

Posthumous

Documents

as a personal contribution

To a future

International Translation Council

ABOUT THE DOCTRINAL TRANSLATION
for
the LORD'S NEW CHURCH, being Nova Hierosolyma

First experience:

Bishop W. F. Pennington said to me, 35 years ago in Bryn Athyn: "Not one English translation of the Writings is reliable; they all are wrong. Can you tell me why?" I answered: "Quite simple: They preferred doing violence to the Letter—for the sake of a smooth and easy common speech." The Bishop: "Exactly! As a boy I was an apprentice in a compositor's room. The foreman said to me: Follow this copy even when it goes out of the window. I have never forgotten that lesson: Follow the Text, strictly even when it transcends the window of your understanding."

"sensus literae, cui
violentia illata est"

J. S. 9

Second experience:

The following day, a wellknown translator said to me, in the Academy, just the reverse:
— "But, master Letting, my goodness, you must not translate for the scholars and the learned, but for the people, and for the newcomers; and they all prefer a smooth style and a simple language, easy to understand at first sight. In this respect I am set against the way Rev. Mr. Hyatt translated the texts and quotations of the Writings in his sermons: ridiculous strict Comment is needless."

"Hierosolyma est Ecclesia quoad cultum, et inde quoque Ecclesia quoad doctrinam; nam cultus praescribitur in doctrina, et fit secundum illam," Apoc. Rev. 880.

The same applies to the Translation of the Word: "The translation is prescribed in the Doctrina of the Church, and is performed according to Her." When this is the case, the Church has entered the Kingdom of God, and therewith a genuine state of love, life, wisdom, affections, the joys therefrom, in general of the good and the true. Then the vernacular language has been prepared, after much labor, to inaugurate worthily the Latin Word, because she has been renewed, reformed, regenerated also, jubilating: "Attolite portae capita vestra, et attolite ostia mundi, ut ingrediatur Rex gloriae", Ps. 24:7,9. The native language, by subordinating herself to the Scriptura Sacra, then has become scriptural herself and sacred, redintegrated as to her spiritual origin, elevated in a discrete degree above the common speech of the captus vulgaris. Then for the first time the Church possesses the Hebrew, the Greek, and the Latin Word in her very own Language, as sacred and holy now as the Divine Original Languages, and as fully the Lord's alone.

Starting from the Second of the Three Principles of the Church, both in Universals and in the least particulars, the Doctrinal Translation will come to put aside the roman-latin dictionary, just as it puts aside the King James-Bible, because out of the very Word Itself a scriptural dictionary will arise, giving from every Latin word the genuine, the only genuine definition. Take for instance initium - principium, or hostis - inimicus: the Latin Word Itself reveals the real meaning of those words and the essential difference between them, which meaning and difference no roman-latin dictionary ever has given, and never could give.

sensus
What is the difference between nosse and scire, between cogitationes and cogitata --- and without the Word Itself as the only Revelator, with the Doctrine of the Church as a Lamp, and a life of mere devotion to it, how can the Word be translated faithfully? The Style of the Word is the Internal Sense, and out of that Sense the Translation has to come: "...tam multiplex sensus, quam est numerus translatorum interpretum; sed ex intimis constat literae, proinde ex nexu antecedentium cum consequentibus".
(Adversaria, Jesaja 26, the introduction.)

The Doctrinal Translation of the Word has to do with the Memorable Relation about that Temple, signifying the New Church, V.Chr.R. 508, and especially with the Cherub of gold therein, being the Word in the Sense of the Letter. "Ensis se vibrans in manu ejus, significabat quod hic sensus huc illuc verti (vertere means also to translate) possit, modo hoc fit applicare ad quandam Veritatem".

In this way all Doctrinal Translation has to be viewed, and this requires as yet a tremendous work, for quite a new copia verborum has to be collected, not only the Latin words so to say scripturally totally new understood, but also the native language totally reformed, renewed: "Ecce, nova omnia facio", Apoc. 21:5

Hereafter an example will be given of nearly 1000 words over against as many words which seem to be almost the same, and still interiorly are quite different, and till yet almost everywhere have been viewed as mere synonyms and treated as such, without any distinction.

But before starting that list, first some quotations which so to say "represent that Mighty Cherub with in his hand "that swoqrd vibrating itself:

"Sensus internus non patet nisi singulae voces secundum constantem earum in Verbo significationes explicentur." (A.C.2333.)

■

"Haec apparent sicut synonyma, cum tamen usque non sunt". (S.S.84.)

■

"Has differentias explorare et exponere multis opus est". (A.E.778.)

■

"Totidem arcana coelestia, quot verba". (A.C.2897.)

■

"Omnium minimum in Verbo sanctum est". (A.C.3252.)

■

"Verbum nusquam alio stylo potuit scribi". (A.C.2899.)

■

"Verbum ita scriptum est, ut sensum internum habeat". (A.C.2588.)

■

"Unumquodvis verbum suam certam significationem, seu significationis sphera ram habet". (Index Bibl. IV, pag. 1060.)

■

"Verbum in litera Divinum est". (A.C.3393.)

■

". . . deducitur a voce affini". (A.C.3427.)

■

"Correspondentia constantissima". (A.C.2333.)

■

"Ipsa verba Textus transferre ex fonte suo". (Adv.Gen.38, n363.)

■ ■ ■

"Verbum patet in omnibus scripsitum" / Mem. Pz. pag. 53)

Mem. 4775: "De Nova Ecclesia: quod accessum sibi sed
Biblia Nova a Domino". *

"De Theologia revelata seu Verbo, et de Theologia naturali", Mem. 475. *

"Idiomate Canaanis loqui, seu labio Canaanis, est applicare se
ad Divinum", A.C. 4197 *

"Illi non modo negabant Verbum sua revelationem esse aliquod, sed
et contemnebant illam propter symbolum tam simplicem et
absorum", Mem. 475. *

"Sunt etiam plures qui nihil curarunt doctrinam Ecclesie, sed
solum Verbum in libera, quam flectunt ad quamcumque opinionem quam
volunt", Mem. 506. *

"Uniquaevis vox habet tantam multas extensiones, nam nomen
est, quod tenua vox idea multis exponi possit", A.C. 1639.

"Ne verbum in Verbo potest scriptum esse, quod non demissum sit
e coelo", A.C. 1639. *

"In singularissima cuiusvis literulae" Mem. 2270.

"...ut sensus literarum est sensu interiori noscetur, non autem sensu
interior a sensu literarum" *

Mem. 2631.

a, ab - e, ex.
ambo - uterque.
scientes bonum et malum (Gen. 3:5.)
sciendo esse in - inesse. " " 3:22
receptaculum - recipient.
Sum - Ego Sum.
SOLUS Dominus - Dominus solus.
nihil - non aliquid.
(com)edere - manducare.
comessatio - convivium.
daemones - daemania.
in genere - in communi.
unio - unitio.
principium - initium.
cognito - notio.
similiter - pariter.
ULTIMUS - Novissimus.
Ipsius - Suus.
sic - ita.
appercipere - animadvertere.
amare - diligere.
conjugium - matrimonium.
aes - cuprum.
scire - nosse.
primaria - praecipua.
jugiter - perpetuo.
moveri - movere (se)
abundantia - opimitas.
ejus - illius.
facies - vultus.
discrimen - distinctio.
illoco - statim.
etiam - quoque.
prout - sicut.
apud - penes.
aridum - siccum.
a tergo - post.
ventus orientalis - eurus.
comessatio, convivium - epulatio.
continuus - perpetuus.
visus - visio.
stella, sidera - astra.
secundum - alterum.
canticum - cantus.
petra - rupes.
pariter - similiter.
perpetue - continue.
in commune - in genere.
dubio - dubitatio.
proinde - consequenter.
respective ad - relative ad.
verba - voces.
sicut - velut.
coram - ante.
mirabilium - miraculum.
oppressio - afflictio.

communio - communicatio.
cogitationes - cogitata.
potentia - potestas.
servire - inservire.
habitaculum - habitatio.
nihil aliud - non aliud.
apparuit ad eum - visus ad illum.
genitus (begotten) - natus (born.)
dutch: die (that) - welke (which.)
virtus - vis.
illustratio - illuminatio.
cidaris - tiara.
similia - talia.
affectio - inclinatio.
sed - at.
amoenus - gloriosus.
exstruere - aedificare.
adulterare - moechari.
spectare - videre.
hostis - inimicus.
praeputialis - incircumcisum.
dextra - dextris.
Testamentum - Testimonium.
non quis - nemo.
a se - a semet.
janua - ostium.
comassationes - epulationes.
copia - abundantia, multitudo.
Ipsius - Suus.
habitavit - habitabat.
e novo - denuo.
aut - seu.
nam - enim.
et - ac.
aridum - arida.
dorsum - tergum.
tenebrae - obscuritas.
quando - cum.
vocare - clamare.
cupidiitas - concupiscentia.
ortus - origo.
inde - exinde.
dein (de) - postea.
cithara - nablium.
vocare - appellare.
vincere - evincere.
patet - liquet.
non aliquid - nihil.
breviter - in paucis.
cadere - delabi.
scire - nosse.
vastatio - devastatio.
vocantur - dicuntur.
affectio - inclinatio.
prodigium - portentum.
incipere - inchoare.

asperens bonum - desirans verum -

cupiens malum

poenitentia - resipiscentia
respicere - prospicere.
cum - quum.
societas - consortio.
paucum, pauxillum, parum - paulum.
sanctus - sacer.
en! - ecce!
turtur - columba.
avis, volucris - volatile.
terror - pavor.
vocatur, dicitur - appellatur.
urbs, oppidum - civitas.
Canaanita - Canaaneus.
segmenta, fragmenta - frusta.
velut, quasi - sicut.
fere - pene.
baculum - scipio.
ancilla - famula.
in exigua forma - in minima forma.
comparere - acquirere.
creavit - creabat (Gen. I:1.).
docti - eruditi.
subito - cito.
usque - tamen.
perquam - valde.
tantummodo - duntaxat.
confirmare - affirmare.
terra - humus.
Ismael, Iismael - Jischmael.
studere, affectare - niti.
se movet - movetur.
paene - fere.
contentio - lites.
visiones - visa.
profunde - alte.
prior - pristinum.
antiquus - vetus.
consolatio - solatum.
usitatus - solenne.
cognoscere - agnoscere.
ponat pacem - det pacem.
regere, regnare - gubernare.
auditio - auscultatio.
vere, vero - verum.
confluere - alluere.
elevare, tollere - exaltare.
aes laevigatus - chalcolibanum.
mundari - purificari.
fulcire, sustinere - adminiculari.
fundamentum - firmamentum.
gratum - acceptum.
dominare - imperare.
litera H - syllaba H.
ministrare - administrare.
in coelo etiam in terra (and)
mare - oceanus.
acerbum - asper.

