

(which number states: "Before the world was created this Trinity [in God] was not.")

These manifestations of God produced not change in God Himself, but rather in the human perception and reception of God. [Baker, NP Vol. 83 No. 1, p.7]

And DP 46 answers that the Lord God does at present what He has always been doing, including the moment "before" the Big Bang. The answer as to the origin of the universe therefore lies just as much in the present, as in the past. For in the present, the TiSp limitations are most easily circumvented.

Can it be, then, that the origin of an individual is indeed in us, analogously to the beginning of the universe, as Dr. Baker implies in quoting TCR 166? (*ibid.* p. 7). If we are because God is, then is not the Big Bang analogous to our personal origin? The corresponding question would then be, "When did I first begin to exist?"

The same dilemma of finding a neutral, impartial clock crops up. But at least the two universes, the spiritual and the physical, are faced simultaneously when we face our "present tense" relationship to our Creator.

The discovery of the beginning of Time therefore becomes synonymous and perhaps even synchronous with our surmounting the TiSp limitations which restrict the view of our spiritual intelligence. The Big Bang may be heard in our mind when this breakthrough occurs. Armed with the motto: "We are because God is," we should therefore be able to discover some present-tense remnant of the Big Bang, perhaps the background radiation discovered by Penzias and Wilson from which we can abstract an idea of the actual moment of Creation.■

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Translator's Corner

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ORGANUM

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What did Swedenborg understand by *organum* at Genesis 4:21, and what exactly, when explaining this verse, did he mean in *Arcana Coelestia* 419 by *organum autem est instrumentum medium inter chordaceum et quod inflatur*? Below are notes that have been compiled in an effort to answer this question.

Ugab, the Hebrew word which *organum* represents in Genesis 4:21, appears in only three other places in the Old Testament — Job 21:12, Job 30:31, and Psalm 150:4. Swedenborg does not quote either of the texts in Job, but in all four places where he refers to the relevant part of Psalm 150:4 (AC 420:4, 8337:5; AE 323:10, 326:12) he has *organum* for *ugab*.

What Swedenborg understood by *organum* is answered in part by the recognition that the Latin *organum* and the English “organ” when used for a musical instrument would have brought something different to the minds of people 250 or 350 years ago from what is brought to our minds today. In the fifth century Augustine wrote,

All musical instruments are called *organ*. Not only that is called *organ* which is blown by bellows, but also whatever is fit for music and has a bodily form (i.e. not the human voice).

I am indebted to William Leslie Sumner for this quotation, who in a footnote to chapter 1 of his book, *The Organ* (3rd edition 1962, published by Macdonald and Co. Ltd., London), suggests that *organum*, which appears in the Vulgate in all four places in the Old Testament where *ugab* occurs, “may have been used for stringed instruments as well as for pipes.” Sumner’s contention is, I think, supported by the fact that LXX has *kithara* at Gen. 4:21, *psalmos* at Job 21:12; 30:31, and *organon* at Ps. 150:4.

Two further quotations supplied by Sumner show that in the first half of the seventeenth century “organ” could refer to a single pipe and even to the dulcimer and harp,

Will you play this little Pipe,
There is much Musicke, excellent
Voice in this little Organe.

(Hamlet III ii, line 385)

The Harp, the Solemn Pipe, And Dulcimer,
all organs of sweet stop.

(Paradise Lost, vii, line 596)

When therefore the translators of the King James and Douai Versions chose “organ(s)” for *ugab* in the four Old Testament places where it occurs, we must presume that they did not mean one specific instrument so much as a whole range of them. Does the same apply to Swedenborg’s understanding of the term *organum*?

Apart from the statement in *Arcana Coelestia* 419, there is another strand of evidence. In *Adversaria* 89, Swedenborg quoted the Castello

and Schmidius Latin versions of Genesis 4. The former renders *ugah* in verse 21 as *testudo*, the latter as *organum*. According to *A Latin Dictionary* (Lewis and Short), *testudo* was used to mean "any stringed instrument of music of an arched shape, a lyre, lute, cithern" and *The Shorter Oxford English Dictionary* lists "a tortoise-lyre" as "a lyre made of t-shell." Can we presume from this that for Swedenborg *organum* meant a class of instruments ranging from stringed to wind, and that this is his meaning in *Arcana Coelestia* 419?

Whether or not further research into Hebrew editions and Latin versions of Old Testament that were in Swedenborg's possession provides further evidence, we are still left with the problem of what word to use in an English translation of *Arcana Coelestia*. To this I cannot at present see any wholly satisfactory solution. ■

EDITORIAL NOTE

Mr. Alfelt has called our attention to an 18th-century dictionary (Petrus Schenberg, *Lexicon Latino-Svecanum, Recognitum et Auctum, Norcopiae et Lincopiae, 1747*), which certainly confirms the multiplicity of meaning for the word *organum* at Swedenborg's time:

"Organum, i. N. gr. *Organon, Werktyg*, instrument, instrumentum.

Organum meum erat senatus: Rådet war mitt werktyg, Cic.

item *Allehanda spel, Orgelwerk*. Apud Qvintilian.

Obs. Sunt ejusmodi, *Organa* vel instrumenta Musica. *Triplicia*

1. *Empnesta*, quae flatu complentur: **Som blåses på**; ut *Tuba, Tibia,*

Fistula, Lituus &c. 2. *Entata* vel *Egchorida*, quae nervis intenduntur;

Strengjespel; ut *Lyra, Cithara, Testudo, Psalterium*; &c. 3. *Krousta*,

quae pulsantur: **Them man slår på** ut *Tympanum, Cistrum &*

Cymbalum.

Imprimis vero *Organa* dicuntur: **Orgelwerk**, quae

hodie in templis usurpantur, & quibus inflandis folles adhibentur.

Apud veteres talia *Organa*, non tantum *pneustica*

sed & *hydraulica* fuerant, quae concitatione aquarum ventum

concipebant, ut vel *sonum ederent*, vel *horas indicarent*.

Organicus. Organisk item Adj. **Hwad orgelwerk angår.**"

J.D.O.