

## IMPUTATION: THE JAPANESE TRANSLATION OF THE ELEVENTH CHAPTER OF TRUE CHRISTIAN RELIGION

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### I. Introduction

In order to understand New Church doctrinal truths, one of the impending necessities is to know what is meant by each theological term so often used in the Writings. This is true not only for theologians and general readers, but also for translators, whose duty is to represent the original texts in understandable indigenous language.

With some conceivable risks to be taken, the above is true for me, in translating the Writings into Japanese. As many people already know, the Japanese language has little in common with the languages which our *New Philosophy* readers might know, much less with Latinic languages. It has a totally different orientation and background in terms of linguo-phonetics, grammatical syntax and etymo-philological background. Other differences can also be found by further analysis, in terms of ethno-historical, socio-anthropological and religio-cultural perspectives.

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In 1981 encountered the Writings for the first time. Baptized by Rev. Donald Rose in 1983 at the Bryn Athyn Church.

Presently, director of Pana-Lingua Institute, Tokyo; author of several language books, and manager of the Arcana Press, by which the first translations from the original Latin texts of *Heaven and Hell*, *True Christian Religion* (published in two volumes), and *Promise of Delight* (General Church Sermon Collection) being translated and published by the same Press.

Sumie, Tatsuya's wife, was baptized by Bishop L. B. King in 1987. Mineko and Yoko, two of the three daughters, are studying at the Academy College, Bryn Athyn.

Even such concepts as "truth," "goodness," "love," "mind," "will," "intellect," "justice," "order," "righteousness," "divine," "human," "natural," "spiritual," "real," "actual," etc. when rendered in Japanese might sound affected, rather smug, and sometimes sophisticated. Since our expressions are all artificially composed words made up of various Chinese characters, accompanied by ancient Chinese sounds, their succinct syllabic intonation can hardly be articulated, even by native Japanese speakers. When visualized by ideographic symbols, they are much more clearly represented, though having little in common with our daily human life.

In many countries in the world, "God" is easily conceptualized in their own languages. Hebrew *Elohim*, Greek *Theos*, Latin *Deus*, and English *God* are basically perceived as the same notion. Japanese *Kami*, however, which is a publicly approved equivalent of the English "God," is often understood as a plurality of super-human entities. Those small gods can exist in as many as 8,000,000 forms, the surmised number of mythological divinities. Catholic missionaries, who came to Japan for the first nationwide evangelization in the mid-sixteenth century, had to use the Japanized Latin *Deusu*, owing to a lack of the God-concept among the Japanese people, to denote the sole Creator of the universe.

Since the time of the Meiji Restoration in 1868, which took place after some three hundred years of national seclusion, the western sciences and cultures have flooded into this country. This has taken place at a frenzied, accelerated rate, by translation on a word-to-word basis. Our glossaries now include a great number of translated nouns and verbs technically constructed and pronounced in a Chino-Japanese way. It is somewhat like eating western dishes with oriental tools, by hurriedly dipping the morsels into Japanese soy sauce.

In a sense, our people have become cultural cosmopolitans, but our deeply rooted ethnic mentality has not changed so rapidly. We still are xenophobic archipelagians, seeking our vested interests in a narrow, vertical society. It will take many more years, even centuries, to achieve the truly creative images and ideals—the real products of a higher rationalization—that we are capable of.<sup>1</sup>

As regards the insemination and growth of doctrinal truths—no matter how sterile this land may seem to be—the people here (including me)



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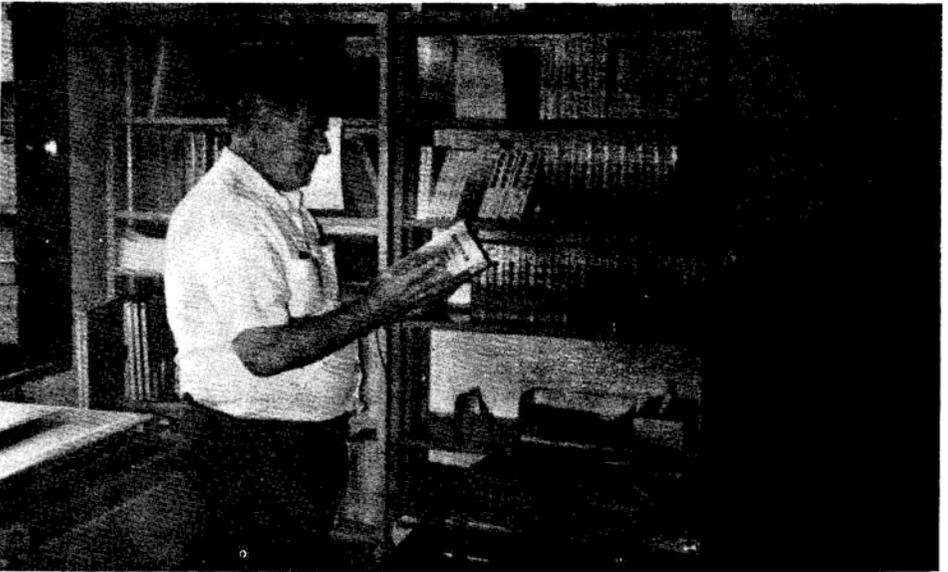


