and the new understanding thence derived is as it were the tabernacle through which He comes in and goes out" (AC 9296:2-3).

As wives have a role regarding innocence as a state of conjugal love, so they also have a unique role regarding peace and its development.

"Since CL in its first essence is love to the Lord from the Lord, and thus is innocence, conjugal love is also peace, such as the angels in the heavens have. For as innocence is the very esse of all good, so peace is the very esse of all delight from good, consequently is the very esse of all joy between the marriage pair. . . Peace has its seat chiefly in conjugal love . . . And this is why through conjugal love man (homini) has peace, which is inmost joy of heart from a complete safety from the hells and a protection from infestations of evil and falsity therefrom" (AE 999:2).

(Heavenly husbands said) "We have a general blessedness, a general delight, and general pleasantness from the particular sensations of our wives; and this general sense which we have from them is as the serenity of peace" (CL 155[2]). To meet this need the nature of wives is described. "That the intelligence of women is in itself unassuming, refined, peaceful, yielding, gentle, and tender" (CL 218).

"When therefore, they have conjugal love, love to the Lord, mutual love, love of good and love of truth, and love of wisdom, these loves in them give form to their faces, and show themselves like vital fires in their eyes; to which innocence and peace add themselves, which complete their beauty" (AE 1001).

"With men there is no innate love of the sex . . . and without that love there is no interior charm of life" (CL 297).

Peace is not just the cessation of combat "but is life proceeding from interior peace and affecting the external man in such a manner as cannot be described; the truths of faith and the goods of love, which derive their life from the delight of peace are then born (AC 92, 5662,5052,2780). "Tranquility of mind, content, and gladness from success are relatively nothing; for these affect only his externals; whereas peace affects the inmost things of all" (AC 8455, 1726). Innocence and peace are of the soul (CL 180).

"All the conjunction of good and truth is effected in this state. When a man is in a state of peace, he is then also led of the Lord by means of good; if a man were then to lead himself, even by means of truth, he would dissipate the state of peace, and so there would be no conjunction" (AC 8517).

"So long as a man is in truth, and not yet in good, he is in an intranquil state; but when he is in good, then he is in a tranquil state, thus in peace . . ." (AC 8722).

Think of the role a peaceful home plays in the alternating states of spiritual life. How about this role after the children are grown or in retirement?

Connect this to the new will. "As to act contrary to conscience is to act contrary to the new will, contrary to charity, and contrary to the truths of faith,

consequently contrary to the life which man has from the Lord, it is evident from this that a man is in the tranquility of peace and in internal blessedness, when he acts according to conscience, and that he is in intransquillity and also in pain when he acts contrary to conscience" (AC 9118).

Tranquility extends the role to more external applications.

Tranquility is the offspring of peace (AC 91; see CL 371).

When withdrawn from sensuous things and in a tranquil state we can feel heavenly bliss and conclude that the mind is immortal (AC 6313). *Tranquility provides the opportunity to think of spiritual things, among which is the thought of the eternity of marriage.*

With those who are to be regenerated first of all they are in a state of tranquility, or in a state of external peace which is produced from the Divine state of peace that is inmosty within it; and which comes forth into the externals through the removal of cupidities and falsities; for these are what cause unrest. During infancy every man is in a state of tranquility, but as he advances in life he gives himself up to worldly cares. At first he is in a state of tranquility, but as he passes into new life; he also passes at the same time into an untranquil state. Yet inmosty the man is in a state of peace, for unless this were with him inmosty, he would not combat, for in his battlings he is continually looking to this state as the end, and unless he had such an end he would in no wise have power and strength to combat (AC 3696:1-2; AE 419).

"Temptations are followed by what is pleasant by reason of enlightenment from truth, and by what is delightful by reason of the affection of good" (AC 8370; see AC 6408).

"They who are conjoined in respect to good and truth are in tranquility and in peace" (AC 4213).

Men fighting to defend peace for their homes and homeland is a wonderful illustration of this. But consider the role wives can play in restoring peace after temptation.

Morning is the first state of the church with man because the Lord is then present in the good of love which brings tranquility of mind (AE 514:21).

Again consider how a sphere of tranquility in the home can invite the Lord in.

Wives have a clearly defined role regarding friendship.

"Wives have this gift because they are most tender loves and ardent zeals as it were, for the preservation of conjugal friendship and confidence, and so for the happiness of life of both, which they look out for, for their husbands and for themselves . . ." (CL 155[2])

Wives hid their wisdom so that conjugal love, friendship and confidence, and thus the union of souls and minds, and the consequent bliss of living together and the happiness of the life of both parties may be preserved and strengthened (1st Index, SEX).

"And the reason why this conjunction increases as friendship conjoins itself to love is, that friendship is as the face of that love, and also as its garment; for not only does it adjoin itself to the love as a garment, but it conjoins itself to it also as

a face. The love preceding friendship is similar to the love of the sex, a love which after the marriage vow passes away; but the love conjoined with friendship remains after the vow, and is also strengthened. It also enters interiorly into the breast; friendship introduces it and makes it truly conjugal, which differs greatly from the friendship of every other love, for it is plenary” (CL 124).

“As husbands from wisdom love conjugal chastity and friendship so they are sensible of the delights of conjugal love communicated to them by their wives” (1st Index, SEX).

Without that love there is no interior charm of life. Therefore it devolves upon men to be complaisant with women, courteously, kindly, and deferentially wooing and soliciting them for this sweet addition by them to their live” (CL 297).

The inmost friendship is continual, and constitutes the heavenly delight of companionship (SD 6110:29). “The internal or spiritual cause of conjugal love and friendship is true religion (1st Index FRIENDSHIP, 2nd Index CONJUGIAL LOVE; CL 333).

