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FROM ENOCH'S CODEX TO THE ANCIENT WORD

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## INTRODUCTION

The Doctrines inform us that the Lord was willing to be born as Man on this earth because of the Word, for here the Word exists by means of letters and writings, but elsewhere in the universe it exists by continuous revelations, such as were received by the most ancients of our earth (EU 113-122). Because the use of our earth in the Grand Man of Heaven is to confirm celestial and spiritual truths by natural truths (SD 1531), it would seem that the invention of the art of writing was destined to come. Our general objective here is to trace what the Doctrines say concerning this invention. In particular, it is to trace the various forms of writing connected with preserving the Word, down to the final formulation of the Ancient Word which is now lost. At the end, we will try to trace the presence of the Ancient Word among us today, wherever.

## THE FIRST TURNING TO WRITING

As outlined in a previous article (THE NEW PHILOSOPHY, Vol. LXXVIII, No. 2, April-June 1975, pp. 222-224) the first turn to writing involved the gradual ultimation of what were formerly abstract perceptions. For the most ancients were of a genius so celestial that "they talked with angels by means of correspondences, . . . and whatever they saw on earth they thought of not only naturally but at the same time spiritually, thus conjointly with the angels" (TCR 202).

As also noted in the previous article, the art of writing existed among the most ancients (cf. AC 1756, EU 115), but they had not yet any letters (HH 260). They are said to have used the

bark of trees, tablets of wood and stone, polished wooden tablets; and at a later age parchments, onto which were copied the information which the "first people" had on stone-tables (EU 115, CL 77).

Since none of this writing, as far as we know, has survived to this day, we turn to Swedenborg's experiences in the spiritual world. There he saw the kind of writing in which the celestial Word was written. It was in letters "unknown in the world." They were indeed alphabetical, but consisted of curvatures and inflections, with little horns above, below, within and between the characters. These horns and dots also had their own complete meaning (De Verbo 14, AE 828, TCR 241). The similarity to the old type of Hebrew is also noted (TCR 241).

### THE BEGINNING OF PRESERVATION

Now when the Most Ancient Church declined from its height, the last posterities became averse even to the knowledges of correspondences which before had been their delight. This aversion was later recorded—in their own most ancient style—by the words, "In the sweat of thy face shalt thou eat bread" (Gen. 3:19, AC 276). And because the Lord foresaw that that church would now be lost, He provided that all the doctrinal things of faith be preserved "in order that men might know what is celestial and spiritual" (AC 920). Therefore writing proper was invented—presumably with more developed characters—bringing the perceptive doctrinals of the Most Ancient Church directly into significatives. At first these records were as it were "things enigmatical" (ibid.), but they served the purpose of making permanent and certain what was to be preserved (cf. AC 222, AE 898).

This first work was done by those meant by Cain. Apparently all they did was to make long lists of correspondences. Later on, those meant by Enoch reduced these lists into doctrine (AC 609, cf. 920). Even though Enoch must have understood part of what he recorded, it was of no use to him, but was preserved for the use of those meant by Noah. Therefore it is said that "God took Enoch" (Gen. 5:24, AC 920).

In this manner were preserved both the doctrinal things and the knowledges of correspondences from the Most Ancient Church (AC 1240, 4964). It is important to note that the perceived

ideas of the most ancients were reduced straight into significatives. It was only much later that representatives were learned from these (AC 1409, 1416e). As we shall see, it was only long after the latter had been learned that the Ancient Word was written.

And so it happened that Noah served the purpose of preserving the "codex or manuscripts" of Cain and Enoch, and of guarding them against the Nephilim, or giants, who would otherwise destroy them (AE 728, AC 1068).

### THE WORD OF THE FIRST ANCIENT CHURCH

Noah guarded the first written Word on earth. The Word of the Most Ancient Church had never really been written (AC 2896). The most ancients knew the use of writing without letters. Yet presumably they never found the need to make any permanent notation until the time of Cain, and later Enoch.

But Noah did not remain unchanged by the possession of his charge. We come now to a fascinating period of growth, temptations, development and flowering, which resulted in a man of an entirely different genius from the most ancients. This change began before the Flood, lasted through it, and continued for the "first period after it" (AC 530).

During this whole time, it was the written Word which was the source of all changes. For men now "had to learn what was good and true from the doctrinal things collected and preserved from the perceptions of the Most Ancient Church" (AC 1071, 1068). These collections "*were their Word*" (ibid., emphasis added). Clearly, the Ancient Word is *not* meant here (cf. AC 2897, and below).