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(1) "Pana-Lingua" is the name of Mr. Nagashima's language institute. (2) From its balcony, he and Carroll Ochner look across at the building whose floor houses the "Arcana Press," the motto of which (3) is *Parcimonia est sapientis*



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("frugality is the part of a wise person"). (4) JDO examines numerous publications of the Writings in Japanese, translated by Mr. Nagashima and published by the "Arcana Press."

are intellectually curious. Already *seven* Japanese translations of *Heaven and Hell* have been published from 1910 up to 1980—during the past seventy years. Their translators were from such a great variety of backgrounds as Zen-Buddhism, Shintoism, Tenri Religion, Chemistry, and New Church Swedenborgianism.

My great challenge was the first Japanese translation from the original Latin text of *De Caelo et de Inferno*. It was already published in May, 1985, and is presently sold by the Arcana Press. The next attempt was *Vera Christiana Religio*, and its first volume (chapters 1-6) was published in February, 1988, in connection with the Swedenborg tricentennial celebration. The second volume is expected to appear in 1989.<sup>2</sup>

I have several reasons for contributing the present article on the topic of "imputation" to this journal. We have come to the age when the Writings are being introduced in many more languages than a few Indo-European tongues. The New Church is universal, in its own right. Anywhere in the world, it can be established in the mind, that is, it can be correctly understood, and if possible, the presentation should be in a commonly accepted terminology. My desire for comments from the readers—particularly in this connection, where I have paraphrased the term "imputation" (which has no Japanese equivalent)—is hereby made known.

A second point: the topic "imputation" is by far more important in New Church doctrine than one might imagine. Swedenborg puts it as follows: "The faith and imputation of the New Church can by no means exist together with the faith and imputation of the former church, and if they are together, such a collision and conflict result that everything pertaining to the church in man perishes" (TCR 647).

Thirdly, I want to share with the readers what I have thought about this topic "imputation." I myself had to take three steps in order to finally reach the true sense of "imputation" for the New Church. The first step was to extricate myself from a misconception about the Japanese pseudo-equivalent *tenka*. The second was to be purified from the misinterpreted "imputation" of the former Catholic and Protestant churches, in which I was active from 1944 until 1983, about forty years. The third one was marked by the New Church understanding of "imputation" based upon the eleventh chapter of *True Christian* (hereinafter referred to as TCR).

## II. "Tenka," an Inappropriate Equivalent

For "imputation" as a theological term, we already have the translated Japanese word 転嫁, which is pronounced as *ten-ka*, in two syllables. These two Chinese characters are also recognized as the approved equivalent term for "imputation" in the authoritative Christian dictionary<sup>3</sup> and books of theology thus far published in Japan.

Analyzing these Chinese letters and knowing what they originally meant will help our further discussion. *Ten* 転 is "a change, or to change," and *ka* 嫁 is "a bride, or to marry." So what is primarily meant by *tenka* is simply "remarriage," in the sense that a husband changes his bride.

The "imputation" sense of this word *tenka* is only figurative. A husband who gives a letter of divorce to his wife and puts her away, does usually place the blame not upon himself, but upon her. *Tenka* as a noun (and *tenka sum* as a verb) has derivatively been used for denoting that someone shifts a responsibility onto another's shoulders, or throws the blame upon another person than himself. So we can guess how this *tenka* is used as a Japanese equivalent for "imputation" in Christian theology.

God the Father deliberately diverts His punishing anger on account of human guilts and iniquities, upon His Son. What is meant by the Japanese *tenka* reminds us of a husband's unbridled anger and accusation against his old wife on his own behalf. Likewise, Jesus Christ, a lamb of God, was sacrificed for the sake of the expiation of all human guilts and the propitiation of the Father. His mercy is very negatively conceived by *tenka*.

However, this *tenka* becomes even more inappropriate for "imputation," when we know that the "imputation" is not only used for "blaming the fault" on another, but also for "crediting the merit" to another. That is to say, the Father imputes His Son's merit to man. The Japanese noun *tenka* and its verb *tenka sum* has no such positive sense.