prospicere - providere.
concernit - attinet.
nempe, scilicet - videlicet.
praecepta - mantata.
persona - individuum.
Paesach - Pascha.
reflexio - meditatio.
ponere e regione - ex opposito.
tenebrosus - obscurus.
innocens - insons.
nominare - nuncupare.
autem - vero.
licet - concessum.
incassum - frustra.
amictus - vestitus.
penitus - profundius.
hera - domina.
sicut - sicuti.
orbus - improlis.
et...et - tam..quam.
sicut, similitudo - instar.
ipsius, suus - ejus, illius.
series - nexus.
adipisci - nancisci.
etiam, quoque - et.
internus - intestinus.
sive...sive - vel...vel.
terrestra - terrenna.
ministrare - subministrare.
interdictum - vetitum.
misericordia - clementia.
forte, validum - robuste.
cum, dum - quando.
unde - undenam.
inclinare - vergeret.
serpens - aspis.
benedictus - beatus.
adoratio - veneratio.
procubere prosternere - incurvare.
actualiter - realiter.
industrius - sedulo.
dominare - imperare.
Isac, Isacus - Jischak, Jischak.
super colla (A.C. 5925.) - super collis.
intrare, inire, exire - ingredior, exgredior.
sicut quasi - tamquam, instar.
lampas, cereus, candela - lucerna.
procella - tempestas.
lutum - caenum.
sanctum sanctorum - sanctitas sanctitatum.
solitum est - solenne est.
regere, regnare - gubernare.
cervicalia, pulvinar - capitalia.
benedictus - beatus.
in terris sicut in coelis. (A.C. 2009.)
salum - pelagus.
ferus-immanis.

vlupe - voluptas.
secus - aliter.
ne hilum - nihil.
ignorare - nescire.
laetitia - hilaritas.
fastus - superbia.
frigidus - gelidus.
simul - una.
motio - motitatio.
designare - significare.
praeprimis - primario.
culpa, causa - debitum.
affectio - affectus.
antiquus - olim.
perlucidus - diaphanus.
celer, citus, velox - ocios.
humerus - armus,
magis quam - prae.
patet, constat - liquet.
assimilare - aequare.
instruere - docere.
prohibitum - vetitum.
lumen fallax - lumen fatuus.
prodigia - miracula.
inungere - ungere.
colere - excolare.
ansa - copia.
concedere - annuere.
exortus - egressus.
aliud - aliud quid.
vastare - devastare.
sodalis - socius.
aliquo modo - aliqualiter.
elatio - superbia.
evaquare - exinanire.
cura - sollicita.
immunitas - integritas.
apparentia - apparitio.
auspicari - inchoare.
accipere - recipere.
excolare - exsugere.
culex - musca.
exculpatio - excusatio.
differentia - diversitas.
mane - in matutino.
periculum - discrimen.
ancilla - serva.
alienus - alienigena.
insipientia - insanitas.
contaminata - conspurcata.
aliqualiter - aliquantum.
patefici - patescere.
magnus - grande.
ab, inter - ab-inter.
indumentum - velamen, vestes.
in saecula - in aeternum.

indumentum, vestes - vestimentum.
juxta, ad - apud.
queant - possint.
an - num.
peculiare - particulare.
dicunt - ajunt.
spendor, nitor - jubar.
prospicere (=cogitare) - videre (=intelligere).
indoles - genius.
adipisci, acquirere - nancisci.
usque ad Dominum, hoc est a Domino.
opinari, autumare - putare.
idem est - perinde est.
dubium, dubitativum - dubitatio.
obscurum, tenebrisicosum - tenebrosum.
vir mas.
intuitio - intuitu.
mutuus, reciprocus - invicem.
abscondere, recondere - celare.
Ego sum janua - Ego sum ostium.
Abram aedificabat - Abram aedifieavit.
satius foret, melius foret - praestat.
consociata - associata.
semita - trames.
clypeus - scutum.
pupillos - orphanos.
eurus - ventus orientalis.
(at)tollere - elevare.
effectus, affective - effectio.
permisso, admissio - venis.
statua - statio.
serere, conserere - seminare.
meratrix, prostibilis - scortus.
jubere. mandare - imperare.
stercus - fimus.
verumtamen - verum enim vero.
ponet tibi pacem - dabit tibi pacem.
sol obscurabitur - obtenebrabitur.
stella collegerunt - retraxerunt spendorum.
consanguinitates affinitates - proximitates.
originem trahet - dicit a seu ex.
bonum ex Domino - malum ab inferno.
ignoscere - condonare.
falsi prophetae - pseudoprophetae.
pretiosa - aestimatissima.
discere - addiscere.
evacuans terram - exinaniens eam.
adversa - contraria.
tractus - regio.
erro, error - fallo, fallor.
beare - benedicere.
vela - velamina.
nominare - cognominare.
est, fuit, erit - est, erat, erit.
celus, citus - ocior.
habitabat cum - in Beirlachroi.

luminosa - lucerna

Sacerdos Iherusalem - opusca Hierosolyma

tela - textura.
campus - ager.
exsiccare - exarescere.
ethnici, pagani - gentiles.
adversus - e regione.
priscus - pristinus.
putare - autumare.
adversus - e regione.
ut, tanquam - sicut.
intueri, videre - aspexi.
exsilium - relegatio.
etsi, tametsi - etiamsi.
cur - quare.
edicere, indicere - profiteri.
ostiarus - janitor.
pecus, grex - armentum.
amovere, removere - elongare.
scripturae - scripta.
uterus - valva.
procul - longe.
simia - sphinges (V.Chr.R. 274, 320.)
sphera - aura.
cumprimis, imprimis - praecipue.
lucerna, candela - lychnuchus.
lux - lumen.
ingredi - intrare.
prata - pascua.
jugiter - continue.
epitheta - adjectiva.
dolus - astutia.
avis, volucris - volatilia.
decus - decor.
fastidium - nausea.
nominatio - denominatio.
immolare - offerre.
affectio - commotio.
vane - inaniter.
superne - de supra.
pilus, crinis, capillus - coma.
Scriptura Sacra - Verbum.

Sanctitas Scripturae Sacrae (V.Chr.R. 751.).

confidenter - securum.
existimare - autumare.
saepenumero - frequenter.
fringere, infringere - rumpere.
ejulare - ululare.
poculum, calix - cyphus.
timores, pavor - terrores.
canere - psallere.
miracula - prodigia.
ex adipe - ex pinguedine.
parma - clypeus.
semet - semetipse.
commemoratio - recordatio.
circuitus - peripheria.
pauper - egenus.
magnum - ater.

generare - gignere.
confirmare, affirmare - obfirmare.
deserere - relinquere.
foedus erigere, pangere - excidere, percutere.
effluere, profluere - emanare, effundere.
praecipuus, primoris - principalis.
in modico (Luc. 19:17.) - in minimo.
amor regnans - amor dominans.
mihi videtur - opinor.
exterinare - (ab)relegare.
admodum - magnopere.
ut, sicut, velut, quomodo - quemadmodum.
ob causas (A.C. 2659.) - ob causam.
orbis, terra, planeta - tellus.
(ad)amissim - accurata.
virgultum frutex.
status cogitationis - cogitationis status.
scrinia, theca - arca.
tela, sagitto, hasta - jaculum.
sequela (V.Chr.R. 485.) - consequentia.
auxilium - opis, opem, ope.
astutia, versutus - dolus, vafer.
pinnula (A.C. 1690.) - pinna (A.C. 1691.)
cantus, canticum - carmen.
sollene - usitatus.
ignoscere - condonare.
jaculator - sagittarius.
disputare - disserere.
sermo - colloquium.
mutuum, vicissim - reciproquum.
oblectamentum - alleactamentum.
cantate Deo - canite Nomine.
amentia, vesania - recordia, insania.
iverunt ambo illi simul - ambo illi una.
dixit Jehovah - dictus Jehovahe.
beatum - faustum.
perigrinus - alienigena.
coenaculum - trinalinium.
firmare, confirmare - probare, comprobare.
dare pacem - ponere pacem.
Sacrificium - victimæ.
in dextra Sua; ex ore Illius; - aspectus
perdere, perditor - corrumpere, Ipsi corruptor.
mentica - pera
metuere - timere.
scaturigo - fons.
partiar - dividam.
ante lunam - coram luna.
cithara, jucunda - amoena.
robur - fortidudo.
Testamentum - Testimonium.
Ecclesia vastata - Ecclesia vasta.
assere, appropriare - vindicare.
primarium - Principale.
currus - plaustria.

constitutio - representatione, et a significacione
edam e venatione - edam a venatione
adferre - adducere
reformatio - formatio - formare : weder formering - forming - formeren, R 35%
cibi - cibaria
desirare - appetere
curari seu sanare
adversarius - antagonista
injundum - incommodum
illapsum - delapsum
abesse - deesse
excimere - excipere
rutilum - coruscum - jubar
hilaritas - hilaritas
histrio - comœdus
gigantes - gigantum gigantes
defocillare - reviviscere
generosus - mobilis
consortia seu conversationes
palam - aperte
alternis - invicem
luxuratus - maritatus
in luce coeli - in lumine inferni
exculpatio - excusatio
præcipue - præsertim - imprimis
populus promptitudinua - spontanorum
perverttere, inverttere, advertere, &
liviolus - lividus ^{subverbere}
mansones et habitacula
repugnatio et aversatio
in sonata, seu in fieri
antisites et præclati
plurimi, imprimis a sorte digniore
mutatio, immutatio, alteratio
procumbere, inclinare, incurvare, prostergere, sternere
delabi - decidere
regere - regnare - moderari - gubernare
coercere - compescere
afras, crudelis, saevus, feras, immanis
natio - gens
rabiosus, rabidus, furor
editus, altus, excelsus, sublimis
rebellis - seditionis
inqüis, genitalia, pudenda
dolor, luxus, tristitia, mœstitia
valere - vim habere
nihil juvabat - nihil proficiam
consistorium - concilium
venio risus - in fortitiae vivere.