This point becomes clear from a study of the psychology of Noah. First of all, the beginning of his regeneration took place at the exact time that the Nephilim perished, and what is remarkable, the regeneration of the former and the destruction of the latter took place from exactly the same cause: namely the coming of the Lord. We read: "To the man of this church (Noah) the Lord's coming was the beginning of temptation. . . . And at the same time it was the end of those of the Most Ancient Church who had become such that they could not but perish" (AC 728).

We see then that the change Noah had to undergo was so drastic that only the Lord's presence, *through His written Word*, would accomplish it. The story of the "Ark of Noah" was the representative history of how the men of this church were instructed and saved (cf. AC 605, 719).

Among the changes effected through the Word of Enoch were the beginning of "external breathing and speech," whereby for the first time man "received doctrinal things by the external senses and from these formed material ideas of the memory." From these ideas were formed "ideas of thought," whereby men could be instructed (AC 608). This change was their only course for salvation (*ibid.*).

To begin with, Noah possessed very few things from his most ancient heritage (AC 530). He was as to his heredity very similar to the Nephilim who perished (AC 788), yet he was entirely different from them as to his genius (AC 736). For whereas the Nephilim "immersed doctrinal things into foul cupidities, conceived direful persuasions, and could not recede however much they were instructed and shown their falsities," Noah on the other hand "believed in simplicity" what he had received from the Most Ancient Church (*ibid.*). He knew in his simplicity that the representative and significative manuscript he had involved Divine things, but he could no longer perceive what these things were (AC 2897), because he had by then no understanding of truth (AC 628). Nevertheless, a sort of "rational truth remained with him, as well as natural good" (*ibid.*).

By means of this truth and good, he held the traditions of the most ancients, and the collected accounts in his charge, to be holy (AC 2722): Therefore Enoch's Word exerted an influence—through his external senses—to give him remains which are called "remains of perfection," and also "doctrine derived from things of perception" (AC 530). In this manner, a heavenly marriage was effected in his "proprium of the intellect," which was thus miraculously separated from the corrupt will, by the Lord's presence (AC 1023). Noah finally became such that there was in him no malice, but only simplicity, in which state he could be better instructed (AC 1088).

The reason why these changes in psychology are of such great interest is that they were effected through the instrumentality of the Word of the first ancient Church, namely Enoch's Word.

By these changes Noah, who to begin with was of the seed and race of the most ancient men (AC 788:2), became such that he could act as a parent and seed to the Ancient Church to come. Because they were as it were the "nexus" between the two churches, they were "very few," but nonetheless "preserved and had among them the doctrinal things of faith" (ibid., AC 1126). Noah in transition was therefore neither of the Most Ancient or of the Ancient Church. Instead, the sons of Noah came to constitute the true Ancient Church. It is likely that the sons of Noah came from those called Enosh who were simple, friendly and of a harmless disposition (AC 640, 1125). They would seem excellent prospects for converts to Noah, who himself was by then without malice and simple, yet intelligent.

But in the process of instructing these simple souls, Noah ran into difficulties. This was because "the doctrinal things of faith were such that without perception they could not be believed; for spiritual and celestial things infinitely transcend human apprehension, and hence arise reasonings . . . saying that unless they can know how [a thing] is so, they cannot believe it to be so" (AC 1071). Thus they all fell into errors (AC 1072).

This phase of the development of the understanding in the first Ancient Church is treated of in the Genesis story of Noah's drunkenness (ch. 9). The covering of Noah's nakedness referred to the fact that the instructors and the instructed changed their emphasis, saying that they should "interpret the things of faith for good ends with all their might, and not attend to errors and perversions, but to excuse them" (AC 1082).

Once they had changed tactics in instruction and had completed it—presumably a work of some generations—a new phase of the Ancient Church began. Up till now it had been just a "significative Church," (AC 1361) among a very few (AC 1126). But now, from these significatives, representatives had been learned (cf AC 1409, 1416). This is not a simple step, for it involves applying doctrine to life. With the gentile sons of Noah this was easier once errors and perversions were disregarded. Thus they developed a representative form of worship. They had groves and high places, and sculptured, molten and painted figures set up, either in the groves, or on mountains, or later in temples and houses (AE 827).