Therefore it was surprising to me that the English "imputation" (or Latin *imputatio*) can also indicate a beneficial accreditation as in TCR 650: the Lord imputes to man good. It took some time for me to understand how good can be "imputed" to man by the Lord. Since such a connotation of "imputation" is by no means implied in the Japanese *tenka sum*, I finally gave up employing this Japanese term. *Tenka* is a completely

inadequate word to equate with "imputation" in my Japanese translation.<sup>4</sup>

Getting back to the etymological origin of the English verb "to impute," *imputo* in Latin consists of *in* (in) and *puto* (to think), and it just means "to bring something into one's thought," or "to enter something into the account." And further, "to attribute something as a merit or a fault to oneself or another," and finally as a Christian theological term, "to attribute vicariously one's merit or fault to another."<sup>5</sup> Instead of adopting *tenka*, which cannot be used any longer, the only possible course to obtain a substitute for it is to rely upon my own paraphrasing, according to a case-by-case judgment in each context. (I already knew that translation would be risky work).<sup>6</sup>

### III. Paraphrase-Translation

Here are introduced some important contexts from my Japanese manuscripts, which are not yet published. The examples are all the contexts with Japanese phrases corresponding to *imputatio*, *imputare*, *imputabile*, and *imputativus* in the original text. In each paragraph with a TCR number, the capitalized Latin expressions in the first line are from Worcester's edition, published by The Swedenborg Foundation, 1960 (with "L" in front). This is followed by the English translation from either J. C. Ager ("A" marked at the end) or J. Chadwick ("C"),<sup>7</sup> each preceded by "E." Next comes my Japanese translation in romanized transcription. It is marked with "J" at the top.<sup>8</sup> It is followed by my own translation into a rather literal style of English, of my Japanese translation, and this is marked with "JE."

TCR 626

L: CAPUT UNDECIMUM DE IMPUTATIONE

E: Chapter XI *Imputation*

J: Dai II-shoo Sekinin no shozai

JE: Chapter XI *Identification of the responsible subject*

TCR 626

L: QUOD FIDES HODIERNAE ECCLESIAE... ET IMPUTA-  
TIO, UNUM FACIANT

E: *Imputation* and the faith of the present church,... make one. (A)

J: Gendai no kyookai no shinkoo wa... sekinin-ten'i-shinkoo to onaji  
de aru

JE: Faith of the present church and *the faith of vicarious attribution of  
responsibility* are the same

TCR 627

L: MERITUM CHRISTI NON EST IMPUTABILE

E: Christ's merit *cannot be imputed* (A)

J: Kirisuto no kooseki wa ten'i dekiru mono de wa ari-masen

JE: Christ's merit is not *transferable*

TCR 629

L: HIS SIT IMPUTATIO SALUTIS

E: to those... there is an imputation of salvation (A)

J: tokutei no hito wa sukui o ukeru shikaku ga aru to sare-masu

JE: they *are qualified to be saved*

TCR 632

L: FIDES, QUAE EST IMPUTATIVA MERITI ET JUSTITIAE  
CHRISTI REDEMPTORIS

E: The faith *imputative* of the merit and righteousness of Christ the  
redeemer (A)

J: Aganai-nushi Kirisuto no kooseki to gi no o-kage to suru  
shinkoo...

JE: The faith in the Redeemer Christ's merit and righteousness *as a free  
gift to man*

TCR 633

L: UT IMPUTETUR JUSTITIAM FILII SUI

E: to *impute* His Son's righteousness (A)

J: on-ko no gi o ten'i sasete kudasaru yoo...

JE: to *have* His Son's righteousness *transferred*

TCR 636

L: FIDES IMPUTATIVA MERITI CHRISTI NON FUERIT NOTA

E: The faith *imputative* of Christ's merit was unknown (A)

J: Kirisuto no kooseki no o-kage to itta shinkoo wa nakatta

JE: there was no such a faith in the Christ's merit *as a free gift to man*

TCR 643

L: QUOD SIT IMPUTATIO, SED BONI ET MALI, ET SIMUL, FIDEI

E: There is *imputation*, but it is of good and evil, and at the same time of faith (C)

J: Zen to aku ni tsuite mata shinkoo ni tsuite sekinin no shozai-nintei wa kanoo de aru.

JE: *The responsible subject can be identified as the agent of good, evil, and also of faith*

TCR 643:2

L: SIT IMPUTATIO BONI ET MALI

E: the good and evil *are imputed* (C)

J: zen to aku no sekinin-tsuikyuu wa sonzai sum

JE: there is *an identification of the responsible agent of good and evil*

TCR 643:3

L: ET IMPUTATIO EST ILLI IN JUSTITIAM

E: and this *was imputed* to him for righteousness (C)

J: sorede, kare wa seigi ni kanatta mono to natta

JE: so he *became a justified man*

TCR 644

L: PER IMPUTATIONEM IN VERBO INTELLIXERINT  
IMPUTATIONEM FIDEI

E: they have understood *imputation* in the Word to mean the *imputation* of faith. . . (C)

J: kikutoba ni dete kuru "sekinin-shozai no nintei" o "sekinin ten'i no shinkoo" to kaishaku shi...