“Love is the image of one in the other, not an image of person but of quality; this is friendship’s love” (2nd Index, CONJUGIAL LOVE).

“The love of infants and children is an external or natural cause of love or friendship between consorts” (1st Index, SEX). *Parental love through the wife! It is useful to consider the wives moderating the states re apparent love (See CL 291,278,271,276; cp 248).*

“Love that is of the spirit, and of the body from the spirit, is insinuated into the souls and minds of married partners, together with friendship and confidence (CL 162).

In the beginning the thought is only of the blessedness of mutual friendship and confidence in a consort man, and not from any flame (CL 502). The latter state however contains within itself the whole of the earlier, and all its delights. The prior state is the state of conjugal friendship, which surpasses all friendship (SD 6110:49).

Wives have a unique role also to play regarding confidence.

“Since love truly conjugal conjoins the souls and heart of two, therefore it is united also with friendship, and through this with confidence, and makes them both conjugal, which are so eminent above other friendship and confidences that, just as this love is the love of loves, so also is this friendship the friendship of friendships, and the confidence likewise” (CL 334).

“Wives have this gift because they are most tender loves and ardent zeals as it were, for the preservation of conjugal friendship and confidence, and so for the happiness of life of both (CL 155[2]).

There is never anything of faith except with those who are in the good of love, therefore neither is there any confidence or trust (AC 4252:3). Spiritual confidence or trust has its essence and life from the good of love (AC 7762, 9241). Peace has in it confidence in the Lord (AC 8455).

Without such faith or confidence in the Lord no one can possibly come to the tranquility of peace (AC 5963).

Note the challenge of self-confidence as the opposite to confidence in the Lord (AE 556,163:4, 355:36).

Genuine confidence is possible only with those who are in charity, from which is the life of confidence (6272; see TCR 137:5). It is impossible except in good (AC 4683).

The mutual desire of mind and heart to do each other every good reflects the goal of the whole process.

"A married pair who interiorly or as to their minds love each other mutually and reciprocally also love each other mutually and reciprocally as to their bodies (AE 983:2-3).

"For the two partners who are in conjugal love from the Lord love one another mutually and reciprocally from the heart, thus from inmosts; and therefore although apparently two they are actually one, two as to their bodies, but one as to life . . . All this makes clear that through marriage becomes a form of love, and thus a form of heaven, which is the image and likeness of God" (AE 984:2-3).

The soul of the wife is the husband, and the heart of the husband is the wife.

"For it is from creation that all things of the husband, both of his mind and of his body, have their mutual in the mind and body of the wife; and thus the most particular things look mutually to each other and will to be united. From this looking and conatus conjugal love exists . . . To will to become one flesh is conjugal love; and such as the willing is, such is that love" (AE 1004:23).

The bond must be on this side and on that, or forward and back; if not there is no conjugal love. The bond on this side and that, is that the wife's affection be in the man's understanding, and the man's understanding be in the wife" (SD 6110:17).

As speech is the form of sound, so man may be described as the form of the wife; . . . the wife is the man's soul, and life, or is the heart of man; but neither knows anything else than that the other is his, or hers, and that each is the other's reciprocally and mutually (SD 6110:14; see 1st Index, SPIRITUAL MARRIAGE; 2nd Index, CONJUGIAL LOVE; CL 157, 61).

"A man and a woman by this mutual acceptance make a home which is a coherent one" (1st Index, SEX). "The duties of the two make up as it were a single form of government" (1st Index, SEX). Necessity requires that the master and mistress of the house agree and make one; that if this cannot be on account of mental difference still it ought to be done by representative conjugal friendship (CL 283)

As woman is able to perceive delights, so she is a faithful custodian of the common good, and the man is wise, so she looks after the prosperity and happiness of the home (1st Index, SEX).

When angels are separated from their consorts they are indeed in intelligence, but not in wisdom; but when they are with their consorts, they are also in wisdom. As truth turns itself to good, so truth becomes living (AE 998:4).

Both husband and wife together make the church. The church with them is first implanted in the man and through the man in the wife, because the man receives

truth in his understanding, and the wife from the man. If the contrary it is not according to order (CL 125).

"It may be seen as in effigy, that the wife conjoins the man to herself just as good conjoins truth to itself; and that reciprocally the man conjoins himself to the wife according to the reception of her love into himself, just as truth reciprocally conjoins itself to good according to the reception of good into itself; and that the wife's love forms itself by the wisdom of man, as good forms itself by truth, for truth is the form of good" (CL 198).

That in the marriage of one man with one wife, between whom there is love truly conjugal, the wife becomes more and more a wife, and the husband more and more a husband (CL 200).

"I have heard from the angels that a wife becomes more and more a wife as her husband becomes more and more a husband, but not the reverse. Because it rarely ever fails that a chaste wife loves her husband, but the husband fails to love in return, and fails for the reason that there is no elevation of wisdom, which alone receives the wife's love" (CL 200).

We have emphasized the role of a wife in the hope of giving it the glory and honor due the name. We believe that building on such a description can help move our culture in a positive direction towards accepting some of the "hard" teachings. The challenge for husbands is implicit throughout. Yet it takes a lifetime of spiritual growth for love to find its place in our marriages, just as it takes the long process of regeneration for the new will to take form and prosper in an understanding prepared for it through the Word. The unfolding of what is mutual and reciprocal between married partners is an eternally perfecting process of discovery. Each day brings new usefulness and new happiness forever. Yet the description is so simple.

"The wife wills to think and will as the husband, and the husband as the wife, and because each wills this, each is led by the Lord as one, and the two are one angel; for when the will and the understanding are not one's own, but the others, and this mutually and reciprocally, it cannot be otherwise than that they be led by the Lord as one" (de Conj 35).

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