This new form of worship quickly gained hold, and spread to many nations (AC 1238). The first Ancient Church, from being just a few, now extended to so many kingdoms that forms of worship became everywhere different. But all, wherever they were, were in harmony, for they were in charity to each other, and had the common good of the Lord's kingdom as their end (AC 1285, 1327).

### THE ANCIENT WORD

During this height of the first Ancient Church—that is, after the instruction of Shem, Ham, and Japheth by Noah was completed—a style of speech developed which was to them most delightful. It entailed “wrapping all things up in representative figures, and then arranging them in the form of history,” (AC 605). Their wisdom became such that they inclined to the most profound thoughts, and away from mere knowledge (*ibid.*). In this way, they learned to form ideas of “illimitable secrets of man's interiors.” Their desire was to express the things of heaven by the things in the world, and so from natural things to behold spiritual things. These ideas, we read, were also written in their books at that time (AC 3179). And so they cultivated and perfected their faculties of will and understanding, for the welfare of their souls (AC 5442).

As the church experienced such a tremendous expansion during this time, the need for guidance from the Word increased. The documents of Enoch—by now indefinitely copied and recopied—were no longer sufficient to satisfy the profundity of their thoughts. All their rites and statutes of worship by then consisted “exclusively of correspondences” (SS 20). They not only “taught and wrote according to their doctrinals, but also spoke in like manner” (AC 4844:3). They therefore developed a form of dialogue, or speaking together, whereby such things as “wisdom, intelligence, knowledges, etc.” took on names, either of persons or of places (AC 4442, SS 102). Many of these names persist in the Old Testament (e.g. Vaheb, Suphah, Heshbon, Sihon, Chemosh, Nophah).

This kind of proliferation of ideas, centering around the doctrine of charity, is treated of in Genesis 10, after Noah had died. It consists of the generations of Japheth, Ham and Shem. Every name stands for a form of worship among a group of people or nations. With some, external worship was emphasized, and in-

ternal things were little cared for; yet the works of charity and rituals of worship were observed. Such were the sons of Japheth. With another group the externals of worship were so marked that internals became lost. These were the sons of Ham. With still others charity was always regarded as the internal of worship, these being meant by the sons of Shem (AC 1062, 1141).

It is in this period of the Ancient Church that we have to search for evidence of the writing of the Ancient Word. In this proliferation of ideas, some nation might have found their peculiar delight in writing things down, or in collecting things so written. Can we find who these compilers of the Ancient Word were?

### WHO WROTE THE ANCIENT WORD?

The sons of Japheth lived in simplicity, friendship and mutual charity. They knew only the doctrinal teachings of external rites (AC 1141). These seem unlikely to have written much.

The sons of Ham, on the other hand, took delight in "the memory-knowledges of the knowledge of faith," but not in charity. Yet just because they were not in charity, they could have "memory-knowledges of the interiors of the Word, and of its veriest mysteries, or of all things in the literal sense of the Word [which Word was this?] or of other truths whatever their name, or of all rituals of external worship" (AC 1162). This delight in collecting knowledges, or scientifics, certainly seems to qualify them for being most avid compilers of ideas.

Among the sons of Ham, we find Cush (or Ethiopia), Mizraim (or Egypt), Phut (or Lybia), and Canaan. Cush signifies those who loved the interior knowledges of the Word; Mizraim those who loved the knowledge of the memory, whereby they could explore the mysteries of faith; Phut the knowledges of the literal sense of the Word; and Canaan the things of external worship separated from the internals (AC 1163).

Now to trace how the Ancient Word may have been recorded and preserved, we have to trace the decline and fall of the first Ancient Church. This decline is signalled here by Phut and Canaan (AC 1093).

Whereas Noah was comparatively "unimpaired and guiltless," his successors became gradually perverted, by yielding to the tendency to depart from the rule of charity (cf. AC 1327). This was especially so among the sons of Ham: "Ham begat Cush,

and Cush begat Nimrod." Now Nimrod stands for those who had the knowledge of interior things, but who instituted a form of worship which made interior things external. They furthermore persuaded many other nations to adopt their form of worship. Thus "Nimrod was a mighty hunter before the Lord" (Gen. 10:9).

The actual perversion which Nimrod perpetrated was to explain the doctrinals from the Word "at their own pleasure, according to their temper, with a view of self-exaltation and enrichment" (AC 1178). Thus they made indiscriminate use of whatever doctrinals were available to them, and such a tempered form of speech with them "became proverbial" (AC 1179). By this speech, they ensnared others.