JE: they substituted *a vicarious attribution of responsibility for a recognition*, which is shown in the Word, *of the responsible subject*

TCR 646

- L: POST MORTEM IMPUTENTUR  
 E: After death ...*are imputed* to people (C)  
 J: Shi-go sekinin o torase-rare-masu  
 JE: Man has to *take his responsibility* after death

TCR 646

- L: ITA FIT IMPUTATIO  
 E: Thus is *imputation* effected (A)  
 J: Kore ga sekinin o toru koto na no desu  
 JE: This is what is meant by *taking responsibility*

TCR 647

- L: QUOD FIDES ET IMPUTATIO NOVAE ECCLESIAE  
 NEQUAQUAM POSSIT UNA ESSE CUM FIDE ET IMPU-  
 TATIONE PRIORIS ECCLESIAE  
 E: The faith and *imputation* of the New Church can by no means exist  
 together with the faith and *imputation* of the former church (A)  
 J: Shin-kookai ni mo, sekinin-shozai-nintei no shinkoo ga aru ga,  
 kore wa juurai no kyookai no okagesama-shinkoo to wa zenzen  
 chigau  
 JE: The New Church faith in *identifying the responsible subject* is  
 totally different from the former church faith in *vicariously attribut-*  
*ing a responsibility* to another

TCR 647:3

- L: TRIBUIT DEO... OMNIPOTENTIAM IMPUTANDI  
 E: attributes to... God ... all power to *impute* (C)  
 J: Kami koso hito no sekinin-shutai o meikaku ni sum zennooryoku o  
 motte orare-masu  
 JE: God is almighty in *clarifying the responsible subject*

TCR 650

- L: QUOD DOMINUS IMPUTET HOMINI BONUM, ET NON  
 ALIQUOD MALUM  
 E: That the Lord *imputes* to man good and not evil (A)  
 J: Shu wa ningen ni zen no sekinin o torase-rare-masu ga, aku no  
 sekinin o torase-rare-masen  
 JE: The Lord *clarifies the responsibility* in man for good, but not for evil

TCR 658

L: QUODNULLIIMPUTETUR COGITATIO, SED VOLUNTAS

E: One's thoughts *are* not *imputed* to anyone, only one's will (C)

J: Omoi no sekinin wa, dare ni mo owase-rare-nai ga, ishi-sureba,  
sekinin o tora`nakute wa nara`nai

JE: We are not *responsible* just for thinking, but *responsible* for willing

TCR 660

L: IPSA IMPUTATIO AESTIMATIONI ET PRETIO

E: *imputation* itself corresponds to valuing and price (C)

J: Kono sekinin-shutai no kakunin wa mono no hyooka to ka nedan  
ni soo-oo sum

JE: *Identity of the responsible subject* is compared to the value or price  
of a thing

TCR 660

L: NEMO POTEST IMPUTARE RE FORMALI

E: no one can *impute* to the formal anything (A)

J: katachi wa hito wa sekinin ga ari-masen

JE: nobody has to *take responsibility* for a formality

The above JE (Japanese to English) paraphrase-translations, when semantically simplified, comprehend two different notions in *imputatio* and *imputare* respectively:

*Imputatio*: a. Identification of the responsible subject (626, 643, 643:2, 644, 647, 660).

b. Vicarious attribution of responsibility (626, 644, 647).

*Imputare*: a. to clarify the responsible subject (647:3, 650).

b. to have (a responsibility) transferred (633).

Two other Latin adjectives, *imputabile* and *imputativa*, are used for the second meaning (b) as "transferable" or "vicariously attributive."

The two notions indicated above by (a) and (b) are different from each other. One is the clarification of the identifiably responsible subject, and the other is the transference of the responsibility to another subject. That is to say, there are two opposite ideas coexisting in one word.

The English verb "to impute" means to attribute some merit or fault to the real identifiable subject on one hand, and also to transfer such merit or fault to another person on the other. In other words, "to impute" signifies "to discover the responsible person" as well as "to transfer that responsibility to another person."

This goes to show that "imputation" itself as a theological term is very ambiguous. The term has been used precariously as a concept which inevitably contains two distinctively different, or rather opposite notions. As a matter of fact, "to make an attribution to someone" is different from "to transfer an attribution to another person." A legitimate attribution of responsibility is different from an illegitimate attribution of responsibility. Nevertheless, we do not have a good substitute word for the term "imputation," or *imputatio* and "to impute," or *imputare*.