ineffabilis - inexprimabile
imensa - ingesta copia
spurcias - immunditias
synecdrum - concilium
exfasciatum - evolutum
variations - variegationes
deficere - carere
dominus - heros
ineffacibilis - non effabilibus
malas - improbes - peccatores
formica - myrica
Jorden - Jordan (R 1584)
verbatim - verbotenus
conspicuus - visibilis
albus - niveus - nivösus
obstinatus - contumax - pertinax
agminatio - turbatio
insorbere - imbibere ^{accusatim.}
ordinare - disponere
modo ordinario ac communi
aestus - calor
stillat - guttae
jota, aplao, cornicula
casae - domas
interitus - obitus
anguria et austricia
examinatio et perlustratio, exploratio
stagna squalida, aquae putidae
- contenti seu sorte

edat e venatione - col ab omni
domare, edomare, perdonare
administrare - impunere - dominari
vorago - abyssus - hiatus
diritas, clute
aestus, oestus, fervor, ardor, calor
scelus, facinus, flagitium, nefas
exhortatio, admonitio
vapor, halitus, exhalatio, exspiratio
risca - contentio
occurredum - obviam
ex libita, arbitrio, ad libidinem
declivis, proclivis, pronus
pium - devoutum
penuria - cogitas

secundo exiit facie ex faciebus
desiderabilia - delectabilia
jucunda quae boni - amena que rei
convivia apud Antiquos, coniectiones ex sanctificatis in Ecclesia Iudaica
prandia et coena in primis
benedic mihi etiam ego
consulto aut concie vilipendere
tractus - regio
medius - meditulum
tolerare - sustinere - pati
evadere - prodere, exstare
splendere, fulgere, nitere, comescere
pingue - pinguedo
ancipari - consecutari
tunica - indusium
hunc, nequam, ventiquam
competere - convenire
calcare - conculcare
supercollum - super collis
eritis - altus - elevatus
antesignari cum suis antistibibus
conversari - confabulati
quotidianus - diurnus - in die
patrocinari - defendere - tueri - tubari
exploratum est et inventum - competitum
per longum tempus - per diutinum tempus
in inferno et in infiniori celo
indefinita ab infinito
offendicula - offensam - scandalum
constituit aram - exstructus altare
magnis cladibus - plagiis magnis
sebitina - latrina
obloqui - contradicere
alibi - usquam - uspiam - quopiam
gloratio - glorificatio
molliter seu leniter
imitamen - imitatio
speculatio - reflectio
optare - expectare
verum enim vero - autem - aut vero
indigena - incola - habitator
Liberum Arbitrium - Libera Electio
pergere - progressi - proficiisci
proinde - consequenter
munera - dona
contine - jugiter
jubar - rutilatio - cornucans
infatuantur et stultescunt
inguinalium et conspurcatum
fornitum - agmina

secundo exire a faciebus
conditio - stirps - sors
moliri - machinari
in facito - abscondito
concredere - committere - mandare
compertum - inventum
stellatus - stellulosum
superseclere - praedestinare
in ordinem redigere - ordine disponere
micare, scientillare
in contrario - oppositus
imprimis, praecipue, praesertim
pituita - phlegma
dubitativum - dubitatio
fervor - escandescia - ira
fervor - ardor
dispar - dissimilis
colligere et congregare
similiter - convolviliter
laetus - hilaris
penitare - considerare
protelere - propagnare
odor fetor et foedus
affectionis - affectiones
opposita et contraria
per experientiam edocere sum - ab experientia
ostendere - monstrare
in superficie - occidere
ad austrum - versus meridiem
frustra - incassum
ex libro seu corfice
maximo famigerat, inter celebrissimos
tentamen - tentatio
discernere - distinguere
distinctionum gratia - causa
reor - opinari - pertare - contumare
ad hoc - adjicio - adiungere
timare - scrutari - perveiligare
postremo - derigere
instar - effigies - imago - simulacrum
exsecrari - devovere
propter te - tui causa (A.C. 1474 b)
emendatio - melioratio
exigua copia - multitudis hominum
certum quoddam domicilium (Mem. 117)
vincere - vincere
veneri - venerari - colere - adorare
illustrius - illustrius illius - tam

recordatur - memor fuit.
vastata est - devastata est.
petra - rupes.
balaena - cetus.
sepulchrum, tumulus - monumentum.
exsecrari, devovere - maledicere.
quinque stultae - fatue.
zona - cingulum.
verbum - sermo.
nisi baculum tantum - ... solum.
vestimenta splententia, alba
praeparatum est - paratum est.
divites mesidit inanes - vacuas.
occultatum - reconditum.
ab ortibus et occasibus.
revelabitur - retegendum.
convivium - prandium.
deserere - relinquere.
in aeternum - in saeculum.
non amplius pecca - deinceps.
mendacium, loquens - mendax.
fores clausae - janua.
munera - dona.
vola pedis - planta pedis.
scissira - fissura.
incantatio - mussitatio.
anxietas - angustia.
formido - pavor.
signum - vexillum.
platea - vicus.
senare - curare.
comedere - edere.
validus - fortis.
corona - coronis.
ligatus - vincetus.
oportet - debet.
ubique, ubivis - passim.
num - nonne.
obfirmatio - confirmatio.
sanctificare - sacrare.
in postremitate - in extremitate.
obsequim obedientia.
obscurem - tenebrosum.
ex similibus et analogis.
amor regnandi - amor iperandi.
animadvententia - versio.
fluvius - flumen.
perplexi - implexi.
parvus, parvulus - exiguus.
annuntiare - narrare.
ex coelo - e coelo.
in conclave - in cubiculum.
jugum meum blandum - facile.
si oculus tuus simplex, bonus
Zion - sion.
accipere, recipere - suscipere.

narrare - enarrare.
acceptae sint preces meae - receptae sint.
collauda Deum tuum - celebra.
avis alae - volucris.
stolidus, stoltus - fatuus.
contrahentes matrimonium - nubentes.
Parate viam Domino - ... Domini.
dignus - idoneus.
sponte - ultronea.
unoculum - luscum.
... coruscantia et candida.
dimittite - remittite.
habitare - habitatio.
revelabitur - retegendum.
ab oriente et occidente.
in conclave - in cubiculum.
acceptare - assumere.
precantes - orantes.
omnia per Ipsum facta - ... per Illud.
in amore meo - in dilectione mea.
in lacu siloam - in piscina.
iom, Domine - etiam, Domine.
ab orientalibus - ab oriente.
favilla - scintilla.
spiritus - spiraculum.
evasionus - erexitonus.
elongare - removere.
virga, surculus - stirps.
crudelis - saevus.
mincha - munus.
procella - turbines.
in seculum, in perpetuum - in sempiternum.
intuitio - inspectio.
ast - at.
Sancta Coena - Sacra Coena (A.E. 2811.).
offendiculum - scandalum.
proxime praecedunt - mox sequuntur.
smegma - borith.
atratio erunt - niggrescent
lamentatio - planctus.
serva me, ut server - salve me, ut salver.
species - habitu.
adoleo, comburere - adurere.
de duabus imperiis seu dominis.
e rupe - e silice petrae.
attentio, animi attentio.
scrutari - investigare.
tugaria - tentoria.
umbrosum, opacum - tenebricosum tenebrosum.
confidenter - securum.
ita, ita; imo, imo - etiam, etiam.
interimere - occidere.
debita - peccata.
sincerus integer, purus.
hostes - osores.
primum - primarium.

idoneus - aptus - ritus.
denique - postremo.
persona - individuum.
virga - caulis.
denique - demum.
ut, sicut - ac.
relinquere - derelinquere.
concedere - annuere.
accurate - amussim.
terra (dutch): aarde; (English): earth
obedire - obtemperare.
sui juris - sui compotes.
tramites - semitas.
restituere - reparare.
adulterare - adulterari.
negotriatrix - mercatrix.
thesaures, opes - gaza.
margarita, perla, unio.
extimum - extrema.
fiducia - confidentia.
morbus - aegritudo.
sordes - squalor.
existentia - subsistentia.
recipientia - receptacula.
obligare - obstrigere.
immunus - liberum
origo - ortus.
procumbere - cubare.
decem camelos e camelis
fluvius - flumen.
orior - exerior.
puer - puerulas.
aliquantum - aliquantis per.
sorbere - bibere.
bibere - potare.
tum - quum.
solitum est - sollemnus est.
libra, trutina - statere, lanse.
affluere - allui.
manere - mansio.
propter - ob.
propensio - animus.
successive - sensim.
paulatim - pedentim.
dissipere - discutere.
adpropriari - appropriari.
immediate - directe.
infinita - indefinita.
evacuare - exinanitio.
statim, illico - extemplo.
voces - verba.
vane - inaniter.
animadversio - animadvertentia.
platea - vicus.
candela - cera.
lavare - ablucere.

infundere (mara) - insinuare (sona)
consortium - commercio.
desciscere, decidere - delabi, deficere.
inclinatio, propensio - proclivitas.
occultare, recondere - (abs)condere.
adulterium, adulteratio - moechus.
cacumen, pinna - pinnula.
visus est Sacharia - visus est ad Moscheh.
deflectere, inclinare - incurvare, demittere.
terra (dutch): land; (English): land.
palpitatio cordis - micatio cordis.
liquefacere - madefacere.
recordaris - memineris.
valere, vigere - pollere.
moechare - moechari.
quinque talenta - decem minas.
mercaturae - merces.
tractus, provincia - regio.
cum, unacum - simul.
repraesentationes - repraesentativa.
femora - femina (A.C. 3021.).
exiduus, parvus - parvulus, pusillus.
omnare - instruere.
officia - munia.
lamentari - plangere.
conjugere, adjungere - injungere (A.C. 3033.).
sacramentum - obstrictio.
consecratio, dedicatio - initatio.
de camelis (A.C. 3047.).
congeries, acervus, struus - cumulus, strages.
ab extra urbem - extra urbem.
hydria - cadus.
e doctrinalibus - ex doctrinalibus.
gloriosus, delitosus - pretiosus.
insertio - incorporatio.
canalis (A.C. 3095.) - aqualiculum.
inspicere, scrutari - explorare, examinare.
introrsum - extrinsecus.
probitas - integritas.
inflexio - incurvatio.
exquisitissima - exactissima.
vocatur, dicitur - appellatur.
inaptare, inaptatio - aptare.
veni et non vir - video et nullus vir.
usitatus - ordinarius.
clarus, manifestus - evidens, planus.
natis - clunis.
necare, occidere - interficere.
congeries, acervus, strues - cumulus, strage
comparare, adipisci - acquirere.
perquam - valde.
opes - thesauris.
actus - actio.
collum, cervices - guttur, gula.
occasio, copia - ansa.
post, postea - deinde, exinde.

ne judicate - ne judicemini.
perdere, deperdere - amittere.
communicare - impetrare.