When this decline gathered momentum, all the goods and truths of the Word—all the profound thought that had gone into its composition—were in Providence removed from the Ancient Church. The "fire-brand" and "ferment" wrought by Nimrod's heresy was thus allowed to change the church, removing all internal worship, only external worship remaining (AC 1327:8). This removal is the story of the tower of Babel. From the externals of worship which remained, magic and idolatry gained hold (AC 1241). But there were survivors. Eber was one, Egypt another.

Eber became a leader who established an external form of worship, and began the second Ancient Church. He was distinguished from all other nations by the fact that he retained the name "Jehovah" for the Lord (AC 1343:6)—a name which had been handed down through an unbroken line from the Most Ancient Church, through Cain, Enoch, Noah, Shem, and now on to Eber, one of the sons of Shem.

Egypt, the other survivor, inverted the order of all representatives and significatives (AC 5702). Yet in this inverted order, the science of representations continued to flourish—in images, idols, hieroglyphics, etc. (AE 827). With Egypt the name of the Lord was lost, for the Pharaoh of Joseph's time did not know Jehovah (AC 1343:2, Exodus 5:2,3).

While Egypt flourished and expanded, Eber's Church, with its worship in high places, pillars of stone, anointings, etc., declined (AC 1241). Idolatry was making its inroads. Finally even all externals which represented true internals, were lost; but by then



the Hebrews had received them from Eber. The "Hebrew" Church called the third Ancient Church, thus began among the Children of Israel (AC 4433:2, 1327). They learned the name of Jehovah—but in Egypt they lost even this (AC 1343). Moses therefore had to be instructed anew in the name of Jehovah (Exodus 3:14).

Now Moses grew up as a prince in Egypt, and had access to all the documents collected in the wake of its expanding empire. For in Moses' time the knowledges of correspondences, representatives and significatives were especially highly regarded, and by these knowledges the ancient Egyptian magicians and diviners could still interpret the "things that were written in the books of the church" (AC 5223). Whatever they found in these books—whatever books they were—they made use of in their sacred worship (*ibid.*).

Were these "books of the Church" the Ancient Word? Some decades before Moses and the Exodus, the Pharaoh Akhenaton established monotheism throughout Egypt. Did he read the Ancient Word?

Since we are told that Moses copied the first seven chapters of Genesis verbatim from the Ancient Word (TCR 279), we have to assume that this Word was to be found either in Egypt or in Midian, whither he fled. Be that as it may, Genesis 1 to 7 is written in the "most ancient style" and Genesis 8 to the mention of Eber in 11, in an intermediate style between made-up history and actual history (AC 1140). But because the most ancient style of the Ancient Word was such that it "*remotely* signified celestial and spiritual things," this raised so many doubts and misunderstandings that Nimrod, as we have seen, turned internal things into externals. The decline of the Ancient Church and the loss of the Ancient Word were therefore similar to the time when the doctrinal things of "Enoch's" documents had proven so incredible (cf AC 1071-72, and above p. 389). At that former time, the errors and perversions had been disregarded and corrected by a change in emphasis—the covering of Noah's nakedness; but when the books of the Ancient Word were written in imitation of what was found in Enoch's Word, the internal things that were signified became so remote and 'wrapped up' that to many they were lost from sight altogether. Thus Nimrod shut out all internal things.

We see now how the decline of the first Ancient Church clarifies how the Ancient Word may have been written, compiled and preserved. We now return to the question: Who wrote it?

One statement suggests that Genesis 1 to 7 were written by none other than Enoch, for "that method of writing was customary in the most ancient times" (AC 9942). This might apply to Genesis 1 and 2, but hardly to the later chapters.

However, it becomes clear that Enoch's codex is an item separate from the Ancient Word. We read: "From [Enoch's collection] was the source of the Word in the Ancient Church which was after the flood . . . *They also had a written Word*, which consisted of Histories and Prophecies" (AC 2897; The Wars of Jehovah, and Enunciations are mentioned, emphasis added). We conclude from this that Genesis 1 to 11 inclusive are from the Ancient Word, written at the height of the Ancient Church; and not from Enoch's codex, which was a much earlier document.

This becomes apparent also from the fact that Cain and Enoch are mentioned in Genesis 4 and 5, midway in that part, running to the end of chapter 7, which Moses copied verbatim. How could they write about themselves and then of later history? Of course Enoch as a group could have persisted long enough to see the flood and record it, then handing this record on to their descendants. For Enoch begat Methuselah, he begat Lamech, and he begat Noah.