#### IV. Imputation in the Christian Context

While translating the text into Japanese, I find that the Writings have produced in my mind a drastic change of the idea which was comprehended in the term "imputation"; from the old to the new. This can happen to anyone who once truly accepts the genuine sense of the triune God. My old idea of the tri-personal God, which I once thought had been rejected, still obstinately remained, but now has been purified.

What is implied by a denominational Christian context was based upon a vicarious atonement of Christ. God the Father sends His Son as a ransom for all human beings. Jesus was somehow vicariously punished for the sake of reconciliation between God and man. The Father then imputes His Son's merit to man. Here there are reciprocal imputations: The Father imputes all human iniquities to His Son, on the one hand, and imputes His Son's righteousness to human beings on the other. The imputation is understood as something transferable and interchangeable. It seems as if Divine goodness and human wickedness were bartered under the Father's auspices. We could recall some insinuations of such imputations from the prophet Isaiah (Is. 53:5,6).

According to what is exhaustively explained in the eleventh chapter of TCR, this misconception of the Lord's redemption (which comes from the imputative faith in a tri-personal God) flowed into the Roman Catholic faith in the sanctifying grace of baptism, and into the Protestant

"faith alone" idea. The simple cliché, "if you believe, you are saved," makes man feel as if he were suddenly rescued from his sins. A ticket to heaven is immediately given to man gratis.

Going to an extreme, one might even think: Those who have faith are saved, because they believe that they are saved. This is a vicious circle or a *petitio principii*, just as when one imagines that he flies in the sky, because he *thinks* that he flies in the sky.

A logical contradiction is hardly known to those who are in the mental conflicts and dilemmas experienced in temptations. Man feels guilty because of his own wickedness and fears reactions from the same evils, and this reaction is thought to be God's punishment. On the other hand, man seeks honor and merit for himself. And innate greed sparks the desire even to deprive another of his saving qualities.

A natural man feels a great satisfaction if he can evade God's punishment and be covered by His Son's infinite righteousness. As soon as they believe in it, the Divine credit is shared with human beings overburdened with debts. This false imputation seems to stem from a gross materialistic conception of a debit-credit balance. The Father's vindication is alleviated by Christ's credit which pays back all human debts to the Father. This is easily accepted by ordinary people, and may be used for religious proselytism. Human salvation is given as a free- immediate gift by the tripersonal God.

A natural man, who is detained in the literal sense of the Word, easily falls into a pit in which vindication and justice are mixed up with each other. The Mosaic law such as "an eye for an eye and a tooth for a tooth" can justify revenge.

Revenge was thought to be one of the moral virtues in Japan, too. *Edo no kataki wa nagasaki de* (Take revenge in Nagasaki city on the murderer for your father's death in Edo city). Japanized-Mahayana Buddhism was widely spread in the 13th century by the famous Buddhist-priest Shinran who says: "Akunin shooki" 悪人正機 (Good persons can be saved, much more evil ones). In Buddhism as well as Christian religion, public popularity is sought out, not from above, but from below.

## V. Imputation, a Crucial Crossroad

A fundamental question arises: What is then meant by "imputation," if not the idea described above? Is there any other imputation? In the

Writings, we have two answers: "yes" and "no." "Yes" for a correct interpretation of imputation, but "no" for the imputative faith mentioned above.

### **A False Imputation**

Throughout all the paragraphs of the eleventh chapter of TCR, the so-called "imputative imputation" is denied, because it is against the Divine Love and Justice:

There can be no imputation, and thus no imputation of the Lord's merit. . . . Anything imputative is contrary to the essence of Divine Love, which extends to all; for to impute means to love one and not another except for the sake of the one; it is also contrary to justice, which requires that everyone should have reward to the extent that he lives from the Lord (AE 805:6).

The imputative imputation, which is based upon the credit-debit balance principle, is false and fictitious. It can be termed an *ens rationis* (a fictitious idea), as it is occasionally called elsewhere by Swedenborg. It has no sense in real life at all. But actually there is a real, true, correctly interpreted imputation, which is an *ens reale* (a real entity) coming from the Lord.

### **True Imputation**

A purified and re-interpreted imputation is very simple and clear: Everyone should be rewarded to the extent that he lives from the Lord (AE 805b:8). In the same way, "imputations are made by the Lord according to man's state" (CL 485:2). The Roman juridical principle *suum cuique* (to each what is his own) is quite right and effective in the Lord's order: the evil is imputed to an evil person according to his own evilness, and the good is imputed to a good person according to his own goodness. Whether good or evil, his own life is imputed to him (CL 524:1). And the good itself and the evil itself determines the imputation upon each, depending on their own state of life (CL 524:4).