Divinum Verum Domini -
virga - caulis.
persona - individuum.
voces - verba.
reminisci - recordari.
vane - inaniter.
insertio - incorporatio.
nanciscor - assequi, adipisci.
tiara, diadema - tiaralis.
dictoria - illusiones.
obsequia - obedientia.
molimina - machinationes.
aegre - difficile.
excipere - accipere, recipere.
effigies - imago.
mamma - uber.
quamdiu - quousque.
ministrate - famulare.

Ego Sum Lux mundi -
viderunt salutare-salutem (Luc. 2:30)
mas, masculus - vir.
concordia - harmonia.
versura - conversio.
peplum - velamen, vela.
involutum - velamentum.
quotidianus - diaturnus.
aspectabilis - visualiter.
spolium - praeda.
se facile seduci patiuntur
efflorescere - florere.
liberi, suboles - proles.
notio - conceptus.
fastidium, nausea - taedium.
quidam - certus.
puls - pulmentum.
penuria, inopia - defectio, egestas.
corrigere - emendare.
occultare, abscondere - celare.
praecipue - imprimis.
cedentia - obsecundantia.
apri - sues.
vestigium - orbita.
pascua - pratum.
qui - quinam.
animadvertere - attendere.
me inscio - nesciente.
discernere - distinguere.
Primitae - (Primogeniti.).
Primogeniti - primogenita.
dominus - herus.
proficiisci - peregrinari - progredi.
reor - opinor.
ministrare - administrare.
guasi - sicut.

in indumentis ovium - in vestimentis.
operantes iniquitatem - operari iniquitatis.
video Ipsu - intuor Ipsu.
Verum Divinum Ecclesiae.
dolor, luctus, tristitia - maeror.
affectiones effigiantur - cogitationes.
secundum - juxta. figurantur.
inclinatus, propensus - proclivis pronus.
nisus - connisus.
enasci - regenerare.
limbus, ora - fimbriae.
blasphemia, calunnia - ignomia, convicia.
contumelia, opprobia.
vituperia - subsannationes (A.E. 778.).
errantia, vaga - confusa.
in contrarium - in oppositionem.
facinorosissima - scelestissima nefandissima.
fantasiae magica - phythonicae.
nutrix, lactans - lactatrix.
millia myriadis - myriades millium.
viam monstrare - ostendere.
Ego Lux in mundum veni.
sacerdos, minister - clerus
mulier - foemina.
amor erga proximus - charitas erga proximum.
originarius, originitur - originetus.
tegimentum - operimentum.
coruscare, micare - fulcere, nitere, splendere.
evidens - manifestus.
uno aspecto - uno intuitu.
nequaquam, haud - neutiquam.
se facile persuaderi simunt.
subjicere - subjugare.
si desiderat, coram intellectu. *Sic cupit,*
cla - testa. *coram visu.*
colluvio - congeries.
appetere - desinare.
com-, in-, mutare - verti.
fiducia - confidentia.
miraculum, prodigium - portentum.
fessus, fatigatus - lassus.
ordinare - disponere.
nunc - iam.
cur - quare.
mancipium - servus.
accepta, recepta - adepta.
quod non possit - quod nequeat.
pinque, pinquedo - adeps.
pugna, contentio - lis, controversia.
Primumgenitus - begotten-, born-, natus est.
ex mortalibus - ex mortuis.
cubilia - stratum.
servus - famulus.
bina luces - ex bino fonte, binos calores.
amor erga pullos - catulos.
Procumbere - cubare.
angustia - angor.

disceptationes - lites.
excandescientia - ira.
reatus, debita - culpa.
defectus, inopia - penuria.
saepe, crebro.
Solà Ecclesia - sola fides.
incassum, irritus - frustra.
concedere, permitter - venia.
prima specie - primo visu.
disquirere - limare.
sollicitudo - cura.
obstinatus - contumax.
periculum - discrimen.
procul - longe.
non possunt - nequeunt.
constipare - obturare.
obliterare - extinguere.
gloriari - superbire.
ardor, zelus - fervor.
praestare - praevalere.
ignorare - nescire.
prosus, plane - omnino.
remuneratio - retributio.
nihili - vilis.
propter - ob.
Verbum in sancto legere
dissidere - discrepare.
ambire - consecitari.
bracchium - ulna.
~~extare~~ - sistere.
nauseare - fastidire.
apparuit si eum (Gen. 26:24.)
se habet ad - se habet cum.
sistitur - se ostendere.
coetus - conventus.
intueri - spectare.
gremium - sinus.
albus - candidus.
nasum - nares; narium.
casus, eventus - contingentia.
diversimode - varie.
ortus - oriens.
lectus - stratum.
concordia, consensus - concentus.
apex - corniculum.
monstrare - ostendere.
ut et - idemque.
remotos - longinquus.
comedere de arbore
consuetudo, mos - habitus.
notitia - scientia.
scalprum - stylus.
secernere - separare.
sermocinatio - coellegium.
nemus, lucus - silva.
stabulum, caula - ovile.
elucubratio - studium.

(con)turbare - confundere, infectere.
concussa - commota terra.
excidere foedus - quod pepingerit foedus.
ubique, passim - ubivis.
frequenter, multoties.
tamen, attamen - verumtamen.
inconspicuus - invisibilis.
praedones - latrones.
relinquere - deserer.
observare observandum - servare servandum.
Sedere ex dextris - sedere a dextris.
contra - adversus.
uxor sua - mulier sua.
meretricatus, meretricatio - scortatio.
locupletare - ditare.
complere, implere - explere, replere.
separare, sejungere - secernere.
satagare - contendere.
industria - sedulitas.
suffere, sustinere - tolerare.
infirmitas, imbecillitas - debilitas.
cortices - codices.
quia, quoniam - quippe, quum.
altercare, jurgere - rixari, contendere.
contemnere - spernere.
- sante legere.
irridere - subsannare.
oppositus - contrarius.
translatio, interpretatio - vertere, transferre.
noxius - damnosus.
idea - notio.
- visus ad illum (Ex. 3:2.).
quale ejus - sua qualitas.
constituere - componere.
odium habere - odisse.
recordatio - commemoratio.
inserviens - ministrans.
honestus - verecundus.
fortuita, forte - forte fortuna.
defatigatio - languor.
hodiernus, hodie - quotidianus, quotidie
lucerna - luminaria. diurnus.
projecit in terram - dejecit in terram.
redundare - abundare.
ideo, propterea - idcirco.
indicare - designare.
generare - gignere.
contingere - fieri.
vitae = manducare Dominum. (A.C. 2187.)
vires activae - vires agentes.
humidus madidius.
scibere - exarare.
sequela - consequentia.
silere - tacere.
sindon, byssus - linum.
stultus - stolidus.
basis - fundamentum.

immanis - ingens.	timor - me tus.
coquere - elixare.	in socio - in sodali.
incontinenter - deinceps.	jussus esse - mandari.
pilosus - comosus.	glaber - laevis.
naevos - vitia.	peripheria - circumferentia.
positus - situs.	cutis - cuticulae.
eapropter - propterea (A.C. 3539.).	penes malos - apud bonos.
antequam occidit sol (A.C. 3540). -	usque ad intrare solis (A.C. 9213.).
sucumbere - occumbere.	jamdudum - jamdum.
insufflare - inspirare.	plenarius - completus.
nuper - dudum.	lumen fatuum - lux fatua.
deitas - numen.	caries - mucor.
aenus - ahenus - aes.	niger, ater, furvus.
jubar - radiatio, lucis.	Verbum in sancto legere - sancte legore.
sycomorus - ficus.	deflectere, declinare - discedere, recedere.
discrepare - dissidere.	pulchrum - bellus.
equus - manus.	mancipia - medias tini.
medicina - medicamentum.	meliorecere. - emendare.
mictatio cordis - puerus.	mutare - immutare.
nisi - si non.	nubere - maritare.
obmutescere - tacere.	obryzum - solidus.
tenebrae, caligo - obscuritas.	catholicum, universale - oecumenicum.
podex - anus.	rueret - subruetar.
speculatio - reflectio.	violationes - stuprations.
terror - formido.	theorema - problema.
tinea - blatta.	deinde - subinde.
accommadatus - conveniens.	initiare - augurare.
consecrare - dedicare.	primogenitus - postea genitus.
ulti - vindicata.	tumultuosus - turbulentes.
cuspis - acumen.	odisse - odium habere.
cupere - avere.	in tota habita - in toto orbe.
pallidus - luridus.	tribulatio - afflictio.
vacuum - inane.	colores - splendidi.
sermo - conversatio.	macer - gracilis.
sonitus - fragor.	stercus - fimus.
opera - labor.	viva vox - oretenus.
perspicuus. - clarus.	manifestus - evidens.
planus - apertus.	fel - bilis.
valere - pollere.	fruges - seges.
fulgere - micare.	iracundia - saevitia.
protegore - tueri.	scrutari - pervestigare
turba - turma.	surculus - insitum.
cogere - compellere.	scaturire - emanare.
perdomare - opprimere.	sagitta - telum.
statuere - disponere.	vexare - torquere.
carpere - avellere.	diripere - depopulari.
gloriari - se jactare.	ostentare - ventilare.
pulsus cordis - pulsatio cordis.	inclinatus, propensus - proclivis, pronus.
	indefinitatus indefinitatum indefinitarum.

