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Latin-English *The New Jerusalem and Heaven's Teaching for it*

Revd Brian Talbot writes:

This is the latest Latin-English edition of the Writings, following the Swedenborg Society's Latin-English edition of the *Four Doctrines* in 2019. I have these volumes to keep my Latin alive and to check the accuracy of translations, or determine alternate translations. We now have a revised version of the third edition of the Latin text.

I am pleased that Revd John Elliott has made Professor John Chadwick's translation even more gender-inclusive language. I'm even more ecstatic that John Elliott has translated the inter-chapter material that John Chadwick did not translate in 1990. I very much appreciate John Elliott's patient and detailed explanation about how as an editor of the third Latin text, with the help of the late Revd Norman Ryder, he had to decipher Swedenborg's first index to the *Arcana Coelestia* hampered by Swedenborg's "Straight horizontal lines drawn through the middle of each line of writing, thereby partially or completely obliterating words and reference numbers". This might suggest that Swedenborg compiled a second index which has not come down to us.

One of the reasons I have different translations of the Writings, is that a different translation of a word or phrase, can spark off new avenues of understanding or research. I particularly enjoyed "substantiate (*confirmari*) every falsity, and once substantiated (*confirmatum est*) it is seen to be a truth" and "There are religious falsities that harmonize with what is good" (HD 21 page 27; cf. HD 171 page 205) I also liked "the teaching about the way to live" or *doctrina vitae*, which is literally, "doctrine of life". (HD 106 page 133) Also on page 133 in the same paragraph is "The life of angels consists in performing the good deeds of charity, which are services, 454. Spiritual angels who are full of the goodness of charity, are embodiments of charity, 553, 3804, 4735." Why didn't he use the word "embody" in HD 307e on pages 363)? I'm pleased that John has avoided "uses" with the equivalent word "services" and "the good deeds" for "good". (cf. HD 124) Do we still need the word "charity"? In *The New Century Edition* Revd Dr Jonathan Rose likes "goodwill" and the late Revd Dr George Dole likes "caring". I also enjoyed "The whole of the teaching about charity is embodied in the performance of duties" on page 137. (HD 107) On page 141 we read: "a person's spirituality", (HD 112) which is a definite improvement on Tafel's "a man's Spiritual". Translating "infested" as "molested" (HD 170 page 203) started me thinking along a new path. Instead of *scientiis et cognitionibus* we have "items of knowledge and recognition". (HD 51 on page 87) "Love constitutes spiritual togetherness" for "Love is spiritual conjunction" (HD 62) was great. Egotism and materialism "also make a person's private hell", while love to the Lord and the neighbour "make a person's private heaven." (HD 78)

The mathematician in me wonders why "compound numbers" (*numeri multiplicati*) aren't translated as "multiples"? (HD 1)

I was challenged by "It is hard for people to know how to distinguish between the understanding and the will, because it is hard for them to do so between thinking and willing, 9995." (HD 35 on page 59) and "To the extent that the inward, which is spiritual, is opened, forms of truth and goodness are multiplied, and to the extent that the inward, which is spiritual, is closed, forms of truth and goodness vanish away, 4099." (HD 47 on page 71) I find it reassuring that "Nor does the Lord demand more from those who belong to the church than to live in accordance with what they know." (HD 86)

Some of my favourite passages in *The New Jerusalem and Heaven's Teaching for it* are:

“Spiritual confidence or trust gets its essence and life from the goodness of love, but not from the truth of a faith separated from charity. All those in a state of spiritual faith are confident of being saved by the Lord, for they believe that the Lord came into the world to give eternal life to those who believe and live in accordance with the commandments He taught. They believe that He regenerates [142] them and fits them for heaven; and the He does this by Himself without any help from the person, entirely out of His mercy.” (HD 115)

“A more perfect conscience is attainable by those who are more enlightened than others in the truths of faith, and who have a clearer perception of them than others, as compared with those who are less enlightened and have only a dim perception.” (HD 132)

“Conscience is an inner voice saying that one should act or not act in such and such a way, 1919, 1935. Conscience is essentially the awareness of what is true and right, 986, 8081.” (HD 139 on page 171)

“How the Lord guides people to goodness by means of their freedom – that is, by means of their freedom directs them away from what is bad and towards what is good – guiding them so gently and quietly that they have no other idea than this, that everything proceeds from themselves, 9587.” (HD 148)

“All forms of goodness in heaven are shared. The peace, intelligence, wisdom, and happiness of all are shared with each individual, yet in each case depending upon the way the individual receives love and faith from the Lord. From this it is plain how great are the peace, intelligence, wisdom, and happiness in heaven.” (HD 236)

I would suggest a couple of possible improvements to this volume. A Table of Contents would be useful, such as:

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1	The new heaven and the new earth, and the meaning of the New Jerusalem	2-3
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I think the headers at the top of each page should indicate which chapter we're in rather than just having *De Nova Hierosolyma* or *The New Jerusalem*. I was very impressed with the proof-reading. I only found one error: "lead" should be "led" at the bottom of page 307 (HD 261).

I highly recommend this translation of *The New Jerusalem and Heaven's Teaching for it*. I wonder where the next generation of translators and textual critics of Swedenborg will come from?