Just contrary to what has been said about the imputative imputation, an astonishing statement is encountered in a certain passage of the Writings: "The merit and righteousness of the Lord are imputed to him, when he acknowledges that nothing is from himself, but everything from

the Lord" (AC 9715:2). And the imputation of justice can be induced into man when he is conjoined with the Lord in life (BE 109).

We are confronted with the fact that imputation takes on a new form here, as an effective, legitimate and valid quantity, when it is seen in a new perspective. The imputation of the Lord's merit can be prayed for when man asks that He may have mercy upon him (AE 810:4). And also when one has obtained the remission of sins through repentance, the imputation of the Lord's merit is induced (*Doctrine of the Lord* 18), which is nothing but man's salvation by the Lord (*ibid.* 18:2). And the Lord alone has the right and the power to impute correctly anything to anyone, but no one else has this. As it is written in TCR 647:3, the faith of the New Church attributes to the visible God, in Whom is the invisible, the omnipotence to impute, and also to work out the effects of salvation.

We are reminded of the heading of TCR 647: "The faith and imputation of the New Church can by no means exist together with the faith and imputation of the former church, and if they are together, such a collision and conflict result, that everything pertaining to the church in man perishes."

One's immediate reaction to the above decisive statement might be that Swedenborg exaggerated the difference. But nobody can deny that the misinterpretation of "imputation" inevitably sprang from the idea of a tri-personal God, which led to many other misunderstandings of theological concepts, such as "salvation," "redemption," "repentance," "regeneration," "reward and merit," "justice and vindication," "punishment and penitence," "faith and works," "reason and will," "providence," "predestination," "temptation," "creation and conservation," "good and evil," "heaven and hell," etc.

And now it is clear that "imputation" is one of the most important keywords for solving the interwoven theological dilemmas and conflicts in Christian apologetics. Anything good always, really, actually, primarily and ultimately, comes from the Lord. This is the sole, exclusively real, correctly interpreted and ontologically true "imputation." And any other imputations, whatever kinds they may be, are secondary, temporary, mediate, accidental, instrumental, provisional and only apparent imputations. So anything good should be imputed to the Lord only, not to others, not even to the angels in the heavens (DP 79:3). Good life can be

imputed to man, as far as he is in that life or receives that life. But life itself is from the Lord alone, so this imputation is apparent and instrumental.

On the other hand, evils, guilts, sins and faults should always primarily and ultimately be imputed to the degraded spirits in the hells, especially to their wicked wills which try to evade the Divine Good and Divine Truth. The human proprium, which through a thousand generations has inherited its parental evil will, is possessed of innate inclinations to evade the Lord's Love and Wisdom or Divine Good and Divine Truth. In the light of this, we know that anything evil should be imputed to each human proprium to the extent that he lives according to hellish influence. The evilness is ultimately imputed to the hells, but secondarily, temporarily, and mediately, it can be imputed to each human proprium. We know also that the egocentric, evil proprium somehow remains, albeit only peripherally, even in the heavenly angels.

What then is meant by "imputation"? Imputation is nothing but another term for "redemption," "salvation," "remission of sins" and "regeneration." But this theological term "imputation" needs to be purified and regenerated, so far as we are prone to abuse the term, and as we are self-satisfied with a free-ride of the Divine Salvation.

Our evil will is inclined to impute blame to another and merit to ourselves, or else we willfully deprive another of what he believes to be his due. Such evilness asserts itself vehemently, and maintains, "You are wrong, but I am right." How difficult it is to say, "I am sorry, I am worse than others." Such sentiments can sometimes be uttered from courtesy (at least here in Japan, where politeness is the very highest moral virtue in human relations, even though it seldom issues from our hearts).

No matter how miraculous it seems to be, the wonderful truth is that the more we impute what is good to the Lord, the more the Lord imputes good to us. That means, the more we praise the Lord for His sole Glory, the more we are rewarded with His Glory. This is what is meant by the Lord's saying in Psalm 8:2: "Out of the mouth of babes and sucklings, you have obtained praise" (*cf.* Matth. 21:16).■

## NOTES

1. One book critic wrote in the Aug. 20, 1988 issue of *The Japan Times* (the most widely circulated English newspaper in this country): "Most Japanese do not believe in abstractions. The more absolute (universal or timeless) the abstraction in question is proclaimed, the more skeptical the Japanese mind becomes."

2. The Japanese publication of *Tenkai to Jigoku (Heaven and Hell)* was introduced in the Sept. 1985 issue of NCL, p. 424; and *Hontoo no Kirisuto-kyoo (True Christian Religion)*, vol. 1, was introduced with the Editor's comments in the Oct., 1988 issue of the same.

3. *Kihutokyo Daijiten*, Kyoobunkan, 1968, p. 730.