(This collection is the by-product of only 40 short daily readings, but with an experience of 40 years; what would be the tremendous result, if there were somewhere a central point towards which from everywhere all over the world notes were sent of definitions found in the Latin Word, which notes would lead to a complete Dictionary of all the 12000 different words used in the Third Testament.)

This as to the apparent synonyms, mostly with the differences between the celestial, the spiritual, the natural. All lexicons outside of the Church are ignorant of those classes, and therefore they translate those words promiscuously. And there is still more: How often the expression occurs in the Word that "distinctionis causa" it be allowed to indicate one thing this way, and the other thing that way (as for instance "cœleste verum - verum cœleste", A.C.1545; and "bonum naturalis - bonum naturale", A.C.3518.). All grammars outside of the Church are ignorant of those essential distinctions. The same applies to the conjugation of the verb in the Latin Word. Look at Adversaria Exodus 19,n.365: "audiendo audire nusquam significare potest solam auditionem, et sic observantiam externam, sed internam". The Latin of the Word often uses this hebraic ~~Tense~~, being an infinitive absolute, only to translate in the European languages by the gerundial: "to hear ~~by~~ hearing". So there is a big difference between "scientes bonum et malum" (Gen.3:5.) and "sciendo bonum et malum" (Gen.3:22.). This is as yet mostly overlooked, or willingly neglected for the sake of a smooth, easy, pleasing readability.

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The difference between the Doctrinal Translation and the popular translations is this, that the Doctrinal Translation acknowledges "the Style of the Word, or the Internal Sense" (A.C.798.), and follows it, meanwhile all popular translation follows the people in its common speech. This Principle was already understood by Robert Hindmarsh in 1792 when translating "An Hieroglyphic Key to natural and spiritual Mysteries by way of Representations and Correspondences", by saying in his preface: "...the translator has only further to observe, in respect to his part, that he has kept as close to the Original as he well could. Indeed he found it necessary to be as literal in the translation as possible; otherwise the correspondence in each sentence and word could not be retained, or conveyed to the English reader. For this reason he has been obliged to use the words insipience, disharmony, jucundity, etc. although he is sensible, there are some readers, who would better understand the terms folly, discord, delight, etc. However, for the sake of the unlearned, a glossary is annexed, containing an explanation of such words as are not in common use, but which were nevertheless thought proper to be added on the present occasion. ..." What Hindmarsh in his time called an explaining glossary, has to become in the New Church a Vocabulary of the Latin Word wherein the Word Itself gives of every word the one Divine definition, because it may never be forgotten that the Word is the "loquutio Divina" (Adv.I:1020.) and the "loquutio Sancta" (A.C.8339.) and also that "ne quidem vacula in Verbo est absque causa, et absque significatione rei alicujus in sensu interno" (A.C. 1896.) Therefor the Lord, in His Infinite Mercy, has deigned to give in the Latin Word, everywhere, of every word the most concise, the most simple, and the most clear definition - only you have to work with sedulous care in order to find those definitions, one by one most precious jewels. And brought together, they are more than a Dictionary; they become an Aromatorium, a Shrine of mere Clenodia, as much the Word as the Word Itself, because all those words and their definitions are from Himself, yea, they are Himself in His Second Coming; and therefore they are not man-made, but Doctrine-born, and thus God-given. In other words: such a Dictionary would be the Word

After such an Ideal, the theoretical within the practical, also Stephanus le Boys des Guays was aspiring when he translated, somewhat a century ago, the Arcana Coelestia, because he started the fourth volume with an Avertissement that from now on he wants to follow as strictly and literally as possible the Divine Text, even when the translation runs counter to the specific french idiom. And as a monumental by-product of his most faithful translation of all the Writings, he composed from all the quotations of the Old and New Testament in the Third Testament, the Books of the Prophets, the Psalms, and the Gospels in the Divine Latin of our Testimonium, with all the different versions, all the references and all the explanations. Those five Books - and perhaps there are still more - may be viewed as a most precious donation, avant-date, to our Church, till yet pretty unknown.

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And, ^{new} by way of concluding words, a note about every vernacular or native language into which the Lord's Latin of the Word has to be translated: "Verbum Domini est sicut Oceanus, Floretum et Hortus" (V.Chr.R. 154.). Just as the Holy Word is unthinkable without the Sacred Scripture, so the Sacred Scripture is unthinkable without the Three Original Languages and vernacular or native languages into which they are translated and have to be re-translated anew. Of the Heavens it has ~~said~~, I have seen the uninhabited Heavens, and the inhabited Heavens; and the inhabited Heavens stand to them in the relation of a drop to the ocean". In the same way it is circumstanced with every language, being a paradise consisting of mere paradises, floreta or horti, for the most ~~part~~ quite uninhabited, that is to say: never entered into, or better said: out of which the human mind has been driven away with the declining ages. There are thousands of words which are almost forlorn and forgotten, and still are existing, far away, in the faithful expectation that by virtue of the Latin Word they may come to life again - in the mind of the Men of the Church. The vocabulary of the common speech, of the man and the newspaper of the street, is a poor and mutilated thing compared to the Languages of the Word, and to the Languages into which they have to be translated in such a blessed way, that those vernacular or native languages become transparent, diaphanous in their devotion towards the Divine Original.

By virtue of a Doctrinal Translation there has to come into existence a Scriptural, an Ecclesiastical Language in every vernacular or native language, noble, simple, humble, mild and severe, of a Style determined by the Divine Subject, and glorifying Him Who is The Word Itself within His Sacred Scriptures.

If that Doctrinal Translating - fully realisable in a blessed future - were to appear here and now already in these cloudy days, every genuine man of the Church would recognize it at once, and welcome it with overwhelming awe and thankfulness; but the average churchpeople would trample it underfoot with contempt and derision, calling it an impossible language, a ridiculous ^{unreliable} stuff. And ... viewed from their left side, how right they would be! Because in the outward form, in the Letter, that Translation will be as rude and simple and strange and incoherent as its Hebrew, Greek, and Latin Originals, in a language being far from first class, in a style being far from inviting and pleasing. But in the inward form: "How elegant is the Internal Sense of the Word", A.C. 1224, 1264, 1883, A.E. 8. And the one only faithful Translation never will commit violence upon the Elegantia of the Internal Sense for the sake of a smooth and easy common speech.

"Et transformatus est coram illis, et fulsit facies Ipsum sicut sol,
vestimenta autem Ipsi facta sunt candida sicut lux", Matth. 17:2. The
one only faithful Doctrinal Translation respects that Divine Transformation
in every, every word of the Text.

The Nova Hierosolymitan Translation of the Third Testament will require
a Septuagint: seventy men of science, intelligence, and wisdom, perfectly acquainted
with the Lord's Hebrew, Greek, Latin, and the vernacular languages - forming together
a Concilium Magnificum like that one mentioned in V.Chr.R.188, and also playing a
Ludus Sapientiae like that in V.Chr.R.48; with in the midst the Word on a table of
gold, and, at the East-side, in flamea luce, the Doctrine of the Church.

■ ■

■

"Sensus Externus seu Literalis est Verbum solum ex Sensu Interno seu Spirituali,
qui in illo, et ex ille" (A.C.3229.).

quo

To acknowledge this in the Translation, is out of the Theologia revelata;
to deny this in the translation, is merely theologia naturalis.

(Sept. 1 - Oct. 12, 1961)

Anton Zelling
The Hague, Holland.

7. The Latin word Cogitatio has become in the French language „la cogitation”, which is something else than „la pensée”; in the English language it has become „the cogitation”, being something else than „the thought”. Already Vienna only grammatically the difference is clear: the cogitation is a thinking, and at each of working, an operation; meanwhile the thought is a present thought, and consequently most often in the plural „thoughts”. Already philologically understood, the difference is obvious between „cogitatio - cogitare” and „thinking - thoughts”. Still in common speech the difference has been almost levelled up, blotted out.

Thanks to the Latin word we will enabled to face the tremendous difference in the very sphere itself of their signification. Most thoughts are the produce of reasoning, and very seldom thoughts are the fruit of thinking. This seems nonsense, but have you never read that terrible sentence: „Hominis hodie non sciens quid id est ... ne quietem quicunq; cogitatio”, Mem. 3730, 31. Today it is not known what cogitation, what thinking is. To frustate here cogitation with „thought” would be weakening the statement. For everyone has thoughts, but thinking is very rare. And the reason why is given in many sentences, as for instance:

„Cum nulla subordinatio ex aliis materialiter homo nullum cogitare posse interierat potest habere”, A.C. 5168

“Cogitatio hominis mirabilis est, ei ignorat quod potest habere”, A.C. 2384.

“Omnes cogitationes reguntur a Domino; in flumine... instar fulminis”, A.C. 6474.

“Cogitatio (math. 22:37) per illis quae procedunt ex verbis prophetarum, ita quae esse anima sentimillibet illius potest”, A.C. 9050

„Nullus cogitator potest a se, sed a Domino”, D.P. 288.

„Homo non cogitat a se, sed ei datur a Domino cogitare, in omni appetentia dicunt a se”, D.P. 321.

And, to finish, this most striking statement:

„Plures observationes, quod solam apud me dispositam sunt organa cogitationis”, Mem. 4333

Unlikely, in the Standard-Translation of the future the distinction between cogitatio and cogitata will be observed and respected: „Seek ye first the Divine source of thinking, and a golden rainbow of thoughts shall descend upon you.”

sistered as a civil institution; while conjugium had regard to the physical union)...."