Let us see the internal sense of this short genealogy: The seventh church [Enoch] cultivated the doctrine of faith, and knew doctrinal matters concerning truths and goods. This church was among very few, but they preserved the doctrine of faith for the use of posterity. Perception became more general and obscure in the eighth and ninth churches [Methuselah and Lamech] but from them came a new church, or the Ancient Church [Noah], which possessed doctrine, whereby what was perverted would be restored. The Ancient Church survived from the Most Ancient (AC 518, 520-23, 525-26, 528, 532-34).

We sense that we are here among those who wrote the Ancient Word. The question arises: Does the Ancient Word refer to itself? Did the writers of Genesis 1 to 11 include in their wording a signification of the writing of it? Can we trace through the internal sense where in Genesis the writing of the Ancient Word is referred to? To find an answer, we return to Genesis 9, in

explanation of the words, "And Noah began to be a husbandman, and he planted a vineyard." This signifies, that "man at first was instructed from the doctrinal things of faith and there was a spiritual church established therefrom" (cf. AC 1067).

But this instruction was from Enoch's codex (see above p. 388f). After the initial errors of understanding had been corrected, we come to these words: "God shall enlarge Japheth and he shall dwell in the tents of Shem, and Canaan shall be his servant" (Gen. 9:27). This signifies that "there was enlightenment in the external church corresponding to the internal, so that the internals of worship were in the externals; and those who were only in externals performed low services" (cf. AC 1099). The enlightenment and combination of internals and externals, spoken of here, would seem prerequisite for writing the Ancient Word.

Following this, we come to the genealogy of Japheth, Ham and Shem (Gen. 10), which we also mentioned above (p. 391). Cush, Mizraim and Nimrod seem more likely candidates for either recording or compiling or collecting the records which came to constitute the Ancient Word. This work of compiling was apparently a haphazard affair, with different nations holding to different versions, or some possessing a greater variety than others. Therefore the Ancient Word did not possess a continuous internal sense running smoothly from book to book, as our present Old Testament does (cf. AC 4442e).

We consider finally Shem's descendants. "The children of Shem: Elam, and Asshur, and Arphaxad, and Lud, and Aram" (Gen. 10:22). The internal sense of this verse reads: "The internal Church had by now become 'the things of wisdom,' such as faith from charity, its derivative reason, knowledges of truth and of good in the memory" (cf. AC 1223).

If writing the Word constitutes the last means of its preservation (cf. AC 222 AE 898), it would seem that the sons of Shem would be most likely to preserve the Ancient Word, or "the things of wisdom of the Church." And so the next generation of Shem's sons, in the internal sense, reads: "From these knowledges of good, there were derived many other kinds of knowledges, and nations arose which propagated these knowledges, until a second Ancient Church was formed, separate from the former one" (cf. AC 1233, 1235).

Such a propagation of knowledges may be what we are search-

ing for. Surely this would involve the Ancient Word, its compilation and preservation. Who were these nations which propagated the wisdom of the Church? "Uz, Hul, Gether, Mash, Salah, and Eber" (Gen. 10:23, 24). We suggest that these were largely responsible for preserving the Ancient Word.

We still cannot tell which nation wrote Genesis 1 to 7, however. But it seems manifest that it was written during the time period treated of in Genesis chapter 10. The nations which recorded Genesis 8 to 11 were no doubt several, and they no doubt included their own names in these later stories and genealogies. This latter portion of early Genesis is therefore nonconsecutive, unlike the consecutive portion of 1 to 7. A single author of this seems indicated.

Should we consider Cush, or Ethiopia, for this honor? "Those who loved the interior knowledges of the Word are signified by the sons of Cush." Although recording the Word in writing seems to involve a falsification, even so by this means "Cush cultivated the knowledges of spiritual things" (AC 1132). And did not the second river of Eden, Gihon, "encompass the whole land of Ethiopia" (Gen. 2:13)? This reference so early in Genesis is a "made-up historical" which refers to a quality among the most ancients, which began as orderly, and which was preserved throughout the flood, until it reached fruition in the recording of Genesis 1 to 7. "The Land of Ethiopia," which Gihon encompassed, may therefore be seen as the "signature" of the author of Genesis 1 to 7.