4. In addition, when Japanese people hear the sound of *tenka*, without the visual ideographs, they imagine many other different *tenka(s)* such as 天下 a whole country, 点火 ignition, a food additive, 転科 a change of one's course, etc.

5. It is interesting to note that the original sense of the Latin verb "puto" is "to cleanse," and it has the same origin of *pu* as other words such as "purus" (pure), "puteus" (a well), "purgo" (to purify), etc. Then it comes to mean "to clear up, to arrange, to settle accounts, to regard, to value, to estimate, to reckon, to consider, to judge, to think, etc." (C. T. Lewis, *A Latin Dictionary*, Oxford, 1980).

6. From L. A. Robinson's "Comments on Translation", *The Swedenborg Society Magazine*, Sept. 1987, I knew that the Society has its own rules to keep their English translations correct and accurate in terms of its authenticity. From my common sense as a translator, I admit that excessively paraphrased translations are illegal, especially when the original meanings are distorted or overshadowed by the translator's redundant insinuations. But first, we have no choice when there is no equivalent to some particular theological term. And secondly, we are reminded of what is stated in TCR 243, "it is not the Word that constitutes the church, but the understanding of it."

7. When I started my Japanese translation of the eleventh Chapter of TCR, Rev. John Chadwick's translation, published by Swedenborg Society, 1988, was added to the Ager's and Dick's for my reference. Greatly indebted to Chadwick's Latin Lexicon, and to his modern translation of TCR, my Japanese translation is being made even now.

8. The Japanese translations as they are printed are as follows:

TCR

- 626: 責任の所在
- 626: 現代の教会の信仰は、・・・責任転移信仰と同じである。
- 627: キリストの功績は、転移できるものではありません。
- 629: 特定の人には、救いを受ける資格があるとされます。
- 632: あがない主キリストの功績と義のおかげとする信仰・・・
- 633: おん子の義を転移させてくださるよう・・・
- 636: キリストの功績のおかげといった信仰はなかった・・・
- 643: 善と悪について、また信仰について、責任の所在認定は可能である。
- 643:2: 善と悪の責任追究は存在する・・・
- 643:3: それでかれは、正義にかなった者となった。
- 644: くみことばにでくる「責任所在の認定」を「責任転移の信仰」と解釈し・
- 646: 死後、責任をとらせられます。
- 646: これが責任をとることなのです。
- 647: 新教会にも、責任所在確定の信仰があるが、これは従来教会のオカゲサマ信仰とは、全然ちがう。
- 647:3: 神こそ、人の責任主体を明確にする全能力をもっておられます。
- 650: 主は、人間に善の責任をとらせられますが、悪の責任をとらせられません。
- 658: 思いの責任は、だれにも負わせられないが、意志すれば、責任をとらなくてはならない。
- 660: この責任主体の確認は、ものの評価とか値段に相応します。
- 660: 形式かたちには、人は責任がありません。

¶ XXXVIII.

**The Freshening of Salt Water, and the Precipitation of Salt**

One can find here and there throughout the literature methods of freshening salt water, as in *Acta Upsiae* for the year 1682, page 386 and elsewhere.

Water is best freshened by distillation, for if sea water is distilled, the fresh water is separated from the salt. A retort or alembic is filled with salt water, or one retort is laid on its back on top of another. The water vapor rises, hits the sides of the upside-down retort, and goes out through the neck. In this way they can get two pounds of fresh water from three pounds of salt water. If several retorts are put on the same bronze vessel, then they can carry out many distillations in one turn.

[1.] Mr. Walckhardt of England has extracted fresh water from salt water with a kind of pump, but in very small amounts. It is said that the experiment was carried out in the presence of Charles II, King of England. *Bresslauische Natur- und Medicin-Geschichte*.

[la.] Mr. Gautier of Paris is supposed to have made many attempts at this, and has judged that distillation is the best way. He has made a machine to imitate nature, putting the fire above the water and copying the force of fire with a special alembic. He has done many experiments in front of many witnesses, and has obtained very clear water. Still, the taste of the water was noticeably strange. Sailors could drink<sup>142</sup> such water without hazard. In twenty-four hours he obtained 324 pints of water, consuming a cubic foot of wood. With that water he could cook meat and make bread perfectly well. With a third of a ton of charcoal and two thirds of a ton of mined coal, one could get six or seven tons of good water.

2. When the waves hit the rocks with salt water and go up as foam, sea water is carried here and there between the rocks, and it fills those hollow places. If you taste that water, you will find it very fresh, for it settles down from the aqueous vapor. Hence aboard ships, they have sheared wool hanging here and there throughout the ship, which grows damp from the vapor borne in from the sea. They say that one can squeeze fresh water from it.

<sup>142</sup> Acton misread *bibere poterant*, "could drink," as *libere poterant*.