Is this according to "Deliciae Sapientiae de Opyre Conjugiali" and to the "Intratitulus of Sapientia Angelica de Coniugio"? No! just the reverse, for look at n. 203 of Am. Conf.: "sed hoc conjugiale... mutatur... in oppositum, quod vocatur conjugale seu countabilis mali et falsi... Note the difference between conjugiale and conjugale; and the identity between conjugale and countabile.

Comment is needed.



3. Exodus 23:22:

"Inimicum agam in inimicos tuos: omnia falsa ex mala
hostiis" "hostes" : "mala" "quibus falsa"

From this in A.C. 9413-4 it is evident that hostis is the evil, the devil; and inimicus is the false, the sultan. No dictionary as yet indicates this difference.

As to the English translation:

inimicus is evidently "enemy", "unfriend";

consequently hostis is evidently "foe". That word foe has to come again in usage, seen moreover that the root is derived from the Anglo-Saxon verb fagan, meaning to hate.

In Pott's Concordance the word foe does not occur, that omission must be rectified, otherwise the word is in the translation wronged in countless cases, especially in the Psalms, where both words, hostis and inimicus, very often are used in one sentence, and sometimes, in different versions, change their place, according to the subject. The use of only these two words in the Latin Word requires an extensive study.



4. "Qui in spirituall affectione cognitionum vestit boni est, is

* scit multo plures quam nosse", Apoc. Expl. 113, 126.

Because the English language as yet is deprived of the expression of the difference between scire and nosse, it has occurred that this most wonderful statement has been translated in the following ridiculous way.

"He who is in the spiritual affection of the cognition of the true and the good, knows much more than he knew before."

This proves that the English language has to coin new words or has to revivify old words, expressing the difference between nosse and scire. If you are inclined to minimize the importance of this need, please, tell me how you will translate:

"ex perceptione nosse et scire", A.C. 125

and also in reversed order:

"ut nihil aliud scire et nosse queant, quam quod Dominus nos concedet", Mppm. 604(6).

and also:

"ad sapientiam seu rationem hominum intrahere possit scire

et nosse, seu per scientiam et cognitionem", A.C. 1555.

"Scire and nosse" here is translated into "learning and knowing", which is all wrong.

wrong. Is not a complete science of translation hidden in the Latin rendering of the Old and New Testaments? Has there ever been made a Latin Glossary of the Hebrew and Greek copies verborum according to our Testimonium, most useful for the students in the Theological School? It seems that still yet — after more than 200 years — nothing has been done in that direction! Also there exists as yet no ~~exists~~ a grammar especially for the Latin Word and the Word-Latin, a grammar so much more simple, essential and substantial than those of the Classical Latin. It remains a fact (see Document II, page 710) that Swedenborg has been influenced in his time — and even afterwards — by the simplicity of his Latin style. Recalling that Style is developing the Ministry of the Word. And it is self-evident that the simplicity of that Style follows its own linguistic laws and the own vocabulary.

One single example out of thousands!

In every Latin grammar you can find:

~~habitat~~; he was dwelling & also he dwelt. dwelt
~~abitavit~~; he has dwelt, also he dwelt. dwelt

How do you now translate Genesis 13: 12?

"Abraham habitabat in terra Canaan, and Lot habitavit in urbis plurimi." According to your old grammar you may translate both words the same way — but that is nonsense! But if you now know, what to do, please, tell me how you translate Genesis 1:1:

"In principio creavit Deus Coelum et Terram", seeing that there is said creavit, not creabat.



6. One may be astonished that after nearly two centuries, "Qui manducat Meam Carnum..." (Joh. VI: 56) everywhere, in every language, is translated by "he who eats", meanwhile the verb both in Greek and in Latin means, confidere or communio. Even in the Interlinear Translation of the New Testament by G. R. Berry this obvious distinction is totally neglected. This proves over and over again that all translations and all dictionaries have to be confronted with the Latin of the Latin Word, and no longer must go in the beaten track to be in accord with that which the old (see "Lettres and Memorials of Swedenborg", page 175). In N. H. D. C. 270 is said as a reproach: "quisque in istis ad dentibus". This cannot be used may not be the attitude of the New Church. The word "manducare" the complete doctrine of the Holy Supper is contained, the wonder of the appropriation in summe, capre, vesci gustare, mandere, confidere dentibus, omnia minima mansa. Therefore: how do you translate: "Comedere de arbore vita est manducare Dominum" (R 218)? To translate this faithfully, you have first to understand what is said in T. Chr. A. 527: "qui cibaria in frustulis ingrent in fructum, et non communia dentibus inferunt in vrbrem,

Vernacular languages. But yet those laws have not been derived therefrom; and also still yet are lacking: I vocabularies of the Hebrew and the Greek according to the Divine Latin Translations; II. Grammars of the Hebrew, the Greek, and the Latin, according to the Third Testimonium! In that respect much labor has to be done, to simplify and to clarify the work of Standard Translations. Open whatever Latin grammar you like: the rules do not apply to the Latin of the Word, and most of the adjunctions have taken a quite different signification. Every Theological School has to realize this: „quia nemo adiunctionem (panniculum) vestimenti novi adjecit (inedit) in vestimentum vetus, aliquin novum scindit, et veteri non convenit commissura e novo“, Luca 5:36.

*

8. „Et vides Jehovah Abram.....; Quis vides illi“, Genesis 12:7.

However in Exodus 3:2: „Et vides Angelus Jehovah ad illum“. In both cases the Hebrew has after the verb vides the adjective ad, being to. Still in Genesis the Latin uses not the word ad. Faithfully to the Letter we have to respect the difference, and to observe it in all other cases. And note also that you never translate „vides Jehovah Abram“ with „Jehovah appeared“, but literally „was seen“. If you don't agree, read A.C. 1445: „Vides Jehovah Abram, significat quod Jehovah apparuerit domino cum adhuc puer“. Clear? It is totally wrong to translate ad as if there was written ante or coram. How careful we have to be with ad is proved in A.C. 8717: omne verbum magnum adolescent ad te (Exod. 18:22); in sensu in proprio non significatur ad illum, sed ab illo. It ought to be our daily awe and joy that the Style of the Word is the Internal Sense. To sense that Sense — that is the great question, a question of life.

*

9. In A.C. 1462 is said:

„In die illo erit semita ab Aegypto ad Roschurem....“
and some lines afterwards:

„In die illo erit semita ex Aegypto in Roschurem....“

Are those differences „ab - ad“ and „ex - in“, mere arbitrariness, better to neglect, or must they be followed strictly?

The same applies to Luca 19:17:

„....super minimo fidelis fuisti...“ In all quotations is written „super minimo“; but unexpectedly in A.E 112 is written:

„in modico“

which variant throws a wonderful light over the former expression, and contains a complete doctrine of Life. To follow not this variant is to falsify the Latin Word.

*

10. In D.L.W. nr. 2 first is said: „... cogitatione est effectus vitae primus“, and afterwards: „intima cogitationis... est actualiter primus vitae effectus“ — quite an inverted order of words. Reading that number carefully, the reason is given why, and that the second wording is not at all arbitrary.

*

It must have been out of the Divine Providence that, in the beginning of our era, the Latin language was spread over almost whole Europe — as it were with a view to the Second Coming in the Third Testament. The influence of that roman Latin upon all European languages, as a first preparation, has been tremendous, as yet not enough realized. It must also have been out of the Divine Providence that there have been, in almost every European language, very great poets, who, as precursors for the future translation of the Latin Word, have vivified, enlivened, enriched, and even re-corrected the copia verborum of their respective languages.

The Translation of the Latin Word has to enlarge, to deepen, to re-enrich, to elevate, to animate, year to wing our language, in order that it may become the dwelling-place of the Lord's words. This principle has even been understood in the world outside of the New Church; for one of these days, "The Daily Herald" wrote about a new english popular translation of the Bible: "This new bible may truly be viewed as an introduction to the old, authorized translation. The words of 1661 are too poor and too prosaic to render in all the fulness the truths that man has found in his communication with God...."

*

12. In the translation of "The spiritual Diary" of prof. Bush and rev. Smithson, (edition Speirs, London, 1883) a note is added to no. 1763, saying:

"As the reader will perceive, it is extremely difficult from the language employed to form a definite idea of the punishment here intended to be described. We confess to our entire inability to gather a clear conception of what the writer intended to convey, more especially in the closing sentence, which for that reason we have left untranslated. For the sake of our Latin readers, and in the faint hope that a truer version may be suggested, we subjoin the original....

What has been the cause of that shortcoming?

As said before (on page 14), the Nova Hierosolymitan Translation of the Third Testament will require a Septuagint! seventy men of science, intelligence, and wisdom.... "In other words: it can no longer be a one-mans-job; not only as to the doctrinal and linguistic side of the matter, but also as to the perfect understanding of the underlying Scientific Works. In this relation he pointed to the statement in A.C. 3596: these things cannot be illustrated any further....; and moreover such things have to be superconstructed on the ideas of natural truths by which they have to be comprehended, and also those ideas are today lacking.... The translation of the Word, and especially of the Memoria-bilia with their innumerable anatomical particulars, requires an infrastructure or substance of "ideas of natural truths.... which to-day are lacking". In Holland it has already been said in August 1928 about the study of the Scientific Works of Emanuel Swedenborg: it is obvious that those Works are of Divine Origin, and consequently are the natural truth"; and in June 1930: "Then the influx of the Lord can take place from the most interior things to the most exterior things, by which

are of Latin origin, even the words "butter and cheese" (butterum and caseus). But in very many cases this is a terrible disadvantage. That perception becomes perception, and apperception becomes apprehension, is very well, but what is the distinction? In fact it is not a translation, but a changing of pronunciation. And if the Word Itself does not offer the exact definition, this kind of translation leaves the mind in darkness, because those words become terms, and the more you consult dictionaries, the vaguer, the more undefined those terms become. So for instance reflexio - reflection. You have to study long - and longtimes the Word, before you come to realize what the genuine signification is of "reflection" according to the Latin Testament, in total difference to the definitions given in all lexicons. If you don't believe this, please look up 1 Pet. 1:39: "Doctrina reflexionum est in integra doctrina". Throughout the whole Latin Word innumerable doctrinalia are given about reflexio, and the time will come that those doctrinals are collected in their divine order, under the heading of the final, complete definition, proffered by the Word Itself.