Although this is a speculation, it seems supported by the following quotation, with which we close:

That this signifies a consultation of the truth of the Church that existed among the ancients, with the truth that was in accordance with the Ancient Church that was to be set up anew among the descendants of Jacob . . . will excite no surprise in anyone who knows that such is the nature of the internal sense of the Word, nor in those who have learned from the books of the ancients their manner of writing; for it was customary with them to set forth things as if speaking together, such as wisdom, intelligence, knowledges and the like; and also to give these names whereby such things were signified. The gods and demigods of the ancients were nothing else, and so were the personages whom they devised in order to present their subjects in an historical form. The sages of old took this custom from the Ancient Church, which was spread over much of the Asiatic World, for the people of the Ancient Church set forth sacred things by means of representatives and significatives. The Ancient Church

received this from the mouth of the Most Ancient people who were before the flood, and these from heaven, for they had communication with heaven. The first heaven which is the last of the three, is in such representatives and significatives. This is the reason why the Word was written in such a style. [AC 4442]

### SUMMARY AND CONCLUSION

The doctrines show that the written Word began in the Most Ancient Church, but had no practical importance with them until it became necessary to formalize it; this was done by Cain and Enoch. These manuscripts were kept and guarded by Noah who was instructed and totally changed through them, by the Lord. Noah then instructed gentiles, presumably Enosh and others, in the doctrine and knowledge of these manuscripts, and they received this instruction in three different ways: Shem, Ham and Japheth. After correcting various errors of thought, the Ancient Church reached the height of wisdom, during which a form of speech and writing developed. Nimrod used that form of speech to ensnare others to self-exaltation; while Cush may have used it to record Genesis 1 to 7. Uz, Hul, Gether and Mash may have collected Cush's record, and other written things of that day, and Eber, the first actual person mentioned in the Word, learned from them a new form of worship.

In the meantime, Egypt gained possession of these same documents, the Ancient Word, consisting of fragmentary collections. Eber's Church succumbed to idolatry, but not before passing his form of worship on to the Hebrews, later the Israelites. During their stay in Egypt, they lost this form of worship, but Moses, under Divine guidance, later found the Ancient Word, and copied from it Genesis 1 to 7, and collected chapters 8 to 11 from the other fragments.

Although speculations can be misleading, we venture to suggest that during this entire time period, from the flood onwards, bands of migrants, or at least a dissemination of ideas, followed in each other's wake throughout the habitable globe. Resident gentiles in each region became their subjects, and learned from their instructors the various stages of the Ancient Church in its progress and then in its decline. Thus they mirrored each stage, in their own distant versions of true or perverted designs. Hundreds of ancient stone monuments scattered throughout Europe, Asia

and the New World, thus reflect the partial understanding of true internals, or the perverted understandings of formerly representative externals, received by such disseminations. Examples abound, from the Nasca lines in Peru to the Mayan Glyphs and pyramids in Guatemala; from the totem-poles of the Northwest American Indians to the gods of the Pacific Islands.

We need to reject any preposterous explanations of these monuments, in favour of the simple spread of a form of learning which at one time entailed "the most profound thoughts," and "illimitable secrets of man's interior" (AC 605, 3179). The Ancient Word was of such a nature, and so also were once all ancient forms of worship—of which only the stone edifices remain.

## AFFECTION AND EMOTION

OR

## THE SOUL

AN INVESTIGATION INTO THE MEANING AND ESSENCE OF  
SWEDENBORG'S TEACHING IN RELATION TO MODERN THOUGHT

HORAND K. GUTFELDT

### INTRODUCTION

In view of the evolving new dictionary of Swedenborg's terms, it seems necessary to clarify and to demonstrate the universal significance of one of the crucial concepts of his theological-psychological system, and to relate this to modern thought and terminology: the concept conveyed by the Latin term *affectio*—hitherto translated as "affection." The similarity to the English term *affection* has obscured the fact that the meaning of the term in the English language has undergone substantial change with the result that the original significance has been clouded.

Unfortunately, there is no English expression which fully fenders the original intention, as will be shown. Also, an older reference book on Swedenborg's terms<sup>1</sup> presents only one of the many aspects and shades of connotation, thus serving again to add to the present confusion, especially for newcomers.

Few other areas show the universality of Swedenborg's thought more than the complexity of the concepts involved here—theo-

<sup>1</sup> James Stuart Bogg, *A Glossary . . . of Specific Terms and Phrases Used by Swedenborg . . .* (London: Swedenborg Society, Inc., 1915), p. 2.