3. It is reported that the simplest way of getting fresh water is by percolation. From experiments it is clear that wine and urine<sup>143</sup> will lose not only their color but also their taste by repeatedly passing through plain gravel. There is a kind of stone in France by the use of which this work seems to go better, liquids passing through it tasteless on the first attempt. To get the salt water to percolate through a lot of gravel more easily, so that it is purified the first, or at least the second time, a machine can be used to pump or suck it through. Or if they like, they can make use of litharge or some other lead limestone (*satumi calx*). But whether the results fulfill the wish, is left to the author.

4. It is also said that oil of tartar, as well as silver [chloride?] solution (*solutio Lunae*) will precipitate salt to the bottom, and the water on top will come out fresh.

5. In winter one can also obtain fresh water, for when sea water hardens into ice, there is no salt in it. Samuel Reyherus performed an experiment on February 6 [1697], by breaking ice one foot thick. 1. The pieces of ice were quite fresh. 2. The water next to the ice was likewise free of salt. 3. Water drawn up with a siphon a foot and a half long was slightly salty. 4. When water was drawn with a five-foot siphon, it was salty to the point that one canthar, or four Roman pounds, put on the fire and evaporated, left one ounce and one and a half scruples of salt. About these matters, see *Acta Lipsiae* of 1697, page 397. It has also been discovered that if the brine is stronger, containing four or five loths of salt per pound, it will not freeze. So this seems to have succeeded with water having weaker or less salt in it.

### ¶ XXXIX.

#### Crackling and Calcination of Salt

[1]

The crackling and calcination of salt is carried out in an unglazed pottery jar over a coal fire [see chapter III]. The salt is mixed constantly with stirrers until it no longer crackles or jumps out. What remains looks

<sup>143</sup> Acton misread *vino et urina*, "from wine and urine," as *vino et urinae*.

like dust, having lost both its moisture and its stickiness. But if this is done with too much heat, the acid vapor also escapes, so the fire must be kept under control during this operation. An extreme drying is preferable to a calcination that deprives the salt of its active principle. Calcinated salt is used in various ways, such as for smelting gold oxide (*calxauri*), distilling spirits of salt, quarrying copper and its oxide (*crocus*), and it is commonly used in royal quarries.

Others do not calcinate all of the salt at once, but put part of it at a time into the clay calcinator. The jar must always be glowing hot. The calcinated salt is put into a glass container so that it will not grow damp in the air.

From twelve ounces of salt, ten and a half ounces of cracked salt is usually obtained.

It is best to use calcinated salt fresh, since it deteriorates, because it attracts moisture.

The harder and drier the salt is, the more it crackles. *Spanish* salt is said to crackle by itself, with some vehemence. *Refined* salt is supposed to crackle when it is piled up, more than it does by itself, but not so vehemently. *Lunehurg* salt is supposed to crackle weakly and not so much, but *Halle* salt very strongly and constantly, depending on the size of the grains.

As for the color of crackled or calcinated salt, *Spanish* salt is said to be brownish, *refined* salt brownish verging on grey, *Lunehurg* salt brownish and *Halle* salt very white.

The jar or vase must be covered during the calcination process.

## 2.

Calcination is also carried out by *melting salt*. The salt is put in a crucible, and the crucible in a smelting oven, until the salt melts, flowing like water. This melted salt solidifies into a hard substance. But it ought to be kept in a rather warm place, for if it is exposed to air, it readily dissolves into brine or into a liquid. You should filter this liquid through

commercial paper and put it in a glass container. Paracelsus calls this "dissolved salt" and "water of salt."

If you put salt that is molten and glowing from a fire into cold water, it is violently repelled, with a sound like pistol shots, and scatters all around, posing some danger to bystanders.

It can also be tested whether there is any loss of salt in the melting process. The smaller the loss, the better the salt is considered to be. *Spanish* salt is supposed to lose a lot, but not as much as *Lüneburg* salt. *Refined* salt loses still less, and *Halle* salt the least of all.

The acid vapor in salt is destroyed by melting.

### 3.

Calcination of salt to produce what is called fusible solid salt is carried out by putting equal quantities of common salt and quicklime into a crucible, covering it, putting it in a smelting oven, and fanning the fire forcefully, until it melts into a mass. Then the fire must be reduced, the remaining mass dissolved in rain water, filtered and evaporated until dry. This calcination process is repeated three times with quicklime in the manner described, and finally "fusible salt" is obtained. This salt serves for extracting tinctures from metals. It is also supposed to be of some use to chemists, in stabilizing mercury and arsenic.

With the first method, salt is calcinated until dry. With the second, it is reduced to a molten state, and all the acid vapor in it passes off. With the third method, this vapor also passes off, but still a new sharpness is added by the quicklime.