Cognitio becomes "cognition" - but what is it? and what things for instance are cognitions, and not something else? So thousands of questions more. If you had to translate "cognitions" into your Anglo-Saxon English, what word would you choose? What is the essential difference between scientifica and cognitiones, what their relation, what their degrees. The Latin Word gives in all those questions the unique, clear and short answer; but one has to labour longtimes before those answers, one by one, enter the hearing.

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14. The erasures in the Manuscripts ought also to be studied with great care, because they teach us very important things as to the line of thought during the writing down, preferring one expression to the other, changing one word into another of almost the same signification. Every erasure is a big lesson for translation.

*

15. Often - no, regularly - to translators is asked the question: "If you had to translate again, would you do it otherwise than you have done in the past?" That question is mostly asked with an ironical, sardonic, sceptical smile, by those who like to criticize and to reason about translation, without entering ^{themselves} the labour itself. Every country has those swarms of hornets!

The question is wrongly put, overlooking every principle. The real point is this: When the New Church enters a new state, the Word in her language enters also into a new state, a new translation. Therefore it might be said that every ecclesiastical translation is being as it were continually born, every present state so to say an egg compared to the following state; the bud of yesterday a fullblown flower to-day, and a juicy fruit to-morrow. In the world just the reverse took place: with every new, modernized translation of "the Bible", the Old and New Testament are more vulgarized and profaned; worse and worse. And even in many translations of the Latin Word, heinous tendencies have been advocated: you

charum. Look therefore I. l. 148: „Quod proprium nominis monum Costa, quae est os pectoris, et quidem proprium, quod ei charum, causa est, quia Pectus apud antiquissimos significaverat Charitatem, quia ibi Cor et Pulmones. . . ”. Here it is emphasized that charitas is derived from charum, like bonitas from bonum, veritas from verum (goodness and truth). Carum in classic Latin, because charum with a H in the Word-Latin, and so caritas became also charitas with a H — not yet in The Word Explained, but directly afterwards in the Orcana Coelestia. In all European languages outside of the New Church the word „charity” and „neighbour-love” has only the meaning of beneficence, liberality, open-handedness, helpfulness, readiness, good works — without any idea, let alone any doctrinal perception about the Divine Origin of the word charum-charitas, translated literally clear-clearness-dear-th. In older times even dearness-cherē-überbaerheit, have had the signification of the Divine Love to man, and in the same time, reciprocally the human love to God and one's neighbour. But by the Latin Word the genuine, the essential meaning of dear-clearness has been concealed, and without that revelation the word „charity” is totally misunderstood, misused, and bereaved of its spiritual contents. Therefore it has been lost out of sight that charitas or dearness is a Divine gift bestowed by the Lord to him who has been faithfully in that minimum or modicum with which the Lord has satisfied to equip him. For don't forget: „There are so many evils in the natal mind, that it is nothing but evil, and still... in order that man can be in Heaven, there must be a correspondence, only possible in very few things, by which few things the Lord leads man to Heaven and keeps him in the Heavens”, Mem. 3001. Those very few things, most precious, prove at the end to be the soul of the proprium of the faithful man of the Church, his new or celestial proprium to which all truths are clear because they have the good of use within them, to administer with the outmost care, with the wisest choice. Therefore the word charitas is very often connected with the verb diligere (mostly translated with the same verb like amare), and in that verb diligere is involved the meaning of to prefer by choosing — whence the word „predilection”.

Be it permitted to confirm this with a word of Hamlet:

„Since my dear soul was mistress of her choice,

And could of men distinguish, her election,

Hath seal'd thee for herself....” (Act III, sc. II).

Those words contain the whole Doctrine Charitatis, and they coincide with this statement in The Word Explained I, nr. 810: „hominem ab homine distinguere” — being the wisdom of the Ancient Church.

In „De Humiliis Luciferi“ of 1935, page 197, is said: „Charitas is the Lord's, and only in such states in which the internal mind expresses itself, this word ought to leave the lips as a glory”; there the word „Charitas“ (in dutch neighbourlove) is understood in its unique sense; and it

"nam non una roqueris, est ea spirituali mundo, nam inde
plura in hominibus sunt, famellicus homo nescit quod
inde sint", idem, n. 143.

Obs. „Quod in lingua communis plura latent mystica, quae rerum
origines spectant, quam homo novit; si causam nosset, et
originem vocum, non id miraretur", Adversaria, Exodus 30, n.
2703.

The cause of those mystica has been revealed by the Third Testimo-
nium, a reason the more to treat the language with utmost care
in translating the Sacred Scriptures, and not "to take it easy"
with quick decisions by a consulted natural rational, which is
no rational at all, only a bit of logica.

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18. The statement: „quod sicut idcirco vestrae divisa sunt, ita
vobis sapiatis", Dm. Cor. n. 329 applies strongly also to Translation:
The more the exact distinction between words and words is obser-
ved, the more faithful and reliable the Translation. To
treat words as each others synonym is taking away the
Holiness of the Sacred Scripture, because it is a denial of the Internal
Tense.

19. Of the mother-tongue into* which the Latin Word has to be translated,
the Church is the Mother in thinking and speaking, in ideas and
expressions. Here the vulgar common speech has to be silent: „Sile
omnis caro coram Iehovah; excitatibus eis habitaculo sancti-
tatis suae", Zachar. 2:17.

*

20. The Translation of the Third Testimonium never should mention the
name of a translator; because in essence it has to come forth out of
a State of the Church Herself, and with every new Chafe
confidentially anew (see nr. 15). In Holland for instance „de Hemelbe-
leer" has totally changed every general and particular principle
of translation, both in substance and form. This is the fundamental
difference between a stateful Translation, and an stateless trans-
lation, done at random, on one's own hook, saltless stuff; there
are many of such translations, „neither fit for the land, nor yet for
the dunghill.....", Lucas 6:35. It is about that kind of translators
that it often is stated in the Memorableia, that they are the most
stupid of all"; see nr. 805, 1950, 2040. A tremendous warning!

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21. Look at D. N. H. S. n. 9:

Sculi Iesus, Capite Iesus, Nomen Iesu, Exercitus Iesus, femore Suo,
Exercitus Iesu, Nomen Iesus.... What are you doing with those
possessive pronouns? Do you make them all alike "His"?

And when you have to translate in the same number: "ut comedatis"
and "laborabitis" ac ederent — is that the same verb? When you say:
yes! you are wrong.

*
23. A.C. 1584: „in Visione Divina in tali Divino visu; into such subtle distinctions translation has to enter.

*

24. D. N. H. S. S. 13: „Sciendum est, quod in sensu spirituali omnia cohærent in continuo nexus, ad quem conformatum unquam eis vox in sensu liberali seu naturali conducit; quare si vocula referuntur, nexus numerus et populi perficit....“ It is obvious that this statement contains a mighty indication concerning translation, still yet almost everywhere neglected.

*

25. You all know the letter, Swedenborg wrote 11 November 1766 (Heaven and Hell had appeared in 1763) to T. C. Oetinger, the translator of Heaven and Hell):

„IV. I am very sorry that you should have had to suffer for the translation of the book on Heaven and Hell; but what suffers more at the present day than the truth itself? How few there are who sit it, &c., who are willing to see it! Do not allow yourself to be discouraged thereby, but be a defender of the truth.“

In all the small-minded controversies about translation the same encouragement applies.

*

26. What is said about the speech of Spirits and Angels, A.C. 1638, ought to be also the quality of Translation:

all the words have to be „electae et claræ, sensu plenæ, distincte pronuntiatæ, ad rem applicabiles“; also with a perfect knowledge of „vocabum varias significaciones“. You may find even a clear definition thereof all genuine translation: „Ideæ [Verbi Domini] influent non nisi quem in eas voces, qual applicabiles sunt; et sensus interius qui producit voces....“ There is spoken of „the different significations of the words“, and elsewhere of „the sphere of signification of every word“ (see pag 2 above). A characteristic example of the different significations and the sphere of signification of just one single word may be given with reflection and reflexion, being:

To reflect, to mirror, reperception, speculation, contemplation, to be aware of something, attention, animadversion, to run over in one's mind past events („vibes ex præteritis“, Mem. 2107), on second thoughts („attentio secunda“, Mem. 2221), to remark, to observe, to reverberate In every special case a special signification presents itself, asking to fall „prompte et sponte in voces“.

After all to translate does not differ from to read, and about legere is said in Mem. 1877:

„Verbum Domini in semet est mortuum, nam solum est liber; in legente vero vivificatur a Domino...; ita vivum est secundum viam hominis legentis“.

P. 1 in Bk. Esral 613: Secundum similitudinem hanc videtur

with
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gements.

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elieve this,
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the Liturgy
Brym Althys,
1939) with
the Original.

on social plane. The complaints of T. L. Dönterger to Swedenborg himself (see above note 25) prove that all faithful endeavours towards faithful translation meet with much counteractions from all wiseacres ashore, both within and outside the Church. It is amazing how, as soon as it comes to criticisms, everyone is a most perfect philologist, quite quick at repartee! It is a pity that men like Hindmarsh, Le Boys des Gay, and Tafel have not written their Mémoires on this subject. It is obvious that they also, just like Reverend Hyatt, have been criticized of being "ridiculous strictly". And as to Reverend Hyatt: he ought to be made an example, in this respect that every Priest in every Text and Quotation of his Sermons has to translate every time anew from the original Scripture, and never to use all former translations. Only in this way their flock will become accustomed ^{to} and acquainted with the Style of the Word, being not elegant, for the sake of the Internal Sense which is the Elegancia itself. In fact, that tendency does already exist with some Priests in their Sermons. In a Sermon on Matth. 5: 3 a recently Reverend Philip Odhner pointed out that both in Greek and in Latin not is said the right cheek, but jaw, not gena but maxilla. And also in many other cases essential corrections. A similar attitude is taken by Reverend James Sun in translating the Latin Text into Japanese with "ridiculous" faithfulness. Also every confession, creed, prayer, recitation, lesson in Divine Worship ought to be reconsidered, revised, renewed according to the authentic Latin wording; in most cases the collection of old ~~verses~~ offered at Service looks like a bunch of flowers plucked 50 years ago, and put in a vase the water of which also has not refreshed in the last 50 years. A shame indeed! A striking example of carelessness once has been given, some years ago, in a sermon on Matth. 23: 5: "... et magnificat fimbriis palliorum suorum", translated according to the King James Version with: "the borders of their garments"; borders for "fimbriae" is totally wrong; and with more awe before the Sacred Scripture it ought to have been known why "Enlarge the borders" is ridiculous ~~strictly~~. Fimbriae are fringes (hebrew frisse), and pallium is not garment but mantle. To commit such blunders is called by the Lord, camelum deglutientes", swallowing the camel (Matth. 23: 24), which means: all (generals) and (universals) totally misunderstood. More haste, worse speed! To confront your Text and Quotation with the Divine Original often would change your train of thinking, from wrong to right.

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28. In all translations in all languages till yet the use of the word ego in the Latin Word is slipped over, neglected. ne dicas: ego Igitur Abramum" (Gen. 24: 23) ought to be translated: "... not thou shalt say: I, I have made rich Abram". In french is would be: "moi, j'ai enrichi". There lies a great arcanum hidden in the word Ego: Ego sum osium, Ego sum pastor, Ego sum Panis Vitae, Ego sum lux, Ego Dens, Ego Iehovah, when this word is used in connection with the Lord. In A.C. 7005 is said: "Ego sum Iehovah est Iesum Divinum". In the Index Biblicus: "Ego, praedicator de

applies to the Hebrew and the Latin. On a fairer manuscript it has to be indicated whether the pronoun *Ego* is used or not used. The difference is of the greatest importance.

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30. In the interlinear translation of Berry, mentioned above, under the reading "New Testament Synonyms" is said in connection with "holy, sacred, pure":

"None of these words in classical Greek has necessarily any moral significance. Those which now have such a meaning had developed it in Biblical Greek".

There is made a distinction between the classical Greek and the Scriptural Greek. The same applies to the classical and the Scriptural Latin; and also to the Jewish and the Scriptural Hebrew.

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31. At the very beginning of the English translation of the Arcana Coelestia in the Standard Edition (1903) a footnote is put under verse 7 of Chapter I of Genesis, saying:

"The Author, writing in Latin, has given his own translation, in that language, of the Hebrew and Greek texts of the Word, in which, for the sake of the spiritual sense, he has rendered the originals almost as literally as possible, and it has been deemed necessary to follow him in this translation of the present work into English, but with the endeavor to avoid any needless departure from the language of the English Bible. [Revised]".

It must be left to the judgment of the reader to point out what is wrong in this statement, from the first word to the last one.

When you compare the Hebrew and Greek Texts of the Word, translated into Latin in the "Adversaria", with the same texts, translated into the Latin of the "Arcana Coelestia" — what then is the inevitable conclusion? But till yet such a comparison never has been made, and this is an awful shame.

One question only:

When a sentence from the Hebrew or Greek Testament is repeated by quoted in the Latin Testament, it is mostly done in quite different wordings — in application to the subject.

Must those varieties be viewed and treated as quite as many "needless departures from the language of the English Bible"?

A striking example may be studied as to Tesaja 58:13, 14: eight different versions of one and the same text! Not to mention the thousands of different wordings in the 150 Psalms, running counter to the English Bible-language.*

Se motitare has never been strictly translated. Motitare is not to brood, which in Latin, and also in the Latin of the Word, is quite another verb, namely incubare (see H. B. 108). Motitare is a frequentative of movere, and means to move often with slight motions, to wave, to shake, to rock.

Therefore look at R 9295:

„Sacerdos manipulum motitabat (Levit. 23:11) = bona veri vivificabat; ille representabat Dominum, nam ab ipso omne vitae“.

Schmidius understood it already, and translated se motitare with „se movebat“, and Castellus with „se librabat“.

In the Indice Biblicus is noted down: „Motitare; vnde agitare“; and there is not said „vnde incubare“. Motitare has to do with motion, consequently with a state of life, thus also with a purification by means of truths (R 10083). F

Therefore it is called the first motion, being the liberty of the Lord.

The Latin-English Vocabulary at the end of Pott's Concordance gives:

incubare - incubate (= to brood)

motitare - to brood (= also to incubate!)

Many of such wrong equalizations occur not only in that Vocabulary but all over in every translation thus far.



F Look also Indice Rerum Apocalypsis Explicata: Motitare - motitatio: Instructio in veris eorum qui ab Ecclesia Antiqua, custodio a falsis, ac aperitio interiorum quae mentis eorum ut venient in lucem coeli, describatur (Dicit. 32: 10-12) per aquilam, ejus nidum in alto, ejus motitationem super puluis, et portationem super alis (H. 281) Per motitationes alarum. Escod. 8:8 significantur catiocina-tiones ex falsis contra vera (n. 304).

Movere. Quod Spiritus Ici se moverit super facie bus aquarum (Gen. 1: 2) significat illustrationem (n. 294)

which the priestly enters its function in laying open the evils and the wrong conjunctions which prevent all orderly development. Before this point of the past we are, curiously enough, placed again in these meetings, the leading motive of all genuine things of our Church, the translation of the Word included.



P. 3. Would the sufferances of T.L. Oetinger for the translation of the Book on "Heaven and Hell" (see note 25 on page 23) have been of a similar nature?



[It would be well to include here my paper on A and EX together with the Appendix containing 5000 striking examples of the use of a (8) and e (2) in the Latin Word. An international Translation-Council will have to study that question, because in all translations in every language all over the world big mistakes have been made on this point.]



34. What do you think of the Translator's Note as a preface to "Conjugal Love" in the Standard Edition 1943 of the Swedenborg Foundation:

"The retention of the name „Conjugal Love" instead of „Marriage Love" as a translation of Amor Conjugalis is at the express desire of the Publisher and not according to the judgment of the Translator"

Unbelievable, isn't?



35. "Divine Providence" in the same edition (1954) gives the following Translator's Note:

"The same aims and methods have been followed in this translation as in the translation of the Apocalypse Explicata. The defects in previous translations of Swedenborg have arisen mainly from too close an adherence to cognate words and to the Latin order of words and phrases. This is a formal rather than an essential faithfulness to the original. To convey to the English reader the meaning of the original with the utmost attainable accuracy and fulness and clearness has been the aim and effort in this translation"

The proof of the pudding is in the eating. Let us compare only the first two pages of this translation with the Latin Text:

31

"Quod omnia Universi a Divino Amore et Divina Sapientia creata sunt," is translated: "All things of the universe are creations from"
"Ex his collatis cum illis quae de Cratione in Translatone illa descripta sunt, constare quidem potest," is translated: "From these things in connection with what is set forth in the same work respecting creation, it can be clearly seen...."

This is neither formal nor essential faithfulness!

"hic nunc de eo agendum est" becomes: "the latter shall now be considered".

"de quibus in hoc ordine dicendum est" becomes: "this shall be set forth in the following order".

"quod Divinae Providentiae est" becomes: "The end of the Divine Providence is...."

"unitum" is translated with "joined".

"simil" is translated with "also".

and so on.

It is a translation under the device "take it easy!"

36. Gen. 1:3: "sic Lux" is translated: "Let there be light."

"1:14: "sic Luminaria" is translated: "Let there be lights."

Jes. 1X:12: "Lux magna".

Gen. 1:16: "Luminare magnum".

Ezech. 32:8: "Luminaria lucis

This proves that lux and luminare never can be translated alike by "light"; and that it has to be opened by Doctrine what is the difference.

In "Historia Creationis" (Adv. p. 1) is said: "Sol omnium primus creator; ... neque tamen fuerit sine Luce, quia absque atmosphaera, radiorum ejus administrationis et vehiculis". This is one of the veritates naturales which today are completely lacking.

And in A.C. 30 is said: "Magnum Luminare in igne Volvante, et minus in igne Intellectu, sed apparent solum in voluntate et intellectu, sicut lumen solis in objectu; est solis Domini Misericordia, quae amore voluntatem, et veritatem seu fidei intellectum afficit".

In connection herewith be pointed to Joh. 1:4:

A.C. 20: "lux in tenebris apparet"

A.E. 151: " " " lucet"

And also to A.C. 1542: "primum intronitti poterit lucem coelationis, et tandem in lucem coelestem".

And what is said about Ararat: "Hoc lumen est primum lumen post tentationem; quod quia primum, est obscurum, et vocatur lumen, non lux" A.C. 854.

It may be asked: out of what has been formed the word luminare, and out of what the word lucifer? And note that those words are not "lucidare" and "luminare". Moreover: what is the difference between illustrare-illustratio, and illuminare-illuminationis?

*

37. K 50: "creabat Deus"; in n. 53 "creavit Deus"; still yet both tenses are translated alike: "God created".

There are more neglects: Mostly, in every European language, the futurum exactum or future perfect is denied in the translation and changed into the present tense. The grammar of the Latin Word has its own Laws, and they may never be transgressed.

Although
in French
with the
word
luminare

Example:

Jes. 58:13 is quoted in A.C. 10360, and there you will read:
 "sed vocaveris sabbatum" — future perfect.
 but in A.C. 85 you will read:
 "et doceas illa" — subjunctive present

It is obvious that in translating you have to obey those different tenses strictly, and not to change them at random, on your own hook, with the easy excuse that the simple reader is pleased with a smooth reading in common language.

*

38. Concerning Genesis II : 18 :

Hebrew: "not good being of man to his separation" (strictly interlinear).
 Schmitius: "non est bonum esse hominem solitarius".
 Adversaria: "non convenit Adamum esse solum".
 Authorized translation: "It is not good that man should be alone".

And now how it is worded in the Decana Coelestia:

"non bonum, ut sit Homo solus is,"

It will need an International Translation Council how to obey this final Divine wording. following even the interpunction:

non bonum without verb, but a command

ut sit

Homo with a capital

solus

is at the end

Those seven words have to be chiseled in a block of marble, and they must not be quickly penned down on a scrap of paper. How, for instance, do you translate "is", and where do you place it? And is it up to you to decide that?

*

39.